BOSTON PUBLIC LIBRARY

The gift of

Anonymous
wants Il 4
- pp. 119-26
1 Aug 2, 2

Read from Pachmann
March 16th
May 1882

5TCW
6826

MRP, VOL. 4
And Saul perceived that it was Samuel, and he bowed with his face to the ground, and bowed himself. 1st Samuel, Chap. 28: v. 14.
Saducismus Triumphatus:
Or, full and plain
EVIDENCE Concerning
Witches and Apparitions.

In Two PARTS.
The First Treating of their
POSSIBILITY.
The Second of their
Real EXISTENCE.

By Joseph Glanvil, late Chaplain in Ordinary to his Majesty, and Fellow of the Royal Society.

The Third Edition with Additions.

The Advantages whereof, above the former, the Reader may understand out of Dr. H. More's Account prefix'd thereunto.

WITH
Two Authentick, but wonderful Stories of certain Swedish Witches. Done into English by A. Horneck, D.D.

LONDON. Printed for A. L. and Sold by Roger Tuckyr, at the Golden Leg, the corner of Salisbury-street, in the Strand. MDCC.
THE
PUBLISHER
TO THE
READER.

Reader,

That thou hast no sooner enjoyed this long expected Edition, thou canst not justly blame either the Author or myself: Not myself, for I could not publish the Book before I had it, nor the Author, because many unexpected Occasions drove off his Mind to other Matters, and interrupted him in his present Design, insomuch that he was snatched away by Death before he had quite finished it. But tho' the learned World may very well lament the loss of so able and ingenious a Writer, yet as to this present Point, if that may mitigate thy Sorrow, in all likelihood this Book had not seen the light so soon, if he had lived; so many emergent Occasions giving him new Interruptions, and offering him new Temptations to further delay: Indeed it had been desirable that it might have had the Polishing of his last Hand, as the Peruser of his Papers signifies in his last A
To the Reader.

Advertisement; but to compensate this loss, the said Peruser, a Friend as well to his Design as to his Person, has digested those Materials he left into that order and distinctness, and has so tied things together, and supplied them in his Advertisements, that to the judicious Reader nothing can seem wanting that may serve the ends of his intended Treatise; not to intimate what considerable things are added more than it is likely had been if he had finished it himself, for besides the Advertisements of the careful Peruser of his Papers, and that notable late Story of the Swedish Witches, Translated out of the German into the English Tongue, there is also added a Short Treatise of the true and genuine notion of a Spirit, taken out of Dr. More's Enchiridion Metaphysicum, to entertain those that are more curious Searchers into the nature of these things; the number also of the Stories are much encreased above what was design'd by Mr. Glanvil, tho' none admitted but such as seemed very well attested and highly credible, to his above-said Friend, and such as rightly understood, contain nothing but what is consonant to right Reason and Sound Philosophy, as I have heard him earnestly avouch, tho' it had been too tedious to have explained all; and it may be more grateful to the Reader to be left to exercise his own Wit and Ingeny upon the rest. These are the advantages this Edition of Mr. Glanvil's Demon of Tedworth, and his Considerations about Witchcraft have above any Edition before, tho' the last of them was so bought up that there was not a Copy of them to be had in all London and Cambridge, but the Peruser of his Papers was fain to break his own to serve the Press with. If these Intimations may move thy Appetite
To the Reader.

petite to the reading so pleasant and useful a Treatise, and yet I can add one thing more touching the Story of the Demon of Tedworth which is very considerable, it is not for me indeed to take notice of that meanness of Spirit in the Exploders of Apparitions and Witches, which very strangely betray'd it self in the decrying of that well attested Narrative touching the stirs in Mr. Mompeaffon's House, where altho' they that came to be Spectators of the Marvelous things there done by some invisible Agents, had all the Liberty imaginable, even to the ripping of the Bolsters open to search and try if they could discover any natural Cause and cunning Artifice whereby such strange feats were done; and numbers that had free access from Day to Day, were abundantly satisfy'd of the reality of the thing, That the House was haunted and disturb'd by Demons or Spirits; yet some few Years after the stirs had ceased, the truth of this Story lying so uneasie in the Minds of the disgusters of such things, they rais'd a Report, when none of them, no not the most diligent and curious could detect any trick or fraud themselves in the matter, That both Mr. Glanvil himself, who published the Narrative, and Mr. Mompeaffon, in whose House these wonderful things happen'd, had confess the whole Matter to be a Cheat and Imposture, and they were so diligent in spreading abroad this gross untruth, that it went current in all the three Kingdoms of England, Scotland and Ireland, an egregious discovery of what kind of Spirit this sort of Men are, which as I said, though it be not for me to take notice of, yet I will not stick to signifie it being both for mine own Interest and the Interest of Truth, that those Reports rais'd touching Mr. Glanvil,
To the Reader.

vil, by his Preface to the second part of the Book; that touching Mr. Mompesson, by two Letters of his own, the one to Mr. Glanvil, the other to myself, which are subjoined to the said Preface: Which thing alone may justly be deemed to add a very great weight to the value, as of that Story so of this present Edition; but I will not upon pretence of exciting thy Appetite keep thee from the satisfying it by an overlong Preface, which yet, if it may seem to be defective in any thing, the Doctor’s Letter (where amongst other things you shall meet with that famous and well attested Story of the Apparition of Anne Walker’s Ghost to the Miller) will, I hope, make an abundant supply. I shall add nothing more myself, but that I am

Your humble, &c.

Dr. H. M.
Dr. H. M. his Letter with the Postscript to Mr. J. G. minding him of the great Expedience and usefulness of his new intended Edition of the Daemon of Tedworth, and briefly representing to him the marvellous weakness and gullerie of Mr. Webster’s display of Witchcraft.

Sir,

When I was at London, I called on your Bookseller, to know in what forwardness this new intended Impression of the Story of the Daemon of Tedworth was, which will undeceive the World touching that fame spread abroad, as if Mr. Mompesson and your self had acknowledged the business to have been a meer Trick or Imposture. But the Story with your ingenious Considerations about Witchcraft, being so often printed already, he said, it behoved him to take care how he ventur’d on a new Impression, unless he had some new Matter of that kind to add, which might make this new Edition the more certainly failable; and therefore he expected the issue of that noised Story of the Spectre at Exeter, seen so oft for the discovering of a Murther committed some thirty Years ago. But the event of this business, as to juridical procces, not answering expectation, he was discouraged from making use of it, many things being reported to him from thence in favour to the party most concern’d. But I told him a Story of one Mrs. Britton her appearing to her Maid after her Death, very well attested, though not of such a Tragical kind as that of Exeter, which he thought considerable. But of Discoveries of Murther I never met with any Story more plain and unexceptionable than that in Mr. John Webster his display of supposed Witchcraft: The Book indeed it self, I confess, is but a weak and impertinent piece, but that Story weighty and convincing, and such as himself (though otherwise an affected Caviller against almost all Stories of Witchcraft, Apparitions) is constrained to assent to, as you shall see from his own Confession. I shall for your better ease, or because you haply may not have the Book, transcribe it.
out of the Writer himself, though it be something, Chap. 16. Page 298 about the Year of Lord 1632. (as near as I can remember, having left my Notes and the Copy of the Letters to Serjeant Hutton, but am sure that I do most perfectly remember the Substance of the Story.) Near unto Chelfer in the Street, there lived one Walker a Yeoman of good Estate, and a Widower, who had a young Woman to his Kinswoman that kept his House, who was by the Neighbours suspected to be with Child, and was towards the dark of the Evening one Night sent away with one Mark Sharp, who was a Collier, or one that digged Coals under ground, and one that had been born in Blackburn Hundred in Lancashire; and so she was not heard of a long time, and no noise or little was made about it. In the Winter time after, one James Graham, or Grime, for so in that Country they call them) being a Miller, and living about 2 Miles from the place where Walker lived, was one Night alone very late in the Mill grinding Corn, and about 12 or 1 a Clock at Night, he came down the Stairs from having been putting Corn in the Hopper, the Mill doors being shut, there stood a Woman upon the midst of the Floor with her Hair about her Head hanging down and all Bloody, with five large Wounds on her Head. He being much affrighted and amaz'd, began to blest himself, and at last asked her who she was, and what she wanted? To which she said, I am the Spirit of such a Woman, who lived with Walker, and being got with Child by him, he promised to send me to a private place, where I should be well lookd to till I was brought in Bed and well again, and then I should come again and keep his House. And accordingly, said the Apparition, I was one Night late sent away with one Mark Sharp, who upon a Moor, naming a place that the Miller knew, flew me with a Pick, such as Men dig Coals withal, and gave me these five Wounds, and after threw my Body into a Coal-pit hard by, and bid the Pick under a Bank; and his Shoes and Stockings being bloody, he endeavoured to wash;'em but seeing the Blood would not forth, he bid them there. And the Apparition further told the Miller, that he must be the Man to reveal it, or else that the Stuff still appear and haunt him. The Miller returned home very sad and heavy, but spoke not one Word of what he had seen, but eschewed so much as he could to stay in the Mill within Night without Company, thinking thereby to escape the seeing again of that frightful Apparition. But notwithstanding, one Night when it began to be dark, the Apparition met him again, and seemed very fierce and cruel, and threatened him, that if he did not reveal the Murder she would continually pursue and haunt him; yet for all this, he still con-cealed
sealed it until St. Thomas Eve before Christmas, when being soon after Sun set walking in his Garden, she appeared again, and then so threatened him, and affrighted him, that he faithfully promised to reveal it next Morning. In the Morning he went to a Magistrate and made the whole Matter known with all the Circumstances; and diligent search being made, the Body was found in a Coal-pit with five Wounds in the Head, and the Pick and Shoes and Stockings yet bloody, in every Circumstance as the Apparition had related unto the Miller; whereupon Walker and Mark Sharp were both Apprehended, but would confess nothing. At the Assizes following, I think it was at Durham, they were Arraigned, found Guilty, Condemned and Executed; but I could never hear they confessed the Fact. There were some that reported the Apparition did appear to the Judge, or the Fore-man of the Jury, who was alive in Chester in the Street about ten Years ago, as I have been credibly inform’d, but of that I know no certainty: There are many Persons yet alive that can remember this strange Murder and the discovery of it; for it was, and sometimes yet is, as much discouraged in the North Country as any thing that almost hath ever been heard of, and the relation Printed, tho’ now not to be gotten. I relate this with the greater confidence (though I may fail in some of the Circumstances) because I saw and read the Letter that was sent to Serjeant Hutton, who then lived at Goldsbrugh in Yorkshire, from the Judge before whom Walker and Mark Sharp were tried, and by whom they were Condemned, and had a Copy of it until about the Year 1658, when I had it and many other Books and Papers taken from me; and this I confess to be one of the most convincing Stories, being of undoubted verity, that ever I read, heard or knew of, and carrieth with it the most evident force to make the most incredulous Spirit to be satisfied that there are really sometimes such things as Apparitions; thus far he. This Story is so considerable that I make mention of it in my Scholia on my Immortality of the Soul, in my Volumen Philosophicum, Tom. 2. which I acquainting a Friend of mine with, a Prudent, Intelligent Person, Dr. J. D. he of his own accord offered me, it being a thing of such consequence, to send to a Friend of his in the North for greater assurance of the truth of the Narrative, which motion I willingly embracing he did accordingly. The Answer to this Letter from his Friend Mr. Shepherd... is this, I have done what I can to inform myself of the Passage of Sharp and Walker; there are very few Men that I could meet that were then Men, or at the Trial, saving these two in the
Dr. H. More's Letter.

inclosed Paper, both Men at that time, and both at the Trial; and for Mr. Lumley, be lived next door to Walker, and what he bath given under his Hand, can depose if there were occasion. The other Gentleman writ his Attestation with his own Hand; but I being not there got not his name to it. I could have sent you twenty Hands that could have said thus much and more by Hearsey, but I thought these most proper that could speak from their own Eyes and Ears.

Thus far Mr. Shepherdson, the Doctor's discreet and faithful Intelligencer; now for Mr. Lumley of Lumley, being an ancient Gentleman, and at the Trial of Walker and Sharp upon the Murder of Anne Walker, faith, That he doth very well remember that the said Anne was Servant to Walker, and that she was supposed to be with Child, but would not disclose by whom; but being removed to her Aunts in the same Town called Dame Caire, told her Aunt that he that got her with Child would take care both for her and it, and bid her not trouble her self. After some time she had been at her Aunts, it was observed that Sharp came to Lumley one Night, being a sworn Brother of the said Walker's; and they two that Night called her forth from her Aunts Houfe, which Night she was Murder'd; about fourteen Days after the Murder, there appeared to one Graime a Fuller, at his Mill, six Miles from Lumley, the likeness of a Woman with her Hair about her Head, and the appearance of five Wounds in her Head, as the said Graime gave it in Evidence, that that Appearance bid him go to a Justice of Peace, and relate to him, how that Walker and Sharp had Murthered her in such a place as she was Murthered; but he fearing to disclose a thing of that nature against a Person of Credit as Walker was, would not have done it; upon which the said Graime did go to a Justice of Peace and related the whole Matter. Whereupon the Justice of Peace granted Warrants against Walker and Sharp, and committed them to a Prison; but they found Bail to appear at the next Assizes, at which they came to their Tryal, and upon Evidence of the Circumstances, with that of Graime of the Appearance, they were both found Guilty and Executed.

William Lumley.

The other Testimony is of Mr. James Smart of the City of Durham, who faith that the Trial of Sharp and Walker was in the Month of August, 1631. before Judge Davenport. One Mr. Fuller gave it in Evidence upon Oath, that he saw the likeness of
of a Child stand upon Walker's Shoulders during the time of the Trial, at which time the Judge was very much troubled, and gave Sentence that Night the Trial was, which was a thing never used in Durham before nor after; out of which two Testimonies several things may be corrected or supplied in Mr. Webster's Story, though it be evident enough that in the main they agree; for that is but a small disagreement as to the Years, when Mr. Webster says about the Year of our Lord 1632, and Mr. Smart 1631. But unless at Durham they have Assizes but once in the Year, I understand not so well how Sharp and Walker should be apprehended some little while after St. Thomas day, as Mr. Webster has it, and be tried the next Assizes at Durham, and yet that be in August according to Mr. Smart's Testimony. Out of Mr. Lumley's Testimony the Christian Name of the young Woman is supplied, as also the name of the Town near Chester in the Street, namely Lumley; the Circumstances also of Walker's sending away his Kinswoman with Mark Sharp, are supplied out of Mr. Lumley's Narrative, and the time rectified, by telling it was about fourteen Days till the Spectre appeared after the Murther, when as Mr. Webster makes it a long time.

Two Errors also more are corrected in Mr. Webster's Narration by Mr. Lumley's Testimony; the distance of the Miller from Lumley, where Walker dwelt, which was six Miles, not two Miles as Mr. Webster has it; and also that it was not a Mill to grind Corn in, but a Fullers Mill, the Apparition Night by Night pulling the Cloths off Graimes's Bed, omitted in Mr. Webster's Story, may be supplied out of Mr. Lumley's, and Mr. Smart's Testimony puts it out of Controversie that the Trial was at Durham, and before Judge Davenport, which is omitted by Mr. Webster. And whereas Mr. Webster says, there were some that reported that the Apparition did appear to the Judge, or the Fore-man of the Jury; but of that, he knows no certainty. This Confession of his, as it is a sign he would not write any thing in this Story of which he was not certain for the main, so here is a very seasonable supply for this out of Mr. Smart, who affirms that he heard one Mr. Fairhair give Evidence upon Oath, that he saw the likenesse of a Child stand upon Walker's Shoulders during the time of the Trial: It is likely this Mr. Fairhair might be the Fore-man of the Jury, and in that the Judge was so very much troubled, that himself also might see the same Apparition as Webster says report went, though the mistake in Mr. Webster is, that it was the Apparition of a Woman; but this of the Child was very fit and apposite, placed
on his Shoulders as one that was justly loaded or charged with
that crime of getting his Kinswoman with Child, as well as of
complotting with Sharp to Murder her.

The Letter also which he mentions writ from the Judge, be-
fore whom the Trial was heard, to Serjeant Hutton, it is plain
out of Mr. Smart's Testimony that it was from Judge Davenport;
which in all likelihood was a very full and punctual Narrative
of the whole business, and enabled Mr. Webster in some con-
siderable things, to be more particular than Mr. Lumley; but
the agreement is so exact for the main, that there is no doubt
of it having been the truth of the Apparition. But that this for-
sooth, must not be the Soul of Anne Walker, but her Astral Spi-
rit, this is but a fantastick Conceit of Webster and his Paracel-
sians, which I have sufficiently shewn the Folly of in the Schol-
ian on my Immortality of the Soul, Volum. Philos. Tom, 2. Page
384.

This Story of Anne Walker I think you will do well to put
amongst your Additions in the new Impression of your Demon of
Tedworth, it being so excellently well attested, and so unexception-
able in every respect; and to haften as fast as you can that Im-
pression, to undeceive the half witted World, who so much exult
and triumph in the extinguishing the belief of that Narra-
tion, as if the crying down the Truth of that of the Demon
of Tedworth, were indeed the very slaying of the Devil, and that
they may now with more gaiety and security than ever sing in
a loud Note; that mad drunken Catch

_Hay ho! the Devil is Dead, &c._

Which wild Song, though it may seem a piece of Levity to
mention; yet believe me, the Application thereof bears a sober and
weighty intimation along with it; viz. that these sort of People are
very horribly afraid there should be any Spirit, least there should
be a Devil & an account after this Life; & therefore they are im-
patient of any thing that implies it, that they may with more full
swinge, and with all security from an after reckoning, indulge their
own Lufts and Humours in this; and I know by long experience
that nothing rouzes them so out of that dull Lethargy of Atheism
and Sadducism, as Narrations of this kind, for the being of a
thick and gross Spirit, the most subtle and solid deductions of
Reasoh does little execution upon them; but this sort of sensible
Experiments cuts them and stings them very sore, and so startles
them that by a less considerable Story by far than this of the
Drummer of Tedworth, or of Anne Walker, a Doctor of Physick
cryed
cryed out presently, If this be true, I have been in a wrong Box all this time, and must begin my account anew.

And I remember an old Gentleman in the Country of my Acquaintance an excellent Justice of Peace, and a piece of a Mathematician, but what kind of a Philosopher he was you may understand from a Rhime of his own making, which he commended to me at my taking Horse in his Yard, which Rhime is this,

Ens is nothing till Sense finds out:  
Sense ends in nothing, so naught goes about.

Which Rhime of his was so rapturous to himself, that the reciting of the second Verse, the old Man turn'd himself about upon his Toe as nimbly as one may observe a dry Leaf whisk'd round in the corner of an Orchard-walk by some little Whirlwind. With this Philosopher I have had many Discourses concerning the Immortality of the Soul and its distinction; when I have run him quite down by Reason, he would but laugh at me and say, this is Logick. H. calling me by my Christian name, to which I reply'd, this is Reason, Father L. (for I used and some others to call him) but it seems you are for the new Lights and immediate Inspiration, which I confess he was as little for as for the other; but I said so only in way of Drollery to him in those times, but truth is, nothing but palpable experience would move him, and being a bold Man and fearing nothing, he told me, he had used all the Magical Ceremonies of Conjunction he could to raise the Devil or a Spirit, and had a most earnest Desire to meet with one, but never could do it. But this he told me, when he did not so much as think of it, while his Servant was pulling off his Boots in the Hall, some invisible Hand gave him such a clap upon the back that it made all ring again; so, thought he, now I am invited to the converse of my Spirit; and therefore so soon as his Boots were off and his Shoes on, out he goes into the Yard and next Field, to find out the Spirit that had given him this Familiar clap on the Back, but found none neither in the Yard nor Field next to it.

But though he did not feel this stroke, albeit he thought it afterwards (finding nothing came of it) a mere delusion; yet not long before his Death it had more force with him than all the Philosophical Arguments I could use to him, though I could wind him and non-plus him as I pleas'd; but yet all my Arguments, how solid soever, made no Impression upon him; wherefore
fore after several Reasonings of this nature, whereby I would prove to him the Souls distinction from the Body and its Immortality, when nothing of such subtle Considerations did any more execution on his Mind, then some Lightning is said to do, though it melts the Sword on the fudgy consistency of the Scabard: Well, said I, Father L, though none of these things move you, I have something still behind, and what your self has acknowledged to me to be true, that may do the busines; do you remember the clamp on your Back when your Servant was pulling off your Boots in the Hall? Assure your self, said I, Father L, that Goblin will be the first that will bid you welcome into the other World. Upon that his Countenance changed most sensibly, and he was more confounded with this rubbing up his Memory than with all the Rational or Philosophical Argumentations that I could produce.

Indeed, if there were any Modesty left in Mankind, the Histories of the Bible might abundantly assure Men of the Existence of Angels and Spirits; but these Wits, as they are taken to be, are so jealous forsooth, and so sagacious, that whatever is offered to them by way of established Religion, is suspected for a piece of Politick Circumvention; which is as silly notwithstanding, and childish, as that Conceit of a Friend of yours when he was a School-Boy in the lowest Form of a Country Grammar School, who could not believe scarce that there were any such Men as Cato and Æsop, Ovid, Virgil and Tully, much less that they wrote any such Books, but that it was a trick of our Parents to keep us up so many Hours of the Day together, and hinder us from the enjoying our innocent Pastime in the open Air, and the Pleasure of planting little Gardens of Flowers, and of hunting of Butter-flies and Humble-Bees.

