DÆMONOLOGIE

BY

KING JAMES THE FIRST

(1597)

AND

NEWES FROM SCOTLAND

(1591)

declaring the Damnable Life and death of Doctor FIAN, a notable
Sorcerer who was burned at Edenbrough in January last.

from ELIZABETHAN AND JACOBEAN QUARTOS

EDITED BY G. B. HARRISON

{verso}

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To The Reader

Newes From Scotland
INTRODUCTION

THE Dæmonologie of King James, the Sixth of Scotland and First of England, was written, as the Royal author states in his Preface, to prove that 'the assautes of Sathan are most certainly practized, & that the instrumentes thereof, merits most severly to be punished.' Such a work has more than a passing interest. It gives the student of history and literature a brief and authoritative guide to the darker beliefs of our ancestors; there is, too, much to interest the theologian and the psychologist, whilst the philologist will find the book a mine of rare and curious phrases.

To the modern mind, after three centuries of scientific discovery, many of Epistemon's arguments will appear somewhat naïve, and, it must be confessed, that Philomathes, in his laudable efforts to draw out his companion's erudition, sometimes puts questions which are very inadequately answered. Our greater discernment and weaker faith will scarcely be convinced by the example: 'Thirdly, said not Samuell to Saull, that disobedience is as the sinne of Witch-craft? To compare to a thing that were not, it were too too absurd.' Still, given the implicit belief, the conclusions are not illogical. King James makes many shrewd observations, and the twentieth-century medium would probably confirm 'that there are twentie women giuen to that craft, where ther is one man.' The explanation (given on pp. 43-4) would not, perhaps, be as readily accepted.

The Newes from Scotland, which is also included in this volume of the Bodley Head Quartos, claims to give a true account of a very notable witch trial wherein King James took a prominent part. The influence of the 'revelations' then made can clearly be seen in the Dæmonologie. Although at first sight the cruelty and barbarity of the whole business is revolting, it must not be put down as solely due to panic and terror. These poor women when their heads were 'thrawen with a rope according to the custom of that Country' were ready to confess anything, but the credulity of the judges was understandable after Agnis Sampson had drawn the King aside and 'declared vnto him the verye woordes which passed betwene the Kings Maiestie and his Queene at Vpslo in Norway the first night of their marriage, with their answere each to
other.' Even a stouter hearted scholar would have found remarkable confirmation of his worst fears in this alarming revelation. Moreover, in destroying the Devil's ministers the King really thought that he was only carrying out his plain duty towards God.

Of King James himself one of the most vivid accounts is to be found in a letter of Sir John Harrington, describing an audience which he had with the King. 'Soon upon this, the Prince his Highnesse did enter, and in muche goode humour askede, "If I was cosen to lorde Haryngton of Exton?" I humblie repliede,--"His Majestie did me some honour in enquiringe my kin to one whome he had so late honourede and made a barone;" and moreover did adde, "wee were bothe branches of the same tree." The he enqueryrede muche of lernynge, and showede me his owne in suche sorte, as made me remember my examiner at Cambridge aforetyme. He soughte muche to knowe my advances in philosophie, and utterede profounde sentences of Aristotle, and suche lyke wryters, whiche I had never reade, and which some are bolde enoughe to saye, others do not understand: but this I must passe by. The Prince did nowe presse my readinge to him parte of a canto in "Ariosto"; praysede my utterance, and said he had been informede of manie, as to my lernynge, in the tyme of the Queene. He asked me "what I thought pure witte was made of; and whom it did best become? Whether a Kynge should not be the best clerke in his owne countrie; and, if this lande did not entertayne goode opinion of his lernynge and wisdome?" His Majestie did much presse for my opinion touchinge the power of Satane in matter of witchcraft; and asked me, with much gravitie,--"if I did trulie understande, why the devil did worke more with anciente women than others?"

'More serious discourse did next ensue, wherein I wantede roome to continue, and sometime roome to escape; for the Queene was not forgotten, nor Davison neither. His Highnesse tolde me her deathe was visible in Scotlande before it did really happen, being, as he said, "spoken of in secrete by those whose power of sighte presentede to them a bloodie heade dancinge in the aire." He then did remarke muche on this gifte, and saide he had soughte out of certaine bookes a sure waie to attaine knowledge of future chances. Hereat, he namede many bookes, which I did not knowe, nor by whom written; but advisede me not to consult some authors which woulde leade me to evile consultations. I
tolde his Majestie, "the power of Satan had, I muche fearede, damagede my bodilie frame; but I had not farther will to cowrte his friendshipe, for my soules hurt."--We nexte discoursede somewhat on religion, when at lengthe he saide: "Now, Sir, you have seen my wisdome in some sorte, and I have pried into yours. I praye you, do me justice in your reporte, and in good season, I will not fail to add to your understandinge, in suche pointes as I maye find you lacke amendmente." I made courtesie hereat, and withdrewe downe the passage, and out at the gate, amidst the manie varlets and lordlie servantes who stoode arounde.'

G. B. HARRISON.
DAEMONOLOGIE,  
IN FORME  
of a Dialogue,  
Divided into three Bookes.  
EDINBVRGH  
Printed by Robert Walde-graue  
Printer to the Kings Majestie. An. 1597  
Cum Privilegio Regio
THE PREFACE TO THE READER

THE fearefull aboundinge at this time in this countrie, of these detestable slaues of the Deuill, the Witches or enchaunters, hath moved me (beloued reader) to dispatch in post, this following treatise of mine, not in any wise (as I protest) to serue for a shew of my learning & ingine, but onely (mooued of conscience) to preasse / thereby, so farre as I can, to resolue the doubting harts of many; both that such assaultes of Sathan are most certainly practized, & that the instrumentes thereof, merits most severly to be punished: against the damnable opinions of two principally in our age, wherof the one called SCOT an Englishman, is not ashamed in publike print to deny, that ther can be such a thing as Witchcraft: and so mainteines the old error of the Sadducees, in denying of spirits. The other called VVIERVS, a German Phisition, sets out a publick apologie for al these craftesfolkes, whereby, procuring for their impunitie, he plaineely bewrayes himselfe to haue bene one of that Profession. And for to make this treatise the more pleasaunt and facill, I haue put it in forme of a Dialogue, which I haue diuided into three bookes: The first speaking of Magie in general, and Necromancie in special. The second of Sorcerie and Witch-craft: and the thirde, conteines a discourse of all these kindes of spirits, & Spectres that appeares & trobles persones: together with a conclusion of the whol work. My intention in this labour, is only to proue two things, as I haue alreadie said: the one, that such diuelish artes haue bene ben and are. The other, what exact trial and seuere punishment they merite: & therefore reason I, what kinde of things are possible to be performed in these arts, & by what naturall causes they may be, not that I touch every particular thing of the Deuils power, for that were infinite: but onelie, to speak scholasticklie, (since this can not bee spoken in our language) I reason vpon genus leauing species, and differentia to be comprehended therein. / As for example, speaking of the power of Magiciens, in the first book & sixt Chapter: I say, that they can suddenly cause be brought vnto them, all kindes of daintie disshes, by their familiar spirit: Since as a thiefe he delightes to steale, and as a spirite, he can subtillie & suddenlie inough transport the same. Now vnder this genus, may be comprehended al particulars, depending thereupon; Such as the bringing Wine out of a
Wall, (as we haue heard oft to haue bene practised) and such others; which particulars, are sufficientlie proved by the reasons of the general. And such like in the second booke of Witch-craft in speciall, and fift Chap. I say and proue by diuerse arguments, that Witches can, by the power of their Master, cure or cast on diseasess: Now by these same reasones, that proues their power by the / Deuil of diseasess in generall, is aswell proued their power in speciall: as of weakening the nature of some men, to make them vnable for women: and making it to abound in others, more then the ordinary course of nature would permit. And such like in all other particular sicknesses; But one thing I will pray thee to obserue in all these places, where I reason vpon the deuils power, which is the diferent ends & scopes, that God as the first cause, and the Devill as his instrument and second cause shootes at in all these actiones of the Deuil, (as Gods hang-man:) For where the deuilles intention in them is euer to perish, either the soule or the body, or both of them, that he is so permitted to deale with: God by the contrarie, drawes euer out of that euill glorie to himselfe, either by the wracke of the wicked in his justice, or / by the tryall of the patient, and amendment of the faithfull, being wakened vp with thatrod of correction. Hauing thus declared vnto thee then, my full intention in this Treatise, thou wilt easelie excuse, I doubt not, aswel my pretermitting, to declare the whole particular rites and secretes of these vnlawfull artes: as also their infinite and wounderfull practises, as being neither of them pertinent to my purpose: the reason whereof, is giuen in the hinder ende of the first Chapter of the thirde booke: and who likes to be curious in these thinges, he may reade, if he will here of their practises, BODINVS Dæmonomanie, collected with greater diligence, then written with judgement, together with their confessions, that haue bene at this time apprehended. If he would know what hath bene the opinion of the Aunci- / entes, concerning their power: he shall see it wel describde by HYPERIVS, & HEMMINGIVS, two, late Germaine writers: Besides innumerable other neoterick Theologues, that writes largelie vpon that subject: And if he woulde knowe what are the particulier rites, & curiosities of these black arts (which is both vnnecessary and perilous,) he will finde it in the fourth book of CORNELIVS Agrippa, and in VVIERS, whomof spak. And so wishing my pains in this Treatise (beloued Reader) to be effectual, in arming al them that reades the same, against these aboue mentioned
errores, and recommending my goodwill to thy friendly acceptation, I bid thee hartely fare-well.

JAMES R.
DAEMONOLOGIE: THE FIRST BOOKE

DAEMONOLOGIE,

IN FORME

of ane Dialogue

FIRST BOOKE.

CHAP. I. ARGUMENT.

Proven by the Scripture, that these vnlawfull artes in genere, have bene and may be put in practise.

PHILOMATHES and EPISTEMON reason the matter.

PHILOMATHES.

I AM surely verie glad to haue mette with you this daye, for I am of opinion, that ye can better resolue me of some thing, wherof I stand in great doubt, nor anie other whom-with I could haue mette.

EPI. In what I can, that ye like to speir at me, I will willinglie and freelie tell my opinion, and if I proue it not sufficiently, I am heartely content that a better reason carie it away then.

PHI. What thinke yee of these strange newes, which now onelie furnishes purpose to al men at their meeting: I meane of these Witches?

EPI. Surelie they are wonderfull: And I think so cleare and plaine confessions in that purpose, haue neuer fallen out in anie age or cuntrey.

PHI. No question if they be true, but thereof the Doctours doubtes.

EPI. What part of it doubt ye of?

PHI. Even of all, for ought I can yet perceauie: and namelie, that there is such a thing as Witchcraft or Witches, and I would pray you to resolue me thereof if ye may: for I haue reasoned with sundrie in that matter, and yet could never be satisfied therein.
EPI. I shall with good will doe the best I can: But I thinke it the difficiller, since ye denies the thing it selve in generall: for as it is said in the logick schools, *Contra negantem principia non est disputandum.* Alwaies for that part, that witchcraft, and Witches haue bene, and are, the former part is clearelie proved b the Scriptures, and the last by dailie experience and confessions.

PHI. I know Yee will alleadge me *Saules Pythonisse*: but that as appeares will not make much for you.

EPI. Not onlie that place, but divers others: But I marvel why that should not make much for me?

PHI. The reasones are these, first Yee may consider, that *Saul* being troubled in spirit, and having fasted long before, as the text testifieth, and being come to a woman that was bruted to have such knowledge, and that to inquire so important news, he having so guiltie a conscience for his hainous offences, and specially, for that same vnlawful curiositie, and horrible defection: and then the woman crying out vpon the suddaine in great admiration, for the vncouth sicht that she alledged to haue sene, discovering him to be the King, thogh disguysed, & denied by him before: it was no wounder I say, that his senses being thus distracted, he could not perceaue hir faining of hir voice, hee being himselfe in an other chalmer, and seeing nothing. Next what could be, or was raised? The spirit of *Samuel?* Prophane and against all Theologie: the Diuell in his likenes? as vnappeirant, that either God would permit him to come in the shape of his Saintes (for then could neuer the Prophets in those daies haue bene sure, what Spirit spake to them in their visiones) or then that he could fore-tell what was to come there after; for Prophecie proceedeth onelie of G O D: and the Devill hath no knowledge of things to come.

EPI. Yet if Yee will marke the wordes of the text, ye will finde clearely, that *Saul* saw that apparition: for giving you that *Saul* was in an other Chalmer, at the making of the circles & conjurationes, needeful for that purpose (as none of that craft will permit any vthers to behold at that time) yet it is evident by the text, that how sone that once that vnclean spirit was fully risen, shee called in vpon *Saul*. For it is saide in the text, that *Saule knew him to be Samuel*, which could not haue bene, by the hearing tell onely of an olde man with an mantil, since there was many
mo old men dead in Israel nor Samuel: And the common weid of that whole Cuntrey was mantils. As to the next, that it was not the spirit of Samuel, I grant: In the proving whereof ye neede not to insist, since all Christians of whatso-ever Religion agrees vpon that: and none but either mere ignorants, or Necromanciers or Witches doubts thereof. And that the Diuel is permitted at som-times to put himself in the liknes of the Saintes, it is plaine in the Scriptures, where it is said, that Satan can trans-forme himselfe into an Angell of light. Neither could that bring any inconvenient with the visiones of the Prophets, since it is most certaine, that God will not permit him so to deceiue his own: but only such, as first wilfully deceiues them-selves, by running vnto him, whome God then suffers to fall in their owne snares, and justlie permittes them to be illuded with great efficacy of deceit, because they would not beleeue the trueth (as Paul sayth). And as to the diuelles foretelling of things to come, it is true that he knowes not all things future, but yet that he knowes parte, the Tragicall event of this historie declares it, (which the wit of woman could never haue fore-spoken) not that he hath any prescience, which is only proper to God: or yet knows anie thing by loking vp-on God, as in a mirrour (as the good Angels doe) he being for euer debarred from the fauorable presence & countenance of his creator, but only by one of these two meanes, either as being worldlie wise, and taught by an continuall experience, ever since the creation, judges by likelie-hood of things to come, according to the like that hath passed before, and the naturall causes, in respect of the vicissitude of all things; worldly: Or else by Gods employing of him in a turne, and so foresene thereof: as appeares to haue bin in this, whereof we finde the verie like in Micheas propheticque discourse to King Achab. But to prooue this my first proposition, that there can be such a thing as witch-craft, & witches, there are manie mo places in the Scriptures then this (as I said before). As first in the law of God, it is plainely prohibited: But certaine it is, that the Law of God speakes nothing in vaine, nether doth it lay curses, or injoyne punishmentes vpon shaddowes, condemning that to be il, which is not in essence or being as we call it. Secondlie it is plaine, where wicked Pharaohs wise-men imitated ane number of Moses miracles, to harden the tyrants heart there by. Thirdly, said not Samuell to Saull, that disobedience is as the sinne of Witch-craft? To compare to a thing that were not, it were too too absurd. Fourthlie, was not Simon Magus, a
man of that craft? And fiftlie, what was she that had the spirit of Python? beside innumerable other places that were irkesom to recite.

CHAP. II. ARGV.

What kyndie of sin the practizers of these vnlawfull artes committes. The division of these artes. And quhat are the meanes that allures any to practize them.

PHILOMATHES.

BVT I thinke it very strange, that God should permit anie man-kynde (since they beare his owne Image) to fall in so grosse and filthie a defection.

EPI. Although man in his Creation was made to the Image of the Creator, yet through his fall having once lost it, it is but restored againe in a part by grace onelie to the elect: So all the rest falling away from God, are given over in the handes of the Devill that enemie, to beare his Image: and being once so given over, the greatest and the grossest impietie, is the pleasantest, and most delytefull vnto them.

PHI. But may it not suffice him to haue indirectly the rule, and procure the perdition of so manie soules by alluring them to vices, and to the following of their own appetites, suppose he abuse not so many simple soules, in making them directlie acknowledge him for their maister.

EPI. No surelie, for hee vses everie man, whom of he hath the rule, according to their complexion and knowledge: And so whome he findes most simple, he plaineliest discovers himselfe vnto them. For hee beeing the enemie of mans Salvation, vses al the meanes he can to entrappe them so farre in his snares, as it may be vnable to them thereafter (suppose they would) to rid themselues out of the same.

PHI. Then this sinne is a sinne against the holie Ghost.