Besides, though what is once true never becomes false, so that it may be truly said it was not once true; yet these shrew’d Wits suspect the truth of things for their Antiquity, and for that very reason think them the less credible: Which is wisely done as of the old Women the Story goes of, who being at Church in the Week before Easter, and hearing the Tragical Description of all the Circumstances of our Saviour’s Crucifixion, was in great sorrow at the reciting thereof, and so solicitous about the busines, that she came to the Priest after Service with Tears in her Eyes, dropping him a Courtse, and asked him how long ago this sad accident happened; to whom he answering, about fifteen or sixteen Years ago, she presently begun to be comforted, and said, Then in Grace of God it may be true. At this pitch of Wit in Children and old Wives is the Reason of our profess-
fed Wit-would-be's of this present Age, who will catch at any
slight occasion or pretence of mis-believing those things that they
cannot endure should be true.
And forasmuch as such course grain'd Philosophers as those
Hobbians and Spinozians, and the rest of the Rable, flight Reli-
gion and the Scriptures, because there is such express mention
of Spirits and Angels in them, things that their dull Souls are
so inclinable to conceit to be impolable; I look upon it as a
special piece of Providence, that there are ever and anon such
freh Examples of Apparitions and Witchcraft as may rub up
and awaken their benum'd and Lethargick Minds into a suf-
picion at leaft, if not assurance that there are other intelligent
Beings besides those that are clad in heavy Earth or Clay; in
this I say, methinks the divine Providence does plainly out-
wit the Powers of the dark Kingdom, permitting wicked Men
and Women, and Vagrant Spirits of that Kingdom to make
Leagues or Covenants one with another, the Confession of
Witches against their own Lives being so palpable an Evidence,
besides the miraculous Feats they play, that there are bad Spi-
rts, which will necessarily open a door to the belief that there
are good ones, and lastly that there is a God.
Wherefore let the small Philosophick Sir-Foplings of this pre-
sent Age deride them as much as they will, those that lay out
their pains in committing to writing certain well attested Stories
of Witches and Apparitions, do real service to true Religion
and sound Philosophy, and the most effectual and accommodate
to the confounding of Infidelity and Atheism, even in the Judg-
ment of the Atheists themselves, who are as much afraid of the
truth of these Stories as an Ape is of a Whip, and therefore
force themselves with might and main to disbelieve them, by
reason of the dreadful consequence of them as to themselves.
The Wicked fear where no fear is, but God is in the Ge-
genration of the Righteous; and he that fears God and has
his Faith in Jesus Christ, need not fear how many Devils there
be, nor be afraid of himself or own his Immortality; and there-
fore it is nothing but a foul dark Conscience within, or a
very gros and dull constitution of Blood that makes Men so
averse from these truths.
But however, be they as averse as they will, being this is
the most accommodate Medicine for this Disease, their diligence
and care of mankind is much to be commended that make it
their business to apply it, and are resolv'd, though the pevish-
ness and perverseness of the Patients makes them pull off their
Plaister, as they have this excellent one of the Story of the
Demon
Dr. H. More's Letter.

Damor of Tedworth by decrying it as an Imposture, so acknowledged by both your self and Mr. Monpeffon, are resolv'd I say with Meekness and Charity to bind it on again with the addition of new filletting, I mean other Stories sufficiently fresh and very well attested and certain. This worthy design therefore of yours, I must confess I cannot but highly commend and approve, and therefore with you all good success therein; and so commit you to God, I take leave and rest.

Your affectionate

Friend to serve you

H. M.

Postscript.
This Letter lying by me some time before I thought it opportune to convey it, and in the mean while meeting more than once with those that seemed to have some Opinion of Mr. Webster's Criticisms and Interpretations of Scripture, as if he had quitted himself so well there, that no Proof thence can hereafter be expected of the Being of a Witch, which is the scope that he earnestly aims at; and I reflecting upon that Passage in my Letter, which does not stick to condemn Webster's whole Book for a weak and impertinent piece, presently thought fit, (that you might not think that Censure over-rash or unjust) it being an endless task to shew all the weakness and impertinencies of his Discourse, briefly by way of Postscript, to hint the weaknesses and impertinency of this part which is counted the Master-piece of the Work, that thereby you may perceive that my Judgment has not been at all rash touching the whole.

And in order to this, we are first to take notice what is the real scope of his Book; which if you peruse, you shall certainly find to be this: That the Parties ordinarily deemed Witches and Wizzards, are only Knaves and Queens, to use his Phrase, and arrant Cheats, or deep Melancholists; but have no more to do with any Evil Spirit or Devil, or the Devil with them, than he has with other Sinners or wicked Men, or they with the Devil. And Secondly, we are impartially to define what is the true Notion of a Witch or Wizzard, which is necessary for the detecting of Webster's Impertinencies.

As for the Words Witch and Wizzard, from the Notation of them, they signify no more than a wise Man, or a wise Woman. In the Word Wizzard, it is plain at the very first sight. And I think the most plain and least operose deduction of the name Witch, is from Wit, whose derived Adjective might be Wittigh or Wittich, and by contraction afterwards Witch; as the Noun Wit is from the Verb to speak, which
which is, to know. So that a Witch, thus far, is no more than a knowing Woman; which answers exactly to the Lat
tine word Saga, according to that of F estus, Saga dike anus que multa scitunt. Thus in general: But Use questionless had appropriated the Word to such a kind of skill and knowledge, as was out of the common road, or extraordinary. Nor did this peculiarity imply in it any unlawfulness. But there was after a further restriction and most proper of all, and in which alone now adays the words Witch and Wizzard are used. And that is, for one that has the knowledge or skill of doing or telling things in an extraordinary way, and that in virtue of either an express or implicite sociation or confederacy with some Evil Spirit. This is a true and adequate definition of a Witch or Wizzard, which to whomsoever it belongs, is such, & vice versâ. But to prove or defend, that there neither are, nor ever were any such, is, as I said, the main scope of Webster's Book: In order to which, he endeavours in his sixth and eighth Chapters to evacuate all the Testimonies of Scripture; which how weakly and impertinently he has done, I shall now shew with all possible brevity and perspicuity.

The Words that he descants upon, are Deut. 18. 10, 11. There shall not be found among you any one that useth divination, or an observer of times, or an Enchanter, or a Witch, or a Charmer, or a consulter with familiar Spirits, or a Wizzard, or a Necromancer. The first Word or Name in the Hebrew is נָפַס נָפַס [Kosem Kesamim] a Diviner. Here because נָפַס [Kosam] sometimes has an indifferent sense, and signifies to divine by natural Knowledge or humane Prudence or Sagacity; therefore nothing of such a Witch as is imagined to make a visible League with the Devil, or to have her Body suck'd by him, or have carnal copulation with him, or is really turned into a Cat, Hare, Wolf or Dog, can be deduced from this Word. A good
ly inference indeed, and hugely to the purpose, as is apparent from the foregoing definition. But though that cannot be de
duced, yet in that, this Divination that is here forbidden, is plainly declared abominable and execrable, as it is v. 12. it is manifest that such a Divination is understood that really is so; which cannot well be conceived to be, unless it imply either an express or implicite inveiglement with some evil invisible Powers who afflict any kind of those Divinations that may be comprehended under this general Term. So that this is plain
ly one Name of Witchcraft according to the genuine definition thereof. And the very Words of Saul to the Witch of Endor, are, בַּשָּׁם נַעֲרֵי מְשָׁר, that is to say, Divine to me, I pray thee
by thy familiar Spirit. Which is more than by natural Knowledge or humane Sagacity.

The next Word is מגנונן [Magneonem] which though our English Translation renders (from גנוס Tempus) an observer of Times; (which should rather be a Declarer of the seasonableness of the time, or unseasonableness of the time, or unseasonableness as to success; a thing which is enquired of also from Witches) yet the usual sense rendered by the learned in the Language, is Praestigiator, an imposter on the Sight, Sapientes prisci, says Buxtorf, a מוגנונן [Megeonem] deduxerunt & מוגנונן [Magneonem] esse eum dixerunt, qui tenet & prastringit oculos, ut falsium pro vero videant. Lo another Word that signifies a Witch or a Wizzard, which has its name properly from imposing on the sight, and making the By-stander believe he sees Forms or Transformations of things he sees not. As when Anne Bodenham transform'd her self before Anne Styles in the shape of a great Cat; Anne Styles her sight was so imposed upon, that the thing to her seem'd to be done, though her Eyes were only deluded. But such a delusion certainly cannot be performed without confederacy with evil Spirits. For to think the Word signifies Praestigiator in that sense we translate in English, Juggler, or an Hocus-Pocus, is so fond a conceit, that no Man of any depth of Wit can endure it. As if a merry Juggler that plays tricks of Legerdemain at a Fair or Market, were such an abomination to either the God of Israel or to his Law-giver Moses; or as if an Hocus-Pocus were so wise a weight as to be consulted as an Oracle: For it is said v. 14. For the Nations which thou shalt possess, they consult מוגנונן [Magneonem] What, do they consult Jugglers and Hocus-Pocious? No certainly they consult Witches or Wizzards, and Diviners, as Anne Styles did Anne Bodenham. Wherefore here is evident-ly a second name of a Witch.

The third Word in the Text, is מנהקָּב [Menachesh] which our English Translation renders an Enchanter. And with Mr. VWebster's leave, (who insulteth so over their supposed ignorance) I think they have translated it very learnedly and judiciously: For Charming and Enchanting, as VWebster himself acknowledges, and the Words intimate, being all one, the Word מנהקָּב [Menachesh] here, may very well signify Enchanters or Charmers; but such properly as kill Serpents by their charming, from מנהקָּב [Nackleb] which signifies a Serpent, from whence comes מנהקָּב [Nackeb] to kill Serpents or make away with them. For a Verb in Pibel, sometimes (especially when it is formed from a Noun) has a contrary signification.
fication. Thus from יִשָּׁר radix is יֵשׁ רַדְתָּא יִוְלָס יִוְלָס חֵלֶד, from יִשָּׁר Cinis יִשָּׁר יִוְלָס יִוְלָס רַדְתָּא, from יִשָּׁר peccavit יֵשָּׁר explainit a peccato: and so lastly from יִשָּׁר Serpent, is made יִשָּׁר liberavit a serpentibus, nempe occidendo vel fugando per incantationem. And therefore there seems to have been a great deal of skill and depth of Judgment in our English Translators that rendred יִשָּׁר [Menachem] an Enchanter, especially when that of Augur or Southwayer, which the Septuagint call Οἶων- ζομαίον (there being so many harmless kinds of it) might seem less suitable with this black Lift: For there is no such abomination in adventuring to tell, when the wild Geese fly high in great Companies and cackle much, that hard weather is at Hand. But to rid Serpents by a Charm is above the power of Nature; and therefore an indication of one that has the assistance of some invisible Spirit to help him in this exploit, as it happens in several others; and therefore this is another name of one that is really a Witch.

The fourth Word is, מְכַסְפֶּפָּה [Mecassipher] which our English Translators render, a Witch; for which I have no quarrel with them, unless they should so understand it that it must exclude others from being so in that sense I have defined, which is impossible they should. But this, as the foregoing, is but another term of the same thing; that is, of a Witch in general, but so called here from the Prestigious imposing on the sight of Beholders. Buxtorf, tells us, that Aben Ezra defines thofe to be מְכַסְפֶּפָּה [Mecassipherim] qui mutant et transformant res naturales ad afoetum oculi. Not as Fugglers and Hocus-Pocusses, as Webster would ridiculously insinuate, but so as I understood the thing in the second name: For there are but several names of a Witch, who may have several more Properties than one Name intimates. Whence, it is no wonder that Translators render not them always alike. But so many names are reckoned up here in this clause of the Law of Moses, that, as in our Common-Law, the fence may be more sure, and leave no room to evasion, And that here this name is not from any tricks of Legerdemain as in common jugglers that delude the sight of the People at a Market or Fair, but that it is the name of such as raise Magical Spectres to deceive Mens sight, and so are most certainly Witches, is plain from Exod. 22. 18. Thou shalt not suffer מְכַסְפֶּפָּה [Mecassipherah] that is, a Witch to live. Which would be a Law of extreme severity, or rather cruelty, against a poor Hocus-Pocus for his tricks of Legerdemain.

The
The Fifth Name is רוחornado [Chobber Chebber] which our English Translators render Charmer, which is the same with Enchanter. Webster upon this name is very tedious and flat, a many Words, and small weight in them. I shall dispatch the meaning briefly thus: This רוחornado [Chobber Chebber] that is to say, Socians Societatem is another name of a Witch, so called specially either from the conlocating together Serpents by a Charm, which has made Men usually turn it (from the example of the Septuagints ἀμαυων ἀμακινων) a Charmer, or an Enchanter, or else from the society or compact of the Witch with some evil Spirits; which Webser acknowledges to have been the Opinion of two very learned Men, Martin Luther and Perkins; and I will add a third, Aben Ezra (as Martinius hath noted who gives this Reason of the Word רוחornado [Chobber] an Enchanter, which signifies Socians or Jungens, viz. Quod malignos Spiritus sibi associat. And certainly one may charm long enough, even till his Heart akes, e're he make one Serpent assemble near him, unless he help by this confederacy of Spirits that drive them to the Charmer. He keeps a pudder with the sixth Verse of the fifty eight Psalm to no purpose; wheras from the Hebrew, חמר המים יקרש איש לא ימיים ליום המלintosh ו if you repeatandboxc youd before you may with ease and exactness render it thus; That hears not the voice of muttering Charmers, no not the voice of a confederate Wizzard or Charmer that is skilful. But seeing Charms, unless with them that are very shallow and sillily credulous, can have no such effects of themselves, there is all the reaason in the World (according as the very Word intimates, and as Aben Ezra has declared) to ascribe the effect to the assistance, confederacy and co-operation of evil Spirits, and so רוחornado [Chobber Chabbarim] or רוחornado [Chobber Chebber] will plainly signify a Witch or Wizzard according to the true definition of them. But for J. Vwebster's rendering this Verse p. 119. thus, Quæ non audit vocem munitantium incantationes docti Incantantis, (which he faith is doubtless the molt genuine rendering of the place) let any skillfull man apply it to the Hebrew Text, and he will presently find it Grammatical Nonsense. If that had been the senfe, it should have been רוחornado חובר ממעץ פּלָשׁ.

The Sixth Word is, נויש [Shoel Obh] which our English Translation renders, a Conflater with familiar Spirits; but the Septuagint ἐγκαταστήσως. Which therefore must needs signify him that has this familiar Spirit: And therefore נויש [Shoel Obh] I conceive, (considering the rest of the Words are so to be understood) is to be understood of the Witch or
Wizzard himself that asks' Counsel of his Familiar, and does by vertue of him give Answers unto others. The reason of the name of ὂΒΗ [Obb] 'tis likely was taken first from that Spirit that was in the Body of the Party, and swelled it to a pro-
tuberancy like the side of a Bottle. But after, without any re-
tion to that Circumstance, OBH signifies as much as Python; as Python also, though at first it took its name from the Pythoni Vates, signifies no more than Spiritum Divinationis, in general, a Spirit that tells hidden things, or things to come. And OBH and Python also agree in this, that they both signifies either the
divinatory Spirit it self, or the Party that has that Spirit. But
here in ὂΒΗ Ἄν [Shoel Obb] it being rendered by the Sep-
tuagint 'Ἐψησέκουσόμαι, OBH is necessarily understood of the
Spirit it self, as Python is Acts 16. 16. if you read πνεῦμα τοῦ
Savva, which Ἰακ Καθαφον; but if πνεῦμα, it may be un-
derstood either way. Of this πνεῦμα πνεῦμα, it is recorded in
that place, That Paul being grieved, turned and said to that
Spirit, I command thee, in the name of Jesus Christ, to come out
of her, and he came out at the same hour; which signifies as
plainly as any thing can be signified, that this Python or
Spirit of Divination, that this OBH was in her: For nothing
can come out of the Sack that was not in the Sack, as the
Spanifb Proverb has it; nor could this Python come out of her
unles it was a Spirit distinct from her; wherefore I am a-
mazed at the profane impudence of F. Webster, that makes this
Python in the Maid there mentioned, nothing but a wicked hu-
mour of cheating and couzening Divination: And adds, that
this Spirit was no more cast out of that Maid than the se-
ven Devils out of Mary Magdalen, which he would have un-
derstood only of her several Vices; which foolish Familiifi-
cal conceit he puts upon Beza as well as Adie. Wherein as
he is, most unjust to Beza, so he is most grossly impious and
blasphemous against the Spirit of Christ in St. Paul and St.
Luke, who makes them both such Fools as to believe that there
was a Spirit or divining Devil in the Maid, when according to
him there is no such thing. Can any thing be more fran-
tick or ridiculous than this passage of St. Paul if there was
no Spirit or Devil in the Damfel? But what will this pro-
fane Shuffler stick to do in a dear regard to his beloved
Hags, of whom he is sworn Advocate, and resolved Patron
right or wrong?

But to proceed, that ὂΒΗ [Obb] signifies the Spirit it self
that Divines, not only he that has it, is manifest from Levit.
20. 27. Vir autem fove mulier cum fuscit [ὡΒΗ Ἄν] in eis
Python
Pytho. And 1 Sam. 28. 8. Divina \textit{quaeso mibi} [בֶּן אַבֵּג] \textit{per Pytho-}

men. In the Septuagint it is \textit{εν τω ἐγγεγεμενωθω}, that is, by

that Spirit that sometimes goes into the Body of the Party, and

thence gives answers; but here it only signifies a Familiar Spirit.

And lastly, בֶּן אַבֵּג [Bagnalath \textit{Obb}] 1 Sam. 28. 7. \textit{Qua habit Pytho-}

men; there \textit{OBH} must needs signify the Spirit it self,

of which \textit{he} of \textit{Endor} was the owner or possesser; that is to

say, it was her Familiar Spirit. But see what brazen and

stupid Impudence will do here, בֶּן אַבֵּג [Bagnalath \textit{Obb}]

with \textit{Webster} must not signify one that has a Familiar Spirit

but the Mistress of the Bottle. Who but the Master of the

Bottle, or rather of whom the Bottle had become Master, and

by guzzling had made his Wits excessively muddy and frothy,

could ever stumble upon such a foolish Interpretation? But be-

cause בֶּן [\textit{Obb}] in one place of the Scripture signifies a

Bottle, it must signify \textit{so here}, and it must be the Instrument

forsooth, out of which this cheating Queen of \textit{Endor} does

whisper, peep, or chirp like a Chicken coming out of the Shell, p.

129. 165. And does she not, I believe you, put her Nib also

into \textit{it} sometimes, as into a Reed, as it is laid of that Bird, and

cries like a \textit{Butterbump}? certainly he might as well have Inter-

preted בֶּן [Bagnalath \textit{Obb}] of the great Tun of \textit{Hydel-}

berg, that \textit{Tom.Coriat} takes such special notice of, as of the Bottle.

And truly so far as I see, it must be some such huge \textit{Tun} at

length, rather than \textit{the Bottle}, that \textit{is}, such a spacious \textit{Tub} as he in

his deviceful Imagination fancies Manasses to have built; a \textit{μα-}

νελον forsooth, or Oracular \textit{Edifice} for cheating Rogues and \textit{Queans}

to play their couzening tricks \textit{in}; from that place 2 Chron. 33. 6:

בֶּן אַבֵּג \textit{Et fecit Pythonem.} Now, says he, how could

Manasses make a Familiar Spirit? or make one that had a

Familiar Spirit? Therefore he made a \textit{Bottle} a \textit{Tun}, or a

large \textit{Tub}, a \textit{μαντελον}, or Oracular \textit{Edifice} for cheating

Rogues or \textit{Queans} to play their couzening tricks \textit{in}. Very

wisely argued, and out of the very depth of his ignorance of the

Hebrew Tongue, whenas if he had looked into \textit{Buxtorf's}

Dictionary he might have understood that בֶּן signifies not only \textit{feci} but also \textit{paravit; comparavit, acquisivit, magni facie;}

none of which Words imply the making of \textit{OBH} in his sense;

but the only appointing them to be got, and countenancing them.

For in \textit{Webster's} sense he did not make הַבָּר [\textit{Fidegnov}]

neither, that is \textit{Wizzards}, and yet Manasses is laid to make them

both alike. בֶּן אַבֵּג \textit{Et fecit Pythonem & Magos.} So

plain is it that בֶּן [\textit{Obb}] signifies \textit{Pytho}, and that adequately

in the same sense that \textit{Pytho} does, \textit{either a Familiar Spirit, or}

C 2
him that has that Spirit of Divination. But in [Bagnal Obb] it necessarily signifies the Familiar Spirit it self, which afflicted the Witch of Ender; whereby it is manifest she is rightly called a Witch. As for his Stories of counterfeit Ventriloquists, (and who knows but some of his counterfeit Ventriloquists may prove true ones) that is but the thread-bare Sophisty of Sadducees and Atheists to elude the faith of all true Stories by those that are of counterfeit or feigned.

The seventh Word is ידניר [Jidegnoni] which our English Translators render a Wizzard. And Webster is so kind as to allow them to have translated this Word aright. Wizzards then Webster will allow, that is to say, He-Witches, but not She Witches. How tender the Man is of that Sex! But the Word invites him to it ידניר [Jidegnoni] coming from seire, and answering exactly to Wizzard or Wise-man. And does not Witch from Wis and meet signify as well a Wise-woman, as I noted above? And as to the Sense of those Words from whence they are derived, there is no hurt herein; and therefore if that were all, ידניר [Jidegnoni] had not been in this black Lift. Wherefore it is here understood in that more restricct and worse sense: So as we understand usually now a days Witch and Wizzard, such wise Men and Women of skill is from the confederacy of evil Spirits, and therefore are real Wizzards and Witches. In what a bad sense ידניר [Jidegnoni] is understood, we may learn from Levit. 20. 27. A man also or woman that hath a familiar Spirit, or that is a Wizzard [Jidegnoni] shall be put to death, they shall stone them with stones, &c.

The last Word is מָרְדָקֶן [Dorosh Hammethim] which our Translators rightly render Necromancers; that is, thofe that either upon their own account, or desired by others, do raise the Ghofts [of the deceased to consult with; which is a more particular term than בֶּן ליֵל [Bagnal Obb:] But he that is Bagnal Obb, may be also Dorough Hammethim, a Necromancer, as appears in the Witch of Ender. Here Webster by מָרְדָקֶן [Hammethim] the Dead, would understand dead Statues; but let him, if he can, any where shew in all the Scripture where the Word מָרְדָקֶן [Hammethim] is used of what was not once alive. He thinks he hits the Nail on the head in that place of Isias. 8. 19, And when they shall say unto you, Seek unto (קָשֹׁה), that is, to בֶּן ליֵל, such as the Witch of Ender was) them that have Familiar Spirits: and to Wizzards that peep and that mutter; (the Hebrew has it מָרְדָקֶן and מָרְדָקֶן; that that is, speak with a querulous murmuring or muttering voice, when they either conjure up the Spirit, or give responses. If this be to
to peep like a Chicken, Isaiah himself peeped like a Chicken, 38, 14.) should not a People seek unto their God? for the living, [דְּמָרְנָה] to the dead? Where Hammethim is so far from signifying dead Statues, that it must needs be understood of the Ghosts of dead Men, as here in Deuteronomy. None but one that had either stupidly or wilfully forgot the Story of Samuel’s being being raised by that בָּנָא הַלּוֹט [Bagnalath Obh] the Witch of Endor, could ever have the face to affirm that הַמָּמְתַי [Hammethim] here in Isaiah, is to be understood of dead Statues, when Wizzards or Necromancers were so immediately mentioned before, especially not Webster, who acknowledges that בָּנָא הָבֶל [Shoel Obh] signifies a Necromancer in this Deuteronomical Lift of abominable names. And therefore, forsake, would have it a Tautology that Doreso Hammethim should signify so too. But I say it is no Tautologie, this last term being more express and restrict. And besides, this enumeration is not intended as an accurate Logical division of Witches or Witchcraft into so many distinct kinds, but a reciting of several names of that ill Trade, though though they will interfere one with another, and have no significations so precisely distinct. But as I said before, this fuller recounting of them is made that the prohibition in this form might be the surer fence against the Sin. And now therefore what will J. Webster get by this, if Doreso Hammethim will not signify a Witch of Endor, when it must necessarily signify a Necromancer, which is as much against his Tooth as the other? Nay indeed this Necromancer is also a Witch or Wizzard, according to the definition produced above.

The rest of the Chapter being so inconsiderable, and I having been so long already upon it, I shall pass to the next, after I have desired you to take notice how weak and childish or wild and impudent Mr. Webster has been in the Interpretation of Scripture hitherto, in the belief of his sage Dames, to fence off the reproach of being termed Witches; whereas there is scarce one Word in this place of Deuteronomy that does not imply a Witch or Wizzard, according to the real definition thereof. And truly he seems himself to be conscious of the weakness of his own performance, when after all this ado, the sum at last amounts but to this, That there are no names in all the old Testament that signifies such a Witch that destroy Men or Beasts, that make a visible compact with the Devil, or on whose Body he sucketh, or with whom he hath carnal Copulation, or that is really changed into a Cat, Hare, Dog, or such like. And to shew it amounts
amounts to no more than so, was the task we undertook in
this Chapter.

But assure your self, if you peruse his Book carefully, you shall
plainly find that the main drift thereof is to prove, as I above
noted, that there is no such Witch as with whom the Devil has
any thing more to do than with any other sinner, which, notwith-
standing this Conclusion of his a little before recited, comes in-
finitely short of: and therefore this sixth Chapter, consisting of
about 30 Pages in Folio, is a meer piece of impertinency. And
there will be Witches for all this, whether these particulars be not-
ed in them or no; For it was sufficient for Moses to Name those
ill founding terms in general, which imply a Witch according to
that general notion I have above delivered; which if it be
prohibited, namely the having any thing to do with evil Spi-
rits, their being stuck by them, or their having any lustful or ve-
nerous Transactions with them is much more prohibited.

But for some of these particularities also they may seem to
be in some manner hinted at in some of the Words, espe-
cially as they are rended sometimes by skilful Interpreters:
for מְכַסְפֶּפֶָּא [Mecasseph] is Translated by Vatablus, and the vul-
gar Latin Maleficus, by the Septuagint φαρμακός, that is Veneficus;
which Word signifies mischievously enough both to Men and
Beast. Besides that Mecasseph carries along with it the signifi-
cation of Transformation also; and haply this may be the dif-
fence betwixt מְכַסְפֶּפֶָּא [Mecasseph] and מְנַנְה [Megnonen] that
the former uses prestigious Transformations to some great mis-
chief, as where Olaus Magnus tells of those that have Trans-
formed themselves into Wolves to Mens thinking, and have
presently fallen upon worrying of Sheep. Others transform-
ed in their Astral Spirit, into various shapes, get into Houses
and do mischief to Mens and Children, as I remember Remi-
gius reports. And therefore it is lets wonder that that sharp
Law of Moses is against the מְכַסְפֶּפֶָּא [Mecassephah] such a
Witch as this is, Thou shalt not suffer a Witch to live; this
may be a more peculiar signification of that Word. And now
for making a compact with the Devil, how naturally does that
name כֹּבֶר כָּבָּר [Chobber Chebber] signify that fear also? But
for sucking and Copulation, though rightly stated it may
be true, yet I confess there is nothing hinted towards that so far
as I see, as indeed it was neither necessary that the other should
be. But these are the very dregs, the Fœx Magorum & Saga-
rum that sink in those abominations, against which a sufficient
Bar is put already by this prohibition in general by so many
names. And the other is so filthy, base and nasty, that the
men-
mention thereof was neither fit for the sacred Style of Moses Law nor for the Ears of the People.

In my passing to the eight Chapter I will only take notice by the way of the shameless impudence of F. Webster, who in favour to his beloved Hags, that they may be never thought to do any thing by the assistance of the Devil, makes the victory of Moses, with whom the mighty hand of God was, or of Christ, (who was the Angel that appeared first to Moses in the Bush, and conducted the Children of Israel out of Egypt to the promised Land) to be the victory only over so many Hoax purchasers, so many Juglers that were as it seems, old and excellent at the tricks of Legerdemain; which is the basest derogation to the glory of that Victory, and the vilest reproach against the God of Israel, and the Person of Moses, that either the malicious wit of any Devil can invent, or the dulness of any funk Soul can stumble upon. Affuredly there was a real conflict here betwixt the Kingdom of Light and the Kingdom of Darkness and the evil Spirits thereof, which assisted the הערום [Hartummin] the Magicians of Egypt; who before that name is named, that no Man may mistake, are called מכשף [Mecaffaphim] such kind of Magicians as can exhibit to the sight manifold pregiuous transformations through diabolical assistance, and are rendred Malificia by good Interpreters, as I noted above; that is, they were Wizzards or He-witches. The self same Word being used in that severe Law of Moses, Thou shalt not suffer a Witch to live. Are not thesee Magicians then examples plain enough that there are Witches; that is to say, such wretched Wights as do strange miraculous things by the assistance or consociation of the evil Spirits?

O no, says Mr. Webster, these are only חכמים [Chacamim] Wise-men and great Naturalists, who all what they did, they did המלך, by their bright glittering Lamina, for so שהל for'loth must signifie. But what necessity thereof that should signifie Lamina? there is only the pretence of that one place, Gen. 3. 24. בור יתל, where it is בור only that signifies the Lamina, and that of a long form, scarce usual in those magical Lamine with Signatures celestial upon them, which F. Webster would be at; but יתל signifies merely Flamma; so that המלך by this account must signifie by their flames, if it be from יתל ardere, flammare: And therefore Buxtorius (judiciously places the Word under יתל ascondit, obvolvit, reading not המלך but המלך, which is as much as to say, occultis suis rationibus Magicis, which is briefly
briefly rendred in English, by their Enchantments; which agrees marvelously well with מְכֶסֶפֶה [Meccasphim] which is as much as Praefigiores Magici, or such as do strange wonderous things in an hidden way, by the help of evil Spirits. But that the Egyptian Magicians should do those things that are there recorded of them in Exodus, by vertue of any Lamels or Plates of Metals with certain Sculptures or Figures under such or such a Constellation, is a thing so sottish and foolifh, that no Man that is not himself bewitched by some old Hag or Hobgobling, can ever take Sanctuary here to save himself or his old Dames from being in a capacity, from this History in Exodus, of being accounted Witches. For if there may be He-witches, that is, Magicians, such as these of Egypt were, I leave J. Webster to scratch his Head to find out any reason why there may not be She-witches also.

And indeed that of the Witch of Endor, to pass at length to the eighth Chapter, is as plain a Proof thereof as can be desired by any Man whose Mind is not blinded with Prejudices. But here J. Webster, not impertinently, I confefs, for the general, (abating him the many redious particular im-pertinencies that he has clogg'd his Discourse with) betakes himself to these two ways, to shew there was nothing of a Witch in all that whole Narration. First, by pretending that all the transaction on the Woman of Endors part was nothing but Collusion and a Cheat, Saul not being in the same Room with her, or at least seeing nothing if he was. And then in the next place, that Samuel that is said to appear, could neither be Samuel appearing in his Body out of the Grave, nor in his Soul; nor that it was a Devil that appeared; and therefore it must be some colluding Knave, suborned by the Witch. For the discovering the weakness of his former Allegation, we need but to appeal to the Text, which is this; 1 Sam. 28. v. 8.

And Saul said, I pray thee, divine unto me by the familiar spirit, and bring me up whom I shall name unto thee, וְנְשָׁמָהּ [Beobh] by virtue of the familiar spirit, whose assistance thou haft, not by virtue of the Bottle, as Mr. Webster would have it. Does he think that Damfle in the Airs, which is said to have had נְשָׁמָהּ נִשְׁמוֹשְׁךָ, that is, to have had עִבְרָה [Obr] carried an Aqua-vite-Bottle about with her, hung at her Girdle, whereby the might divine and mutter, chirp, or peep out of it, as a Chicken out of an Egg-shell, or put her Neb into it to cry like a Bittern, or take
take a Dram of the Bottle, to make her Wits more quick
and divinatory. Who but one who had taken too many
Drams of the Bottle, could ever fall into such a fond Con-
ceit? Wherefore \* \* \* [Ohb] in this place does not, as in-
deed no where else, signify an oracular Bottle or χαρτινον,
into which Saul might desire the Woman of Endor to retire
into, and himself expect answers in the next Room; but
signifies that familiar spirit by virtue of whose affittance the
was conceived to perform all those wondrous Offices of a
Wife-woman. But we proceed to Verse 11.

Then said the woman, Whom shall I bring up unto thee? And
he said, Bring me up Samuel. Surely as yet Saul and the
Woman are in the same Room, being the Woman askt, Whom
shall I bring up unto thee? and he answering, Bring up unto
me Samuel, it implies, that Samuel was so brought up that
Saul might see him, and not the Witch only. But we go
on, Verse 12.

And when the woman saw Samuel, she cried with a loud
voice; and the woman spake to Saul, saying, Why hast thou
deceived me, for thou art Saul? Tho' the Woman might
have some sulpictions before that it was Saul, yet the now fee-
ing Samuel did appear, and in another kind of way than
her Spirits used to do, and in another huc, as it is most like-
ly so holy a Soul did, she presently cried out with a loud
Voice, (not muttered, chirp, and peep as a Chicken coming
out of the shell,) that now she was sure it was Saul, for she
was not such a Fool, as to think her Art could call up real Sa-
"muel, but that the presence of Saul was the cause thereof:
And Josephus writes expressly, "Ὅτι Θεοαν καὶ γυναἰ κῶν ἄν-
δρων σημεῖα τινὰς ή̓ς Θεοαρτθ̓ ΠΝΕΜΗΣ, καὶ ΠΝΕΜΗΣ ἡ̓ς ὃν ἐκκαταρτθεὶς,
καὶ ὑμῶν, ὑμῶν, ὑ τὰς Αὐανίως ΠΝΕΜΗΣ; i.e. The woman seeing a grace
God like Man, is startled at it, and thus astonihed at the Vi-
sion, turned herself to the King, and said, Art not thou King

And the King said unto her, Be not afraid; for what sawest
thou? And the woman said unto Saul, I saw Gods ascending
ev of the Earth, The King here assures the Woman, that
tho' he was Saul, yet no hurt should come to her, and there-
fore bids her not be afraid. But she turning her Face to Saul
as she spake to him, and he to her, and so her sight being
off from the Object, Saul asked her, What sawest thou? and
the in like manner answer'd, I saw Gods, &c; For Gods I
suppose, any free Translator in Greek, Latin, and English,
would say, Πνειμασ, Genios, Spirits. And signi-
Angels
Angels as well as Gods; and it is likely these Wise-women take the Spirits they converse with to be good Angels, as Ann Bodenham the Witch told a worthy and learned Friend of mine, That these Spirits, such as she had, were good Spirits, and would do a Man all good Offices all the days of his Life; and 'tis likely this Woman of Endor had the same Opinion of hers, and therefore we need not wonder that the calls them שִׁפְחָה [ Enochin ] especially Samuel appearing among them, to say nothing of the presence of Saul. And that more than one Spirit appears at a time, there are repeated Examples in Ann Bodenham's Magical Evocations of them, whose History I must confess, I take to be very true.

The Case stands therefore thus: The Woman and Saul being in the same Room, she turning her Face from Saul, mutters to her self some Magical Form of Evocation of Spirits; whereupon, they beginning to appear and rise up, seemingly out of the Earth, upon the sight of Samuel's Countenance, she cryed out to Saul, and turning her Face towards him, spoke to him. Now that Saul hitherto saw nothing, tho' in the same Room, might be either because the Body of the Woman was interposed betwixt his Eyes and them, or the Vehicles of those Spirits were not yet attempered to that conspiration that they would strike the Eyes of Saul, tho' they did of the Witch. And that some may see an Object, others not seeing it, you have an Instance in the Child upon Walker's Shoulders, appearing to Mr. Fairbair, and it may be to the Judge, but invisible to the rest of the Court; and many such Examples there are. But I proceed to Verse 14.

And he said unto her. What form is he of? and she said, An old Man cometh up, and is covered with a Mantle. He asks here in the Singular Number, because his Mind was only fixt on Samuel. And the Womans Answer is exactly according to what the Spirit appeared to her, when her Eye was upon it, viz. לָעָי יִסְדֵּי אָנָר An old Man coming up; for he was but coming up when she looked upon him, and accordingly describes him: For לָעָי there, is a Particle of the present Tense, and the Woman describes Samuel from his Age, Habit, and Motion he was in, while her Eye was upon him. So that the Genuine and Grammatical Sense in this Answer to What form is he of? is this, an old Man coming up, and the Name covered with a Mantle, this is his Form and Condition I saw him in. Wherefore Saul being so much concerned herein, either the Woman or he chang-
ing their Postures or Standings, or Samuel by this having sufficiently conspicuous his Vehicle, and fitted it to Saul’s fight also, it follows in the Text And Saul perceived it was Samuel, and he stooped with his Face to the ground and bowed himself.

O the impudent Profaneness and Scornfulness of perverse Shufflers and Whifflers! that upon the hearing of this Passage can have the Face to deny that Saul saw any thing, and meerly because the word [perceived] is used, and not [saw] when the Word [perceived] plainly implies that he saw Samuel, and something more, namely, that by his former familiar Converse with him, he was assured it was he. So exquisitely did he appear, and over-comingly to his Senfes, that he could not but acknowledge (for to the Hebrew Word signifies) that it was he, or else why did he stoop with his Face to the very Ground to do him Honour?

No, no, says F. Webster, he saw nothing himself, but stood waiting like a drowned Puppet (see of what a base rude Spirit this Squire of Hags is, to use such Language of a Prince in his distreis) in another Room to hear what would be the issue; for all that he understood, was from her cunning and lying Relations. That this Gallant of Witches should dare to abuse a Prince thus, and feign him as much foolisher and fottifer in his Intellectuals, as he was taller in Stature than the rest of the People, even by Head and Shoulders, and meerly forthfor, to secure his old Wives from being so much as in a capacity of ever being suspected for Witches, is a thing extremely coarse and intolerably forbid. And indeed, upon the consideration of Saul’s being said to Bow himself to Samuel, (which plainly implies, that there was there a Samuel that was the Object of his sight, and of the Reverence he made) his own Heart misgives him in this mad Adventure, and he shifts off from thence to a Conceit that it was a confederate Knave, that the Woman of Endor turned out into the Room where Saul was, to Act the part of Samuel, having first put on him her own short Cloak, which she used with her Maund under her Arm to ride to Fairs or Markets in. To this County-Slouch in the Woman’s Mantle, must King Saul, stooping with his Face to the very Ground, make his profound Obeyance. What was a Market-womans Cloak and Samuel’s Mantle, which Josephus calls διακρῖσις ἰεραιμπλω, a Sacerdotal Habit, so like one another? Or if not, how came this Woman, being so surpriz’d of a sudden, to provide herself of such a Sacerdotal Habit?
Habie to cloak her confederate Knave in? Was Saul as well a blind as a drowned Pepper; that he could not discern so gross and bold an Impostor as this? Was it possible that he should not perceive that it was not Samuel, when they came to confer together, as they did? How could that confederate Knave change his own Face into the same Figure? Look, and Mien that Samuel had; which was exactly known to Saul? How could he imitate his Voice thus of a sudden, and they Discoursed a very considerable time together?

Besides, Knaves do not use to speak what things are true, but what things are pleasing. And moreover, this Woman of Endor, though a Pythoness, yet she was of a very good nature and benign, which Josephus takes notice of, and extols her modestly for it, and therefore she could take no delight to lay further weight on the oppressed Spirit of distressed Saul; which is another sign that this Scene was acted bonâ fide, and that there was no cozening in it. As also that it is another, that she spoke so magnificently of what appeared to her, that she saw Gods ascending. Could she then possibly adventure to turn out a Country-flauch with a Maund-womans Cloak to act the part of so Godlike and Divine a Personage as Samuel, who was οὗτος θεός μεγεθύνων αυτός, as the Woman describes him in Josephus Antiq. Judaic. lib. 7. c. 15. unto all which you may add, That the Scripture itself, which was written by Inspiration, says expressly, v. 20. that it was Samuel. And the Son of Sirach, Chap. 46. that Samuel himself prophesied after his Death, referring to this Story of the Woman of Endor. But for our new Inspired Seers, or Saints; S. Scot, S. Adie, and if you will S. Webster sworn Advocate of the Witches, who thus madly and boldly, against all fenfe and Reafon, against all Antiquity, all Interpreters, and against the inspired Scripture itself, will have no Samuel in this Scene, but a cunning confederate Knave, whether the inspired Scripture, or these inblown Buffoons, puffed up with nothing but Ignorance, Vanity and Stupid Infidelity, are to be believed, let any one judge.

We come now to his other Allegation, wherein we shall be brief, we having exceeded the measure of a Postscript already. It was neither Samuels Soul, says he, joined with his Body, nor his Soul out of his Body, nor the Devil; and therefore it must be some confederate Knave suborned by that cunning, cheating Queen of Endor. But I briefly answer, it was the Soul of Samuel himself; and that it is the fruitfulnes of the great Ignorance of S. Webster in the sound Principles of Theophy and true Divinity, that has enabled him to heap together no less than Ten
Ten Arguments to disprove this Affertion, and all little to the purpose: So little indeed, that I think it little to the purpose particularly to answer them, but shall hint only some few Truths which will rout the whole band of them.

I say therefore, that departed Souls, as other Spirits, have an αὐτήνικον in them, such as Souls have in this Life; and have both a faculty and a right to move of themselves, provided there be no express Law against such or such a design to which their motion tends.

Again, They that have a power of appearing in their own personal shapes to whom there is occasion, as Anne Walker's Soul did to the Miller; and that this being a faculty of theirs either natural or acquirable, the doing so is no Miracle. And

Thirdly, That it was the strong piercing desire, and deep distress and agony of Mind in Saul, in his perplexed Circumstances, and the great compassion and goodness of Spirit in the holy Soul of Samuel, that was the effectual Magick that drew him to condescend to converse with Saul in the Woman's House at Endor; as a keen sense of Justice and Revenge made Anne Walker's Soul appear to the Miller with her five Wounds in her Head.

The ridged and harsh severity that Webster fancies Samuel's Ghost would have used against the Woman, or sharp reproofs to Saul; as for the latter, it is somewhat express in the Text, and Saul had his excuse in readiness, and the good Soul of Samuel was sensible of his perplexed condition. And as for the former, sith the Soul of Samuel might indeed have terrified the poor Woman, and so unhinging her, that she had been fit for nothing after it, but not converted her, it is no wonder if he passed her by; Goodness and Forbearance more befitting an holy Angelical Soul than bluster and fury, such as is fancied by that rude Goblin that actuates the Body and Pen of Webster.

As for departed Souls, that they never have any care or regard to any of their fellow Souls here upon Earth, is expressely against the known example of that great Soul, and universal Pastor of all good Souls, who appeared to Stephen at his inning, and to St. Paul before his Conversion, though then in his glorified Body; which is a greater condescension than this of the Soul of Samuel, which was also to a Prince, upon whose Shoulders lay the great Affairs of the People of Israel: To omit that other notable example of the Angel Raphael so called (from his Office at that time, or from the Angelical Order he was adopted into after his Death) but was indeed the Soul of
The Postscript.

of Ἀξανίας the Son of Ανανίας the Great, and of Tobit's Bretheren, Tobit 5. 12. Nor does that which occurs, Tob. 12. 15, at all clash with what we have said, if rightly understood; for his saying, I am Raphael one of the seven holy Angels which present the Prayers of the Saints, and which go in and out before the glory of the holy one, in the Cabbalistic sense signifies no more than thus, That he was one of the universal Society of the holy Angels, (and a Raphael in the Order of the Raphael's) which minister to the Saints, and reinforce the Prayers of good and holy Men by joining thereto their own; and as they are moved by God, minister to their necessities, unprayed to themselves, which would be an abomination to them, but extreme prone to second the Petitions of holy sincere Souls, and forward to engage in the accomplishing of them, as a truly good man would sooner relieve an indigent Creature, over-hearing him making his moan to God in Prayer, than if he begged Alms of himself, though he might do that without Sin. This Cabbalistical account, I think, is infinitely more probable, than that Raphael told a downright lye to Tobit, in saying he was the Son of Ananias when he was not. And be it so, will J. Webbier say, what is all this to the purpose, when the Book of Tobit is Apocryphal, and consequently of no Authority? What of no Authority? Certainly of infinitely more Authority than Mr. Wagstaff, Mr. Scot, and Mr. Adie, that Mr. Webbier so frequently and reverently quote.

I but, will he farther add, these Apparitions were made to good and holy Men, or to elect Vessels; but King Saul was a wretched Reprobate. This is the third liberal badge of Honour that this ill-bred Advocate of the Witches has bestowed on a disturb'd Prince. First, a drowned Puppet, p. 170. then a disfacted Bedlam, in the same Page, which I pass'd by before; and now, a wretched Reprobate: But affuredly Saul was a brave Prince and Commander, as Josephus justly describes him, and reprobate only in Type, as Ismael and Esau; which is a mystery, it seems, that J. Webbier was not aware of. And therefore no such wonder that the Soul of Samuel had such a kindness for him, as to appear to him in the depth of his distresses, to settle his Mind, by telling him plainly the upshot of the whole business, that he should lose the Battel, and he and his Sons be slain, that so he might give a specimen of the bravest Valour that ever was achieved by any Commander, in that he would not suffer his Country to be over-run by the Enemy while he was alive without resistance; but though he knew certainly he should fail of success, and he and his Sons dye
in the Fight, yet in so just and honourable a Cause as the defence of his Crown and his Country, would give the Enemy battle in the Field, and sacrifice his own Life for the safety of his People. Out of the knowledge of which noble Spirit in Saul, and his resolved valour in this point, those Words haply may come from Samuel, To morrow shalt thou and thy Sons be with me, (as an auspicious intimation of their favourable reception into the other World) in ἀνίψας τενων in thalamo judorum, as Munster has noted out of the Rabbins.