EPI. It is in some, but not in all.

PHI. How that? Are not all these that runnes directlie to the Devill in one Categorie.

EPI. God forbid, for the sin against the holie Ghost hath two branches: The one a falling backe from the whole service of G O D, and a refusall of
all his preceptes. The other is the doing of the first with knowledge, knowing that they doe wrong against their own conscience, and the testimonie of the holie Spirit, having once had a tast of the sweetnes of Gods mercies. Now in the first of these two, all sortes of Necromancers, Enchanters or Witches, ar comprehended: but in the last, none but such as erres with this knowledge that I haue spoken of.

PHI Then it appeares that there are more sortes nor one, that are directlie professors of his service: and if so be, I pray you tell me how manie, and what are they?

EPI. There are principallie two sortes, wherevnto all the partes of that vnhappie arte are redacted; whereof the one is called Magie or Necromancie, the other Sorcerie or Witch-craft.

PHI. What I pray you? and how manie are the meanes, whereby the Devill allures persones in anie of these snares?

EPI. Even by these three passiones that are within our selues: Curiositie in great ingines: thirst of revenge, for some tortes deeply apprehended: or greedie appetite of geare, caused through great pouerty. As to the first of these, Curiosity, it is onelie the inticement of Magiciens, or Necromanciers: and the other two are the allureres of the Sorcerers, or Witches, for that olde and craftie Serpent, being a spirite, hee easilie spyes our affections, and so conformes himselfe thereto, to deceaue vs to our wracke.

CHAP. III ARGV.

The significations and Etymologies of the words of Magie and Necromancie. The difference betuixt Necromancie and Witch-craft: What are the entressis, and begininges, that brings anie to the knowledge thereof.

PHILOMATHES.

I Would gladlie first heare, what thing is it that ye call Magie or Necromancie.

EPI. This worde Magie in the Persian toung, importes as muche as to be ane contemplator or Interpretour of Divine and heavenlie sciences: which being first vsed amongst the Chaldees, through their ignorance of
the true divinitie, was esteemed and reputed amongst them, as a principall vertue: And therefore, was named vnjustlie with an honorable stile, which name the *Greekes* imitated, generally importing all these kindes of vnlawfull artes.

And this word *Necromancie* is a Greek word, compounded of \{Greek *Nekrun*\} & \{Greek *manteia*\}, which is to say, the Prophecie by the dead. This last name is given, to this black & vnlawfull science by the figure *Synedochae*, because it is a principal part of that art, to serue them selues with dead carcages in their diuinations.

**PHI.** What difference is there betwixt this arte, and Witch-craft.

**EPI.** Surelie, the difference vulgare put betwixt them, is verrie merrie, and in a maner true; for they say, that the Witches ar servantes onelie, and slaues to the Devil; but the Necromanciers are his maisters and commanders.

**PHI.** How can that be true, yt any men being specially adicted to his service, can be his co~manders?

**EPI.** Yea, they may be: but it is onelie *secundum quid*: For it is not by anie power that they can haue over him, but *ex pacto* allanerlie: whereby he oblices himself in some trifles to them, that he may on the other part obteine the fruition of their body & soule. which is the onlie thing he huntes for.

**PHI.** An verie in-æquitable contract forsooth: But I pray you discourse vnto mee, what is the effect and secreets of that arte?

**EPI.** That is over large an fielde ye giue mee: yet I shall doe good-will, the most summarlie that I can, to runne through the principal points thereof. As there are two sorts of folkes, that may be entysed to this arte, to wit, learned or vnlearned: so is there two meanes, which are the first steerers vp & feeders of their curiositie, thereby to make them to giue themselves over to the same: Which two meanes, I call the Divels schoole, and his rudimentes. The learned haue their curiositie wakened vppe; and fedde by that which I call his schoole: this is the *Astrologie* judiciar. For divers men having attained to a great perfection in learning, & yet remaining overbare (alas) of the spirit of regeneration and frutes thereof: finding all naturall thinges common,
aswell to the stupide pedants as vnto them, they assaie to vendicate vnto them a greater name. by not onlie knowing the course of things heavenlie, but likewise to clim to the knowledge of things to come thereby. Which, at the first face appearing lawfull vnto them, in respect the ground therof seemeth to proceed of naturall causes onelie: they are so allured thereby, that finding their practize to prooue true in sundry things, they studie to know the cause thereof: and so mounting from degree to degree, vpon the slipperie and vncertaine scale of curiositie; they are at last entised, that where lawfull artes or sciences failes, to satisfie their restles mindes, even to seeke to that black and vnlawfull science of *Magie*. Where, finding at the first. that such diuers formes of circles & conjurations rightlie joyned thereunto, will raise such diuers formes of spirites, to resolue them of their doubts: and attributing the doing thereof, to the power inseparablie tyed, or inherent in the circles: and manie words of God, confusedlie wrapped in; they blindlie glorie of themselves, as if they had by their quicknes of ingine, made a conquest of *Plutoes* dominion, and were become Emperours over the *Stygian* habitacles. Where, in the meane time (miserable wretches) they are become in verie deede, bond-slaues to their mortall enemie: and their knowledge, for all that they presume thereof, is nothing increased, except in knowing evill, and the horrors of Hell for punishment thereof, as *Adams* was by the eating of the forbidden tree.

CHAP. IIII. ARGV.

The Description of the Rudiments and Schoole, which are the entresses to the arte of Magie: And in speciall the differences betwixt Astronomie and Astrologie: Diuision of Astrologie in diuers partes.

PHILOMATHES.

BVt I pray you likewise forget not to tell what are the Deuilles rudimentes.

EPI. His rudimentes, I call first in generall, all that which is called vulgarly the vertue of worde, herbe, & stone: which is vsed by vnlawful charmes, without naturall causes. As likewise all kinde of practicques, freites, or other like extraordinarie actiones, which cannot abide the true toutche of naturall reason.
PHI. I would have you to make that playner, by some particular examples; for your proposition is verie generall.

EPI. I meane either by such kinde of Charmes as commonlie dafte wiues vses, for healing of forspoken goodes, for preseruing them from euill eyes, by knitting roun-trees, or sundriest kinde of herbes, to the haire or tailes of the goodes: By curing the Worme, by stemming of blood, by healing of Horse-crookes, by turning of the riddle, or doing of such like innumerable things by wordes, without applying anie thing, meete to the part offended, as Mediciners doe; Or else by staying maried folkes, to haue naturallie adoe with other, (by knitting so manie knottes vpon a poyn at the time of their mariage) And such-like things, which men vses to practise in their merrinesse: For fra vnlearned men (being naturallie curious, and lacking the true knowledge of God) findes these practises to prooue true, as sundrie of them will doe, by the power of the Devill for deceauing men, and not by anie inherent vertue in these vaine wordes and freites; & being desirous to winne a reputation to themselues in such-like turnes, they either (if they be of the shamefaster sorte) seeke to bee learned by some that are experimented in that Arte, (not knowing it to be euill at the first) or else being of the grosser sorte, runnes directlie to the Deuill for ambition or desire of gaine, and plainelie contractes with him thereupon.

PHI. But me thinkes these meanes which yee call the Schoole and rudimentes of the Deuill, are thinges lawfull, and haue bene approoued for such in all times and ages: As in special, this science of Astrologie, which is one of the speciall members of the Mathematicques.

EPI. There are two thinges which the learned haue obserued from the beginning, in the science of the Heauenlie Creatures, the Planets, Starres, and such like: The one is their course and ordinary motiones, which for that cause is called Astronomia: Which word is a compound of {Greek nomos} & {Greek asterwn} that is to say, the law of the Starres: And this arte indeed is one of the members of the Mathematicques, & not onelie lawful, but most necessarie and commendable. The other is called Astrologia, being compounded of {Greek asterwn} & {Greek logos} which is to say, the word, and preaching of the starres: Which is deuided in two partes: The first by knowing thereby the powers of simples, and sickenesses, the course of the seasons and the weather,
being ruled by their influence; which part depending upon the former, although it be not of it selfe a parte of Mathematicques: yet it is not vnlawfull, being moderatlie vsed, suppose not so necessarie and commendable as the former. The second part is to truste so much to their influences, as thereby to fore-tell what common-weales shall florish or decay: what, persones shall be fortunate or vnfortunate: what side shall winne in anie battell: What man shall obteine victorie at singular combate: What way, and of what age shall men die: What horse shall winne at matche-running; and diuerse such like incredible things, wherein Cardanus, Cornelius Agrippa, and diuerse others haue more curiouslie then profitably written at large. Of this roote last spoken of, springs innumerable branches; such as the knowledge by the natiuities; the Cheiromancie, Geomantie, Hydromantie, Arithmantie, Physiognomie: & a thousand others: which were much practised, & holden in great reuerence by the Gentles of olde. And this last part of Astrologie whereof I haue spoken, which is the root of their branches, was called by them pars fortunæ. This parte now is vtterlie vnlawful to be trusted in, or practized amongst christians, as leaning to no ground of natural reason: & it is this part which I called before the deuils schole.

PHI. But yet manie of the learned are of the contrarie opinion.

EPI. I grant, yet I could giue my reasons to fortifie & maintaine my opinion, if to enter into this disputation it wold not draw me quite off the ground of our discours; besides the mis-spending of the whole daie thereupon: One word onely I will answer to them, & that in the Scriptures (which must be an infallible ground to all true Christians) That in the Prophet Ieremie it is plainelie forbidden, to beleue or hearken vnto them that Prophecies & fore-speakes by the course of the Planets & Starres.

CHAP. V. ARGV.

How farre the vsing of Charmes is lawfull or vnlawfull: The description of the formes of Circkles and Coniurationes. And what causeth the Magicianes themselues to wearie thereof.

PHILOMATHES.

WELL, Ye haue said far inough in that argument. But how prooue ye now that these charmes or vnnaturall practicques are vnlawfull: For so,
many honest & merrie men & women haue publicklie practized some of
them, that I thinke if ye would accuse them al of Witch-craft, ye would
affirme more nor ye will be beleued in.

EPI. I see if you had taken good tent (to the nature of that word, whereby
I named it,) ye would not haue bene in this doubt, nor mistaken me, so
farre as ye haue done: For although, as none can be schollers in a schole,
& not be subject to the master thereof: so none can studie and put in
practize (for studie the alone, and knowledge, is more perilous nor
offensiue; and it is the practise only that makes the greatnes of the
offence.) The cirkles and art of Magie, without committing an horrible
defection from God: And yet as they that reades and learnes their
rudiments, are not the more subject to anie schoole-master, if it please
not their parentes to put them to the schoole thereafter; So they who
ignorantly proues these practicques, which I cal the deuilles rudiments,
vunknowing them to be baites, casten out by him, for trapping such as
God will permit to fall in his hands: This kinde of folkes I saie, no doubt,
ar to be judged the best of, in respect they vse no invocation nor help of
him (by their knowledge at least) in these turnes, and so haue neuer
entred themselues in Sathans seruice; Yet to speake truely for my owne
part (I speake but for my selfe) I desire not to make so neere riding: For
in my opinion our enemie is ouer craftie, and we ouer weake (except the
greater grace of God) to assay such hazards, wherein he preases to trap
vs.

PHI. Ye haue reason forsooth; for as the common Prouerbe saith: They
that suppe keile with the Deuill, haue neede of long spoones. But now I
praie you goe forwarde in the describing of this arte of Magie.

EPI. Fra they bee come once vnsto this perfection in euill, in hauing any
knowledge (whether learned or vnlearned) of this black art: they then
beginne to be wearie of the raising of their Maister, by conjured cirkles;
being both so dificile and perilous, and so commeth plainelie to a
contract with him, wherein is speciallie conteined formes and effectes.

PHI. But I praye you or euer you goe further, discourse me some-what of
their cirkles and conjurationes; And what should be the cause of their
wearying thereof: For it should seeme that that forme should be lesse
fearfull yet, than the direct haunting and societie, with that foule and
vncleane Spirite.
EPI. I thinke ye take me to be a Witch my selfe, or at the least would faine sweare your selfe prettise to that craft: Alwaies as I may, I shall shortlie satisfie you, in that kinde of conjurations, which are conteined in such bookes, which I call the Deuilles Schoole: There are foure principall partes; the persons of the conjurers; the action of the conjuration; the wordes and rites vsed to that effect; and the Spirites that are conjured. Ye must first remember to laye the ground, that I tould you before: which is, that it is no power inherent in the circles, or in the holines of the names of God blasphemouslie vsed: nor in whatsoeuer rites or ceremonies at that time vsed, that either can raise any infernall spirit, or yet limitat him perforce within or without these circles. For it is he onelie, the father of all lyes, who hauing first of all prescribed that forme of doing, feining himselfe to he cornmanded & restreined thereby, wil be loath to passe the boundes of these injunctiones; aswell thereby to make them glory in the impiring ouer him (as I saide before:) As likewise to make himselfe so to be trusted in these little thinges, that he may haue the better commoditie thereafter, to deceiue them in the end with a tricke once for all; I meane the euerlasting perdition of their soul & body. Then laying this ground, as I haue said, these conjurationes must haue few or mo in number of the persones conjurers (alwaies passing the singuler number) according to the qualitie of the circle, and forme of apparition. Two principall thinges cannot well in that errand be wanted: holie-water (whereby the Deuill mockes the Papistes) and some present of a liuing thing vnto him. There ar likewise certaine seasons, dayes and houres, that they obserue in this purpose: These things being all readie, and prepared, circles are made triangular, quadrangular, round, double or single, according to the forme of apparition that they craue. But to speake of the diuerse formes of the circles, of the innumerable characters and crosses that are within and without, and out-through the same, of the diuers formes of apparitiones, that that craftie spirit illudes them with, and of all such particulars in that action, I remit it to ouer-manie that haue busied their heades in describing of the same; as being but curious, and altogether vnprofitable. And this farre onelie I touch, that when the conjured Spirit appeares, which will not be while after manie circumstances, long praiers, and much muttring and murmuring of the conjurers; like a Papist priest, dispatching a hunting Masse: how sone I say, he appeares, if they haue missed one iote of all their rites; or if any of their feete once slyd ouer the circle through terror of his feareful
apparition, he payes himselfe at that time in his owne hande, of that due
debt which they ought him;, and other-wise would haue delayed longer
to haue payed him: I meane hee carries them with him bodie and soule.
If this be not now a just cause to make them wearie of these formes of
conjuration, I leaue it to you to judge vpon; considering the long-
somenesse of the labour, the precise keeping of dayes and houres (as I
haue said) The terriblenesse of apparition, and the present perrell that
they stande in, in missing the least circumstance or freite, that they
ought to observer: And on the other parte, the Deuil is glad to mooue
them to a plaine and square dealing with him as I said before.

CHAP. VI ARGV.

The Deuilles contract with the Magicians: The diuision thereof in two
partes: What is the difference betwixt Gods miracles and the Deuils.

PHILOMATHES.

INdeede there is cause inough, but rather to leaue him at all, then to
runne more plainlie to him, if they were wise he delt with. But goe
forwarde now I pray you to these turnes, fra they become once deacons
in this craft.

EPI. From time that they once plainelie begin to contract with him: The
effect of their contract consistes in two thinges; in formes and effectes, as
I be gan to tell alreadie, were it not yee interrupted me (for although the
contract be mutuall; I speake first of that part, wherein the Deuill
oblishes himselfe to them) by formes, I meane in what shape or fashion
he shall come vnto them, when they call vpon him. And by effectes, I
vnderstand, in what special sorts of seruices he bindes himselfe to be
subject vnto them. The qualitie of these formes and effectes, is lesse or
greater, according to the skil and art of the Magician. For as to the
formes, to some of the baser sorte of them he oblishes him selfe to
appeare at their calling vpon him, by such a proper name which he
shewes vnto them, either in likenes of a dog, a Catte, an Ape, or such-like
other beast; or else to answere by a voyce onlie. The effects are to
answere to such demands, as concerns curing of diseases, their own
particular menagery: or such other base things as they require of him.

But to the most curious sorte, in the formes he will oblish himselfe, to
enter in a dead bodie, and there out of to giue such answers, of the euent
of battels, of maters concerning the estate of commonwelths, and such like other great questions: yea, to some he will be a continuall attender, in forme of a Page: He will permit himselfe to be conjured, for the space of so many yeres, ether in a tablet or a ring, or such like thing, which they may easily carrie about with them: He giues them power to sel such wares to others, whereof some will bee dearer, and some better cheape; according to the lying or true speaking of the Spirit that is conjured therein. Not but that in verie deede, all Devils must be lyars; but so they abuse the simplicitie of these wretches, that becomes their schollers, that they make them beleeeue, that at the fall of Lucifer, some Spirites fell in the aire, some in the fire, some in the water, some in the lande: In which Elementes they still remaaine. Whereupon they build, that such as fell in the fire, or in the aire, are truer then they, who fell in the water or in the land, which is al but meare trattles, & forged be the author of al deceit. For they fel not be weight, as a solide substance, to stick in any one parte: But the principall part of their fal, consisting in qualitie, by the falling from the grace of God wherein they were created, they continued still thereafter, and shal do while the latter daie, in wandring through the worlde, as Gods hang-men, to execute such turnes as he employes them in. And when anie of them are not occupied in that, re- turne they must to their prison in hel (as it is plaine in the miracle that CHRIST wrought at Gennezareth) therein at the latter daie to be all enclosed for euer: and as they deceiue their schollers in this, so do they, in imprinting in them the opinion that there are so manie Princes, Dukes, and Kinges amongst them, euerie one commanding fewer or mo Legions, and impyring in diuers artes, and quarters of the earth. For though that I will not denie that there be a forme of ordour amongst the Angels in Heauen, and consequentlie, was amongst them before their fall; yet, either that they bruike the same sensine; or that God will permit vs to know by damned Deuils, such heauenlie mysteries of his, which he would not reueale to vs neither by Scripture nor Prophets, I thinke no Christiane will once thinke it. But by the contrarie of all such mysteries, as he hath closed vp with his seale of secrecie; it becommeth vs to be contented with an humble ignorance, they being thinges not necessarie for our saluation. But to returne to the purpose, as these formes, wherein Sathan oblishes himselfe to the greatest of the Magicians, are wounderfull curious; so are the effectes correspondent vnto the same: For he will oblish himselfe to teach them artes and sciences, which he may easelie doe, being so
learned a knaue as he is: To carrie them newes from anie parte of the world, which the agilitie of a Spirite may easelie performe: to reuale to them the secretes of anie persons, so being they bee once spoken, for the thought none knowes but G O D; except so far as yee may ghesse by their countenance, as one who is doubtleslie learned inough in the Physiognomie: Yea, he will make his schollers to creepe in credite with Princes, by fore-telling them manie greate thinges; parte true, parte false: For if all were false, he would tyne credite at all handes; but alwaies doubtsome, as his Oracles were. And he will also make them to please Princes, by faire banquets and daintie dishes, carryed in short space fra the farthest part of the worlde. For no man doubts but he is a thiefe, and his agilitie (as I spake before) makes him to come suche speede. Suchlike, he will guard his schollers with faire armies of horse-men and foote-men in appearance, castles and fortes: Which all are but impressiones in the aire, easelie gathered by a spirite, drawing so neare to that substance himselfe: As in like maner he will learne them manie juglarie trickes at Cardes, dice, & such like, to deceiue mennes senses thereby: and such innumerable false practicques; which are proven by ouer-manie in this age: As they who ar acquainted with that Italian called SCOTO yet liuing, can reporte. And yet are all these thinges but deluding of the senses, and no waies true in substance, as were the false miracles wrought by King Pharaoes Magicians, for counterfeiting Moyses: For that is the difference betuixt Gods myracles and the Deuils, God is a creator, what he makes appeare in miracle, it is so in effect. As Moyses rod being casten downe, was no doubt turned in a natural Serpent: where as the Deuill (as Gods Ape) counterfetting that by his Magicians, maid their wandes to appeare so, onelie to mennes outward senses: as kythed in effect by their being deoured by the other. For it is no wonder, that the Deuill may delude our senses, since we see by common proofe, that simple juglars will make an hundreth thinges seeme both to our eies and eares otherwaies then they are. Now as to the Magicians parte of the contract, it is in a word that thing, which I said before, the Deuill hunts for in all men.

PHI. Surelie ye haue said much to me in this arte, if all that ye haue said be as true as wounderfull.

EPI. For the trueth in these actiones, it will be easelie confirmed, to anie that pleases to take paine vpon the reading of diuere authentique
histories, and the inquiring of daily experiences. And as for the trueth of their possibilitie, that they may be, and in what maner, I trust I haue alleged nothing whereunto I haue not joyned such probable reasons, as I leaue to your discretion, to waie and consider: One word onlie I omitted; concerning the forme of making of this contract, which is either written with the Magicians owne bloud: or else being agreed vpon (in termes his schole-master) touches him in some parte, though peraduenture no marke remaine: as it doth with all Witches.

CHAP. VII. ARGV.

The reason why the art of Magie is vnlawfull. What punishment they merite: And who may he accounted guiltie of that crime.

PHILOMATHES.

SVRELIE Ye haue made this arte to appeare verie monstrous & detestable. But what I pray you shall be said to such as mainteines this art to be lawfull, for as euill as you haue made it?

EPI. I say, they sauour of the panne them selues, or at least little better, And yet I would be glad to heare their reasons.

PHI. There are two principallie, that euer I heard vsed; beside that which is founded vpon the co~mon Prouerb (that the Necromancers commands the Deuill, which ye haue already refuted) The one is grounded vpon a receiued custome: The other vpon an authoritie, which some thinkes infallible. Vpon custome, we see that diuerse Christian Princes and Magistrates seuere punishers of Witches, will not onelie ouer-see Magicians to liue within their dominions; but euen some-times delight to see them prooue some of their practicques. The other reason is, that Moyses being brought vp (as it is expreslie said in the Scriptures)in all the sciences of the AEgyptians; whereof no doubt, this was one of the principalles. And he notwithstanding of this arte, pleasing God, as he did, consequentlie that art professed by so godlie a man, coulde not be vnlawfull.

EPI. As to the first of your reasones, grounded vpon custome: I saie, an euill custome can neuer be accepted for a good law, for the ouer great ignorance of the worde in some Princes and Magistrates, and the contempt thereof in others, moues them to sinne heavelie against their
office in that poyn. As to the other reasone, which seemes to be of
greater weight, if it were formed in a Syllogisme; it behooued to be in
manie termes, and full of fallacies (to speake in termes of Logicque) for
first, that that generall proposition; affirming Moyses to be taught in all
the sciences of the AEgyptians, should conclude that he was taught
in Magie, I see no necessity.

For we must vnderstand that the spirit of God there, speaking of
sciences, vnderstandes them that are lawfull; for except they be lawfull,
they are but abusiuè called sciences, & are but ignorances indeede: Nam
homo pictus, non est homo.

Secondlie, giuing that he had bene taught in it, there is great difference,
betwixt knowledge and practising of a thing (as I said before) For God
knoweth all thinges, being alwaies good, and of our sinne & our
infirmitie proceedeth our ignorance. Thirdlie, giuing that he had both
studied and practised the same (which is more nor monstruous to be
beleueed by any Christian) yet we know well inough, that before that
euer the spirite of God began to call Moyses, he was fled out of AEgypt,
being fourtie yeares of age, for the slaughter of an AEgyptian, and in his
good-father Iethroes lande, first called at the firie bushe, hauing
remained there other fourtie yeares in exile: so that suppose he had
beene the wickeddest man in the worlde before, he then became a
changed and regenerat man, and very litle of olde Moyses remained in
him. Abraham was an Idolater in Vr of Chaldæa, before he was called:
And Paule being called Saule, was a most sharp persecutor of the Saintes
of God, while that name was changed.

PHI. What punishment then thinke ye merites
these Magicians and Necromancers?

EPI. The like no doubt, that Sorcerers and Witches merites; and rather
so much greater, as their error proceeds of the greater knowledge, and
so drawes nerer to the sin against the holy Ghost. And as I saye of them,
so saye I the like of all such as consults, enquires, entertaines, & ouersees
them, which is seen by the miserable endes of many that askes councell
of them: For the Deuill hath neuer better tydings to tell to any, then he
tolde to Saule: neither is it lawfull to vse so vnlawfull instrumentes, were
it neuer for so good a purpose: for that axiome in Theologie is most
certaine and infallible: *Nunquam faciendum est malum ut bonum inde eveniat.*
DAEMONOLOGIE: THE SECONDE BOOKE

THE SECONDE BOOKE

OF Dæmonologie

ARGVMENT.

The description of Sorcerie an Witch-craft in speciall.

CHAP. I. ARGV.

Proued by the Scripture, that such a thing can be: And the reasones refuted of all such as would call it but an imagination and Melancholicque humor.

PHILOMATHES.

NOW Since yee haue satisfied me nowe so fullie, concerning Magie or Necromancie I will pray you to do the like in Sorcerie or Witchcraft.

EPI. That fielde is likewise verie large: and althought in the mouthes; and pennes of manie, yet fewe knowes the trueth thereof, so wel as they beleue themselues, as I shall so shortly as I can, make you (God willing) as easelie to perceiue.

PHI. But I pray you before ye goe further, let mee interrupt you here with a shorte digression: which is, that manie can scarcely beleeue that there is such a thing as Witch-craft. Whose reasons I wil shortly alleage vnto you, that ye may satisfie me as well in that, as ye haue done in the rest. For first, whereas the Scripture seemes to prooue Witchcraft to be, by diuerse examples, and speciallie by sundrie of the same, which ye haue alleaged, it is thought by some, that these places speakes of Magicians and Necromancers onlie, & not of Witches. As in special, these wise men of Pharaohs, that counterfeited Moyses miracles, were Magicians say they, & not Witches: As likewise that Pythonisse that Saul consulted with: And so was Simon Magus in the new Testament, as that very stile importes. Secondlie, where ye would oppone the dailie practicque, & confession of so manie, that is
thought likewise to be but verie melancholicque imaginations of simple rauing creatures. Thirdly, if Witches had such power of Witching of folkes to death, (as they say they haue) there had bene none left aliue long sence in the world, but they: at the least, no good or godlie person of whatsoeuer estate, could haue escaped their deuilrie.

EPI. Your three reasons as I take, ar grounded the first of them negative vpon the Scripture: The second affirmativè vpon Physicke: And the thirde vpon the certaine proofe of experience. As to your first, it is most true indeede, that all these wise men of Pharaoh were Magicians of art: As likewise it appeares wel that the Pythonisse, with whom Saul consulted, was of that same profession: & so was Simon Magus. But yee omitted to speake of the Lawe of God, wherein are all Magicians, Diuines, Enchanters, Sorcerers, Witches, & whatsouer of that kinde that consultes with the Deuill, plainelie prohibited, and alike threatened against. And besides that, she who had the Spirite of Python, in the Actes, whose Spirite was put to silence by the Apostle, coulde be no other thing but a verie Sorcerer or Witch. if ye admit the vulgare distinction, to be in a maner true, whereof I spake in the beginning of our conference. For that spirit whereby she conquested such gaine to her Master, was not at her raising or commanding, as she pleased to appoynt, but spake by her toung, aswel publicklie, as priuatelie: Whereby she seemed to draw nearer to the sort of Demoniaakes or possessed, if that conjunction betwixt them, had not bene of her owne consent: as it appeared by her, not being tormented therewith: And by her conquesting of such gaine to her masters (as I haue alreadie said.) As to your second reason grounded vpon Physick, in attributing their confessiones or apprehensiones, to a naturall melancholicque humour: Anie that pleases Physicallie to consider vpon the naturall humour of melancholie, according to all the Physicians, that euer writ thereupon, they sall finde that that will be ouer short a cloak to couer their knauery with: For as the humor of Melancholic in the selfe is blacke, heauie and terrene, so are the symptomes thereof, in any persones; that are subject therewith, leannes, palenes, desire of solitude: and if they come to the highest degree therof, mere folie and Manie: where as by the contrarie, a great nomber of them that euer haue bene convict or confessors of Witchcraft, as may be presently scene by manie that haue at this time confessed: they are by the contrarie, I say, some of
them rich and worldly-wise, some of them fatte or corpulent in their bodies, and most part of them altogether giuen ouer to the pleasures of the flesh, continual haunting of companie, and all kind of merrines, both lawfull and vnlawfull, which are thinges directly contrary to the symptomes of Melancholie, whereof I spake, and further experience daylie proues how loath they are to confesse without torture, which witnesseth their guiltines, where by the contrary, the Melancholicques neuer spares to bewray themselues, by their continuall discourses, feeding therby their humor in that which they thinke no crime. As to your third reason, it scarselie merites an answere. For if the deuill their master were not bridled, as the scriptures teacheth vs, suppose there were no men nor women to be his instrumentes, he could finde waies inough without anie helpe of others to wrack al mankinde: wherevnto he employes his whole study, and goeth about like a roaring Lyon (as PETER saith) to that effect, but the limites of his power were set down before the foundations of the world were laid, which he hath not power in the least jote to transgresse. But beside all this, there is ouer greate a certainty to proue that they are, by the daily experience of the harmes that they do, both to men, and whatsoeuer thing men possesses, whome God will permit them to be the instrumentes, so to trouble or visite, as in my discourse of that arte, yee shall heare clearelie proued.

CHAP. II ARGV.

The Etymologie and signification of that word of Sorcerie. The first entresse and prentishippe of them that giues themselues to that craft.

PHILOMATHES.

Come on then I pray you, and returne where ye left.

EPI. This word of Sorcerie is a Latine worde, which is taken from casting of the lot, & therefore he that vseth it, is called Sortarius à sorte. As to the word of Witchcraft, it is nothing but a proper name giuen in our language. The cause wherefore they were called sortiarij, proceeded of their practicques seeming to come of lot or chance: Such as the turning of the riddle: the knowing of the forme of prayers, or such like tokens: If a person diseased woulde liue or dye. And in generall, that name was giuen them for vsing of such charmes, and freites, as that Crafe teacheth them. Manie poynpts of their craft and practicques are common betuixt
the *Magicians* and them: for they serve both one Master, altho'ught in diuerse fashions. And as I deuided the *Necromancers*, into two sorts, learned and vnlearned; so must I denie them in other two, riche and of better accompt, poore and of basser degree. These two degrees now of persones, that practises this craft, answers to the passions in them, which (I told you before) the Deuil used as meanes to intyse them to his service, for such of them as are in great miserie and pouertie, he allures to follow him, by promising vnto them greate riches, and worldlie commoditie. Such as though riche, yet burnes in a desperat desire of reuenge, hee allures them by promises, to get their turne satisfied to their hartes contentment. It is to be noted nowe, that that olde and craftie enemie of ours, assailes none, though touched with any of these two extremeties, except he first finde an entresse reddy for him, either by the great ignorance of the person he deales with, ioyned with an euill life, or else by their carelesnes and contempt of God: And finding them in an utter despair, for one of these two former causes that I haue spoken of; he prepares the way by feeding them craftely in their humour, and filling them further and further with despaire, while he finde the time proper to discouer himself vnto them. At which time, either vpon their walking solitarie in the fieldes, or else lying pансing in their bed; but alwaies without the company of any other, he either by a voyce, or in likenesse of a man inquires of them, what troubles them: and promiseth them, a suddaine and certaine waie of remedie, vpon condition on the other parte, that they follow his advise; and do such things as he wil require of them: Their mindes being prepared before hand, as I haue alreadie spoken, they easelie agreed vnto that demande of his: And syne settes an other tryist, where they may meete againe. At which time, before he procede any further with them, he first perswades them to addict themselves to his service: which being easely obteined, he then discouers what he is vnto them: makes them to renunce their God and *Baptisme* directlie, and giues them his marke vpon some secreit place of their bodie, which remaines soare vnhealed, while his next meeting with them, and thereafter euer insensible, how soeuer it be nipped or pricked by any, as is dailie proued, to giue them a proofe thereby, that as in that doing, hee could hurte and heale them; so all their ill and well doing thereafter, must depende vpon him. And besides that, the intollerable dolour that they feele in that place, where he hath marked them, serues to waken them, and not to let them rest, while their
next meeting againe: fearing least otherwaies they might either forget him, being as new Prentises, and not well inough founded yet, in that fiendlie follie: or else remembiring of that horrible promise they made him, at their last meeting, they might skunner at the same, and preasse to call it back. At their thirde meeting, he makes a shew to be carefull, to performe his promises, either by teaching them waies howe to get themselues reuenged, if they be of that sort: Or els by teaching them lessons, how by moste vilde and vnlawfull meanes, they may obtaine gaine, and worldlie commoditie, if they be of the other sorte.