Lastly, as for that weak Imputation, that this Opinion of its being Samuel's Soul that appeared is Popish, that is very Plebianly and Idiotically spoken, as if every thing that the Popish party are for, were Popish, We devise our Zeal against so many things that we fancy Popish, that we scarce reserve a just share of detestation against what is truly so. Such as are that gross, rank and scandalous impossibility of Transubstantiation, the various Modes of fulsome Idolatry and lying Impostures, the uncertainty of their Loyalty to their lawful Soveraigns by their superstitious adhesion to the spiritual Tyranny of the Pope, and that barbarous and ferine Cruelty against those that are not either such Fools as to be persuaded to believe such things as they would obtrude upon Men, or are not so false to God and their own Consciences, as knowing better, yet to profess them.

As for that other Opinion, that the greater part of the reformed Divines hold, That it was the Devil that appeared in Samuel's Shape; and thro' Grotius also seems to be inclined thereto, alleging that Passage of Porphyris de abstinentia Animalium, where he describes one kind of Spirit to be, Γυναικεῖος θεωπός, πυρπολογόντες και πολύτερος, κακοκειμένον και έφαινε και κατείμονε και μυστικότατον. (which is, I confess, very apposite to this Story; nor do I doubt but that in many of these Necromantick Apparitions, they are ludicrous Spirits, not the Souls of the Deceased that appear) yet I am clear for the appearing of the Soul of Samuel in this Story, from the Reasons above alleged, and as clear that in other Necromancies, it may be the Devil or such kind of Spirits, as Porphyris above describes, that change themselves into various Forms and Shapes, and one while at the parts of Demons, another while of Angels or Gods, and another while of the Souls of the Deceased: And I confess such a Spirit as this might Personate Samuel here, for any thing Webster has alleged to the contrary, for his Arguments indeed are wonderfully weak and wooden, as may be understood out of what I
I have hinted concerning the former Opinion, but I cannot
further particularize now.

For I have made my Postscript much longer than my Letter,
before I was aware; and I need not enlarge to you, who are
so well verfed in these things already, and can by the quick-
ness of your Parts presently collect the whole measures of
Hercules by his Foot, and sufficiently understand by this time
it is no rash Censure of mine in my Letter, That Webster's
Book is but a weak impertinent piece of Work, the very
Master-piece thereof being so weak and impertinent, and fall-
ing so short of the Scope he aims at, which was really to
prove that there was no such thing as a Witch or Wizard,
that is, not any mention thereof in Scripture, by any Name
of one that had more to do with the Devil, or the Devil with
him, than with other wicked Men; that is to say, of one who
in virtue of Covenant, either implicit or explicit, did strange
things by the help of evil Spirits, but that there are many
sorts of Deceivers and Impostures, and divers Persons under a
paffive Delusion of Melancholy and Fancy, which is part of his
very Title-page.

Whereby he does plainly insinuate, that there is nothing but
Couzenage or Melancholy in the whole Business of the Feats
of Witches, But a little to mitigate or smother the grossness
of this false Assertion, he adds, And that there is no corpo-
real League betwixt the Devil and the Witch; and that he does
not fack on the Witches Body, nor has carnal Copulation with
her, nor the Witches turned into Dogs or Cats, &c. All which
things as you may see in his Book, he understands in the
groaffest imaginable, as if the Imps of Witches had Mouths of
Flesh to suck them, and Bodies of Flesh to lie with them,
and at this rate he may understand a corporeal League, as if
it were no League or Covenant, unless some Lawyer drew
the Instrument, and Engrossed it in Vellum or thick Parch-
ment, and there were so many Witnesses with the Hand and
Seal of the Party: Nor any Transformation into Dogs or
Cats, unless it were Real and Corporeal, or grossly Carnal;
which none of his Witch mongers, as he rudely and flowen-
calls that Learned and Serious Person, Dr. Casaubon and the
rest, do believe. Only it is a disputable Case of their Bo-
dily Transformation, betwixt Bodinus and Remigius; of which
more in my Scholia. But that without this Carnal transmu-
ration, a Woman might not be accounted a Witch, is so
folish a Supposition, that VVeber himself certainly must be
affirmed of it.

Where-
Wherefore if his Book be Writ only to prove there is no such thing as a Witch that Covenants in Parchment with the Devil by the Advice of a Lawyer, and is Really and Carnally turned into a Dog, Cat, or Hare, &c. and with carnal Lips sucked by the Devil, and is one with whom the Devil lies Carnally; the Scope thereof is manifestly impertinent, when neither Dr. Casaubon, nor any one else holds any such thing. But as for the true and adequate Notion of a Witch or Wizard, such as at first I described, his Arguments all of them are too too weak and impertinent, as to the disproving the Existence of such a Witch as this, who betwixt his Deceivers, Impostors and Melancholists on one Hand, and those gross Witches he describes on the other Hand, goes away there as a Hare in a green Balk betwixt two Lands of Corn, none of his Arguments reaching her, or getting the sight of her, himself in the mean time standing on one side amongst the Deceivers and Impostors, his Book, as to the main Design he drives at being a meer Cheat and Impostor,

C. C. C. May 25. 1678.
This Letter of Dr. Moor being left amongst other Papers appertaining to this new intended Edition, by Mr. Glanvil, and I perceiving in a Letter of his to the Doctor, that he had a Mind this Letter should be Published together with his Book, it is done accordingly and prefixed at the beginning thereof, as natural Method requires, the Letter being Hortatory to quicken Mr. Glanvil to dispatch his intended new Edition for the undeceiving of the World, and the Postscript, containing many things of a general Influence upon the whole Book. But that the Doctor may suffer no prejudice thro' this Publishing of his Letter and Postscript, from the sharpness and satyricalness of them in some places, I shall for the more rightly understanding his meaning in the using that Mode of Writing upon this occasion, transcribe a Passage of a Letter of his to his Friend Mr. Glanvil, relating thereto. I pray you send me word, whether that Postscript will not meet with all the elusory Cavils of that profane Buffoon, upon those places of Holy Scripture; his unworthy usage of the Holy iWrit, and his derisorous Interpretations of it in the behalf of his beloved Hags, provoked my Indignation to such Schemes of deriding and exposing him, as otherwise I should never have condescended to. This is a sufficient Testimony of the Doctor's averseness from such manner of Writing. But as Divines tell us, that Anger and Punishment are God's Opus alienum, his strange Work, as being more abhorrent from his Nature; but yet for the good of the Universe, he steps out sometimes into that Dispensation; so I think it not mis-becoming good Men, sometime to condescend, (as the Doctor calls it) to the chastizing profane Drolls and Abusers of Holy things, by a just Derision and Satyrical Reprehension for their freakish and impious Sauciness, provided it be done sincerely, and for the publick good.

Sadu-
Saducismus Triumphatus: Or, a full and plain
EVIDENCE Concerning
Witches and Apparitions.
The first part thereof containing
Philosophical CONSIDERATIONS,
Which defend their
POSSIBILITY.
Whereunto is added,
The true and genuine NOTION,
and consistent EXPLICATION of
the Nature
OF A
SPIRIT,
For the more full confirmation of the Possibility
OF THEIR
EXISTENCE.

L O N D O N: Printed MDCC.
To the Illustrious

CHARLES

Duke of Richmond and Lenox.

My LORD,

YOUR Grace having been pleased to command the first, and more imperfect Edition of this Discourse, I have presumed that your Candour will accept the Draught that hath had my last hand upon it. And though I am not fond enough to fancy any Art or Ornament in the compoure to recommend it; yet, I know, the Essay is seasonable, and contains things which relate to our biggest Interests; the design being to secure some of the Out-works of Religion, and to regain a parcel of Ground which bold Infidelity hath invaded. And my Lord, I cannot but observe, sadly, that while the Sects are venting their Animosities against each other, and scrambling for their Conceits, and the particular advantages of their way, they perceive not that Atheifm comes on by large strides, and enters the Breeches they have made. Sober and considerate Men see the formidable danger, and some of them have strenously endeavoured to maintain the Walls, while the Factions within are so busie
The Epistle Dedicatory:

and so divided, that they cannot attend the desperate hazard, and will not join in a Common Defence. Among those generous Defendants I desire to pitch, and have undertaken to make good one of the Forts upon which the Enemy hath made impetuous Assaults, and I hope with no contemptible Success.

For my part, my Lord, I am very little concerned for the small Pedlaries that some Mens fondness calls Religion, by which that sacred thing hath been exposed to a great deal of contempt and dishonour. But yet I think it my duty to have a zeal for those great and certain matters upon which our hopes in an other World are grounded: And that our expectations of a future Being are not imaginary and fantastick, we have reasonable evidence enough from the Attributes of God, the Phænomena of Providence, and the Nature of our Souls, to convince any, but those who will stupidly believe that they shall dye like Beasts, that they may live like them.

I confess the Philosophick Arguments that are produced for the desirable Article, though very cogent, are many of them speculative and deep, requiring so great an attention and sagacity, that they take no hold upon the whistling Spirits, that are not used to consider; nor upon the common sort that cannot reach such heights of Argument: But they are both best convinced by the Proofs that come nearest the Sense, which indeed strike our Minds fullest, and leave the most lasting Impressions, whereas high Speculations being more thin and subtile, easily slide off, even from understandings that are most capable to receive them. For this reason, among some others, I appear thus much concerned for
The Epistle Dedicatory.

...for the justification of the belief of Witches, it suggesting palpable and current evidence of our Immortality, which I am exceedingly solicitous to have made good.

For really, my Lord, if we make our compute like Men, and do not suffer our selves to be abused by the flatteries of Sense, and the deceitful gayeties that steal us away from God, and from our selves, there is nothing can render the thoughts of this odd life tolerable but the expectation of another. And wise Men have said that they would not live a moment if they thought they were not to live again. This perhaps some may take to be the discontented Paradox of a melancholick, vext, and of mean Condition, that is pinched by the straitness of Fortune, and envies the heights of others Felicity and Grandures; but by that time those that judge so, have spent the heats of frolick Youth, and have past over the several Stages of Vanity; when they come to sit down and make sober Reflections upon their Pleasures and Pursuits, and sum up the account of all that is with them, and before them, I doubt not but their considering thoughts will make Solomon’s Conclusion, and find that ’tis but a misery to live, if we were to live for nothing else. So that if the content of the present Life were all I were to have for the hopes of Immortality, I should even upon that account be very unwilling to believe that I was Mortal: For certainly the Pleasures that result from the thoughts of another World in those that not only see it painted in their Imaginations, but feel it begun in their Souls, are as far beyond all the titillations of Sense as a real lasting happiness...
The Epistle Dedicatory.

is beyond the delusive Images of a Dream. And therefore they that think to secure the enjoyment of their Pleasures by the infamy of our natures in the overthrow of our future hopes, endeavouring to dam up the Fountain of the fullest and cleanest delights; and seek for limpid Waters in the Sinks and Puddles of the Streets.

You see, my Lord, how my zeal for this mighty Interest transports me to a greater length in this address than perhaps may consist with strict decorum; and I indulge my Pen the rather in this Licence, because possibly your Grace's name may draw some Eyes hither that have need of such suggestions, and those that have not need a great deal more. It cannot be proper to add here those large accounts which would be requisite in a design of full conviction: But for the present, if they shall please to look forward, they may likely meet some things not unfit for their serious thoughts, and I intend to take a season to present them others, more particularly suitable to what I know is as much their interest as I doubt it is their want.

But, my Lord, I fear, I am importunate, and beseech your Grace to pardon the boldness of

My LORD,

Your Grace's

Most obedient Servant,

Jof. Glanvil.
The Preface.

There are a sort of narrow and confin'd Spirits, who account all Discourses needless, that are not for their particular purposes, and judge all the World to be of the Size and Genius of those within the Circle of their Knowledge and Acquaintance; so that with a pert and pragmaticque Insolence, they censure all the braver Designs and Notices that lie beyond their Ken as nice and impertinent Speculations: An ignorant and proud Injustice; as if this sort were the only Persons whose humour and needs should be consulted. And hence it comes to pass that the greatest and worthiest things that are written or laid, do always meet with the most general neglect and scorn, since the lesser People, for whom they were not intended, are quick to shoot their Bolt, and to condemn what they do not understand, and because they do not. Whereas on the other side, those that are able to judge, and would encourage, are commonly reserv'd and modest in their Sentences; or if they should seek to do right to things that are worthy, they are sure to be out-voiced by the rout of ignorant Contemners. Upon which accounts I have often thought that he that courts and values popular estimation, takes not the
the right way if he endeavour any thing that is really excellent: but he must study the little plausibilities, and accommodate the humour of the MANY, who are active Ministers of Fame, being zealous and loud in their Applauses, as they are clamorous and impetuous in their oppositions. As for these, 'tis one of my chief cares to make my self as much unconcern'd at their Censures as I am at the cackling of a Flock of Geese, or at the eager displeasure of those little snarling Animals that are angry when I go along the Streets. Nor can any Man be either wise or happy till he hath arrived to that greatness of Mind, that no more considers the tailing of the multitude than the whistling of the Wind. Not that I think the common People are to be con- temned for the weakness of their understandings; 'tis an insolent meanness of Spirit that doth that; but when conceited Ignorance sits down in the Judgment Seat and gives peremptory Verdicts upon things beyond its Line, the wise Man smiles and paffeth by. For such (if that may signifie any thing to keep them from troubling themselves about the following CONSIDERATIONS) I desire they would take notice from me, that I writ not those things for such as they; and they will do well to throw up the Book upon this Advertisement, except they will stay to hear, That though Philosophical Discourses to justifie the common belief about Witches, are no- thing at all to them, or those of their measure; yet they are too reasonable and necessary for our Age, in which Atheism is begun in Sadducism: And
And those that dare not bluntly say, *There is NO GOD*, content themselves (for a fair step and Introduction) to deny there are *SPIRITS* or *WITCHES*. Which sort of *Infidels*, though they are not ordinary among the meer vulgar, yet are they numerous in a little higher rank of *Understandings*. And those that know any thing of the World, know that most of the looser, Gentry, and the small pretenders to *Philosophy* and *Wit*, are generally deriders of the belief of *Witches* and *Apparitions*. And were this a slight and meer Speculative mistake, I should not trouble my self or them about it. But I fear this error hath a *Core* in it that is worse than *Heresie*: And therefore how little ever I care what Men believe or teach in matters of *Opinion*, I think I have reason to be concern'd in an affair that toucheth so near upon the greatest Interests of Religion. And really I am astonish'd sometimes to think into what kind of an Age we are fallen, in which some of the greatest *Impieties* are accounted but *Bugs*, and terrible *Names*, invisible *Tittles*, Peccadillo's or Chimera's. The sad and greatest instances are *SACRILEGE*, *REBELLION*, and *WITCHCRAFT*. For the two former, there are a sort of Men (that are far from being profest Enemies to Religion) who I do not know whether they own any such Vices. We find no mention of them in their most particular *Confessions*, nor have I observ'd them in those Sermons that have contained the largest *Catalogues* of the Sins of our Age and Nation. 'Twere dangerous to speak of them as Sins, for fear of **
who should be found guilty. But my business at present is not with these but the other, WITCH-CRAFT, which I am sure was a Sin of elder times; and how comes it about that our Age, which so much out does them in all other kinds of wickedness, should be wholly innocent in this? That there MAY be WITCHES and Apparitions in our Days, notwithstanding the Objections of the modern Sadduce, I believe I have made appear in the CONSIDERATION following; in which I did not primarily intend direct Proof, but DEFENCE, as the Title of the first Edition, which is restor'd in these later mention'd.

And if it should be objected, That I have for the most part used only Supposals and Conjectural things in the Vindication of the common belief, and speak with no point-blank assurance in my particular Answers, as I do in the general Conclusion, I need only say, That the Proposition I defend is matter of Fact, which the dis-believers impugne by alleging that it cannot be, or it is not likely: In return to which, if I shew how those things may be, and probably, notwithstanding their Allegations, though I say not down right that they are in the particular way I offer, yet 'tis enough for the design of Defence, though not for that of Proof: For when one faith a thing cannot be, and I tell him how possibly it may, though I hit not the just manner of it, I yet defeat the Objection against it, and make way for the evidence of the thing de Facto; which now I have added from the divine Oracles, and two modern Relations that are clear and unexceptionable.
PREFACE.

I have no humour nor delight in telling Stories, and do not publish these for the gratification of those that have; but I record them as Arguments for the confirmation of a Truth which hath indeed been attested by multitudes of the like Evidences in all places and times. But things remote, or long past, are either not believed or forgotten: whereas these being fresh and near, and attended with all the circumstances of credibility, it may be expected they should have the more success upon the obstinacy of Unbelievers.

But after all this, I must confess, there is one Argument against me which is not to be dealt with, viz. a mighty confidence grounded upon nothing, that swaggers and huffs, and swears there are no Witches. For such Philosophers as these, let them enjoy the Opinion of their own Superlative Judgments, and enter me in the first rank of Fools for crediting my Senses, and those of all the World, before their sworn Dictates. If they will believe in Scott, Hobbes, and Osborne, and think them more infallible than the sacred Oracles, the History of all Ages, and the full experience of our own, who can help it? They must not be contradicted, and they are resolved not to be persuaded. For this sort of Men I never go about to convince them of any thing. If I can avoid it, I throw nothing before them, lest they should turn again and rend me. Their Opinions came into their Heads by chance, when their little Reasons had no notice of their entrance; and they must be let alone to go out again of themselves the same way they entred. Therefore not to
PREFACE.

to make much noise to disturb these infallible Huffers, (and they cannot hear a little for their own) I softly step by them, leaving only this whisper behind me; That though their worshipful ignorance and sottishness can relish nothing of a Discourse that doth not minister to Sensuality and Unbelief, yet my CONSIDERATIONS have had the good fortune of a better reception from the braver and more generous Spirits, than my fondest hopes could have expected; and Persons whose good thoughts I have reason to value, have assured me that their kindness to my Book hath improved upon second and more careful perusals; which I mention for this purpose, that those that need my Remarks, and cannot feel them in a running reading, may please to turn their Eyes back and deliberately think over what I have offered; from which course I dare promise them more satisfaction than from their haste.

Bath, June 8. 1668.

J. G.

SOMR
SOME CONSIDERATIONS ABOUT Witchcraft,
In a Letter to ROBERT HUNT, Esq;

SECT. I.

SIR,

THE frequent and late dealings you have had in the Examination of Witches, and the regards of one that hath a very particular honour for you, have brought you the trouble of some CONSIDERATIONS on the Subject. And tho' what I have to say be but the unaccurate product of a little leisure; yet I hope it may afford you some, not unseasonable, Accounts of the odd Phenomena of Witchcraft and Fascination, and contribute to the DEFENCE of the Truth, and certainty of Matters, which you know by Experiments that could not deceive, in spite of the petty exceptions of those that are resolv'd to believe nothing in affairs of this Nature.

And if any thing were to be much admired in an Age of Wonders, not only of Nature, (which is a constant Prodigy) but of Men and Manners; it would be to me matter of astonish-
Confiderations

ment, that Men otherwise Witty and Ingenious, are fallen into the Conceit, that there is no such thing as a Witch or Apparition, but that these are the Creatures of Melancholy and Superstition, foster'd by Ignorance and Design; which comparing the Confidence of their dis-belief, with the Evidence of the things denied, and the weakness of their Grounds, would almost suggest that themselves are an Argument of what they deny; and that so confident an Opinion could not be held upon such inducements, but by some kind of Witchcraft and Fascination in the Fancy. And perhaps that evil Spirit, whose Influences they will not allow in Actions ascribed to such Causes, hath a greater hand and interest in their Proposition than they are aware of. For that subtle Enemy of Mankind (since Providence will not permit him to mischief us without our own concurrence) attempts that by Stratagem and Artifice, which he could never effect by open ways of acting; and the success of all Wiles depending upon their Secrecy and Concealment, his Influence is never more dangerous than when his Agency is least suspected. In order therefore to the carrying on the dark and hidden Designs he manageth against our Happiness and our Souls, he cannot expect to advantage himself more, than by insinuating a belief, That there is no such thing as himself, but that Fear and Fancy make Devils now, as they did Gods of old. Nor can he ever draw the Affent of Men to so dangerous an Assertion, while the standing sensible Evidences of his Existence in his Practices by and upon his Instruments are not discredited and removed.

'Tis doubtless therefore the Interest of this Agent of darkness, to have the World believe, that the Notion they have of him, is but a Phantasma and Conceit; and in order thereunto, that the Stories of Witches, Apparitions, and indeed every thing that brings Tidings of another World, are but melancholick Dreams, and pious Romances. And when Men are arrived thus far, to think there are no Diabolical Contracts, or Apparitions, their belief that there are such Spirits rests only upon their Faith and Reverence to the Divine Oracles, which we have little reason to apprehend so great in such Assertors, as to command much from their assent; especially in such things in which they have corrupt Interests against their Evidence. So that he that thinks there is no Witch, believes a Devil gratis, or at least upon inducements, which he is like to find himself disposed to deny when he pleaseth. And when Men are arrived to this degree of Diffidence and Infidelity,
Ins fidelity, we are beholden to them if; they believe either Angel or Spirit, Resurrection of the Body, or Immortality of Souls. These things hang together in a Chain of connexion, at least in these Mens Hypothesis; and 'tis but an happy Chance if he that hath lost one Link holds another. So that the Vitals of Religion being so much interested in this subject, it will not be an unnecessary Employment particularly to Discourse it.