CHAP. III. ARGV.

The Witches actiones diuided in two partes. The actiones proper to their owne persons. Their actiones toward others. The forme of their conuentiones, and adoring of their Master.

PHILOMATHES.

YE haue said now inough of their initiating in that ordour. It restes then that ye discourse vpon their practises, fra they be passed Prentises: for I would faine heare what is possible to them to performe in verie deede. Although they serue a common Master with the Necromancers, (as I haue before saide) yet serue they him in an other forme. For as the meanes are diuerse, which allures them to these vnlawfull artes of seruing of the Deuill; so by diuerse waies vse they their practises, answerwing to these meanes, which first the Deuill, vsed as instrumentes in them; though al tending to one end: To wit. the enlarging of Sathans tyrannie, and crossing of the propagation of the Kingdome of CHRIIST, so farre as lyeth in the possibilitie, either of the one or other sorte, or of the Deuill their Master. For where the Magicians, as allurred by curiositie, in the most parte of their practises, seeke principallie the satisfying of the same, and to winne to themselues a popular honoure and estimation:

These Witches on the other parte, being intised ether for the desire of reuenge, or of worldly riches, their whole practises are either to hurte men and their gudes, or what they possesse, for satisfying of their cruell mindes in the former, or else by the wracke in quhatsoeuer sorte, of anie whome God will permitte them to haue power off, to satisfie their greedie desire in the last poynt.
EPI. In two partes their actiones may be diuided; the actiones of their owne persones, and the actiones proceeding from them towardes anie other. And this diuision being wel vnderstood, will easilie resolue you, what is possible to them to doe. For although all that they confesse is no lie vpon their parte, yet doubtlesly in my opinion, a part of it is not indeede, according as they take it to be: And in this I meane by the actiones of their owne persones. For as I said before, speaking of Magie that the Deuill illudes the senses of these schollers of his, in manie thinges, so saye I the like of these Witches.

PHI. Then I pray you, first to speake of that part of their owne persons, and syne ye may come next to their actiones towards; others.

EPI. To the effect that they may performe such seruices of their false Master, as he employes them in, the deuill as Gods Ape, counterfeites in his seruantes this seruice & forme of adoration, that God prescribed and made his seruantes to practise. For as the servants of G O D, publickly vses to conveene for seruing of him, so makes he them in great numbers to conveene (though publickly they dare not) for his seruice. As none conueenes to the adoration and worshipping of God, except they be marked with his seale, the Sacrament of Baptisme: So none serues Sathan, and conueenes to the adoring of him, that are not marked with that marke, wherof I alredy spake. As the Minister sent by God, teacheth plainly at the time of their publick conuentions, how to serue him in spirit & truth: so that vncleane spirite, in his owne person teacheth his Disciples, at the time of their conueening, how to worke all kinde of mischiefe: And craues compt of all their horrible and detestable proceedinges passed, for aduancement of his seruice. Yea, that he may the more viuelie counterfeit and scorne God, he oft times makes his slaues to conveene in these verrie places, which are destinat and ordeined for the conveening of the servantes of God (I meane by Churches) But this farre, which I haue yet said, I not onelie take it to be true in their opiniones, but euen so to be indeede. For the forme that he vsed in counterfeiting God amongst the Gentiles, makes me so to thinke: As God spake by his Oracles, spake he not so by his? As G O D had aswell bloudie Sacrifices, as others without bloud, had not he the like? As God had Churches sanctified to his seruice, with Altars, Priests, Sacrifices, Ceremonies and Prayers; had he not the like polluted to his seruice? As God gaue responses by Vrim and Thummim, gaue he not his responses
by the intralls of beastes, by the singing of Fowles, and by their actiones in the aire? As God by visiones, dreames, and extases reuiled what was to come, and what was his will vnto his scruates; vsed he not the like meanes to forwarne his slaues of things to come? Yea, euen as God loued cleannes, hated vice, and impuritie, & appoynted punishmentes therefore: vsed he not the like (though falselie I grant, and but in eschewing the lesse inconuenient, to draw them upon a greater) yet dissimuled he not I say, so farre as to appoynt his Priestes to keepe their bodies cleane and vndefiled, before their asking responses of him? And feyned he not God to be a protectour of euerie vertue, and a iust reuenger of the contrarie? This reason then moues me. that as he is that same Deuill; and as craftie nowe as he was then; so wil hee not spare a pertelie in these actiones that I haue spoken of, concerning the witches persones: But further, Witches oft times confesses not only his conueening in the Church with them, but his occupying of the Pulpit: Yea, their forme of adoration, to be the kissing of his hinder partes. Which though it seeme ridiculous, yet may it likewise be true, seeing we reade that in Calicute, he appearing in forme of a Goate-bucke, hath publicklie that vn-honest homage done vnto him, by euerie one of the people: So ambitious is he, and greedie of honour (which procured his fall) that he will euen imitate God in that parte, where it is said, that Moyses could see but the hinder partes of God, for the brightnesse of his glorie: And yet that speache is spoken but {Greek andρυπωπαδείαν}

CHAP. IIII. ARGV.

What are the waies possible, wherby the witches may transport themselues to places far distant. And what ar impossible &mere illusiones of Sathan. And the reasons therof.

PHILOMATHES.

Bvt by what way say they or think ye it possible that they can com to these vnlawful co~uentio~s?

EPI. There is the thing which I esteeme their senses to be deluded in, and though they lye not in confessing of it, because they thinke it to be true, yet not to be so in substance or effect: for they saie, that by diuerse meanes they may conueene, either to the adoring of their Master, or to the putting in practise any seruice of his, committed vnto their charge:
one way is natural, which is natural riding, going or sayling, at what houre their Master comes and aduertises them. And this way may be easelie beleued: an other way is some-what more strange: and yet is it possible to be true: which is by being carryed by the force of the Spirite which is their conducter, either aboue the earth or aboue the Sea swiftlie, to the place where they are to meet: which I am perswaded to be likewaies possible, in respect that as Habakkuk was carryed by the Angell in that forme, to the denne where Daniell laie; so thinke I, the Deiull will be reddie to imitate God, as well in that as in other thinges: which is much more possible to him to doe, being a Spirite, then to a mighty winde, being but a naturall meteore, to transporte from one place to an other a solide bodie, as is commonlie and dailie seen in practise: But in this violent forme they cannot be carryed, but a shorte boundes, agreeing with the space that they may reteine their breath: for if it were longer, their breath could not remaine vnextinguished, their bodie being carryed in such a violent & forceable maner, as be example: If one fall off an small height, his life is but in perrell, according to the harde or soft lighting: But if one fall from an high and stay rocke, his breath wilbe forceablie banished from the bodie, before he can win to the earth, as is oft seen by experience. And in this transporting they say themselues, that they are inuisible to anie other, except amongst themselues; which may also be possible in my opinion. For if the deuil may forme what kinde of impressiones he pleases in the aire, as I haue said before, speaking of Magie, why may he not far easilier thicken & obscure so the air, that is next about them by contracting it strait together, that the beames of any other mans eyes, cannot pearce thorow the same, to see them? But the third way of their comming to their conuention, is, that where in I think them deluded: for some of them sayeth, that being transformed in the likenesse of a little beast or foule, they will come and pearce through whatsoeuer house or Church, though all ordinarie passages be closed, by whatsoeuer open, the aire may enter in at. And some sayeth, that their bodies lying stil as in an extasy, their spirits wil be rauished out of their bodies, & caried to such places. And for vereifying therof, wil giue euent tokens, aswel by witnesses that haue seene their body lying senseles in the meane time, as by naming persones, whomwith they mette, and giuing tokens quhat purpose was amongst them, whome otherwaies they could not haue knownen: for this forme of journeing, they affirme to vse most, when they are transported from one Countrie to another.
PHI. Surelie I long to heare your owne opinion of this: For they are like old wiuues trattles about the fire. The reasons that moves me to thinke that these are meere illusiones, ar these. First for them that are transformed in likenes of beasts or foules, can enter through so narrow passages, although I may easelie beleue that the Deuill coulde by his woorkemanshippe vpon the aire, make them appeare to be in such formes, either to themselues or to others: Yet how he can contract a solide bodie within so little roome, I thinke it is directlie contrarie to it selfe, for to be made so little, and yet not diminished: To be so straitlie drawen together, and yet feele no paine; I thinke it is so contrarie to the qualitie of a naturall bodie, and so like to the little transubstantiat god in the Papistes Masse, that I can neuer beleeue it. So to haue a quantitie, is so proper to a solide bodie, that as all Philosophers concludes, it cannot be any more without one, then a spirite can haue one. For when PETER came out of the prison, and the doores all locked: It was not by any contracting of his bodie in so little roome: but by the giuing place of the dore, though vn-espyed by the Gaylors. And yet is there no comparison, when this is done, betwixt the power of God, and of the Deuill. As to their forme of extasie and spirituall transporting, it is certaine the soules going out of the bodie, is the onely definition of naturall death: and who are once dead, God forbid wee should thinke that it should lie in the power of all the Deuils in Hell, to restore them to their life againe: Although he can put his owne spirite in a dead bodie, which the Necromancers commonlie practise, as yee haue harde. For that is the office properly belonging to God; and besides that, the soule once parting from the bodie, cannot wander anie longer in the worlde, but to the owne resting place must it goe immediatlie, abiding the conjunction of the bodie againe, at the latter daie. And what CHRIST or the Prophets did miraculouslie in this case, it cannot in no Christian mans opinion be maid common with the Deuill. As for anie tokens that they giue for prouing of this, it is verie possible to the Deuils craft, to perswade them to these meanes. For he being a spirite, may hee: not so rauishe their thoughtes, and dull their sences, that their bodie lying as dead, hee may object to their spirites as it were in a dreame, & (as the Poets write of Morpheus) represente such formes of persones, of places, and other circumstances, as he pleases to illude them with? Yea, that he maie deceiue them with the greater efficacie, may hee not at that same instant, by fellow angelles of his, illude such other persones so in that
same fashion, whome with he makes them to beleue that they mette; that all their reportes and tokens, though seuerallie examined, may euery one agree with an other. And that whatsoeuer actiones, either in hurting men or beasts: or whatsoeuer other thing that they falselie imagine, at that time to have done, may by himselfe or his marrowes, at that same time be done indeede; so as if they would giue for a token of their being rauished at the death of such a person within so shorte space thereafter, whom they beleue to have poysoned, or witched at that instante, might hee not at that same houre, haue smitten that same person by the permission of G O D, to the farther deceiuing of them, and to mooue others to beleue them? And this is surelie the likeliest way, and most according to reason, which my judgement can finde out in this, and whatsoeuer vther unnaturall poyntes of their confession. And by these meanes shall we saill surelie, betuixt Charybdis and Scylla, in eschewing the not beleeeuing of them altogether on the one part, least that drawe vs to the erroour that there is no Witches: and on the other parte in beleeeuing of it, make vs to eschew the falling into innumerable absurdities, both monstruouslie against all Theologie diuine, and Philosophie humaine.

CHAP. V ARGV.

Witches actiones towards others. Why there are more women of that craft nor men? What thinges are possible to them to effectuate by the power of their master. The reasons thereof. What is the surest remedie of the harmes done by them.

PHILOMATHES.

Forsooth your opinion in this, seemes to carrie most reason with it, and sence yee haue ended, then the actions belonging properly to their owne persons: say forwarde now to their actiones vsed towards others.

EPI. In their actiones vsed towards others, three thinges ought to be considered: First the maner of their consulting thereupon: Next their part as instrumentes: And last their masters parte, who puts the same in execution. As to their consultationes thereupon, they vse them oftest in the Churches, where they conveene for adoring: at what time their master enquiring at them what they would be at: euerie one of them propones vnto him, what wicked turne they would haue done, either for
obteining of riches, or for reuenging them vpon anie whome they haue malice at: who granting their demande, as no doubt willinglie he wil, since it is to doe euill, he teacheth them the means, whebry they may do the same. As for little trifling turnes that women haue ado with, he causeth them to ioynt dead corpses, & to make powders thereof, mixing such other thinges there amongst, as he giues vnto them.

PHI. But before yee goe further, permit mee I pray you to interrupt you one worde, which yee haue put mee in memorie of, by speaking of Women. What can be the cause that there are twentie women giuen to that craft, where ther is one man?

EPI. The reason is easie, for as that sexe is frailer then man is, so is it easier to be intrapped in these grosse snares of the Deuill, as was ouer well proued to be true, by the Serpents deceiuing of Eua at the beginning, which makes him the homelier with that sexe sensine.

PHI. Returne now where ye left.

EPI. To some others at these times hee teacheth, how to make Pictures of waxe or clay: That by the rosting thereof, the persones; that they beare the name of, may be continuallie melted or dryed awaie by continuall sicknessse. To some hee giues such stones or poulders, as will helpe to cure or cast on diseases: And to some he teacheth kindes of vncouthe poysons, which Mediciners vnderstandes not (for he is farre cunningner then man in the knowledge of all the occult proprieties of nature) not that anie of these meanes which hee teacheth them (except the poysons which are composed of thinges naturall) can of them selues helpe any thing to these turnes, that they are employed in, but onelie being Gods Ape, as well in that, as in all other thinges. Even as God by his Sacramentes which are earthlie of themselues workes a heavenlie effect, though no waies by any cooperation in them: And as CHRIST by clay & spettle wrought together, opened the eies of the blynd man, suppose there was no vertue in that which he outwardlie applyed, so the Deuill will haue his out-warde meanes to be shewes as it were of his doing, which hath no part of cooperation in his turnes with him, how farre that euer the ignorantes be abused in the contrarie. And as to the effectes of these two former partes, to wit, the consultationes and the outward meanes, they are so wounderfull as I dare not allege anie of them, without ioyning a sufficient reason of the possibilitie thereof. For leauing
all the small trifles among wives, and to speak of the principal points of their craft. For the common trifles thereof, they can do without converting well enough by themselves: These principal points I say are these: They can make men or women to love or hate other, which may be very possible to the Devil to effectuate, seeing he being a subtle spirit, knowes well enough how to persuade the corrupted affection of them whom God will permit him so to deal with: They can lay the sickness of one upon another, which likewise is very possible unto him: For since by God's permission, he layed sickness upon Job, why may he not far easier lay it upon any other: For as an old practision, he knowes well enough what humor domines most in any of us, and as a spirit he can subtilly walken up the same, making it peccant, or to abound, as he thinkes meete for troubling of us, when God will so permit him. And for the taking off of it, no doubt he will be glad to relieve such of present paine, as he may think by these means to persuade to bee caught in his everlasting snares and fetters. They can be-witch and take the life of men or women, by roasting of the Pictures, as I spake of before, which likewise is very possible to their Master to performe, for although, (as I saide before) that instrument of waxe have no vertue in that turne doing, yet may hee not verie well euin by that same measure that his conjured slaues meltes that waxe at the fire, may he not I say at these same times, subtilly as a spirit so weaken and scatter the spirites of life of the patient, as may make him on th'one part, for faintnesse to sweate out the humour of his bodie: And on the other parte, for the not concurrence of these spirites, which causes his digestion, so debilitat his stomak, that his humour radicall continually, sweating out on the one parte, and no new good suck being put in the place thereof, for lack of digestion on the other, hee at last shall vanish away, euin as his picture will doe at the fire. And that knauish and cunning workman, by troubling him onely at some times, makes a proportion so neare betuixt the working of the one and the other, that both shall ende as it were at one time. They can rayse stormes and tempestes in the aire, either upon Sea or land, though not universally, but in such a particular place and prescribed boundes, as God will permitte them so to trouble: Which likewise is verie easie to be discerned from anie other naturall tempestes that are meteores, in respect of the suddaine and violent raising thereof, together with the short induring of the same. And this is likewise verie possible to their master to do, he hauing such affinitie with the aire as
being a spirite, and having such power of the forming and moving thereof, as ye haue heard me alreadie declare: For in the Scripture, that stile of the Prince of the aire is giuen vnto him. They can make folkes to becom phrenticque or Maniacque, which likewise is very possible to their master to do, sence they are but naturall sicknesses: and so he may lay on these kindes, aswell as anie others. They can make spirites either to follow and trouble persones, or haunt certaine houses. and affraie oftentimes the inhabitantes: as hath bene knowne to be done by our Witches at this time. And likewise they can make some to be possessed with spirites, & so to becom verie Dæmoniacques: and this last sorte is verie possible likewise to the Deuill their Master to do, since he may easilie send his owne angells to trouble in what forme he pleases, any whom God wil permit him so to vse.

PHI. But will God permit these wicked instrumentes by the power of the Deuill their master, to trouble by anie of these meanes, anie that beleue in him?

EPI. No doubt, for there are three kinde of folkes whom God will permit so to be tempted or troubled; the wicked for their horrible sinnes, to punish them in the like measure; The godlie that are sleeping in anie great sinnes or infirmities and weakenesse in faith, to waken them vp the faster by such an vncouth forme: and euen some of the best, that their patience may bee tryed before the world, as IOBs was. For why may not God vse anie kinde of extraordinarie punishment, when it pleases him; as well as the ordinarie roddes of sicknesse or other aduersities.

PHI. Who then may he free from these Deuilish practises?

EPI. No man ought to presume so far as to promise anie impunitie to himselfe: for God hath before all beginnings preordained aswell the particular sortes of Plagues as of benefites for euerie man, which in the owne time he ordaines them to be visited with, & yet ought we not to be the more affrayde for that, of any thing that the Deuill and his wicked instrumentes can do against vs.. For we dailie fight against the Deuill in a hundreth other waies: And therefore as a valiant Captaine, affraies no more being at the combat, nor stayes from his purpose for the rummishing shot of a Cannon, nor the small clack of a Pistoler: suppose he be not certaine what may light vpon him; Euen so ought we boldlie to goe forwarde in fighting against the Deuill without anie greater terrour,
for these his rarest weapons, nor for the ordinarie whereof we haue daily the proofe.

PHI. Is it not lawfull then by the helpe of some other Witche to cure the disease that is casten on by that craft?

EPI. No waies lawfull: For I gaue you the reason thereof in that axiome of Theologie, which was the last wordes I spake of Magie

PHI. How then may these diseases he lawfullie cured?

EPI. Onelie by earnest prayer to G O D, by amendement of their liues, and by sharp persewing euerie one, according to his calling of these instrumentes of Sathan, whose punishment to the death will be a salutarie sacrifice for the patient. And this is not onely the lawfull way, but likewise the most sure: For by the Deuils meanes, can neuer the Deuill be casten out, as Christ sayeth. And when such a cure is vsed, it may wel serue for a shorte time, but at the Last, it will doubtleslie tend to the vtter perdition of the patient, both in bodie and soule.

CHAP. VI. ARGV.

What sorte of folkes are least or most subiect to receiue harme by Witchcraft. What power they haue to harme the Magistrate, and vpon what respectes they haue any power in prison: And to what end may or will the Deuill appeare to them therein. Vpon what respectes the Deuill appeires in sundry shapes to sundry of them at any time.

PHILOMATHES.

BVt who dare take vpon him to punish them, if no man can be sure to be free from their vnnaturall inuasiones?

EPI. We ought not the more of that restraine from vertue, that the way wherby we climbe thereunto be straight and perrilous. But besides that, as there is no kinde of persones so subject to receiue harme of them, as these that are of infirme and weake faith (which is the best buckler against such inuasiones:) so haue they so smal power ouer none) as ouer such as zealouslie and earnestlie persewes them, without sparing for anie worldlie respect.
PHI. Then they are like the Pest, which smites these sickarest, that flies it farthest, and apprehends deepliest the perrell thereof.

EPI. It is euen so with them: For neither is it able to them to vse anie false cure vpon a patient, except the patient first beleue in their power, and so hazard the tinsell of his owne soule, nor yet can they haue lesse power to hurte anie, nor such as contemnes most their doinges, so being it comes of faith, and not of anie vaine arrogancie in themselues.

PHI. But what is their power against the Magistrate?

EPI. Lesse or greater, according as he deales with them. For if he be slouthfull towards them, God is verie able to make them instrumentes to waken & punish his slouth. But if he be the contrarie, he according to the iust law of God, and allowable law of all Nationes, will be diligent in examining and punishing of them: G O D will not permit their master to trouble or hinder so good a woorke.

PHI. But fra they be once in handes and firmance, haue they anie further power in their craft?

EPI. That is according to the forme of their detention. If they be but apprehended and deteined by anie priuate person, vpon other priuate respectes, their power no doubt either in escaping, or in doing hurte, is no lesse nor euer it was before. But if on the other parte, their apprehending and detention be by the lawfull Magistrate, vpon the iust respectes of their guiltinesse in that craft, their power is then no greater then before that euer they medled with their master. For where God beginnes iustlie to strike by his lawfull Lieutennentes, it is not in the Deuilles power to defraude or bereaue him of the office, or effect of his powerfull and reuenging Scepter.

PHI. But will neuer their master come to visite them, fra they be once apprehended and put in firmance?

EPI. That is according to the estaite that these miserable wretches are in: For if they be obstinate in still denying, he will not spare, when he findes time to speake with them, either if he finde them in anie comfort, to fill them more and more with the vaine hope of some manner of reliefe: or else if hee finde them in a deepe dispaire, by all meanes to augment the same, and to perswade them by some extraordinarie meanes to put
themselues downe, which verie commonlie they doe. But if they be
penitent and confesse, God will not permit him to trouble them anie
more with his presence and allurementes.

PHI It is not good vsing his counsell I see then. But I woulde earnestlie
know when he appeares to them in Prison, what formes vses he then to
take?

EPI. Diuers formes, even as he vses to do at other times vnto them. For
as I told you, speking of *Magie*, lie appeares to that kinde of craftes-men
ordinarily in an forme, according as they agree vpon it amongst
themselves: Or if they be but prentises, according to the qualitie of their
circles or conjurationes: Yet to these capped creatures, he appeares as he
pleases, and as he findes meetest for their humors. For euen at their
publik conuentiones, he appeares to diuers of them in diuers formes, as
we haue found by the difference of their confessiones in that point: For
he deluding them with vaine impressiones in the aire, makes himselfe to
seeme more terrible to the grosser sorte, that they maie thereby be
moued to feare and reuerence him the more: And les monstrous and
vncouthlike againe to the craftier sorte, least otherwaies they might
sturre and skunner at his vglinesse.

PHI. How can he then be felt. as they confesse they haue done him, if his
bodie be but of aire?

EPI. I heare little of that amongst their confessiones, yet may he make
himselfe palpable, either by assuming any dead bodie, and vsing the
ministrie thereof, or else by deluding as wel their sence of feeling as
seeing; which is not impossible to him to doe, since all our senses, as we
are so weake, and euen by ordinarie sicknesses will be often times
deluded.

PHI. But I would speere one worde further yet, concerning his appearing
to them in prison, which is this. May any other that chances to be present
at that time in the prison, see him as well as they.

EPI. Some-times they will, and some-times not, as it pleases God.

CHAP. VII. ARGV.
Two formes of the deuils visible conversering in the earth, with the reasons wherefore the one of them was communest in the time of Papistrie: And the other sensine. Those that denies the power of the Deuill, denies the power of God, and are guilty of the errour of the Sadduces.

PHILOMATHES.

HATH the Deuill then power to appeare to any other, except to such as are his sworn disciples: especially since al Oracles, & such like kinds of illusiones were taken away and abolished by the cumming Of CHRIST?

EPI. Although it be true indeede, that the brightnesse of the Gospell at his cumming, scaled the cloudes of all these grosse errors in the Gentilisme: yet that these abusing spirites, ceases not sensine at sometimes to appeare, dailie experience teaches vs. Indeede this difference is to be marked betwixt the formes of Sathans conversering visiblie in the world. For of two different formes thereof, the one of them by the spreading of the Euangell, and conquest of the white horse, in the sixt Chapter of the Reuelation, is much hindred and become rarer there through. This his appearing to any Christians, troubling of them outwardly, or possessing of them constraynedly. The other of them is become communer and more vsed sensine, I meane by their vnlawfull artes, whereupon our whole purpose hath bene. This we finde by experience in this Ile to be true. For as we know, moe Ghostes and spirites were seene, nor tongue can tell, in the time of blinde Papistrie in these Countries, where now by the contrarie, a man shall scarcely all his time here once of such things. And yet were these vnlawfull artes farre rarer at that time: and neuer were so much harde of, nor so rife as they are now.

PHI. What should be the cause of that?

EPI. The diuerse nature of our sinnes procures at the Iustice of God, diuerse sortes of punishments answering thereunto. And therefore as in the time of Papistrie, our fathers erring grosselie, & through ignorance, that mist of errours ouershadowed the Deuill to walke the more familiarie amongst them: And as it were by barnelie and affraying terroures, to mocke and accuse their barnelie erroures. By the contrarie, we now being sounde of Religion, and in our life rebelling to our
profession, God justly by that sinne of rebellion, as Samuel calleth it, accuseth our life so wilfullie fighting against our profession.

PHI. Since yee are entred now to speake of the appearing of spirites: I would be glad to heare your opinion in that matter. For manie denies that anie such spirites can appeare in these daies as I haue said.

EPI. Doubtleslie who denyeth the power of the Deuill, woulde likewise denye the power of God, if they could for shame. For since the Deuill is the verie contrarie opposite to God, there can be no better way to know God, then by the contrarie; as by the ones power (though a creature) to admire the power of the great Creator: by the falshood of the one to considder the trueth of the other, by the injustice of the one, to considder the Iustice of the other: And by the cruelty of the one, to considder the mercifulnesse of the other: And so foorth in all the rest of the essence of God, and qualities of the Deuill. But I feare indeede, there be ouer many Sadduces in this worlde, that denies all kindes of spirites: For convicting of whose errore, there is cause inough if there were no more, that God should permit at sometimes spirits visiblie to kyith.
DAEMONOLOGIE: THE THIRDE BOOKE

THE THIRDE BOOKE

OF Dæmonologie

ARGVMENT.

The description of all these kindes of Spirites that troubles men or women. The conclusion of the whole Dialogue.

CHAP. I. ARGV.

The division of spirites in foure principall kindes. The description of the first kinde of them, called Spectra & umbræ mortuorum. What is the best way to be free of their trouble.

PHILOMATHES.

I Pray you now then go forward in telling what ye thinke fabulous, or may be trowed in that case.

EPI. That kinde of the Deuils conuersing in the earth, may be diuided in foure different kindes, whereby he affrayeth and troubleth the bodies of men: For of the abusing of the soule, I haue spoken alreadie. The first is, where spirites troubles some houses or solitarie places: The second, where spirites followes vpon certaine persones, and at diuers houres troubles them: The thirde, when they enter within them and possesse them: The fourth is these kinde of spirites that are called vulgarie the Fayrie. Of the three former kindes, ye harde alreadie, how they may artificiallie be made by Witch-craft to trouble folke: Now it restes to speake of their naturall comming as it were, and not raysed by Witch-craft. But generally I must for-warne you of one thing before I enter in this purpose: that is, that although in my discourseing of them, I deuyde them in diuers kindes, yee must notwithstanding there of note my Phrase of speaking in that: For doubtleslie they are in effect, but all one kinde of spirites, who for abusing the more of mankinde. takes on these sundrie shapes, and vses diuerse formes of out-ward actiones, as if some were of nature better then other. Nowe I returne to my purpose: As to the first kinde of these spirites, that were called by the auncients by
divers names, according as their actions were. For if they were spirites
that haunted some houses, by appearing in divers and horrible formes,
and making greate dinne: they were called Lemures or Spectra. If they
appeared in likenesse of anie defunct to some friends of his, they wer
called umbræ mortuorum: And so innumerabile stiles they got, according
to their actiones, as I haue said alreadie. As we see by experience, how
manie stiles they haue given them in our language in the like maner: Of
the appearing of these spirites, wee are certified by the Scriptures, where
the Prophet ESAY 13. and 34. cap. threatning the destruction
of Babell and Edom: declares, that it shal not onlie be wracked, but shall
become so greate a solitude, as it shall be the habitackle of Howlettes,
and of ZIIM and IIM, which are the proper Hebrewe names for these
Spirites. The cause whie they haunte solitarie places, it is by reason, that
they may affraie and brangle the more the faith of suche as them alone
hauntes such places. For our nature is such, as in companies wee are not
so soone mooued to anie such kinde of feare, as being solitare, which the
Deuill knowing well inough, hee will not therefore assaile vs but when we
are weake: And besides that, G O D will not permit him so to dishonour
the societies and companies of Christians, as in publicke times and
places to walke visiblie amongst them. On the other parte, when he
troubles certaine houses that are dwelt in, it is a sure token either of
grosse ignorance, or of some grosse and slanderous sinnes amongst the
inhabitantes thereof: which God by that extraordinarie rod punishes.

PHI. But by what way or passage can these Spirites enter in these houses,
seeing they alledge that they will enter, Doore and Window being
steiked?

EPI. They will choose the passage for their entresse, according to the
forme that they are in at that time. For if they haue assumed a deade
bodie, whereinto they lodge themselues, they can easely inough open
without dinne anie Doore or Window, and enter in thereat. And if they
enter as a spirite onelie, anie place where the aire may come in at, is
large inough an entrie for them: For as I said before, a spirite can occupie
no quantitie.

PHI. And will God then permit these wicked spirites to trouble the reste
of a dead bodie, before the resurrection thereof? Or if he will so, I thinke
it should be of the reprobate onely.
EPI. What more is the reste troubled of a dead bodie, when the Deuill carryes it out of the Graue to serue his turne for a space, nor when the Witches takes it vp and joyntes it, or when as Swine wortes vppe the graues? The rest of them that the Scripture speakes of, is not meaned by a locall remaining continuallie in one place, but by their resting from their trauelles and miseries of this worlde, while their latter conjunction againe with the soule at that time to receaue full glorie in both. And that the Deuill may vse aswell the ministrie of the bodies of the faithfull in these cases, as of the vn-faithfull, there is no inconvenient; for his haunting with their bodies after they are deade, can no-waies defyle them: In respect of the soules absence. And for anie dishonour it can be vtnto them, by what reason can it be greater, then the hanging, heading, or many such shameful deaths, that good men will suffer?

for there is nothing in the bodies of the faithfull, more worthie of honour, or freer from corruption by nature, nor in these of the vnfaithfull, while time they be purged and glorified in the latter daie, as is dailie seene by the vilde diseases and corruptions, that the bodies of the faythfull are subject vnto, as yee will see clearelie proued, when I speake of the possessed and Dæmoniacques.

PHI. Yet there are sundrie that affirmes to haue haunted such places, where these spirites are alleaged to be: And coulde neuer heare nor see anie thing.

EPI. I thinke well: For that is onelie reserued to the secreete knowledge of God, whom he wil permit to see such thinges, and whome not.

PHI. But where these spirites hauntes and troubles anie houses, what is the best waie to banishe them?

EPI. By two meanes may onelie the remeid of such things be procured: The one is ardent prayer to God, both of these persones that are troubled with them, and of that Church whereof they are. The other is the purging of themselues by amende ment of life from such sinnes. as haue procured that extraordinarie plague.

PHI. And what meanes then these kinds of spirites, when they appeare in the shaddow of a person newlie dead, or to die, to his friendes?
EPI. When they appeare vpon that occasion, they are called Wraithes in our language. Amongst the Gentiles the Deuill vsed that much, to make them beleeue that it was some good spirite that appeared to them then, ether to forewarne them of the death of their friend; or else to discouer vnto them, the will of the defunct, or what was the way of his slaughter, as is written in the booke of the histories Prodigious. And this way hee easelie decciued the Gentiles, because they knew not God: And to that same effect is it, that he now appeares in that maner to some ignorant Christians. For he dare not so illude anie that knoweth that, neither can the spirite of the defunct returne to his friend, or yet an Angell vse such formes.

PHI. And are not our war-woolfes one sorte of these spirits also, that hauntes and troubles some houses or dwelling places?

EPI. There bath indeede bene an old opinion of such like thinges; For by the Greekes they were called {Greek lukanδρwpoi} which signifieth men-woolfes. But to tell you simplie my opinion in this, if anie such thing hath bene, I take it to haue proceeded but of a naturall super-abundance of Melancholie, which as wee reade, that it hath made some thinke themselues Pitchers, and some horses, and some one kinde of beast or other: So suppose I that it hath so viciat the imagination and memorie of some, as per lucida interualla, it hath so highlie occupyed them, that they haue thought themselues verrie Woolfes indeede at these times: and so haue counterfeited their actiones in going on their handes and feete, preassing to deuoure women and barnes, fighting and snatching with all the towne dogges, and in vsing such like other brutish actiones, and so to become beastes by a strong apprehension, as Nebucad-netzar was seuen yeares: but as to their hauing and hyding of their hard & schellie sloughes, I take that to be but eiked, by vncertaine report, the author of all lyes.