And in order to the proof, that there have been, and are unlawful Confederacies with evil Spirits, by virtue of which the Hellish accomplices perform things above their natural Powers. I must premise, that this being matter of Fact, is only capable of the Evidence of Authority and Sense; and by both these the being of Witches and Diabolical Contracts is most abundantly confirm'd. All Histories are full of the Exploits of those Instruments of Darkness, and the Testimony of all Ages, not only of the rude and barbarous, but of the most civilized and polished World, brings Tidings of their strange Performances. We have the attestation of Thousands of Eye and Ear-witnesses, and those not of the easily deceivable Vulgar only, but of wise and grave Discerners; and that when no interest could oblige them to agree together in a common Lie. I say we have the Light of all these Circumstances to confirm us in the belief of things done by Persons of despicable Power and Knowledge, beyond the reach of Art and ordinary Nature. Standing public Records have been kept of these well attested Relations, and Epocha's made of those unwom'd Events. Laws in many Nations have been enacted against those vile Practises; those among the Jews and our own are notorious; such Cases have been often determined near us, by Wife and Reverend Judges, upon clear and convictive Evidence; and Thousands in our own Nation have suffer'd Death for their vile Companions with Apotheosis-Spirits. All these I might largely prove in their particular Instances, but that 'tis not needful, since those that deny the being of Witches, do it not out of Ignorance of these Heads of Argument, of which probably they have heard a thousand times; but from an Apprehension that such a belief is absurd, and the things impossible. And upon these presumptions they contemn all Demonstrations of this Nature, and are hardned against Conviction. And I think those that can believe all Histories are Romances; that all the wiser World have agreed together to juggle Mankind into a common belief of unground.
Confiderations

ed Fables; that the sound Senses of Multitudes together may deceive them, and Laws are built upon Chimera; that the gravest and wisest Judges have been Murderers, and the Sagest Persons Fools, or designing Impostors. I say, those that can believe this heap of Aburdities, are either more credulous than those whose Credulity they reprehend; or else have some extraordinary Evidence of their Persuasion, viz. That 'tis absurd and impossible there should be a Witch or Apparition. And I am confident, were those little Appearances remov'd, which Men have form'd in their Fancies against the Belief of such things, their own Evidence would make its way to Mens Assent, without any more Arguments than what they know already to enforce it. There is nothing then necessary to be done, in order to the establishing the Belief, I would reconcile to Mens Minds, but to endeavour the removal of those Prejudices they have received against it; the chief of which I shall particularly deal with. And I begin with that bold Assertion.

S E C T. II.

Obj. I. The Notion of a Spirit is impossible and contradic-
ous, and consequently so is that of Witches, the belief of which is founded on that Doctrine.

To which Objection, I Answer, First, If the Notion of a Spirit be absurd, as is pretended, that of a God and a Soul distinct from Matter, and immortal, are likewise absurdities; and then, that the World was jumbled into this elegant and orderly Fabrick by Chance; and that our Souls are only parts of Matter that came together we know not whence nor how, and shall again shortly be dissolv'd into those loose Atoms that compound them; that all our Conceptions are but the thrusting of one part of Matter against another; and the Ideas of our Minds meer blind and casual Motions. These, and a Thousand more the greatest Impossibilities and Aburdities (consequences of this Proposition, That the Notion of a Spirit is absurd) will be sad Certainties and Demonstrations, And with such Advertisers I would cease to Discourse.
Witchcraft.

And yet, 2dly, Tho' it should be granted them, that a substance immaterial, is as much a contradiction as they can fancy; yet why should they not believe that the Air and all the Regions above us, may have their invisible intellectual Agents of Nature like unto our Souls, be that what it will, and some of them at least as much degenerate as the vilest and most mischievous among Men? This Hypothesis will be enough to secure the possibility of Witches and Apparitions. And that all the upper Stories of the Universe are furnished with Inhabitants, 'tis infinitely reasonable to conclude from the analogy of Nature; since we see there is nothing so contemptible and vile in the World we reside in, but hath its living Creatures that dwell upon it; the Earth, the Water, the inferior Air, the Bodies of Animals, the Flesh, the Skin, the Entrails, the Leaves, the Roots, the Stalks of Vegetables; yea, and all kind of Minerals in the subterraneous Regions. I say, all these have their proper Inhabitants; yea, I suppose this Rule may hold in all distinct kinds of Bodies in the World, That they have their peculiar Animals. The certainty of which, I believe the improvement of Microscopical Observations will discover. From whence I infer, That since this little Spot is so thickly Peopled in every Atom of it, 'tis weakness to think, that all the vast spaces above, and hollows under Ground, are desert and uninhabited. And if both the superiour and lower Continents of the Universe have their Inhabitants also, 'tis exceedingly improbable, arguing from the same Analogy, that they are all of the more sensible Nature, but that they are at least some of the Rational and Intellectual Orders. Which supposed, there is good Foundation for the belief of Witches and Apparitions, tho' the Notion of a Spirit should prove as absurd, and unphilosophical, as I judge the denial of it. And so this first Objection comes to nothing. I descend then to the second Prejudice, which may be thus formed in behalf of the Objectors.
Obj. II. These are Actions in most of those Relations ascribed to Witches, which are ridiculous and impossible in the Nature of things; such are (1) their flying out of Windows, after they have anointed themselves, to remote Places. (2) their Transformation into Cats, Hares, and other Creatures. (3) their feeling all the Hurts in their own Bodies which they have received by witches which are ridiculous and impossible in the Nature of things. (4) Their raising Tempests by muttering some nonsensical Words, or performing Ceremonies alike impertinent as ridiculous. And (5) their being stuck in a certain private place in their Bodies by a Familiar. These are presumed to be Actions inconsistent with the Nature of Spirits, and above the power of those poor and miserable Agents. And therefore the Objection supposes them performed only by the Fancy, and that the whole Mistrisy of Witchcraft is but an Illusion of crafty Imagination.

To this aggregate Objection I return, (1) in the general. The more absurd and unaccountable these Actions seem, the greater confirmations are they to me of the Truth of those Relations, and the Reality of what the Objectors would destroy. For these Circumstances being exceeding unlikely, judging by the measures of common belief, 'tis the greater probability they are not Fictitious: For the contrivers of Fictions use to form them as near as they can conformably to the most unsuspected realities, endeavouring to make them look as like Truth as is possible in the main supposals, tho' withal, they make them strange in the circumstance. None but a Fool or a Mad-man would relate, with a purpose of having it believed, that he saw in Ireland, Men with Hoofs on their Heads, and Eyes in their Breasts; or if any should be so ridiculously vain, as to be serious in such an incredible Romance, it cannot be supposed that all Travelers that come into those Parts after him should tell the same Story. There is a large Field in Fiction; and if all those Relations were arbitrary Compositions, doubtless the first Romancers would have framed them more agreeable to the common Doctrine of Spirits; at least after these supposed absurdities had been a thousand times laughed at, People by this time would have learned to correct those obnoxious Extravagancies; and tho' they have not yet more veracity than the Ages.
Ages of Ignorance and Superstition, yet one would expect they should have got more cunning. This suppos'd impossibility then of those Performances, seems to me a probable Argument, that they are not wilful and designed Forgeries. And if they are Fancies, 'tis somewhat strange, that Imagination which is the most various thing in all the World, should infinitely repeat the same Conceit in all Times and Places.

But again (2) the strange Actions related of Witches, and presumed impossible, are not ascribed to their own Powers, but to the Agency of those wicked Confederates they imploy. And to affirm that those evil Spirits cannot do that which we conceive impossible, is boldly to flint the Powers of Creatures, whose Natures and Faculties we know not; and to measure the World of Spirits by the narrow rules of our own impotent Beings. We see among our selves the performances of some out-go the conceits and possibilities of others; and we know many things may be done by the Mathematicks and Mechanick Arts, which common Heads think impossible to be effected by the honest ways of Art and Nature. And doubtless, the subtleties and powers of those mischievous Friends are as much beyond the reach and activities of the most knowing Agents among us, as theirs are beyond the wit and ability of the most rustic and illiterate. So that the utmost that any Mans reason in the World can amount to in this particular, is only this, That he cannot conceive how such things can be performed; which only argues the weakness and imperfection of our Knowledge and Apprehensions, not the impossibility of those performances: And we can no more from hence form an Argument against them, than against the most ordinary effects in Nature. We cannot conceive how the Fetus is form'd in the Womb, nor as much as how a Plant springs from the Earth we tread on; we know not how our Souls move the Body, nor how these distant and extreme Natures are united; as I have abundantly shewn in my SCEPTIS SCIENTIFICA. And if we are ignorant of the most obvious things about us, and the most considerable within our selves, 'tis then no wonder that we know not the constitution and powers of the Creatures, to whom we are such strangers. Briefly then, matters of Fact well proved ought not to be denied, because we cannot conceive how they can be perform'd. Nor is it a reasonable method of inference, first to presume the thing impossible, and thence to conclude that the fact cannot be proved. On the contrary, we should judge of the Action by the evidence, and not the evidence
Considerations

dence by the measures of our Fancies about the Action. This
is proudly to exalt our own Opinions above the clearest Testi-
monies and most sensible Demonstrations of Fact; and do to
give the Lye to all Mankind, rather than distrust the conceits
of our bold Imaginations. But yet farther,

(3) I think there is nothing in the instances mention'd, but
what may as well be accounted for by the Rules of Reason
and Philosophy, as the ordinary affairs of Nature. For in resolv-
ing natural Phenomena, we can only assign the probable causes,
shewing how things may be, not presuming how they are. And
in the particulars under our Examen, we may give an account
how 'tis possible, and not unlikely, that such things (though
somewhat varying from the common road of Nature) may be
acted. And if our narrow and contracted Minds can furnish
us with apprehensions of the way and manner of such per-
formances, though perhaps not the true ones, 'tis an argu-
ment that such things may be effected by Creatures whole
powers and knowledge are so vastly exceeding ours. I shall
endeavour therefore briefly to suggest some things that may
render the possibility of these performances conceivable, in order
to the removal of this Objection, that they are contradictions
and impossible.

For the FIRST then, That the confederate Spirit should
transport the Witch through the Air, to the place of general
Rendezvous, there is no difficulty in conceiving it; and if that
be true which great Philosophers affirm, concerning the real
separability of the Soul from the Body without Death, there is
yet less; for then 'tis easy to apprehend, the Soul having left
its gross and sluggish body behind it, and being cloth'd only
with its immediate vehicle of Air, or more subtile Matter, may
be quickly conducted to any place it would be at by those
officious Spirits that attend it. And though I adventure to af-
firm nothing concerning the truth and certainty of this Sup-
position, yet I must needs say, it doth not seem to me unreason-
able. And our experience of Apoplexies, Epilepsies, Ecstasies,
and the strange things Men report to have seen during those
Deliqumies, look favourably upon this Conjecture; which seems
to me to contradict no principle of Reason or Philosophy; since
Death consists not so much in the actual separation of Soul and
Body, as in the indisposition and unfitness of the Body for vital
union, as an excellent Philosopher hath made good. On which
Hypothesis, the Witches anointing her self before she takes her
flight, may perhaps serve to keep the Body tenantable, and in
fit disposition to receive the Spirit at its return. These things,
I say,
I say, we may conceive, though I affirm nothing about them; and there is not any thing in such conceptions but what hath been own’d by men of worth and name, and may seem fair and accountable enough to those who judge not altogether by the meafures of the populace and customary opinion. And there’s a laying of the great Apoftle that seems to countenance this Platonick notion; what is the meaning else of that Expreffion, *Whether in the Body or out of the Body, I cannot tell* except the Soul may be separated from the Body without Death? Which if it be granted possible, ’tis sufficient for my purpose. And

(2) The Transformations of Witches into the Shapes of other Animals, upon the fame fuppofal is very conceivable, since then ’tis easy enough to imagine, that the Power of Imagination may form those passive and pliable vehicles into those shapes, with more café than the fancy of the Mother can the stubborn Matter of the Fetus in the Womb, as we see it frequently doth in the inftances that occur of Signatures and monstrous Singularities; and perhaps sometimes the confederate Spirit put tricks upon the Senses of the Spectators, and those shapes are only illusions.

But then (3) when they feel the hurts in their gros Bodies, that they receive in their airy vehicles, they must be fuppofed to have been really present, at leaft in thefe latter; and ’tis no more difficult to apprehend how the hurts of those should be translated upon their other Bodies, than how Diseases should be inflicted by the Imagination, or how the fancy of the Mother should wound the Fetus, as several credible relations do atteft.

And (4) for their raising Storms and Tempefts, They do it not, be sure, by their own, but by the Power of the Prince of the Air, their Friend and Allie; and the Ceremonies that are enjoyn’d them are doubtless nothing else but entertainments for their Imagination, and are likely design’d to persuade them, that they do these strange things themselves.

And (laftly) for their being suck’d by their Familiar, I say (1) we know so little of the nature of Demons and Spirits, that ’tis no wonder we cannot certainly divine the reafon of fo strange an action. And yet (2) we may conjecture at some things that may render it less improbable. For some have thought that the Genii (whom both the Platonical and Christian Antiquity thought embodied) are recreated by the reeks and vapours of humane Blood, and the Spirits that proceed from them: Which fuppofal (if we grant them Bodies) is not unlikely, every thing being refrejfo’d and nourished by its like. And that they
are not perfectly abstracted from all Body and Matter, besides the reverence we owe to the wisest Antiquity, there are several considerable Arguments I could allude to render it probable. Which things supposed, the Devil's fucking the Sorceress is no great wonder, nor difficult to be accounted for. Or perhaps (3) this may be only a diabolical Sacrament and Ceremony to confirm the bellish Covenant. To which I add, (4) That which to me seems most probable, viz. That the Familiar doth not only suck the Witch, but in the action infused some poisonous ferment into her, which gives her Imagination and Spirits a Magical Tincture, whereby they become mischievously influential; and the Word venefica, intimates some such Matter. Now that the Imagination hath a mighty power in Operation, is seen in the just now mention'd Signatures and Diseases that it causeth; and that the Fancy is modified by the Qualities of the Blood and Spirits, is too evident to need Proof. Which things supposed, 'tis plain to conceive that the evil Spirit having breathed some vile vapour into the Body of the Witch, it may taint her Blood and Spirits with a noxious Quality, by which her infected Imagination, heightened by Melancholy and this worse cause, may do much hurt upon Bodies that are impersimible by such Influences. And 'tis very likely that this ferment disposeth the Imagination of the Sorceress to cause the mention'd separation of the Soul from the Body, and may perhaps keep the Body in fit temper for its re-entry, as also it may facilitate Transformation, which, it may be, could not be effected by ordinary and unassisted Imagination.

Thus we see, 'tis not so desperate to form an Apprehension of the manner of these odd performances; and though they are not done the way I have describ'd, yet what I have said may help us to a conceit of the possibility, which sufficeth for my purpose. And though the Hypothetis I have gone upon will seem as unlikely to some, as the things they attempt to explain are to others; yet I must desire their leave to suggest, that most things seem improbable (especially to the conceived and opinionative) at first proposal; and many great Truths are strange and odd, till custom and acquaintance have reconciled them to our Fancies. And I'll presume to add on this occasion, (tho' I love not to be confident in affirming) that there is none of the Platonical suppos'als I have used, but what I could make appear to be fair and reasonable, to the capable and unprejudiced.
 Sect. IV.

Obj. III. But (III) I come to another prejudice against the being of Witches, which is, That 'tis very improbable that the Devil, who is a wife and mighty Spirit, should be at the beck of a poor Hag, and have so little to do, as to attend the Errands and impotent Lufts of a silly Old Woman.

To which I might answer, (1) That 'tis much more improbable that all the World should be deceived in matters of Fact, and circumstances of the clearest evidence and conviction, than that the Devil, who is wicked, should be also unwise; and that he that persuades all his Subjects and Accomplices out of their Wits, should himself act like his own Temptations and Persuasions. In belief, there is nothing more strange in this Objection, than that wickedness is baseness and ferility; and that the Devil is at leisure to serve those, he is at leisure to tempt, and industrious to ruine. And again, (2) I see no necessity to believe that the Devil is always the Witches Confederate; but perhaps it may be fitly considered, whether the Familiar be not some departed humane Spirit, forsaken of God and goodness, and swallowed up by the unfatisfiable desire of mischief and revenge, which possibly by the Laws and capacity of its state it cannot execute immediately. And why we should presume that the Devil should have the liberty of wandering up and down the Earth and Air, when he is laid to be held in the Chains of Darkness; and yet that the separated Souls of the wicked, of whom no such thing is affirmed in any Sacred Record, should be thought so imprison'd, that they cannot possibly wag from the place of their Confinement, I know no shadow of Conjecture. This conceit I am confident hath prejudice'd many against the belief of Witches and Apparitions; they not being able to conceive that the Devil should be so ludicrous as appearing Spirits are sometimes reported to be in their Frolicks; and they presume, that Souls departed never revisit the free and open Regions; which confidence, I know nothing to justify. For since good Men in their state of separation are laid to be ἅγγελος, why the wicked may not be supposed to be ἅγγίσαντες in the worst sense of the Word, I know nothing to help me to imagine. And if it be supposed that the Imps of Witches are sometimes wicked Spirits of our own kind and nature,
Considerations.

ture, and possibly the same that have been Sorcerers and Witches in this Life: This suppos'd may give a fairer and more probable account of many of the actions of Sorcery and Witchcraft, than the other Hypotheses, that they are always Devils. And to this Conjecture I'll adventure to subjoin another, which also hath its probability, viz. (3) That 'tis not impossible but the Familiars of Witches are a vile kind of Spirits, of a very inferior Constitution and Nature, and none of those that were once of the highest Hierarchy, now degenerated into the Spirits we call Devils. And for my part I must confess, that I think the common division of Spirits much too general; conceiving it likely there may be as great a variety of Intellectual Creatures in the invisible World, as there is of Animals in the visible: and that all the superior, yea, and inferior Regions, have their several kinds of Spirits differing in their natural perfections, as well as in the kinds and degrees of their depravities; which being suppos'd, 'tis very probable that those of the basest and meanest Orders are they, who submit to the mention'd Servilities. And thus the sages and grandure of the Prince of darkness need not be brought into question.

S E C T. V.

Obj. IV. But (IV) the opinion of Witches seem to some to accuse Providence, and to suggest that it hath expos'd Innocents to the fury and malice of revengeful Fiends; yea, and suppos'd those most obnoxious, for whom we might most reasonably expect a more special tutelary care and protection; most of the cruel Practices of those presum'd Instruments of Hell, being upon Children, who as they least deserve to be deforced by that Providence that superintends all things, so they most need its guardian Influence.

To this so specious an Objection I have these things to answer. (1) Providence is an unfathomable Depth; and if we should not believe the Phenomena of our Sen'ses, before we can reconcile them to our notions of Providence, we must be grosser Scepticks than ever yet were extent. The miseries of the present Life, the unequal distributions of good and evil, the ignorance and barbarity of the greatest part of Mankind, the fatal disadvantages we are all under, and the hazard we run of being eternally miserable and undone; these, I say, are things that can hardly be made consistent with that Wisdom and Good-
about Witchcraft.

Goodness that we are sure hath made and mingled itself with all things. And yet we believe there is a beauty and harmony, and goodness in that Providence, tho' we cannot unriddle it in particular instances; nor by reason of our Ignorance and Imperfection, clear it from contradicting Appearances; and consequently, we ought not deny the being of Witches and Apparitions, because they will create us some difficulties in our notions of Providence. But to come more close, (2) Those that believe that Infants are Heirs of Hell, and Children of the Devil as soon as they are disclosed to the World, cannot certainly offer such an Objection; for what is a little trifling pain of a Moment, to those eternal Tortures, to which if they die as soon as they are born, according to the Tenour of this Doctrine, they are everlastingly exposed? But however the case stands as to that, 'tis certain, (3) That Providence hath not secured them from other violences they are obnoxious to, from Cruelty and Accident; and yet we accuse It not when a whole Town full of Innocents fall a Victim to the rage and ferity of barbarous Executioners in Wars and Massacres. To which I add, (4) That 'tis likely the mischief is not so often done by the evil Spirit immediately, but by the malignant influences of the Sorcerers, whose power of hurting consists in the forementioned ferment, which is infused into her by the Familiar. So that I am apt to think there may be a power of real Fascination in the Witches Eyes and Imagination, by which for the most part the acts upon tender Bodies. Nescio quis teneros oculos.---

For the pestilential Spirits being darted by a sightsful and vigorous Imagination from the Eye, and meeting with those that are weak and passive in the Bodies which they enter, will not fail to infect them with a noxious quality that makes dangerous and strange Alterations in the Person invaded by this poisonous Influence; which way of acting by subtle and invisible Instruments, is ordinary and familiar in all natural Efficiencies. And 'tis now past question, that Nature for the most part acts by subtle Streams and Apparitions of minute Particles, which pass from one Body to another. Or however that be, this kind of Agency is as conceivable as any one of those qualities Ignorance hath call'd Sympathy and Antipathy, the reality of which we doubt not, tho' the manner of Action be unknown. Yea the thing I speak of is as easy to be apprehended, as how Infection should pass in certain tenuous streams thro' the Air from one House to another; or, as how the biting of a mad Dog should fill all the Blood and Spirits with a venomous and malignant ferment; the application of the same doing the same in our case, as that of contact both in this
Considerations

this. Yea, some kinds of Fascination are perform'd in this grofter and more sensible way, as by striking, giving Apples, and the like, by which the contagious quality may be transmitted, as we see Diseases often are by the touch. Now in this way of conjecture, a good account may be given why Witches are most powerful upon Children and timorous Persons, viz. because their Spirits and Imagination being weak and passive, are not able to resist the fatal Invasion; whereas Men of bold Minds, who have plenty of strong and vigorous Spirits, are secure from the contagion; as in pestilential Airs clean Bodies are not so liable to Infection as other Tempers. Thus then we see 'tis likely enough, that Very often the Sorceress herself doth the Mischief; and we know, de facto, that Providence doth not always secure us from one another's Injuries: And yet I must confess, that many times also the evil Spirit is the mischievous Agent; tho' this Confession draw on me another Objection which I next propose.

S E C T. VI.

Obj. V. Then it may be said, that if wicked Spirits can hurt us by the direction, and at the desire of a Witch, one would think they should have the same power to do us Injury without Instigation or Compact; and if this be granted, 'tis a wonder that we are not always annoy'd and infected by them.

To which I return, (1) That the Laws, Liberties, and Restraints of the Inhabitants of the other World are to us utterly unknown; and this way we can only argue our selves into Confessions of our Ignorance, which every Man must acknowledge, that is not as Immodest as Ignorant. It must be granted by all that own the Being, Power, and Malice of evil Spirits, that the security we enjoy is wonderful whether they act by Witches or not; and by what Laws they are kept from making—us a Prey, to speak like Philosophers, we cannot tell; yea, why they should be permitted to tempt and ruin us in our Souls, and restrain'd from touching or hurting us in our Bodies, is a Mystery not easily accountable. But yet (2) tho' we acknowledge their Power to vex and torment us in our Bodies also; yet a Reason may be given, why they
they are less frequent in this kind of Mischief, *vix.* because their main Designs are level’d against the Interest and Happiness of our Souls; which they can best promote, when their Actions are most *fly* and *secret*; whereas, did they ordinarily persecute Men in their Bodies, their *agency* and *wicked Influence* would be discover’d, and make a mighty noise in the World, whereby Men would be awaken’d to a suit-able and vigorous opposition, by the use of such Means as would engage *Providence* to rescue them from their Rage and Cruelties, and at last defeat them in their great purposes of undoing us *eternally*.

Thus we may conceive that the security we enjoy may well enough conflict with the Power and Malice of those evil Spirits; and upon this account we may suppose that Laws of their own may prohibit their unlicens’d Injuries, not from any Goodness there is in their Constitutions, but in order to the more successful carrying on the Projects of the *dark Kingdom*; as Generals forbid Plunder, not out of love to their Enemies, but in order to their own success. And hence (3) we may suppose a Law of permission to hurt us at the instance of the Sorcress, may well stand with the Policy of Hell, since by gratifying the wicked Person, they encourage her in Malice and Revenge, and promote thereby the main ends of their black *Confederacy*, which are to propagate Wickedness, and to ruin us in our *eternal Interests*. And yet (4) ’tis clear to those that believe the History of the Gospel, that *wicked Spirits* have vexed the Bodies of Men, without any In infliction that we read of; and at this Day ’tis very likely, that many of the strange Accidents and Diseases that befal us, may be the infliction of evil Spirits, prompted to hurt us only by the delight they take in *Mischief*. So that we cannot argue the Improbability of their hurting Children and others by *Witches* from our own security and Freedom from the effects of their Malice, which perhaps we feel in more Instances than we are aware of.
SECT. VII.

Obj. VI. BUT (VI) another Prejudice against the belief of Witches, is a presumption upon the enormous Force of Melancholy and Imagination, which without doubt can do wonderful things, and beget strange persuasions; and to these Causes some ascribe the presumed effects of Sorcery and Witchcraft.

To which I Reply briefly, and yet I hope sufficiently.

(1) That to resolve all the clear Circumstances of Fact, which we find in well-attested and confirmed Relations of this kind, into the power of deceivable Imagination, is to make Fancy the greater Prodigies, and to suppose that it can do stranger Feats than are believed of any other kind of Fascination. And to think that Pins and Nails, for instance, can by the power of Imagination be conveyed within the Skin; or that Imagination should deceive so many as have been Witnesses in Objects of Sense, in all the Circumstances of Discovery; this I say is to be infinitely more credulous than the ascertors of Sorcery and Demoniac-Contraicts. And by the same Reason it may be believed, that all the Battles and strange Events of the World, which our selves have not seen, are but Dreams and fond Imaginations, and likewise those that are fought in the Clouds, when the Brains of the deluded Spectators are the only Theatre of those fancied Transactions. And (2) to deny Evidence of Act, because their Imagination may deceive the Relators, when we have no reason to think so, but a bare presumption that there is no such thing as is related, is quite to destroy the credit of all humane Testimony, and to make all Men liars, in a larger sense than the Prophet concluded in his haste. For not only the Melancholic and the Fanciful, but the Grave and the Sober, whose Judgments we have no reason to suspect to be tainted by their Imaginations, have from their own Knowledge and Experience made reports of this Nature. But to this it will possibly be rejoined, and the Reply will be another Prejudice against the belief for which I contend, viz.
S E C T. VIII.

Obj. VII. That 'tis a suspitious Circumstance, that Witchcraft is but a Fancy, since the Persons that are accused, are commonly poor and miserable Old Women, who are over grown with Discontent and Melancholy, which are very Imaginative: And the Persons said to be Bewitch'd, are for the most part Children, or People very weak, who are easily imposed upon, and are apt to receive strong Impressions from nothing; whereas were there any such thing really, 'tis not likely, but that the more cunning and subtil Desperado's, who might the more successfully carry on the mischievous Designs of the dark Kingdom, should be of more engaged in those black Confederacies, and also one would expect effects of the Hellish Combination upon others than the Innocent and Ignorant.

To which Objection it might perhaps be enough to return (as hath been above suggested) that nothing can be concluded by this and such like Arguings, but that the Policy and Manages of the Instruments of Darkness are to us altogether unknown, and as much in the dark as their Natures; Mankind being no more acquainted with the Reasons and Methods of Action in the other World, than poor Cottagers and Mechanicks are with the Intrigues of Government and Reasons of State. Yea, peradventure (2) 'tis one of the great Designs, as 'tis certainly the Interest of those wicked Agents and Machinators, industriously to hide from us their Influences and Ways of acting, and to work as near as is possible, incognito; upon which supposal 'tis easie to conceive a reason, why they most commonly work by, and upon the Weak and the Ignorant, who can make no cunning Observations, or tell credible Tales to detect their Artifice. Besides, (3) 'tis likely a strong Imagination, that cannot be weaken'd or disturb'd by a futile and subtile Ratiocination, is a necessary requisite to those wicked Performances; and without doubt an heighted and obstinate Fancy hath a great influence upon impressionable Spirits; yea, and as I have conjectur'd before, on the more passive and susceptible Bodies. And I am very apt to believe, that there are as real Communications and Intercourses between our Spirits, as there are between material Agents; which secret Influences, tho' they are unknown in their
their Nature and ways of acting, yet they are sufficiently felt in their Effects; for Experience attests, that some by the very Majesty and Greatness of their Spirits, discovered by nothing but a certain noble Air that accompanies them, will bear down others less great and generous, and make them sneak before them; and some, by I know not what stupifying Virtue, will tie up the Tongue, and confine the Spirits of those who are otherwise Brisk and Voluble. Which thing supposing, the Influences of a Spirit possest of an active and enormous Imagination, may be malign and fatal where they cannot be resisted; especially when they are accompanied by those poysonous reaks that the evil Spirit breaths into the Sorcerers, which likely are shot out, and applied by a Fancy brightened and prepared by Melancholy and Discontent. And thus we may conceive why the Melancholick and Envious are used upon such occasions, and for the same reason the Ignorant, since Knowledge checks and controuls Imagination; and those that abound in the Imaginative Faculties, do not usually exceed in the rational. And perhaps (4) the Demon himself useth the Imagination of the Witch so qualified for his purpose, even in those Actions of Mischiefe which are more properly his; for it is most probable, that Spirits Act not upon Bodies immediately, and by their naked Essence, but by means proportionate, and suitable Instruments that they use; upon which account likely 'tis so strictly required, that the Sorcerers should believe, that 'o her Imagination might be more at the Devotion of the mischievous Agent. And for the same Reason also Ceremonies are used in Inchantments, viz. for the begetting this Diabolical Faith, and heightning the Fancy to a degree of strength and vigour sufficient to make it a fit Instrument for the design'd Performance. Those I think are Reasons of likelihood and probability, why the Hellish Confederates are mostly the Ignorant and Melancholick. To pass then to another Prejudice.

SECT.
Obj. VIII. The frequent Impostures that are met with in this kind, do get in some a belief, that all such Relations are Forgeries and Tales; and if we urge the Evidence of a Story for the belief of Witches or Apparitions, they will produce two as seemingly strong and plausible, which shall conclude in Mistake or Design; inferring thence, that all others are of the same Quality and Credit.

But such Arguers may please to consider.

(1) That a single Relation for an Affirmative, sufficiently confirmed and attested, is worth a thousand Tales of Forgery and Imposture, from whence an universal Negative cannot be concluded. So, that tho' all the Objector's Stories be true, and an hundred times as many more such deceptions; yet one Relation, wherein no fallacy or fraud could be suspected for our Affirmative, would spoil any Conclusion could be erected on them.

And, (2) it seems to me a belief sufficiently bold and precarious, that all these Relations of Forgery and Mistake should be certain, and not one among all those which attest the Affirmative reality, with circumstances as good as could be expected or wished, should be true; but all fabulous and vain. And they have no reason to object credulity to the assertors of Sorcery and Witchcraft, that can swallow so large a monster. And I desire such Objectors to consider,

(3) Whether it be fair to infer, That because there are some Cheats and Impostors, that therefore there are no Realities. Indeed frequency of deceit and fallacy will warrant a greater care and caution in examining; and scrupulosity and bigness of assent to things wherein Fraud hath been practised, or may in the least degree be suspected: But to conclude, because that an old Woman's Fancy abuted her, or some knowing fellows put Tricks upon the Ignorant and timorous; that therefore whole Affrizes have been a thousand times deceived in Judgments upon matters of Fact, and numbers of sober Persons have been forsworn in things wherein Perjury could not advantage them; I say, such Inferences are as void of Reason, as they are of Charity and good Manners.

S E C T. IX.
Obj. IX. BUT (IX) it may be suggested farther, That it cannot be imagin'd what design the Devil should have in making those solemn compacts, since Persons of such debauch'd and irreclaimable dispositions as those with whom he is suppos'd to confederate, are pretty securely his, antecedently to the bargain, and cannot be more so by it, since they cannot put their Souls out of possibility of the Divine Grace, but by the Sin that is unpardonable; or if they could so dispose and give away themselves, it will to some seem very unlikely, that a great and mighty Spirit should oblige himself to such observances, and keep such ado to secure the Soul of a filthy Body, which 'twere odds but it would be His, though he put himself to no farther trouble than that of his ordinary Temptations.

To which suggestions 'twere enough to say, that 'tis sufficient if the thing be well prov'd, though the design be not known. And to argue negatively a side, is very unconclusive in such matters. The Laws and Affairs of the other World (as hath been intimated) are vastly differing from thole of our Regions, and therefore 'tis no wonder we cannot judge of their designs, when we know nothing of their menages, and so little of their Natures. The Ignorant looker on can't imagine what the Limmer means by thole seemingly rude Lines and scrawls which he intends for the Rudiments of a Picture, And the Figures of Mathematick operation are nonsense, and dashes at a venture, to one uninstructed in Mechanicks. We are in the dark to one another's Purposes and Intendments; and there are a thousand Intrigues in our little matters, which will not presently confess their design even to sagacious Inquisitors. And therefore 'tis Folly and Incogitancy to argue any thing one way or other from the designs of a sort of Beings, with whom we so little communicate, and possibly we can take no more aim, or guess at their Projects and designments, than the gazing Beasts can do at ours, when they see the Traps and Gins that are laid for them, but understand nothing what they mean. Thus in general.

But I attempt something more particularly, in order to which I must premise, that the Devil is a name for a Body Politick in which there are very different Orders and Degrees of Spirit.
Witchcraft.

It is, and perhaps in as much variety of Place and State, as among our selves; so that 'tis not one and the same Person that makes all the compacts with those abused and seduced Souls, but they are divers, and those 'tis like of the meanest and basest quality in the Kingdom of darkness: Which being supposed, I offer this account of the probable design of those wicked Agents, viz. That having none to rule and tyrannize over within the circle of their own Nature and Government, they affect a proud Empire over us, (the desire of Dominion and Authority being largely spread through the whole circumference of degenerate Nature, especially among those whose Pride was their original Transgression) every one of these then desires to get him Vassals to pay him Homage, and to be employ'd like Slaves in the Services of his Lusts and Appetites; to gratifie which desire, 'tis like enough to be provided and allow'd by the constitution of their State and Government, that every wicked Spirit shall have those Souls as his property, and particular Servants and Attendants, whom he can catch in such compacts; as those wild Beasts that we can take in Hunting, are by the allowance of the Law our own; and those Servants that a Man hath purchas'd are his peculiar Goods, and the Vassals of his Will. Or rather those deluding Fiends are like the seducing Fellows we call Spirits, who inveigle Children by their false and flattering Promises, and carry them away to the Plantations of America, to be servilely employ'd there in the works of their profit and advantage. And as those base Agents will humour and flatter the simple unwary Youth, till they are on Shipboard, and without the reach of those that might rescue them from their Hands: In like manner the more mischievous Temper studies to gratifie, please and accommodate those he deals with in this kind, till Death hath launch'd them into the Deep, and they are past the danger of Prayers, Repentance, and Endeavours; and then he useth them as pleaseth him. This account I think is not unreasonable, and 'twill fully answer the Objection. For though the matter be not as I have conjectur'd, yet 'twill suggest how it may be conceiv'd; which nulls the pretense; That the Design is unconceivable.
S E C T. XI.

Obj. X. But then (X) we are still liable to be questioned, how it comes about, that those proud and iniolent Designers pratiife in this kind upon so few, when one would expect that they should be still trading this way, and every where be driving on the Project, which the vileness of Men makes so feasible, and would so much serve the interest of their Lusts.

To which, among other things that might be suggested, I return.

(1) That we are never liable to be so betray'd and abused, till by our vile dispojitions and tendencies we have forfeited the tutelary care, and oversight of the better Spirits; who, tho' generally they are our guard and defence against the malice and violence of evil Angels, yet it may well enough be thought, that some time they may take their leave of such as are swallowed up by Malice, Envy and desire of Revenge, qualities of contrary to their Life and Nature; and leave them exposed to the Invasion and Solicitations of those wicked Spirits, to whom such hateful Attributes makes them very suitable. And if there be particular Guardian Angels, as 'tis not absurd to fancy, it may then be well supposed, that no Man is obnoxious to those projects and attempts, but only such whose vile and mischievous Natures have driven from them their protecting Genius. And against this dereliction to the Power of evil Spirits, 'tis likely enough what some affirm, that the Royal Psalmist directs that Prayer, Psal. LXXI. ix. x. Call me not off in the time of old Age; forsake me not when my strength faileth. For—They that keep my Soul [φυλάσσοντες τὸν ὄμοιον μου, as the LXX. and the vulgar Latin, Qui custodient animam meam] they take counsel together saying, God hath forsaken him, persecute him and take him; for there is none to deliver him. But I add (2) That 'tis very probable, that the state wherein they are, will not easily permit palpable intercourses between the bad Genii and Man-kind, since 'tis like enough that their own Laws and Government do not allow their frequent excursions into this World. Or, it may with as great probability be supposed, that 'tis a very hard and painful thing for them, to force their thin and tenuous Bodies into a visible constance, and such shapes as are necessary for their designs in their correspondencies with Witches.
For in this action their Bodies must needs be exceedingly compressed, which cannot well be without a painful sense. And this is perhaps a reason why there are so few Apparitions, and why appearing Spirits are commonly in such haste to be gone, viz. that they may be deliver'd from the unnatural pressure of their tender vehicules; which I confess holds more, in the Apparitions of good than evil Spirits; most relations of this kind, describing their discoveries of themselves, as very transient, (though for those the holy Scripture Records, there may be peculiar reasons, why they are not so) whereas the wicked ones are not altogether so quick and hasty in their Visits: The reason of which probably is, the great subtility and tenacity of the Bodies of the former, which will require far greater degrees of compression, and consequently of Pain, to make them visible; whereas the latter are more feeulent and gross, and so nearer allied to palpable consistencies, and more easily reducible to Appearance and Visibility.

At this turn, Sir, you may perceive that I have again made use of the Platonick Hypothæsis, that Spirits are embodied, upon which indeed a great part of my Discourse is grounded: And therefore I hold my self oblig'd to a short account of that supposal. It seems then to me very probable, from the nature of Sense, and Analogy of Nature. For (1) we perceive in our selves, that all Sense is caus'd and excited by Motion made in Matter; and when those motions which convey sensible Impressions to the Brain, the seat of Sense, are intercept-ed, Sense is loft: So that if we suppose Spirits perfectly to be disjoyn'd from all Matter, 'tis not conceivable how they can have the sense of any thing; for how material Objects should any way be perceiv'd or felt, without vital union with Matter, 'tis not possible to imagine. Nor doth it (2) seem suitable to the Analogy of Nature, which useth not to make precipitous leaps from one thing to another, but usually proceeds by orderly steps and gradations: Whereas were there no order of Beings between Us, who are so deeply plung'd into the grossest Matter, and pure unbodied Spirits, 'twere a mighty jump in Nature. Since then the greatest part of the World consists of the finer Portions of Matter, and our own Souls are immediately united unto these, 'tis infinitely probable to conjecture, that the nearer Orders of Spirits are vitally joyn'd to such Bodies; and so Nature by degrees ascending still by the more refin'd and subtle Matter, gets at last to the pure Nies or immaterial Minds, which the Platonists made the highest Order of created Beings. But of this I have discoursed elsewhere, and have said thus much
Confiderations

much of it at present, because it will enable me to add another Reason of the unfrequency of Apparitions and Companions, viz.

(3) Because 'tis very likely, that these Regions are very unsuitable, and disproportioned to the frame and temper of their Senses and Bodies; so that perhaps, the fouler Spirits can no more bear the Air of our World, than Bats and Owls can the brightest Beams of Day. Nor can the pure and better any more endure the noisome Streams, and poisonous reeks of this Dunghill Earth, than the Delicate can bear a confinement in nasty Dungeons, and the foul squalid Caverns of uncomfortable Darknefs. So that 'tis no more wonder, that the better Spirits no oftener appear, than that Men are not more frequently in the dark Hollows under ground. Nor is it any more strange, that evil Spirits so rarely visit us, than that Flies do not ordinarily fly in the Air, as 'tis said one fort of them doth; or that we see not the Bat daily fluttering in the Beams of the Sun. And now by the help of what I have spoken under this Head, I am provided with some things wherewith to disable another Objection, which I thus propose.

S E C T. XII.

Obj. XI. If there be such an intercourse between evil Spirits and the Wicked, How comes it about that there is no correspondence between good Angels and the Vertuous, since without doubt these are as desirous to propagate the Spirit and Designs of the upper and better World, as those are to promote the Interest of the Kingdom of Darknefs.

Which way of Arguing is still from our Ignorance of the State and Government of the other World, which must be confessed, and may without prejudice to the Proposition I defend. But particularly I say, (1) That we have ground enough to believe, that good Spirits do interpose in, yea, and govern our Affairs. For that there is a Providence reaching from Heaven to Earth, is generally acknowledged; but that this supposeth all things to be ordered by the immediate Influence and interpos'd of the Supream Deity, some think is not
not very Philosophical to suppose; since, if we judge by the Analogy of the natural World, all things we see are carried on by the Ministry of second Causes, and intermediate Agents. And it doth not seem so magnificent and becoming an apprehension of the Supreme Numin, to fancy his immediate Hand in every trivial Management. But 'tis exceeding likely to conjecture, that much of the Government of us, and our Affairs, is committed to the better Spirits, with a due subordination and subserviency to the Will of the chief Rector of the Universe. And 'tis not absurd to believe, that there is a Government runs from highest to lowest, the better and more perfect Orders of Being still ruling the inferior and less perfect. So that some one would fancy, that perhaps the Angels may manage us, as we do the Creatures that God and Nature have placed under our Empire and Dominion. But however that is, that God rules the lower World by the Ministry of Angels, is very consonant to the sacred Oracles. Thus, 1 Esdr. XXXII. 8. 9. When the most high divided the Nations their Inheritance, when he separated the sons of Adam, he set the bounds of the people, Kαι άνθρωπον ἄγγελον Θεόν, according to the number of the Angels of God, as the Septuagint renders it; the Authority of which Translation is abundantly credited and affirmed, by its being quoted in the New Testament, without notice of the Hebrew Text; even there where it differs from it, as Learned Men have observed. We know also, that Angels were very familiar with the Patriarchs of old; and Jacob's Ladder is a Mystery, which imports their ministering in the Affairs of the lower World. Thus Origen and others understand that to be spoken by the presidential Angels, Jer. LI. 9. We would have healed Babylon, but she is not healed: forsake her and let us go. Like the Voice heard in the Temple before the taking of Jerusalem by Titus, Μητραπατήσατε κατ' ἐναντίον. And before Nebuchadnezzar was sent to learn Wisdom and Religion among the Beasts, he sees a Watcher according to the 70. an Angel, and an holy one come down from Heaven. Dan. IV. 13. who pronounceth the sad Decree against him, and calls it the Decree of the Watchers, who very probably were the Guardian Genii of himself and his Kingdom. And that there are particular Angels that have the special Rule and Government of particular Kingdoms, Provinces, Cities, yea and of Persons, I know nothing that can make improbable: The instance is notorious in Daniel, of the Angels of Persia and Greece, that hindered the other that was engaged for the concerns of Judea; yea our Saviour himself tells
tells us, that Children have their Angels; and the Congrega-
tion of Disciples supposed that St. Peter had his. Which things
if they be granted, the good Spirits have not so little to do
with us, and our matters, as is generally believed. And
perhaps it would not be absurd, if we refer'd many of the
strange Twists, and unexpected Events, the Disappointments
and lucky co-incidences that befall us, the unaccountable For-
tunes and Successes that attend some lucky Men, and the un-
happy Fates that dog others that seem born to be Miserable;
the Fame and Favour that still waits on some without any
conceiveable Motive to allure it, and the general neglect of
others more deserving, whose worth is not acknowledg'd; I
say, these and such like odd things, may with the greatest
probability be resolved into the Conduct and Menages of those
invisible Supervisors, that preside over, and govern our Af-
fairs.

But if they so far concern themselves in our matters, how is
it that they appear not to maintain a visible and confelt Cor-
respondence with some of the better Mortals, who are most fit-
ted for their Communications and their Influence? To which
I have said some things already, when I accounted for the
unfrequency of Apparitions; and I now add what I intend
for another return to the main Objection, viz.

(2) That the Apparition of good Spirits is not needful for
the Designs of the better World, whatever such may be for
the interest of the other. For we have had the Appearance
and Cohabitation of the Son of God; we have Moses and
the Prophets, and the continued Influence of the Spirit, the
greatest Arguments to strengthen Faith, the most powerful Mo-
tives to excite our Love, and the noblest Encouragements to
quicken and raise our Desires and Hopes, any of which are
more than the Apparition of an Angel; which would indeed
be a great gratification of the Animal Life, but it would render
our Faith less Noble and less Generous, were it frequently
so afflicted: Blessed are they that believe, and yet have not
seen. Besides which, the good Angels have no such ends to
prosecute, as the gaining any Vassals to serve them, they be-
ing ministering Spirits for our good, and no self-designers for
a proud and insolent Dominion over us. And it may be per-
haps; not impertinently added, that they are not always evil
Spirits that appear, as is (I know not well upon what grounds)
generally imagined; but that the extraordinary deceits of
Murders, latent Treasons, falsified and unfulfilled Bequests, which
are sometimes made by Apparitions, may be the courteous
Disco-
Discoveries of the better and more benign Genii. Yea, 'tis not unlikely, that those warnings that the World sometimes hath of approaching Judgments and Calamities by Prodigies, and sundry odd Phenomena, are the kind Informations of some of the Inhabitants of the upper World. Thus was Jerusalem forewarned before its Sacking by Antiochus, by those Airy Horsemen that were seen through all the City, for almost 40 Days together, 2 Mac. v. 2, 3. and the other Prodigious Portends that foreran its Destruction by Titus, which I mention because they are notorious Instances. And tho' for mine own part, I scorn the ordinary Tales of Prodigies, which proceed from superstitious Fears, and unacquaintance with Nature, and have been used to bad purposes by the Zealous and the Ignorant; yet I think that the Arguments that are brought by a late very Ingenious Author, to conclude against such Warnings and Predictions in the whole kind, are flimsy and inconsequent, and built upon too narrow Hypothesis. For if it be supposed, that there is a sort of Spirits over us, and about us, who can give a probable guess at the more remarkable futurities, I know not why it may not be conjectur'd, that the kindness they have for us, and the appetite of fore-telling strange things, and the putting the World upon expectation, which we find is very grateful to our own Natures, may not incline them also to give us some general notice of those uncommon Events which they fore-see. And I yet perceive no reason we have to fancy, that whatever is done in this kind, must needs be either immediately from Heaven, or from the Angels, by extraordinary Commission and Appointment. But it seems to me not unreasonable to believe, that those officious Spirits that oversee our Affairs, perceiving some mighty and sad Alterations at hand, in which their Charge is much concerned, cannot chuse by reason of their Affection to us, but give us some seasonable Hints of those approaching Calamities; to which also their Natural desire to foretell strange things to come, may contribute to incline them, and by this Hypothesis, the fairest probabilities, and strongest ratiocinations against Prodigies may be made unserviceable. But this only by the way.