CHAP. II. ARGV.

The description of the next two kindes of Spirites, whereof the one followes outwardlie, the other possesses inwardlie the persones that they trouble. That since all Prophecies and visiones are nowe ceased, all spirites that appeares in these formes are euill.

PHILOMATHES.
COME forward now to the reste of these kindes of spirites.

EPI. As to the next two kindes. that is, either these that outwardlie troubles and followes some persones, or else inwardlie possesses them: I will conjoyne them in one, because aswel the causes ar alike in the persons that they are permitted to trouble: as also the waies whereby they may be remedied and cured.

PHI. What kinde of persones are they that vses to be so troubled?

EPI. Two kindes in speciall: Either such as being guiltie of greeuous offences, God punishes by that horrible kinde of scourdge, or else being persones of the beste nature peraduenture, that yee shall finde in all the Countrie about them, G O D permittes them to be troubled in that sort, for the tryall of their patience, and wakening vp of their zeale, for admonishing of the beholders, not to truste ouer much in themselues, since they are made of no better stuffe, and peraduenture blotted with no smaller sinnes (as CHRIST saide, speaking of them vppon whome the Towre in Siloam fell:) And for giuing likewise to the spectatators, matter to praysye G O D, that they meriting no better, are yet spared from being corrected in that fearefull forme.

PHI. These are good reasones for the parte of G O D, which apparantlie mooues him so to permit the Deuill to trouble such persones. But since the Deuil hath euer a contrarie respecte in all the actiones that G O D employes him in: which is I pray you the end and mark he shoots at in this turne?

EPI. It is to obtaine one of two thinges thereby, if he may: The one is the tinsell of their life, by inducing them to such perrilous places at such time as he either followes or possesses them, which may procure the same: And such like, so farre as G O D will permit him, by tormenting them to weaken their bodie, and caste them in incurable diseases. The other thinge that hee preases to obteine by troubling of them, is the tinsell of their Soule, by intising them to mistruste and blaspheme God: Either for the intollerablenesse of their tormentes, as he assayed to haue done with IOB; or else for his promising vnto them to leaue the troubling of them, incase they would so do, as is knowne by experience at this same time by the confession of a young one that was so troubled.
PHI. Since ye haue spoken nowe of both these kindes of spirites comprehending them in one: I must nowe goe backe againe in speering some questions of euerie one of these kindes in speciall. And first for these that followes certayne persones, yee know that there are two sortes of them: One sorte that troubles and tormentes the persones that they haunt with: An other sort that are seruiceable vnto them in all kinde of their necessaries, and omittes neuer to forwarne them of anye suddaine perrell that they are to be in. And so in this case, I would vnderstondeth whither both these sortes be but wicked and damned spirites: Or if the last sorte be rather Angells, (as should appeare by their actiones) sent by God to assist such as he speciallie fauoures. For it is written in the Scriptures, that God sendes Legions of Angells to guarde and watch ouer his elect.

EPI. I know well inough where fra that errour which ye alleage hath proceeded: For it was the ignorant Gentiles that were the fountaine thereof. Who for that they knew not God, they forged in their owne imaginationes, euery man to be still accompanied with two spirites, whereof they called the one genius bonus, the other genius malus: the Greekes called them {Greek endaimona} & {Greek kakodaimona}: wherof the former they saide, perswaded him to all the good he did: the other entised him to all the euill. But praised be God we that are christians, & walks not amongst the Cymmerian conjectures of man, knowes well inough, that it is the good spirite of God onely, who is the fountain of all goodnes, that perswads vs to the thinking or doing of any good: and that it is our corrupted fleshe and Sathan, that intiseth vs to the contrarie. And yet the Deuill for confirming in the heades of ignoraunt Christians, that errour first maintained among the Gentiles, he whiles among the first kinde of spirites that I speak of, appeared in time of Papistrie and blindnesse, and haunted diuers houses, without doing any euill, but doing as it were necessarie turns vp and down the house: and this spirit they called Brownie in our language, who appeared like a rough-man: yea, some were so blinded, as to beleue that their house was all the sonsier, as they called it, that such spirites resorted there.

PHI. But since the Deuils intention in all his actions. is euer to do euill,, what euill was there in that forme of doing, since their actions outwardly were good.
EPI Was it not euill enouh to deceiue simple ignorantes, in making them
to take him for an Angell of light, and so to account of Gods enemie, as of
their particular friend: where by the contrarie, all we that are Christians,
ought assuredly to know that since the comming of Christ in the flesh,
and establishing of his Church by the Apostles, all miracles, visions,
prophecies, & appearances of Angels or good spirites are ceased. Which
serued onely for the first sowing of faith, & planting of the Church.
Where now the Church being established, and the white Horse whereof I
spake before, haung made his conqueste, the Lawe and Prophets are
thought sufficient to serue vs, or make vs inexcusable, as Christ saith in
his parable of Lazarus and the riche man.

CHAP. III. ARGV.

The description of a particular sort of that kind of following spirites,
called Incubi and Succubi: And what is the reason wherefore these
kindes of spirites hauntes most the Northerne and barbarous partes of
the world.

PHILOMATHES.

THE next question that I would speere, is likewise concerning this first
of these two kindes of spirites that ye haue conjoynd: and it is this; ye
knowe how it is commonly written and reported, that amongst the rest of
the sortes of spirites that followes certayne persons, there is one more
monstrous nor al the rest: in respect as it is alleaged, they converse
naturally with them whom they trouble and hauntes with: and therefore
I would knowe in two thinges your opinion herein: First if suche a thing
can be: and next if it be: whether there be a difference of sexes amongst
these spirites or not.

EPI. That abhominable kinde of the Deuils abusing of men or women,
was called of old, Incubi and Succubi, according to the difference of the
sexes that they conuersed with. By two meanes this great kinde of abuse
might possibly be performed: The one, when the Deuill onelie as a
spirite, and stealing out the sperme of a dead bodie, abuses them that
way, they not graithlie seeing anie shape or feeling anie thing, but that
which he so conuayes in that part: As we reade of a Monasterie of
Nunnes which were burnt for their being that way abused. The other
meane is when he borrowes a dead bodie and so visiblie, and as it seems
unto them naturallie as a man converses with them. But it is to be noted, that in whatsoever way he vseth it, that sperme seemes intollerably cold to the person abused. For if he steale out the nature of a quick person, it cannot be so quicklie carryed, but it will both tine the strength and heate by the way, which it could neuer haue had for lacke of agitation, which in the time of procreation is the procurer & wakener vp of these two natural qualities. And if he occupying the dead bodie as his lodging expell the same out thereof in the dewe time, it must likewise be colde by the participation with the qualities of the dead bodie whereout of it comes. And whereas yee inquire if these spirites be diuided in sexes or not, I thinke the rules of Philosophie may easelie resolue a man of the contrarie: For it is a sure principle of that arte, that nothing can be diuided in sexes, except such liuing bodies as must haue a naturall seede to genere by. But we know spirites hath no seede proper to themselues, nor yet can they gender one with an other.

PHI. How is it then that they say sundrie monsters haue bene gotten by that way.

EPI. These tales are nothing but *Aniles fabulæ*. For that they haue no nature of their owne, I haue shewed you alreadie. And that the cold nature of a dead bodie, can woorke nothing in generation, it is more nor plaine, as being already dead of it selfe as well as the rest of the bodie is, wanting the naturall heate, and such other naturall operation, as is necessarie for woorking that effect, and incase such a thing were possible (which were all utterly against all the rules of nature) it would bread no monster, but onely such a naturall of-spring, as would haue cummed betuixt that man or woman and that other abused person, in-case they both being alieue had had a doe with other. For the Deuilles parte therein, is but the naked carrying or expelling of that substance: And so it coulde not participate with no qualitie of the same. Indeede, it is possible to the craft of the Deuill to make a womans bellie to swel after he hath that way abused her, which he may do, either by steiring vp her own humor, or by herbes, as we see beggars daily doe. And when the time of her deliuery should come to make her thoil great doloures, like vnto that naturall course, and then subtillie to slippe in the Mid-wiues handes, stockes, stones, or some monstruous barne brought from some other place, but this is more reported and gessed at by others, nor beleueed by me.
PHI. But what is the cause that this kinde of abuse is thought to be most common in such wild partes of the worlde, as Lap-land, and Fin-land, or in our North Iles of Orknay and Schet-land.

EPI. Because where the Deuill findes greatest ignorance and barbaritie, there assayles he grosselieist, as I gaue you the reason wherefore there was moe Witches of women kinde nor men.

PHI. Can anie be so unhappie as to giue their willing consent to the Deuilles vilde abusing them in this forme.

EPI. Yea, some of the Witches haue confessed, that he hath perswaded them to giue their willing consent thereunto, that he may thereby haue them feltred the sikarer in his snares; But as the other compelled sorte is to be pittied and prayed for, so is this most highlie to be punished and detested.

PHI. It is not the thing which we cal the Mare, which takes folkes sleeping in their bedds, a kinde of these spirites, whereof ye are speaking?

EPI. No, that is but a naturall sicknes, which the Mediciners hath giuen that name of Incubus vnto ab incubando, because it being a thicke fleume, falling into our breast vpon the harte, while we are sleeping, intercludes so our vitall spirites, and takes all power from vs, as maks vs think that there were some vnnaturall burden or spirite, lying vpon vs and holding vs downe.

CHAP. IIII. ARGV.

The description of the Dæmoniackes &possessed. By what reason the Papistes may haue power to cure them.

PHILOMATHES.

WEL, I haue told you now all my doubts, and ye haue satisfied me therein, concerning the first of these two kindes of spirites that ye haue conjoyned. Now I am to inquire onely two thinges at you concerning the last kinde, I meane the Dæmoniackes. The first is, whereby shal these possessed folks be discerned fra them that ar trubled with a natural Phrensie or Manie. The next is, how can it be that they can be remedied by the Papistes Church, whome wee counting as Hereticques, it should
appeare that one Deuil should not cast out an other, for then would his kingdom be diuided in it selfe, as CHRIST said.

EPI. As to your first question; there are diuers symptomes, whereby that heauie trouble may be discerned from a naturall sickenesse, and speciallie three, omitting the diuers vaine signes that the Papistes attributes vnto it: Such as the raging at holie water, their fleeing a back from the Croce, their not abiding the hearing of God named, and innumerable such like vaine thinges that were alike fashious and feckles to recite. But to come to these three symptomes then, whereof I spake, I account the one of them to be the incredible strength of the possessed creature, which will farre exceede the strength of six of the wightest and wodest of any other men that are not so troubled. The next is the boldning vp so far of the patients breast and bellie, with such an unnaturall sturring and vehement agitation within them: And such an ironic hardnes of his sinnowes so stiffelie bended out, that it were not possible to prick out as it were the skinne of anie other person so far: so mightely works the Deuil in all the members and senses of his body, he being locallie within the same, suppose of his Soule and affectiones thereof, hee haue no more power then of any other mans. The last is, the speaking of sundrie languages, which the patient is knowen by them that were acquainte with him neuer to haue learned, and that with an vncoth and hollowe voice, and al the time of his speaking, a greater motion being in his breast then in his mouth. But fra this last symptome is excepted such, as are altogether in the time of their possessing bereft of al their senses being possessed with a dumme and blynde spirite, whereof Christ releiued one, in the 12. Of Mathew. And as to your next demanede, it is first to be doubted if the Papistes or anie not professing the the onelie true Religion, can relieue anie of that trouble. And next, in-case they can, vpon what respectes it is possible vnto them. As to the former vpon two reasons, it is grounded: first that it is known so manie of them to bee counterfite, which wyle the Clergie inuentes for confirming of their rotten Religion. The next is, that by experience we finde that few, who are possessed indeede, are fullie cured by them: but rather the Deuill is content to release the bodelie hurting of them, for a shorthe space, thereby to obtiene the perpetual hurt of the soules of so many that by these false miracles may be induced or confirmed in the profession of that erroneous Religion: euen as I told you before that he
doth in the false cures, or casting off of diseases by Witches. As to the other part of the argument in-case they can, which rather (with reverence of the learned thinking otherwaies) I am induced to beleue, by reason of the faithfull report that men sound of religion, haue made according to their sight thereof, I think if so be, I say these may be the respectes, whereupon the Papistes may haue that power. CHRIST gaue a commission and power to his Apostles to cast out Deuilles, which they according thereunto put in execution: The rules he had them obserue in that action, was fasting and praier: & the action it selfe to be done in his name. This power of theirs proceeded not then of anie vertue in them, but onely in him who directed them. As was clearly proued by Iudas his hauing as greate power in that commission, as anie of the reste. It is easie then to be vnderstand that the casting out of Deuilles, is by the vertue of fasting and prayer, and in-calling of the name of God, suppose manie imperfectiones be in the person that is the instrumente, as CHRIST him selve teacheth vs of the power that false Prophets sall haue to caste out Devils. It is no wounder then, these respects of this action being considered, that it may be possible to the Papistes, though erring in sundrie points of Religion to accomplish this, if they vse the right forme prescribed by CHRIST herein. For what the worse is that action that they erre in other things, more then their Baptisme is the worse that they erre in the other Sacrament, and haue eiked many vaine freittes to the Baptisme it selfe.

PHI. Surelie it is no little wonder that God should permit the bodies of anie of the faithfull to be so dishonoured, as to be a dwelling place to that vnclene spirite.

EPI. There is it which I told right now, would prooue and strengthen my argument of the deuils entring in the dead bodies of the faithfull. For if he is permitted to enter in their liuing bodies, euwen when they are ioyned with the soule: how much more will God permit him to enter in their dead carions, which is no more man, but the filthie and corruptible caise of man. For as CHRIST Sayth, *It is not any thing that enters within man that defiles him, but onely that which proceeds and commeth out of him.*

CHAP. V. ARGV.
The description of the fourth kinde of Spirites called the Phairie: What is possible therein, and what is but illusiones. How far this Dialogue entreates of all these thinges, and to what end.

PHILOMATHESES.

NOW I pray you come on to that fourth kinde of spirites.

EPI. That fourth kinde of spirites, which by the Gentiles was called Diana, and her wandring Court, and amongst vs was called the Phairie (as I tould you) or our good neighboures, was one of the sortes of illusiones that was rifest in the time of Papistrie: for although it was holden odious to Prophesie by the deuill, yet whome these kinde of Spirites carryed awaie, and informed, they were thought to be sonsiest and of best life. To speake of the many vaine trattles founded vpon that illusion: How there was a King and Queene of Phairie, of such a iolly court & train as they had, how they had a teynd, & dutie, as it were, of all goods: how they naturallie rode and went, eate and drank, and did all other actiones like naturall men and women: I thinke it liker VIRGILSCampi Elysij, nor anie thing that ought to be beleeued by Christians, except in generall, that as I spake sundrie times before, the deuil illuded the senses of sundry simple creatures, in making them beleeeue that they saw and harde such thinges as were nothing so indeed.

PHI. But how can it be then, that sundrie Witches haue gone to death with that confession, that they haue ben transported with the Phairie to such a hill, which opening, they went in, and there saw a faire Queene, who being now lighter, gaue them a stone that had sundrie vertues, which at sundrie times hath bene produced in judgement?

EPI. I say that, euen as I said before of that imaginar rauishing of the spirite foorth of the bodie. For may not the deuil object to their fantasie, their senses being dulled, and as it were a sleepe, such hilles & houses within them, such glisterring courts and traines, and whatsoeuer such like wherewith he pleaseth to delude them. And in the meane time their bodies being senselesse, to conuay in their hande any stone or such like thing, which he makes them to imagine to haue receiued in such a place.

PHI. But what say ye to their fore-telling the death of sundrie persones, whome they allege to haue seene in these places? That is, a sooth-dreame (as they say) since they see it walking.
EPI. I thinke that either they haue not bene sharply inough examined, that gaue so blunt a reason for their Prophesie, or otherwaies, I thinke it likewise as possible that the Deuill may prophesie to them when he deceiues their imaginationes in that sorte, as well as when he plainly speaks vnto them at other times for their prophesying, is but by a kinde of vision, as it were, wherein he commonly counterfeits God among the Ethnicks, as I told you before.