SECT.
Defire it may be considered farther,

(3) That God himself affords his intimacies and converses to the better Souls, that are prepared for it; which is a privilege infinitely beyond Angelical Correspondence.

I confess the proud and phantastick pretences of many of the conceited Melancholists in this Age, to Divine Communion, have prejudiced divers intelligent Persons against the belief of any such happy vouchsafement; so that they conclude the Doctrine of immediate Communion with the Deity in this Life to be but an high-floven notion of warm Imagination, and overfolicitous Self-flattery; and I acknowledge I have my self had thoughts of this nature, supposing Communion with God to be nothing else but the exercise of virtue, and that Peace, and these Comforts which naturally flow from it.

But I have considered since, that God’s more near and immediate imparting himself to the Soul that is prepared for that happiness by divine Love, Humility and Resignation, in the way of a vital touch, and sense, is a thing possible in it self, and will be a great part of our Heaven. That Glory is begun in Grace, and God is pleased to give some excellent Souls the happy Antepast. That holy Men in ancient times have sought and gloried in this Enjoyment, and never complained so sorely as when it was with-held, and interrupted. That the expressions of Scripture run infinitely this way, and the best of Modern good Men, do from their own experience attest it. That this spiritualizeth Religion, and renders its enjoyments more comfortable and delicious. That it keeps the Soul under a vivid sense of God, and is a grand security against Temptation. That it holds it steady amid the Flatteries of a prosperous State, and gives it the most grounded anchorage and support amid the Waves of an adverse Condition. That ’tis the noblest encouragement to Virtue, and the biggest assurance of an happy Immortality. I say, I considered these weighty things, and wondred at the carelessness and prejudice of thoughts that occasion’d my suspecting the reality of so glorious a Priviledge; I saw how little reason there is in denying matters of inward sense, because our selves do not feel them, or cannot form an apprehension of them in our Minds. I am convinc’d that things of gust and relish must do
about Witchcraft.

be judg'd by the sentient and vital Faculties, and not by the fictical Exercises of speculative understandings: And upon the whole, I believe infinitely that the Divine Spirit affords its sensible presence, and immediate beatific Touch to some rare Souls, who are divested of carnal self and mundane Pleasures, abstracted from the Body by Prayer and holy Meditation; spiritual in their Desires, and calm in their Affections; devout Lovers of God and Virtue, and tenderly affectionate to all the World; sincere in their aims, and circumspect in their Actions; enlarged in their Souls, clear in their Minds: These I think are the dispositions that are requisite to fit us for Divine Communion; and God transacts not in this near way, but with prepared Spirits who are thus disposed for the manifestation of his presence and his influence: And such, I believe, he never fails to bless with these happy foretastes of Glory.

But for those that are passionate and conceited, turbulent and notional, confident and immodest, imperious and malicious; that doat upon trifles, and run fiercely in the ways of a Sect, that are tossed up in the apprehension of the glorious prerogatives of themselves and their Party, and scorn all the World besides; For such, I say, be their pretensions what they will, to divine Communion, Illusions, and Discoveries; I believe them not; their Fancies abuse them, or they would us. For what Communion hath Light with Darkness, or the Spirit of the HOLY ONE with those whose genius and ways are so unlike him? But the other excellent Souls I described, will as certainly be visited by the Divine Presence, and Converse, as the Chrystalline Streams are with the beams of Light, or the fitly prepar'd Earth whose Seed is in it self, will be actuated by the Spirit of Nature.

So that there is no reason to object here the want of Angerlial Communications, though there were none vouchsafed us since good Men enjoy the Divine, which are infinitely more satisfactory and inearning.

And now I may have leave to proceed to the next Objection, which may be made to speak thus:

SECT.
Obj. XII. The belief of Witches, and the wonderful things they are said to perform by the help of the Confederate Daemon, weakens our Faith, and exposes the World to Infidelity in the great matters of our Religion. For if they by Diabolical assistance can inflict and cure Diseases, and do things so much beyond the comprehension of our Philosophy, and activity of common Nature; what assurance can we have, that the Miracles that confirm our Gospel were not the effects of a Compact or like Nature, and that Devils were not cast out by Belzebub? If evil Spirits can assume Bodies, and render themselves visible in humane likeness; What security can we have of the reality of the Resurrection of Christ? And if, by their help, Witches can enter Chambers invisibly through Key-holes and little unperceived Crannies, and transform themselves at pleasure; What Arguments of Divinity are there in our Saviour's showing himself in the midst of his Disciples, when the doors were shut, and his Transfiguration in the Mount? Miracles are the great inducements of Belief; And how shall we distinguish a Miracle from a lying Wonder; a Testimony from Heaven from a Trick of the Angels of Hell, if they can perform things that astonish and confound our Reasons, and are beyond all the Possibilities of Human Nature? This Objection is spiteful and mischievous; but I thus endeavour to dispatch it.

(1) The Wonders done by Confederacy with wicked Spirits, cannot derive a suspicion upon the undoubted Miracles that were wrought by the Author and Promulgators of our Religion, as if they were perform'd by Diabolical Compact, since their Spirit, Endeavours and Designs, were notoriously contrary to all the Tendencies, Aims and Interests of the Kingdoms of Darkness. For as to the Life and Temper of the blest and adorable JESUS, we know there was an incomparable sweetness in his Nature, Humility in his Manners, Calmness in his Temper, Compassion in his Miracles, Modesty in his Expressions, Holiness in all his Actions, Hatred of Vice and Basseness, and Love to all the World; all which are essentially contrary to the Nature and Constitution of Apostate Spirits, who abound in Pride and Rancour, Infolence and Rudeness, Tyranny and Basseness, universal Malice and Hatred of Men. And their Designs are
are as opposite as their Spirit and Genius. And now, Can the Sun borrow its Light from the bottomless Abyss? Can Heat and Warmth flow in upon World from the Regions of Snow and Ice? Can Fire freeze and Water burn? Can Natures, so infinitely contrary, communicate, and jump in Projects that are destructive to each others known Interests? Is there any Balsam in the Cockatrice's Egg? or, Can the Spirit of Life flow from the Venom of the Ape? Will the Prince of Darkness strengthen the Arm that is stretched out to pluck his Usurp Scepter, and his Spoils from him? And will he lend his Legions to afford the Armies of his Enemy against him? No, these are impossible Supposals, no intelligent Being will industriously and knowingly contribute to the contradiction of its own Principles, the Defeature of its Purposes, and the ruin of its own dearest Interests. There is no fear then that our Faith should receive prejudice from the Acknowledgment of the Being of Witches, and power of evil Spirits, since 'tis not the doing wonderful things that is the only Evidence that the Holy JESUS was from God, and his Doctrine true; but the conjunction of other Circumstances, the holiness of his Life, the reasonableness of his Religion, and the excellency of his Designs added credit to his Works, and strengthen'd the great Conclusion, That he could be no other than the Son of God, and Saviour of the World. But besides, I say,

(2) That since infinite Wisdom and Goodness rules the World, it cannot be conceiv'd, that they should give up the greatest part of Men to unavoidable deception. And if evil Angels by their Confederates are permitted to perform such astonishing things, as seem so evidently to carry God's Seal and Power with them, for the confirmation of Falshoods, and gaining credit to Impostures, without any counter-Evidence to disabuse the World; Mankind is exposed to sad and fatal delusions. And to say that Providence will suffer us to be deceived in things of the greatest concernment, when we use the best of our care and endeavours to prevent it, is to speak hard things of God; and in effect to affirm, That he hath nothing to do in the Government of the World, or doth not concern himself in the Affairs of poor forlorn Men. And if the Providence and Goodness of God be not a security unto us against such Deceptions, we cannot be assur'd, but that we are always abused by those mischievous Agents, in the Objects of plain Sense, and in all the matters of our daily converses. If ONE that pretends he is immediately sent from God, to overthrow the ancient Fabrick of Established Worship,
Considerations

ship, and to erect a new Religion in his Name, shall be born of a Virgin, and honour'd by a miraculous Star; proclaimed by a Song of seeming Angels of Light, and worship'd by the wise Sages of the World; Reverenc'd by those of the greatest Austerity, and admir'd by all for a miraculous Wisdom, beyond his Education in his Years: If he shall feed multitudes with almost nothing, and fast himself beyond all the possibilities of Nature: if he shall be transformed into the appearance of extraordinary Glory, and converse with departed Prophets in their visible Forms: If he shall Cure all Diseases without Physick or Endeavour, and raise the Dead to Life after they have sunk in their Graves: If he shall be honoured by Voices from Heaven, and attract the universal wonder of Princes and People: If he shall allay Tempests with a beck, and cast out Devils with a Word: If he shall foretell his own Death particularly, with its Tragical Circumstances, and his Resurrection after it: If the Veil of the most famous Temple in the World shall be rent, and the Sun darkned at his Funeral: If he shall within the time foretold break the bonds of Death, and lift up his Head out of the Grave: If Multitudes of other depart- ed Souls shall arise with him, to attend at the solemnity of his Resurrection: If he shall after Death, visibly converse, and eat and drink with divers Persons, who could not be deceived in a matter of clear Sense, and ascend in Glory in the presence of an astonish'd and admiring Multitude: I say, if such a one as this should prove a diabolical Impostor, and Providence should permit him to be so credited and acknowledged; What possibi- lity were there then for us to be assured that we are not always deceived? yea, that our very Faculties were not given us only to delude and abuse us? and if so, the next Conclu- sion is, That there is no God that judgeth on the Earth; and the best and most likely Hypothesis will be, That the World is given up to the Government of the Devil. But if there be a Providence that superviseth us, (as nothing is more certain) doubles it will never suffer poor helpless Creatures to be inevi- tably deceived by the craft and subtility of their mischievous Enemy, to their undoing; but will without question take such care, that the works wrought by divine Power for the Confirm- ation of Divine Truth, shall have such visible Marks and Sig- natures, if not in their Nature, yet in their Circumstances, Ends and Designs, as shall discover whence they are, and sufficiently distinguish them from all Impostures and Delusions. And though wicked Spirits may perform some strange things that may excite wonder for a while, yet he hath, and will so provide that
about Witchcraft.

they shall be baffled and discredited; as we know it was in the
cake of Moses and the Egyptian Magicians.

These things I count sufficient to be said to this last and
shrewdest Objection; though some, I understand, except, that
I have made it stronger than the Answer I have applied. That
I have urged the Argument of Unbelievers home, and represent-
ed it in its full strength, I suppose can be no matter of just
Reproof: For to triumph over the weakness of a Cause, and to
overlook its strength, is the trick of shallow and interested
Disputers, and the worst way to defend a good Cause, or con-
fuse a bad one. I have therefore all along urged the most co-
genent things I could think of for the Interest of the Objectors,
because I would not impose upon my Reader or myself; and
the stronger I make their Premises, the more shall I weaken
their Conclusion if I answer them; which whether I have done
or not, I refer my self to the Judgments of the ingenious and
considerate; from whom I should be very glad to be inform'd
in what particular Points my discoursel is defective. Gen-
eral Charges are no Proofs, nor are they easily capable of an an-
swer. Yet, to the mention'd exception I say,

That the strength of the Objection is not my fault, for the
reasons alludg'd; and for the suppos'd incompetency of my re-
turn, I propose, that if the circumstances of the Persons, Ends
and Issues be the best Notes of Distinction between true Mi-
racles and Forgeries, Divine and Diabolical ones, I have then said
enough to secure the Miracles of our Saviour, and the holy Men of
ancient times. But if these Objectors think they can give us any
better, or more infallible Criteria, I desire them to weigh what I
have offer'd about Miracles in some of the following Leaves, be-
fore they enter that thought among their Certainties. And if their
other marks of difference will hold, notwithstanding those Allega-
tions, I suppose the inquisitive believing World would be glad to
know them, and I shall have particular obligations to the discover-
er, for the strength with which he will thereby assift my Answer.

But till I see that, I can say nothing stronger; or if I say
it, which I shall not in haste expect, I should not be convin-
ced but that the circumstances of difference, which I have not
ed, are abundantly sufficient to disarm the Objection; and
flew, that though Apparitions, Witchcraft and Diabolical Wonders
are admitted, yet none of these can fasten any flurr, or group
of dangerous doubts upon the miraculous performances of the J
JESUS and his Apostles. If the dissatisfied can shew it, I shall
yield my self an humble Prostrate to their Reasons; but till
I know them, the general suggestion will not convince me.
Now, besides what I have directly said to the main Objection; I have this to add to the Objectors, that I could wish they would take care of such Suggestions; which if they overthrow not the Opinion they oppose, will dangerously affront the Religion they would seem to acknowledge. For he that faith; That if there are WITCHES, there is no way to prove that Christ Jesus was not a Magician and diabolical Imposter, puts a deadly Weapon into the hands of the Infidel, and is himself next door to the S I N A G A I N S T T H E H O L Y G H O S T: of which, in order to the persuading greater tendernefs and caution in such Matters, I give this short account.

S E C T. XV.

T H E S I n against the Holy Ghost is said to be Unpardonable: By which sad Attribute, and the Discourse of our S a v i o u r, Mat. 12. from the 22 to the 33. verfe, we may understand its Nature. In order to which we consider, that since the Mercies of God, and the Merits of his Son are infinite, there is nothing can make a Sin unpardonable but what make it incurable; and there is no Sin but what is curable by a strong Faith and vigorous Endeavour: For all things are possible to him that believeth. So that that which makes a Sin incurable, must be somewhat that makes Faith impossible, and obstructs all means of Conviction. In order to the finding which, we must consider the ways and methods the Divine Goodness hath taken for the begetting Faith, and cure of Infidelity, which it attempted first by the Prophets and holy Men of ancient times, who by the excellency of their Doctrine, the greatness of their Miracles, and the holiness of their Lives, endeavoured the Conviction and Reformation of a stubborn and unbelieving World. But though few believed their Report, and Men would not be prevail'd on by what they did, or what they said; yet their Infidelity was not hitherto incurable, because further means were provided in the Ministry of John the Baptist, whose Life was more severe, whose Doctrines were more plain, prefing and particular; and therefore 'twas possible that he might have succeeded. Yea, and where he fail'd, and could not open Mens Hearts and their Eyes, the effect was still in possibility, and it might be expected from him that came after, to whom the
Prophets and John were but the Twilight and the Dawn. And the his miraculous Birth, the Song of Angels, the Journey of the Wise men of the East, and the correspondence of Prophecies, with the Circumstances of the first Appearance of the wonderful Infant: I say, tho' these had not been taken notice of, yet was there a farther provision made for the cure of Infidelity, in his astonishing Wisdom, and most excellent Doctrines; for, He spoke as never man did. And when these were despised and neglected, yet there were other means towards Conviction and cure of Unbelievers. In those mighty Works that bore Testimony of him, and wore the evident Marks of Divine Power in their Foreheads. But when after all, these clear and unquestionable Miracles which were wrought by the Spirit of God, and had eminently his Super- scription on them, shall be ascribed to the Agency of evil Spirits and Diabolical Complot, as they were by the malicious and spiteful Pharisees in the periods above mentioned; when those great and last Testimonies against Infidelity, shall be said to be but the Tricks of Sorcery, and Complotmen with Hells Confederates, this is Blasphemy in the highest, against the Power and Spirit of God, and such as cuts off all means of Conviction, and puts the Unbelievers beyond all pos- sibilities of Cure. For Miracles are God's Seal, and the great and last Evidence of the Truth of any Doctrine. And tho', while these are only dis-believed as to the Fact, there re- mains a possibility of persuasion; yet when the Fact shall be acknowledg'd, but the Power blasphemed, and the Effects of the adorable Spirit maliciously imputed to the Devils; such a Blasphemy, such an Infidelity is incurable, and consequently unpardonable. I say in some, one Sin against the Holy Ghost seems to be a malicious Imputation of the Miracles wrought by the Spirit of God in our Saviour, to Satanical Confede- racy, and the Power of Apostate Spirits; than which nothing is more Blasphemous, and nothing is more like to provoke the Holy Spirit that is so abused, to an eternal Dereliction of so vile and so incurable an Unbeliever.

This account, as 'tis clear and reasonable in it, self, so it is plainly lodg'd in the mention'd Discourse of our Saviour. And most of those that speak other things about it, seem to me to talk at random, and perfectly without Book. But to leave them to the fondness of their own Conceits, I think it now time to draw up to a Conclusion of the whole.
S E C T. XVI.

Therefore briefly, Sir, I have endeavoured in these Papers, which my respect and your concernment in the Subject have made yours, to remove the main Prejudices I could think of against the Existence of Witches and Apparitions. And I’m sure I have suggested much more against what I defend, than ever I heard or saw in any that opposed it; whose Discourses for the most part, have seemed to me inspired by a lofty scorn of common belief, and some trifling Notions of vulgar Philosophy. And in declamating the common Faith about matters of Fact, and fondly adhering to it in things of Speculation, they very grossly and absurdly mistake; for in things of Fact, the People are as much to be believed, as the most subtle Philosophers and Speculators; since here, Sense is the Judge, but in matters of Notions and Theory, they are not at all to be heeded, because Reason is to be Judge of these, and this they know not how to use. And yet thus it is with those wise Philosophers, that will deny the plain Evidence of the Senses of Mankind, because they cannot reconcile Appearances with the fond Crochets of a Philosophy, which they lighted on in the High-way by chance, and will adhere to at a venture. So that I profess for mine own part, I never yet heard any of the confident Declaimers against Witchcraft and Apparitions, speak any thing that might move a Mind, in any degree instructed in the generous kinds of Philosophy and Nature of things. And for the Objections I have recited, they are most of them such as rove out of mine own Thoughts, which I was obliged to consider what was possible to be said upon this occasion.

For tho’ I have examined SCOT’S DISCOVERY, fancying that there I should find the strong Reasons of Men’s disbelief in this matter; yet I profess I met not with the least suggestion in all that Farrago, but what had been ridiculous for me to have gone about to Answer, for the Author doth little but tell odd Tales, and silly Legends, which he confutes and laughs at, and pretends this to be a Confutation of the being of Witches and Apparitions, in all which, his Reasons are trifling and childish; and when he ventures at Philosophy, he is little better than absurd; so that it will be a won-
about Witchcraft.

wonder to me, if any but Boys and Buffoons imbibe any Prejudices against a Belief so infinitely confirmed, from the loose and impotent Suggestions of so weak a Discourser.

But however, observing two things in that Discourse that would pretend to be more than ordinary Reasons, I shall do them the civility to examine them. It is said then.

(1) That the Gospel is silent as to the being of WITCHES; and 'tis not likely, if there were such, but that our Saviour or his Apostles had given intimations of their Existence.

The other is,

(2) Miracles are ceased, and therefore the prodigious things ascribed to Witchcraft, are supposed Dreams and Impostures.

For Answer to the First in order, I consider (1) That tho' the History of the New Testament were granted to be silent in the busines of Witches and Compacts, yet the Records of the Old have a frequent mention of them. The Law, Exod. xxii. 18. against permitting them to live, (which I mention'd in the beginning) is famous. And we have another remarkable Prohibition of them, Deut. xviii. 10, 11. There shall not be found among you any one that maketh his Son or his Daughter pass through the Fire, or that useth Divination, or an observer of Times, or an Enchanter, or a Witch, or a Charmer, or a Consculter with familiar Spirits, or a Wizard, or a Necromancer. Now this accumulation of Names, (some of which are of the same sense and import) is a plain indication that the Hebrew Witch was one that practised by compact with evil Spirits. And many of the same Expressions are put together in the Charge against Manasses, 2 Chron. xxxiii. viz. That he caused his Children to pass through the Fire, observed Times, used Enchantments and Witchcraft, and dealt with Familiar Spirits, and with Wizards. So that tho' the Original Word which we render Witch and Witchcraft, should as our Sadducees urge, signify only a Cheat and a Poisoner; yet those others mentioned, plainly enough speak the thing; and I have given an account in the former Considerations, how a Witch in the common Notion is a Poisoner, but why meer Poisoning should have a distinct Law against it, and not be concluded under the general one against Murder; why meer Leger-de-main and Cheating should be so severely animadverted on, as to be reckon'd with Enchantments; converse with Devils, and Idolatrous practices; I believe the denier of Witches will find
find it hard to give a reason; to which I may add some other Passages of Scripture that yield sufficient evidence in the case. The Nations are forbid to hearken to the Diviners, Dreamers, Enchanters, and Sorcerers, Jer. xxvii. 9. The Caldeans are deeply threatened for their Sorceries and Enchantments, Isa. xlvi. 9. and we read that Nebuchadnezzar called the Magicians, Astrologers, Sorcerers, and Chaldeans to tell his Dream. My mention of which last, minds me to say, that for ought I have to the contrary, there may be a sort of Witches and Magicians that have no Familiars that they know, nor any express compact with apostate Spirits; who yet may perhaps act strange things by Diabolical aids, which they procure by the use of those Forms, and wicked Arts that the Devil did first impart to his Confederates: and we know not but the Laws of that dark Kingdom may enjoyn a particular attendance upon all those that practice their Mysteries, whether they know them to be theirs or not, for a great Interest of their Empire may be served by this Project, since those that find such success in the unknown Conjunctions, may by that be toll'd on to more express Transactions with those Fiends, that have afflicted them incognito; or if they proceed not so far, yet they run upon a Rock by acting in the dark, and dealing in unknown and unwarranted Arts, in which the effect is much beyond the proper efficiency of the thing they use, and affords ground of more than suspicion, that some evil Spirit is the Agent in those wondrous performances.