PHI. I would know now whether these kindes of spirites may only appeare to Witches, or if they may also appeare to anie other.

EPI. They may do to both, to the innocent sort, either to affraie them, or to seeme to be a better sorte of folkes nor vnCLEane spirites are, and to the Witches, to be a cullour of safetie for them, that ignorant Magistrates may not punish them for it, as I told euen now. But as the one sorte, for being perforce troubled with them ought to be pittied, so ought the other sorte (who may bee discerned by their taking vpon them to Prophesie by them,) That sorte I say, ought as seuerely to be punished as any other Witches, and rather the more, that that they goe dissemblingly to worke.

PHI. And what makes the spirites haue so different names from others.

EPI. Euen the knauerie of that same deuil; who as hee illudes the Necromancers with innumerable feyned names for him and his angels, as in special, making Sathan, Beelzebub, & Lucifer, to be three sundry spirites, where we finde the two former, but diuers names giuen to the Prince of all the rebelling angels by the Scripture. As by CHRIST, the Prince of all the Deuilles is called, Beelzebub in that place, which I alleaged against the power of any hereticues to cast out Deuils. By IOHN in the Reuelation, the old tempter is called, Sathan the Prince of all the euill angels. And the last, to wit, Lucifer, is but by allegorie taken from the day Starre (so named in diuers places of the Scriptures) because of his excellencie (I meane the Prince of them) in his creation before his fall. Euen so I say he deceaues the Witches, by attributing to himselfe diuers names: as if euerie diuers shape that he trans formes himselfe in, were a diuers kinde of spirit.

PHI. But I haue hard many moe strange tales of this Phairie, nor ye haue yet told me.
EPI. As well I do in that, as I did in all the rest of my discourse. For because the ground of this conference of ours, proceeded of your speering at me at our meeting, if there was such a thing as Witches or spirites: And if they had any power: I therefore haue framed my whole discours, only to proue that such things are and may be, by such number of examples as I show to be possible by reason: & keepes me from dipping any further in playing the part of a Dictionarie, to tell what euer I haue read or harde in that purpose, which both would exceede fayth, and rather would seeme to teach such vnlawfull artes, nor to disallow and condemne them, as it is the duetie of all Christians to do.

CHAP. VI. ARGV.

Of the tryall and punishment of Witches. What sorte of accusation ought to be admitted against them. What is the cause of the increasing so far of their number in this age.

PHILOMATHES.

THEN To make an ende of our conference, since I see it drawes late, what forme of punishment thinke ye merites these Magicians and Witches? For I see that ye account them to be all alike guiltie?

EPI. They ought to be put to death according to the Law of God, the ciuill and imperial law, and municipall law of all Christian nations.

PHI. But what kinde of death I pray you?

EPI. It is commonly vsed by fire, but that is an indifferent thing to be vsed in euery cuntrie, according to the Law or custome thereof.

PHI. But ought no sexe, age nor ranck to be exempted?

EPI. None at al (being so vsed by the lawful Magistrate) for it is the highest poyn of Idolatrie, wherein no exception is admitted by the law of God.

PHI. Then bairnes may not be spared?

EPI. Yea, not a haire the lesse of my conclusion.
For they are not that capable of reason as to practise such thinges. And for any being in company and not reueling thereof, their lesse and ignorant age will no doubt excuse them.

PHI. I see ye condemne them all that are of the counsell of such craftes.

EPI. No doubt, for as I said, speaking of *Magie*, the consulters, trusters in, ouer-seers, interteiners or sturrers vp of these craftes-folkes, are equallie guiltie with themselues that are the practisers.

PHI. Whether may the Prince then, or supreame Magistrate, spare or ouer-see any that are guiltie of that craft? vpon som great respects known to him?

EPI. The Prince or Magistrate for further tryals cause, may continue the punishing of them such a certaine space as he thinkes conuenient: But in the end to spare the life, and not to strike when God bids strike, and so seuerelie punish in so odious a fault & treason against God, it is not only vnlawfull, but doubtlesse no lesse sinne in that Magistrate, nor it was in SAVLES sparing of AGAG. And so comparable to the sin of Witch-craft it selfe, as SAMVELL alleaged at that time.

PHI. Surely then, I think since this crime ought to be so seuerely punished. Iudges ought to beware to condemne any, but such as they are sure are guiltie, neither should the clattering reporte of a carling serue in so weightie a case.

EPI. Iudges ought indeede to beware whome they condemne: For it is as great a crime (as SALOMON sayeth,) *To condemne the innocent, as to let the guiltie escape free*; neither ought the report of any one infamous person, be admitted for a sufficient proffe, which can stand of no law.

PHI. And what may a number then of guilty persons confessions, woork against one that is accused?

EPI. The assise must serue for interpretour of our law in that respect. But in my opinion, since in a mater of treason against the Prince, barnes or wiues, or neuer so diffamed persons, may of our law serue for sufficient witnesses and proofes. I thinke surely that by a far greater reason, such witnesses may be sufficient in matters of high treason
against God: For who but Witches can be proues, and so witnesses of
the doings of Witches.

PHI. Indeed, I trow they wil be loath to put any honest man vpon their
counsell. But what if they accuse folke to haue bene present at their
Imaginar conuentiones in the spirite, when their bodies lyes senselesse,
as ye haue said.

EPI. I think they are not a hair the lesse guiltie: For the Deuill durst
neuer haue borrowed their shaddow or similitude to that turne, if their
consent had not bene at it: And the consent in these turnes is death of
the law.

PHI. Then SAMVEL was a Witch: For the Deuill resembled his shape,
and played his person in giuing response to SAVLE.

EPI. SAMVEL was dead aswell before that; and so none coulde slander
him with medling in that vnlawfull arte. For the cause why, as I take it,
that God will not permit Sathan to vse the shapes or similitudes of any
innocent persones at such vnlawful times, is that God wil not permit that
any innocent persons shalbe slandered with that vile defection: for then
the deuil would find waies anew, to calumniate the best. And this we
haue in profe by them that are carryed with the Phairie, who neuer see
the shaddowes of any in that courte, but of them that thereafter are tryed
to haue bene brethren and sisters of that craft. And this was likewise
proued by the co-fession of a young Lasse, troubled with spirites, laide
on her by Witchcraft. That although shee saw the shapes of diuerse men
& women troubling her, and naming the persons whom these shaddowes
represents: yet neuer one of them are found to be innocent, but al
clearly tried to be most guilty, & the most part of them confessing the
same. And besides that, I think it hath ben seldome harde tell of, that
any whome persones guiltie of that crime accused, as hauing knoen
them to be their marrowes by eye-sight, and not by hear-say, but such as
were so accused of Witch-craft. could not be clearly tryed vpon them,
were at the least publickly known to be of a very euil life & reputation:
so jealous is God I say, of the fame of them that are innocent in such
causes. And besides that, there are two other good helps that may be
vsed for their trial: the one is the finding of their marke, and the trying
the insensiblenes thereof. The other is their fleeing on the water: for as
in a secret murther, if the deade carcase be at any time thereafter
handled by the murtherer, it wil gush out of bloud, as if the blud wer
crying to the heauen for reuenge of the murtherer. God hauing
appoynted that secret super-naturall signe, for tryall of that secrete
vnnaturall crime, so it appeares that God hath appoynted (for a super-
naturall signe of the monstruous impietie of the Witches) that the water
shal refuse to receiue them in her bosom, that haue shaken off them the
sacred Water of Baptisme, and wilfullie refused the benefite thereof: No
not so much as their eyes are able to shed teares (thretten and torture
them as ye please) while first they repent (God not permitting them to
dissemble their obstinacie in so horrible a crime) albeit the women kinde
especially, be able other-waies to shed teares at euery light occasion
when they will, yea, although it were dissemblingly like the_Crocodiles_.

PHI. Well, wee haue made this conference to last as long as leasure
would permit: And to conclude then, since I am to take my leaue of you, I
pray God to purge this Cuntrie of these diuellishe practises: for they were
neuer so rife in these partes, as they are now.

EPI. I pray God that so be to. But the causes ar ouer manifest, that makes
them to be so rife. For the greate wickednesse of the people on the one
parte, procures this horrible defection, whereby God justlie punisheth
sinne, by a greater iniquitie. And on the other part, the consummation of
the worlde, and our deliuerance drawing neare, makes Sathan to rage the
more in his instruments, knowing his kingdome to be so neare an ende.
And so fare-well for this time.

FINIS.
NEWES FROM SCOTLAND

declaring the damnable life

and death of

DOCTOR FIAN, a notable SORCERER

(1591)

NOTE

THE ORIGINAL of this text is in the Bodleian Library (Douce F. 210). The text (not the Preface) is reproduced line for line and page for page. Pages in the original are not numbered except by signatures. No corrections have been made.

G. B. H.
Newes from Scotland,
Declaring the Damnable
life and death of Doctor Fian, a
notable Sorcerer, who was burned at
Edenbrough in January last.
1591.

Which Doctor was register to the Diuell
that sundry times preached at North Barrick Kirke, to a
number of notorious Witches.

With the true examinations of the said Doctor and Witches as
they uttered them in the presence of the Scottifh King.

Discovering how they pretended
to bewitch and drowne his Maieftie in the Sea
comming from Denmarke with such
or her wonderfull matters as the like
hath not been heard of at
any time.

Published according to the Scottifh Coppie.
AT LONDON
Printed for William
Wright.
TO THE READER

THE MANIFOLDE vntruthes which is spread abroade, concerning the
detestable actions and apprehension of those Witches wherof this
Historye following truely entreateth, hath caused me to publish the same
in print: and the rather for that sundrie written Copies are lately
dispersed therof, containing, that the said witches were first discouered,
by meanes of a poore Pedler trauailing to the towne of Trenent, and that
by a wonderfull manner he was in a moment conuayed at midnight,
from Scotland to Burdeux in Fraunce (beeing places of no small distance
between) into a Marchants Seller there, & after, being sent
from Burdeux into Scotland by certaine Scottish Marchants to the Kings
Maiestie, that he discouered those Witches and was the cause of their
apprehension: with a number of matters miracu / lous and incredible:
All which in truthe are moste false. Neuertheles to satisfie a number of
honest mindes, who are desirous to be enformed of the veritie and trueth
of their confessions, which for certaintie is more stranger then the
common reporte runneth, and yet with more trueth I haue vndertaken to
publish this short Treatise, which declareth the true discourse of all that
hath hapned, & aswell what was pretended b those wicked and detestable
Witches against the Kings Maiestie, as also by what meanes they
wrought the same.

All which examinations (gentle Reader) I haue heere truelye published,
as they were taken and vttered in the presence of the Kings Maiestie,
praying thee to accept it for veritie, the same beeing so true as cannot be
reproued.
NEWES FROM SCOTLAND

A true discourse,
Of the apprehension of sundrye
Witches lately taken in Scotland:
wherof some are executed, and some are
yet imprisoned.

With a particuluer recitall of their examinations,
taken in the presence of the Kinges Maiestie.

GOd by his omnipotent power, hath at al times and daily doth take such
care, and is so vigilant, for the weale and preseruation of his owne, that
thereby he disappointeth the wicked practises and euil intents of all such
as by any means whatsoeuer, seeke indirectly to conspire any thing
contrary to his holy will: yea and by the same power, he hath lately
ouerthrown and hindered the intentions and wicked dealings of a great
number of vngodly creatures, no better then Diuels: who suffering
themselves to be allured and inticed by the Diuell whom they serued,
and to whome they were priuatelye sworne: entered into ye\textsuperscript{2}d detestable Art
of witchcraft, which they studied and practised so long time, that in the
end they had seduced by their sorcery a number of other to be as bad as
themselves: dwelling in the boundes of Lowthian, which is a principall
shire or parte of Scotland, where the Kings Maiestie vseth to make his
cheepest residence or abode: and to the end that their detestable
wickednes which they priuilye had pretended against the Kings Maiestie,
the Common-weale of that Country, with the Nobilitie and subiects of
the same, should come to light: God of his vnspeakeable goodnes did
reueale and lay it open in very strange sorte, therby to make knowne
vnto the worlde, that there actions were contrarye to the lawe of God,
and the naturall affection which we ought generallye to beare one to
another: the manner of the reuelling wherof was as followeweth.

'Within the towne of Trenent in the Kingdome of Scotland, there
dwelleth one Dauid Seaton, who being deputie Bailiffe in the saide
Towne, had a maide servaunt called Geillis Duncane, who vsed secretly to
be absent and to lye foorth of her Maisters house euery other night: this Geillis Duncane took in hand to help all such as were troubled or greeued with any kinde of sicknes or infirmitie: and in short space did perfourme manye matters most miraculous, which thinges forasmuch as she began to doe them vpon a sodaine, hauing neuer doon the like before, made her Maister and others to be in great admiracion, and wondred thereat: by meanes wherof the saide Dauid Seaton had his maide in some great suspition, that she did not those things by naturall and lawfull wayes, but rather supposed it to be doone by some extraordinary and vnlawfull meanes.

Whervpon, her Maister began to growe very inquisitiue, and examined her which way and by what meanes she were able to perfourme matters of so great importance: whereat she gaue him no answere, neuerthelesse, her Maister to the intent that he might the better trye and finde out the trueth of the same, did with the helpe of others, torment her with the torture of the Pilliwinckes vpon her fingers, which is a greeuous torture, and binding or wrinching her head with a corde or roape, which is a most cruell torment also, yet would she not confesse any thing, whereupon they suspecting that she had beene marked by the Diuell (as commonly witches are) made dilligent search about her, and found the enemies marke to be in her fore crag or foreparte of her throate: which being found, she confessed that all her dooings was doone by the wicked allurements and inticements of the Diuell, and that she did them by witchcraft.

After this her confession, she was committed to prison, where she continued for a season, where immediatly she accused these persons following to be notorious witches, and caused them foorthwith to be apprehended one after another, vidz. Agnis Sampson the eldest Witch of them al, dwelling in Haddington, Agnes Tompson of Edenbrough, Doctor Fian, alias Iohn Cunningham, maister of the Schoole at Salt-pans in Lowthian, of whose life and strange actes, you shall heare more largely in the ende of this discourse: these were by the saide Geillis Duncane accused, as also George Motts wife dwelling in Saltpans, Robert Griersonn skipper, and Jennit Bandilandis, with the Porters wife of Seaton, the Smith at the brigge Hallis with innumerable others in that partes, and dwelling in those bounds aforesaide: of whom
some are already executed, the rest remaine in prison, to receiue the
doome of Iudgement at the Kings maiesties will and pleasure.

The said Geillis Duncane also caused Euphame Mealearean to be
apprehended, who conspired and perfourmed the death of her
Godfather, and who vsed her art vpon a gentleman being one of the
Lords and Iustices of the Session, for bearing good will to her Daughter:
she also caused to be apprehended one Barbara Naper, for bewitching to
death Archibalde, last Earle of Angus, who languished to death by
witchcraft and yet the same was not suspected, but that he died of so
strange a disease, as the Phisition knew not how to cure or remedy the
same: but of all other the saide witches, these two last before recited,
were reputed for as ciuill honest women as any that dwelled within the
Citie of Edenbrough, before they were apprehended. Many other besides
were taken dwelling in Lieth, who are detayned in prison, vntill his
Maiesties further will and pleasure be known: of whose wicked dooings
you shall particularly heare, which was as followeth.

This aforesaid Agnis Sampson which was the elder Witch, was taken
and brought to Haliciud house before the Kings Maiestie and sundry
other of the nobility of Scotland, where she was straitly examined, but all
the perswasions which the Kings maiestie vsed to her with ye rest of his
counsell, might not prouoke or induce her to confesse any thing, but
stood stiffely in the deniall of all that was laide to her charge: whervpon
they caused her to be conueied awaye to prison, there to receiue such
torture as hath been lately prouided for witches in that country: and
forasmuch as by due examination of witchcraft and witches in Scotland,
it hath latelye beene found that the Deuill dooth generally marke them
with a priuie marke, by reason the Witches haue confessed themselues,
that the Diuell dooth lick them with his tung in some priuy part of their
bodie, before hee dooth receiue them to be his servants, which marke
commonly is giuen them vnder the haire in some part of their bodye,
wherby it may not easily be found out or seene, although they be
searched: and generally so long as the marke is not seene to those which
search them, so long the parties that hath the marke will neuer confesse
any thing. Therfore by special commaundement this Agnis Sampson had
all her haire shauen of, in each parte of her bodie, and her head thrawen
with a rope according to the custome of that Countrye, beeing a paine
most greeuous, which she continued almost an hower, during which time
she would not confess any thing vntill the Diuels marke was found vpon her priuities, then she immediatlye confessed whatsoeuer was demaunded of her, and iustifying those persons aforesaid to be notorious witches.

Item, the saide **Agnis Tompson** was after brought againe before the Kings Maiestie and his Counsell, and being examined of the meetings and detestable dealings of those witches, she confessed that vpon the night of **Allhollon Euen** last, she was accompanied aswell with the persons aforesaide, as also with a great many other witches, to the number of two hundreth: and that all they together went by Sea each one in a Riddle or Ciue, {sieve?--jbh} and went in the same very substantially with Flaggons of wine making merrie and drinking by the waye in the same Riddles or Ciues, to the Kerke of North Barrick in Lowthian, and that after they had landed, tooke handes on the land and daunced this reill or short daunce, singing all with one voice.

Commer goe ye before, commer goe ye,  
Gif ye will not goe before, commer let me.

At which time she confessed, that this **Geilles Duncane** did goe before them playing this reill or daunce vpon a small Trump, called a Iewes Trump, vntill they entred into the Kerk of north Barrick.

These confessions made the King in a woderful admiration and sent for ye said **GeillisDuncane**, who vpon the like Trump did playe the said daunce before the Kings Maiestie, who in respect of the strangenes of these matters, tooke great delight to bee present at their examinations.

Item, the said **Agnis Tompson** confessed that the Diuell being then at North Barrick Kerke attending their comming in the habit or likenes of a man, and seeing that they tarried ouer long, he at their comming enioyned them all to a pennance, which was, that they should kisse his Buttockes, in signe of duetye to him: which being put ouer the Pulpit barre, euerye one did as he had enioyned them: and hauing made his vngodly exhortations, wherein he did greatlye enveighe against the King of Scotland, he receiued their oathes for their good and true seruice towards him, and departed: which doone, they returned to Sea, and so home againe.
At which time the witches demaunded of the Diuel why he did beare such hatred to the King, who answered, by reason the King is the greatest enemy he hath in the worlde: all which their onfessions and depositions are still extant vpon record.

Item, the saide Agnis Sampson confessed before the Kings Maiestie sundrye thinges which were so miraculous and strange, as that his Maiestie saide they were all extreame lyars, wherat she answered, she would not wishe his Maiestie to suppose her woords to be false, but rather to beleue them, in that she would discouer such matter vnto him as his maistie should not any way doubt off.

And therupon taking his Maiestie a little aside, she declared vnto him the verye woordes which passed betwene the Kings Maiestie and his Queene at Vpslo in Norway the first night of their mariage, with their answere eache to other: whereat the Kinges Maiestie wondered greatlye, and swore by the liuing God, that he beleued that all the Diuels in hell could not haue discouered the same: acknowledging her woords to be most true, and therefore gaue the more credit to the rest which is before declared.

Touching this Agnis Tompson, she is the onlye woman, who by the Diuels perswasion should haue entended and put in execution the Kings Maiesties death in this manner.

She confessed that she tooke a blacke Toade, and did hang the same vp by the heeles, three daies, and collected and gathered the venome as it dropped and fell from it in an Oister shell, and kept the same venome close couered, vntill she should obtaine any parte or peece of foule linnen cloth, that had appertained to the Kings Maiestie, as shirt, handkercher, napkin or any other thing which she practised to obtaine by meanes of one John Kers, who being attendant in his Maiesties Chamber, desired him for olde acquaintance betweene them, to helpe her to one or a peece of such a cloth as is aforesaide, which thing the said John Kers denied to helpe her too, saying he could not help her too it.

And the said Agnis Tompson by her depositions since her apprehension saith, that if she had obtained any one peece of linnen cloth which the King had wore and fouled, she had bewitched him to death, and put
him to such extraordinary paines, as if he had beene lying vpon sharp thornes and endes of Needles.

Moreouer she confessed that at the time when his Maiestie was in Denmarke, she being accompanied with the parties before specially named, tooke a Cat and christened it, and afterward bound to each parte of that Cat, the cheefest partes of a dead man, and seuerall ioynts of his bodie, and that in the night following the saide Cat was conueied into the midst of the sea by all these witches sayling in their riddles or Cities as is aforesaide, and so left the saide Cat right before the Towne of Lieth in Scotland: this doone, there did arise such a tempest in the Sea, as a greater hath not beeene scene: which tempest was the cause of the perrishing of a Boate or vessell comming ouer from the towne of Brunt Iland to the towne of Lieth, wherein was sundrye Jewelles and riche giftes, which should haue been presented to the now Queen of Scotland, at her Maiesties comming to Lieth.

Againe it is confessed, that the said christened Cat was the cause that the Kings Maiesties Ship at his comming foorth of Denmarke, had a contrary winde to the rest of his Ships, then being in his companye, which thing was most strange and true, as the Kings Maiestie acknowledgeth, for when the rest of the Shippes had a faire and good winde, then was the winde contrarye and altogethier against his Maiestie: and further the saide witche declared, that his Maiestie had neuer come safelye from the Sea, if his faith had not preuailed aboue their ententions.

Moreouer the said Witches being demaunded how the Dwell would vse them when he was in their company, they confessed that when the Diuell did receiue them for his seruants, and that they had vowed themselues vnto him, then he would Carnallye vse them, albeit to their little pleasure, in respect of his colde nature: and would doo the like at sundry other times.

As touching the aforesaide Doctor Fian, alias John Cunningham, the examination of his actes since his apprehension, declareth the great subtiltye of the diuell, and therfore maketh thinges to appeere the more miraculous: for being apprehended by the accusation of the saide Geillis Duncane aforesaide, who confessed he was their Regester, and that there was not one man suffered to come to the Diuels readinges but onlye he:
the said Doctor was taken and imprisoned, and used with the accustomed paine, provided for those offences, inflicted upon the rest as is aforesaide.

First by throwing of his head with a rope, whereat he would confess nothing.

Secondly, he was persuaded by fair means to confess his follies, but that would prevail as little.

Lastly he was put to the most severe and cruel paine in the world, called the bootes, who after he had received three strokes, being inquired if he would confess his damnable acts and wicked life, his tongue would not serve him to speak, in respect whereof the rest of the witches willed to search his tongue, under which was found two pins thrust vp into the head, whereupon the Witches did laye, *Now is the Charme stinted*, and shewed that those charmed Pins were the cause he could not confess anything: then was he immediately released of the bootes, brought before the King, his confession was taken, and his own hand willingly set thereunto, which contained as followeth.

First, that at the generall meetinges of those witches, he was always present: that he was Clarke to all those that were in subjection to the Diuels service, bearing the name of witches, that always he did take their othes for their true service to the Diuell, and that he wrote for them such matters as the Diuell still pleased to command him.

Item, he confessed that by his witchcraft he did bewitch a Gentleman dwelling neere to the Saltpans, where the said Doctor kept Schoole, onely for being enamoured of a Gentlewoman whom he loued himselfe: by means of which his Sorcerye, witchcraft and diulish practises, he caused the said Gentleman that once in xxiiij. howres he fell into a lunacie and madness, and so continued one whole hower together, and for the veritie of the same, he caused the Gentleman to be brought before the Kings Maiestie, which was vpon the xxiiiij. day of December last, and being in his Maiesties Chamber, suddenly he gave a great scratch and fell into a madness, sometime bending himselfe, and sometime capring so directly vp, that his head did touch the seeling of the Chamber, to the great admiration of his Maiestie and others then present: so that all the Gentlemen in the Chamber were not able to holde him, vntill they called...
in more helpe, who together bound him hand and foot: and suffering the said gentleman to lye still vntill his furye were past, he within an hower came againe to himselfe, when being demaunded of the Kings Maiestie what he saw or did all that while, answered that he had been in a sound sleepe.

Item the said Doctor did also confesse that he had vsed means sundry times to obtain his purpose and wicked intent of the same Gentlewoman, and seeing himselfe disapointed of his intention, he determined by all waies he might to obtaine the same, trusting by conjuring, witchcraft and Sorcery to obtaine it in this manner.

It happened this gentlewoman being vnmaried, had a brother who went to schoole with the said Doctor, and calling his Scholler to him, demaunded if he did lye with his sister, who answered he did, by meanes wherof he thought to obtaine his purpose, and therefore secretly promised to teach him w/out stripes, so he would obtaine for him three haires of his sisters priuities. at such time as he should spye best occasion for it: which the youth promised faithfullye to perfourme, and vowed speedily to put it in practise, taking a peece of coniured paper of his maister to lappe them in when he had gotten them: and therevpon the boye practised nightly to obtaine his maisters purpose, especially when his sister was a sleepe.

But God who knoweth the secrets of all harts, and reuealeth all wicked and vngodlye practises, would not suffer the intents of this diuilish Doctor to come to that purpose which he supposed it would, and therefore to declare that he was heauilye offended with his wicked entent, did so woorke by the Gentlewomans owne meanes, that in the ende the same was discouered and brought to light: for she being one night a sleepe, and her brother in bed with her, suddenlye cryed out to her mother, declaring that her Brother would not suffer her to sleepe, wherevpon her mother hauing a quick capacitie, did vehemently suspect DoctorFians entention, by reason she was a witche of her selfe, and therefore presently arose, and was very inquisitiue of the boy to vnderstand his intent, and the better to know ye same, did beat him with sundry stripes, wherby he discouered the trueth vnto her.

The Mother therefore being well practised in witchcrafte, did thinke it most conuenient to meeete with the Doctor in his owne Arte, and
therevpon tooke the paper from the boy, wherein hee should haue put the same haires, and went to a young Heyfer which neuer had borne Calfe nor gone to the Bull, and with a paire of sheeres, clipped off three haires from the vdder of the Cow, and wrapt them in the same paper, which she againe deliuered to the boy, then willing him to giue the same to his saide Maister, which he immediatly did.

The Schoolemaister so soone as he had receiued them, thinking them indeede to bee the Maides haires, went straight and wrought his arte vpon them: But the Doctor had no sooner doone his intent to them, but presentlye the Hayfer or Cow whose haires they were indeed, came vnto the doore of the Church wherein the Schoolemaister was, into the which the Hayfer went, and made towards the Schoolemaister, leaping and dauncing vpon him, and following him foorth of the church and to what place so euer he went, to the great admiration of all the townes men of Saltpans, and many other who did beholde the same.

The reporte whereof made all men imagine that hee did woorke it by the Dwell, without whom it could neuer haue beene so sufficientlye effected: and thervpon, the name of the said Doctor Fien (who was but a very yong man) began to grow so common among the people of Scotland, that he was secretlye nominated for a notable Cuniurer.

All which although in the beginning he denied, and would not confesse, yet haung felt the pain of the bootes (and the charme stinted, as aforesayd) be confessed all the aforesaid to be most true, without producing anie witnesses to justifie the same, & thervpon before the kings maiesty he subscribed the sayd confessions with his owne hande, which for truth remaineth vpon record in Scotland.

After that the depositions and examinations of the sayd doctor Fian Alias Cuningham was taken, as alreadie is declared, with his owne hand willingly set therevnto, hee was by the master of the prison committed to ward, and appointed to a chamber by himselfe, where forsaking his wicked wayes, acknowledging his most vngodly lyfe, shewing that he had too much folowed the allurements and entisements of satthan, and fondly practised his conclusions by coniuring, witchcraft, enchantment, sorcerie, and such like, hee renounced the deuill and all his wicked workes, vowed to leade the life of a Christian, and seemed newly connected towards God.
The morrow after vpon conference had with him, he granted that the deuill had appeared vnto him in the night before, appareled all in blacke, with a white wand in his hande, and that the deuill demaunded of him if hee would continue his faithfull seruice, according to his first oath and promise made to that effect. Whome (as hee then sayd) he vtterly renounced to his face, and sayde vnto him in this manner, *Auoide Satan, auoide*, for I haue listned too much vnto thee, and by the same thou hast vndone mee, in respect whereof I vtterly forsake thee. To whome the deuill answered, *That once ere thou die thou shalt bee mine*. And with that (as he sayde) the deuill brake the white wande, and immmediatly vanished foorth of his sight.

Thus all the daie this Doctor *Fian* continued verie solitarie, and seemed to haue care of his owne soule, and would call vppon God, shewing himselfe penitent for his wicked life, neuerthelesse the same night hee founde such meanes, that hee stole the key of the prison doore and chamber in the which he was, which in the night hee opened and fled awaie to the Salt pans, where hee was alwayes resident, and first apprehended. Of whose sodaine departure when the Kings maiestie had intelligence, hee presently commanded diligent inquirie to bee made for his apprehension, and for the better effecting thereof, hee sent publike proclamations into all partes of his lande to the same effect. By meanes of whose hot and harde pursuite, he was agayn taken and brought to prison, and then being called before the kings highnes, hee was reexamined as well touching his departure, as also touching all that had before happened.

But this Doctor, notwithstanding that his owne confession appeareth remaining in recorde vnder his owne hande writing, and the same therevnto fixed in the presence of the Kings maiestie and sundrie of his Councell, yet did hee vtterly denye the same.

Wherevpon the kinges maiestie perceiuing his stubborne wilfulnesse, conceiued and imagined that in the time of his absence hee had entered into newe conference and league with the deuill his master, and that hee had bee agayne newly marked, for the which hee was narrowly searched, but it coulde not in anie wise bee founde, yet for more tryall of him to make him confesse, hee was commaunded to haue a most straunge torment which was done in this manner following.
His nailes vpon all his fingers were riuen and pulled off with an instrument called in Scottish a *Turkas*, which in England wee call a payre of pincers, and vnder euerie nayle there was thrust in two needels ouer euen up to the heads. At all which tormentes notwithstanding the Doctor neuer shronke anie whit, neither woulde he then confesse it the sooner for all the tortures inflicted vpon him.

Then was hee with all conuenient speed, by commandement, conuaied againe to the torment of the bootes, wherein hee continued a long time, and did abide so many blowes in them, that his legges were crushte and beaten togetheer as small as might bee, and the bones and flesh so brused, that the bloud and marrowe spouted forth in great abundance, whereby they were made unserviceable for euer. And notwithstanding al these grievous paines and cruell torments hee would not confesse anie thing, so deeply had the deuill entered into his heart, that hee vtterly denied all that which he had before auouched, and woulde saie nothing therevnto but this, that what hee had done and sayde before, was onely done and sayde for feare of paynes which he had endured.

Upon great consideration therefore taken by the Kings maiestie and his Councell, as well for the due execution of iustice vppon such detestable malefactors, as also for example sake, to remayne a terrour to all others heereafter, that shall attempt to deale in the lyke wicked and vngodlye actions, as witchcraft, sorcery, cuniuration, &such lyke, the sayde Doctor *Fian* was soone after araigned, condemned, and adiudged by the law to die, and then to bee burned according to the lawe of that lande, prouided in that behalfe. Wherevpon hee was put into a carte, and beeing first strangled, hee was immediatly put into a great fire, being readie prouided for that purpose, and there burned in the Castle hill of *Edenbrough* on a saterdaie in the ende of Ianuarie last past. 1591.

The rest of the witches which are not yet executed, remayne in prison till farther triall, and knowledge of his maiesties pleasure.

This strange discourse before recited, may perhaps giue some occasion of doubt to such as shall happen to reade the same, and thereby coniecture that the Kings maiestie would not hazarde himselfe in the presence of such notorious witches, least therby might haue insued great danger to his person and the generall state of the land, which thing in truth might wel haue bene feared. But to answer generally to such, let this suffice:
that first it is well known that the King is the child & servant of God, and they but servants to the devil, he is the Lords annointed, and they but vessels of Gods wrath: he is a true Christian, and trusteth in God, they worse than Infidels, for they onely trust in the devil, who daily serve them, till he have brought them to utter destruction. But heereby it seemeth that his Highnesse caried a magnanimous and undaunted mind, not feared with their enchantmentes, but resolute in this, that so long as God is with him, hee feareth not who is against him. And trulie the whole scope of this treatise dooth so plainly laie open the wonderfull prouidence of the Almighty, that if he had not bene defended by his omnipotencie and power, his Highnes had never returned alue in his voyage fro Denmarke, so that there is no doubt but God woulde as well defend him on the land as on the sea, where they pretended their damnable practise.

FINIS.