Upon this account I say, it is not to me unlikely, but that the Devils may by their own Constitution be bound to attend upon all that use their Ceremonies and Forms, tho' ignorantly and without design of evil; and so Conjuration may have been performed by those who are none of the Covenant-Sorcerers and Witches. Among those perhaps we may justly reckon Balaam, and the Diviners. For Balaam, Mensists hath undertaken to clear him from the guilt of the greater Sorcery. And the Diviners are usually distinctly mentioned from those that had Familiar Spirits. The Astrologers also of Elder times, and those of ours, I take to have been of this sort of Magicians, and some of them under the colour of that mystical Science, worse. And I question not, but that things are really done, and foretold by those pretended Artists, that are much beyond the regular possibilities of their Art; which in this appears to be exceedingly uncertain and precarious, in that there are no less than six ways of erecting a Scheme, in each of which the prediction of Events shall be different, and
and yet every one of them be justifiable by the Rules of that Science. And the Principles they go upon, are found to be very arbitrary and unphilosophical, not by the ordinary Declaimers against it, but by the most profound Inquirers into things, who perfectly understand the whole Mystery, and are the only competent Judges.

Now those Mystical Students may in their first addresses to this Science, have no other design but the satisfaction of their Curiosity to know remote and hidden things; yet that in the progress being not satisfied within the bounds of their Art. doth many times tempt the curious Inquirer to use worse means of Information; and no doubt those mischievous Spirits that are as vigilant as the Beasts of Prey, and watch all occasions to get us within their envious reach, are more constant Attenders, and careful Spies upon the Actions and Inclinations of such, whole Genius and Designs prepare them for their Temptations. So that I look on Judicial Astrology, as a fair Introduction to Sorcery and Witchcraft, and who knows but that it was first set on foot by the Infernal Hunters, as a Lure to draw the Curious into those Snares that lie hid beyond it; and yet I believe also, it may be innocently enough studied by those, that aim only to understand what it is, and how far it will honestly go, and are not willing to condemn any thing which they do not comprehend, but that they must take care to keep themselves within the Bounds of sober Enquiry, and not indulge irregu-
lar Solicitudes about the knowledge of things which Providence hath thought fit to conceal from us; which whoever doth, lays himself open to the Designs and Solicitations of evil Spirits; and I believe there are very few among those who have been addicted to those strange Arts of wonder, and prediction, but have found themselves attacked by some unknown Solicitors, and inticed by them to the more dangerous Actions and Co-
respondencies; for as there are a sort of base and sordid Spirits that attend the Envy and Malice of the ignorant and wiser sort of Persons, and betray them into Compacts by Promises of Re-
venge, so, no doubt there are a kind of more airy and specula-
tive Fiends, of an higher Rank and Order than those wretched Imps, who apply themselves to the Curious, and many times prevail with them by Offers of the more recondite Knowledge, as we know it was in the first Temptation, yea, and sometimes they are so cautious and wary in their Conversations with more refined Persons, that they never offer to make any express Co-
venants with them, and to this purpose I have been inform-
ed by a very Learned and Reverend Doctor, that one Mr. G 3 Edwards
Considerations

Edwards a Master of Arts of Trinity College in Cambridge, being reclaimed from Conjuration, declared in his Repentance, that the Demon always appeared to him like a Man of good Fashion, and never required any Company from him; and no doubt: they fort themselves agreeably to the State, Port, and Genius of those with whom they converse; yet 'tis like, as I conjectured, are assistant sometimes to those, to whom they dare not shew themselves in any opposition of appearance, lest they should fright them from those ways of Sin and Temptation, so that we see that Men may act by evil Spirits, without their own knowledge that they do so.

And possibly Nebuchadnezzar's Wise men might be of this sort of Magicians; which supposal I mention the rather, because it may serve me against some things that may be objected: For it may be said, If they had been in Confederacy with Devils, it is not probable that Daniel would have been their Advocate, or in such inoffensive Terms have distinguished their skill from Divine Revelation; nor should he, one would think, have accepted the Office of being Provoct over them. These Circumstances may be supposed to intimate a probability, that the Magi of Babylon were in no profess Diabolical Complement, and I grant it. But yet they might, and in all likelihood did, use the Arts and Methods of Action, which obtain Demonic Co-operation and Assistance, though without their privy, and so they were a less Criminal sort of Conjurers; for those Arts were convey'd down along to them from one Hand to another, and the Successors still took them up from those that Preceded without a Philosophical Scrutiny or Examen. They saw strange things were done, and Events predicted by such forms, and such Words; How they could not tell, nor 'tis like did not enquire; but contented themselves with this general account, That 'twas by the power of their Arts, and were not sollicitous for any other Reason. This I lay was probably the case of most of those Predictors, though it may be, others of them advanced further into the more desperate part of the Mystery. And that some did immediately transact with appearing evil Spirits in those times, is apparent enough from express mention in the Scriptures I have alleged'd.

And the Story of the WITCH of ENDOR, 1 Sam. XXVIII., is a remarkable demonstration of the main Conclusion; which will appear when we have considered and removed the Fancy, and glosses of our Author about it, in his DISCOVERY where to avoid this evidence he affirms, This WITCH to be but
But a Cozenor, and the whole transaction a Cheat and Imposture, manag'd by her self and a Confederate. And in order to the persuading this, he tells a fine Tale, viz. That she departed from Saul into her Clozet, 'where doub'tless, says he, she had a Familiar, some lowd crafty Priest, and made Saul stand at the Door like a Fool, to hear the cozening Answers. He faith, she there used the ordinary Words of Conjurution; and after them Samuel appears, whom he affirms to be no other than either the Witch her self, or her Confederate. By this pretty knock and contrivance he thinks he hath disabled the Relation from signifying to our purpose.

But the DISCOVERER might have considered, that all this is an Invention, and without Book. For there is no mention of the Witches Clozet, or her retiring into another Room, or her Confederate, or her form of Conjurution: I say, nothing of all this, is as much as intimated in the History; and if we may take this large liberty in the Interpretation of Scripture, there is scarce a Story in the Bible but may be made a Fable, an Imposture, or any thing that we please. Nor is this fancy of his only Arbitrary, but indeed contrary to the Circumstances of the Text. For it says, Saul perceived it was Samuel, and bowed himself, and this Samuel truly foretold his approaching Fate, viz. That Israel should be delivered with him into the Hands of the Philistians; and that on the Morrow He and his Sons should be in the State of the Dead, which doub'tless is meant by the Expression, that [they should be with him].

Which contingent particulars, how could the Cozenor and her Confederate foretel, if there were nothing in it extraordinary and preternatural.

It hath indeed been a great dispute amongst Interpreters, whether the real Samuel was rais'd or the Devil in his likeness? Most later Writers suppose it to have been an evil Spirit, upon the supposition that good and happy Souls can never return hither from their Celestial abodes; and they are not certainly at the beck and call of an impious Hag. But then those of the other side urge, that the Piety of the Words that were spoke, and the seasonable reproof given to despairing Saul, are Indications sufficient that they come not from Hell; and especially they think the Prophefs of Circumstances very accidental to be an Argument that it was not utter'd by any of the infernal Preditators. And for the supposal that is the ground of that Interpretation, 'tis judged exceedingly precarious; for who faith that happy departed Souls were never employed in any miniftries here below? And those Difenters are ready to ask a reason,
son, why they may not be sent in Messages to Earth, as well as those of the Angelical Order? They are nearer allied to our Natures, and upon that account more intimately concern'd in our affairs; and the Example of returning Lazarus is evidence of the thing de facto. Besides which, that it was the real Samuel they think made probable by the opinion of Jesus the Son of Syrac, Ecclef. XLVI. 19, 20. who faith of him, That after his death he prophesied and showed the King his end: which also is likely from the circumstance of the Womans astonishment, and crying out when she saw him, intimating her surprize, in that the power of God had over-ruled her Enchantment yet another than she expected. And they conceive there is no more incongruity in supposing God should raise Samuel to rebuke Saul for this his last Folly, and to predict his instant ruin, than in his interposing Elias to the Messengers of Abazias when he sent to Beelzebub. Now if it were the real Samuel, as the Letter expresseth, (and the obvious fence is to be followed when there is no cogent reason to decline it) he was not raised by the power of the Witches Enchantments, but came on that occasion on a Divine Errand. But yet attempts and endeavours to raise her Familiar Spirit, (though at that time over-ruled) are arguments that it hath been her custom to do so, Or if it were as the other side concludes, the Devil in the shape of Samuel, her diabolical Confederacy is yet more palpable.

S E C T. II.

I have now done with SCOT and his Presumptions; and am apt to fancy, that there is nothing more needful to be said to discover the Discoverer. But there is an Author infinitely more valuable, that calls me to consider him, 'Tis the great Episcopal, who tho' he grants a sort of Witches and Magicians; yet denies Compacts. His Authority, I confess, is considerable, but let us weigh his Reasons.

His First is, That there is no example of any of the profane Nations that were in such Compacts; whence he would infer, that there are no express Covenants with evil Spirits in particular Instances. But I think that both Proposition and Consequence are very obnoxious and defective. For that there were Nations:
Nations that did actually worship the Devil is plain enough in
the Records of ancient Times, and some so read that place
in the Psalms, The Gods of the Heathen are Devils; and Satan
we know is called the God of this World. Yea our Author
himself confesseth that the Nation of the Jews were so strictly
prohibited Witchcraft, and all transactions with evil Spirits;
because of their proneness to worship them. But what need
more? There are at this Day that pay Sacrifice, and all sacred
Homage to the wicked One in a visible appearance; and 'tis
well known to those of our own that Traffick, and reside in those
Parts, that the Caribbeans worship the Devil under the name of
Maboya, who frequently shews himself, and transacts with
them; the like Travellers relate concerning divers other parts
of the barbarous Indies: And 'tis confidently reported by sober
intelligent Men that have visited those places, that most of the
Laplanders, and some other Northern People are Witches. That
'tis plain that there are National Confederacies with Devils; or
if there were none, I see not how it could be inferred thence,
that there are no personal ones, no more, than that there were
never any Daemonicks, because we know of no Nation uni-
versally possessed; nor any Lunaticks in the World, because there
is no Country of Madmen. But our Author reasons again.

(2) To this purpose: That the profligate Persons who are ob-
noxious to those gross Temptations, are fast enough before; and
therefore such a Covenant were needless, and of no avail to the
Tempters Projects.

This Objection I have answered already, in my Remarks
upon the IX. Prejudice; and mind you again here, that if the
designs of those evil Spirits were only in general to secure
wicked Men to the dark Kingdom, it might better be pretend-
ed that we cannot give a reason for their Temptations, and
endeavours in this kind; but it being likely, as I have con-
jectur'd, that each of those infernal Tempters hath a particular
property in those he hath seduced and secured by such Com-
patis, their respective Pride and tyrannical desire of Slaves,
may reasonably be thought to engage them in such Attempts,
in which their so peculiar interest is concern'd.

But I add what is more direct, viz. That such desperate
Sinners are made more safe to the infernal Kingdom at large,
by such hellish Covenants and Combinations: since thereby they
confirm, and harden their Hearts against God, and put them-
selves at a greater distance from his Grace, and his Spirit;
give the deepest Wound to Conscience, and resolve to wink against all its Light and Con- victions; throw a Bar in the way of their own Repentance, and lay a Train for despair of Mercy. These certainly are sure ways of being undone, and the Devil we see hath great Interest in a Project, the success of which is so attended. And we know he made the assault de facto upon our Saviour, when he tempted him to fall down and worship. So that this learned Author hath but little reason to Object.

(3) That to endeavour such an express Covenant is contrary to the Interest of Hell; which indeed are this way so mightily promoted. And whereas he suggests, that a thing so horrid is like to startle Conscience, and awaken the Soul to Consideration and Repentance: I reply, That indeed considering Man in the general, as a rational Creature, acted by Hopes and Fears, and sensible of the Joys and Miseries of another World, one would expect it should be so: But then, if we cast our Eyes upon Man, as really he is, sunk into sloth and preternatural sense; darkened in his Mind, and governed by his Imagination; blinded by his Passions, and besotted by Sin and Folly; hardened by evil Customs, and hurried away by the torrent of his Inclination and Desires: I say, looking on man in this miserable state of Evil, 'tis not incredible that he should be prevailed upon by the Tempter, and his own Lusts to act at a wonderful rate of madness, and continue unconcerned and stupish in it; intent upon his present satisfactions, without sense or consideration of the dreadfulness and danger of his Condition; and by this I am furnish'd also to meet a fourth Objection of our Author's, viz.

(4) That 'tis not probable upon the Witches part, that they will be so desperate to renounce God and eternal happiness, and so everlastingly undo their Bodies and Souls, for a short and trivial Interest; which way of arguing will only infer, that Mankind acts sometimes to prodigious degrees of brutishness; and actually we see it in the instances of every Day. There is not a Lust so base and so contemptible, but there are those continually in our Eyes, that feed it with the sacrifice of their Eternity, and their Souls; and daring Sinners rush upon the blackest villainies with so little remorse or sense, as if it were their design to prove that they have nothing left them of that whereby they are Men. So that naught can be inferred from this Argument, but that humane Nature is incredibly degenerate; and the vileness and stupidity of Men is really so great, that things are customary and common, which
which one could not think possible, if he did not hourly see them. And if Men of liberal Education and acute Reason, that know their Duty and their danger, are driven by their Appetites, with their Eyes open, upon the most fatal Rocks, and make all the haste they can from their God and their Happiness; if such can barter their Souls for trifles, and sell everlastingness for a Moment; sport upon the brink of a Precipice, and contempt all the terrors of the future dreadful Day; Why should it then be incredible, that a brutish, vile Person, sated with Ignorance, and drunk with Malice, mindless of God, and unconcern'd about a future Being, should be persuaded to accept of present, delightful Gratifications, without duly weighing the desperate Condition?

Thus, I suppose, I have answered also the Argument of this great Man, against the Covenants of Witches; and since a Person of such sagacity and learning, hath no more to say against what I defend, and another of the same Character, the ingenious Mr. S. Parker, who directed me to him, reckons these the strongest things that can be Objected in the Case, I begin to arrive to an higher degree of confidence in this Belief; and am almost inclined to fancy that there is little more to be said to purpose, which may not by the improvement of my CONSIDERATIONS be easily answered; and I am yet the more fortified in my conceit, because I have since the former Edition of this Book, sent to several acute and ingenious Persons of my acquaintance, to beg their Objections, or those they have heard from others, against my Discourse or Relations, that I might consider them in this: But I can procure none save only those few I have now discuss'd, most of my Friends telling me, that they have not met with any that need, or deserve my notice.
BY all this it is evident, that there were WITCHES in ancient times under the Dispenation of the LAW; and that there were such in the times of the GOSPEL also, will not be much more difficult to make good. I had a late occasion to say something about this, in a Letter to a person of the highest honour, from which I shall now borrow some things to my present purpose.

I SAY then (II) That there were Compacts with evil Spirits in those times also, is methinks intimated strongly in that saying of the Jews concerning our Saviour that he cast out Devils by Beelzebub; in his return to which, he denies not the supposition or possibility of the thing in general, but clears himself by an appeal to the actions of their own Children, whom they would not tax so severely: And I cannot very well understand why those times should be priviledged from Witchcraft, and Diabolical Compacts, more than they were from Possessions, which we know were then more frequent (for ought appears to the contrary) than ever they were before or since. But besides this, there are intimations plain enough in the Apostles' Writings of the beginning of Sorcery and Witchcraft. St. Paul reckons Witchcraft next Idolatry, in his Catalogue of the works of the flesh, Gal. v. 20. and the Sorcerers are again joyn'd with Idolaters in that sad Denunciation, Rev. xxi. 8. and a little after, Rev. xxii. 15. they are reckoned again among Idolaters, Murderers, and those others that are without. And methinks the Story of Simon Magus, and his Diabolical Oppositions of the Gospel in its beginnings; should afford clear Conviction, to all which, I add this more general Consideration.

(3.) That though the New Testament had mention'd nothing of this matter, yet its silence in such cases is not argumentative. Our Saviour spoke as he had occasion, and the thousandth part of what he did, and said, is not recorded, as one of his Historians intimates. He said nothing of those large unknown Tracts of America, nor gave he any intimations of as much as the Existence of that numerous people; much less did he leave instructions about their conversion. He gives no account of the affairs and state of the other world, but only that general one of the happiness of some, and the misery of others. He made no discovery of
of the Magnalia of Art or Nature; no, not of those, whereby the propagation of the Gospel might have been much advanced, viz. the Mystery of Printing, and the Magnet; and yet no one used his silence in these instances, as an argument against the being of things, which are evident objects of sense. I confess, the omission of some of these particulars is pretty strange, and unaccountable, and concludes our ignorance of the reasons, and messages of Providence; but I suppose, nothing else. I thought, I needed here to have said no more, but I consider, in consequence of this Objection, it is pretended; That as Christ Jesus drives the Devil from his Temples, and his Altars (as is clear in the Cessation of Oracles, which dwindled away, and at last grew silent shortly upon his appearance) so in like manner, 'tis said, that he banished Him from his lesser holds in Sorcerers, and Witches; which argument is peccant both in what it affirms, and in what it would infer. For

(1.) The coming of the Holy Jesus did not expel the Devil from all the greater places of his residence and worship; for a considerable part of barbarous Mankind do him publick, solemn homage, on this Day: So that the very foundation of the pretence fails, and the Consequence without any more ado comes to nothing. And yet besides,

(2.) If there be any credit to be given to Ecclesiastical History, there were persons possessed with Devils some Ages after Christ, whom the Disciples cast out by prayer, and the invocation of his Name: So that Sathan was not driven from his lesser habitations, as soon as he was forced from his more famous abodes. And I see no reason,

(3.) Why, Though Divine Providence would not allow him publicly to abuse the Nations, whom he had designed a short time after, for Subjects of his Son's Kingdom, and to stand up in the face of Religion in an open affront to the Divinity that planted it, to the great hinderance of the progress of the Gospel, and discouragement of Christian hopes; I say, Though Providence would not allow this height of insolent opposition; yet I see not why we may not grant, that God however permitted the Devil to sneak into some private skulking holes, and to trade with the particular more devoted vassals of his wicked Empire: As we know that when our Saviour chased him from the Man that was possessed, he permitted his retreat into the herd of Swine. And I might add,

(4.) That 'tis but a bad way of arguing, to set up fancied congruities against plain experience, as is evidently done by those arguers, who, because they think that Christ chased the Devil from
Conjiclcrations

from all his high places of worship when he came; that 'tis there-
dore fit he should have forced him from all his other less notorious
Haunts: and upon the imagination of a decency, which they
frame, conclude a fact, contrary to the greatest evidence of which
the thing is capable. And once more,

(5.) The consequence of this imagined Decorum, if it be pur-
sued, would be this, that Satan, should now be deprived of all
the ways and tricks of Cazenage, whereby he abused us; and
mankind since the coming of Christ, should have been secure from
all his Temptations; for there is a greater congruity in believing,
that, when he was forced from his haunts in Temples and publick
places, he should be put also from those nearer ones, about us
and within us in his daily temptations of universal Mankind;
that, that upon relinquishing those, he should be made to leave
all profest communication and correspondence with those profligate
persons, whose wickedness had fitted them for such company.

So that these Reprons are very Fair for the denial of all in-
ternal diabolical Temptations. And because I durst not trust
them, I'll crave your leave here to add some things concerning
those.

In order to which, that I may obtain the favour of those
wary persons, who are so coy, and shy of their affent, I grant;
That men frequently out of a desire to excuse themselves, lay
their own guilt upon the Devil, and charge him with things of
which in earnest he is not guilty: For I doubt not but every
wicked Man hath Devil enough in his own nature to prompt
him to Evil, and needs not another Tempter to incite him. But
yet, that Satan endeavours to further our wickedness, and our
ruin by his insticements, and goes up and down seeking whom he may
devour, is too evident in the holy Oracles, to need my endeavours
particularly to make it good; Only those diffident men cannot
perhaps apprehend the manner of the operation, and from thence
are tempted to believe, that there is really no such thing. There-
fore I judge it requisite to explain this, and 'tis not unsuitable
to my general subject:

In order to it I consider, That sense is primarily caused by mo-
tion in the Organs, which by continuity is conveyed to the brain,
where sensation is immediately performed; and it is nothing else
but a notice excited in the Soul by the impulse of an external ob-
ject. Thus it is in simple outward sense, But imagination, though
caus'd immediately by material motion also, yet it differs from
the external senses in this, That 'tis not from an impress directly
from without, but the prime, and original motion is from within
our selves: Thus the Soul it self sometimes strikes upon those
strings,
strings, whose motion begets such, and such phantasms; otherwise, the loose Spirits wandering up and down in the brain, casually hit upon such filaments and strings whose motion excites a conception, which we call a Fancy, or Imagination; and if the evidence of the outward senses be shut out by sleep or melancholy, in either case, we believe those representations to be real and external transactions, when they are only within our heads: Thus it is in Enthusiasms, and Dreams. And besides the causes of the motions which stir imagination, there is little doubt, but that Spirits good, or bad can so move the instriments of Sense in the brain, as to awake such imaginations, as they have a mind to excite; and the imagination having a mighty influence upon the affections, and they upon the will and external actions, 'tis very easy to conceive how good Angels may stir us up to Religion and Virtue, and the Evil ones tempt us to Lewdness and Vice, viz. by representations that they make upon the stage of imagination, which invite our affections, and allure, though they cannot compel, our wills.

This I take to be an intelligible account of temptations, and also of Angelical encouragements; and perhaps this is the only way of immediate influence that the Spirits of the other world have upon us. And by it, 'tis easy to give an account of Dreams both Monitory, and Temperamental, Enthusiasms, Fanatick Excesses, and the like, as I suggested.

Thus, Sir, to the first. But the other pretence also must be examined.

**S E C T. XX.**

(2.) Miracles are craft, therefore the presumed actions of Witchcraft are tales, and illusions.

To make a due return to this, we must consider a great and difficult Problem, which is, *What is a real Miracle?* And for answer to this weighty Question, I think,

(1.) That it is not the strangeness or unaccountableness of the thing done simply, from whence we are to conclude a Miracle. For then, we are so to account of all the Magalia of Nature and all the Mysteries of those honest Arts, which we do not understand.

Nor,
Considerations

Nor, (2) is this the Criterion of a Miracle, that it is an Action or Event beyond all natural Powers; for we are ignorant of the Extent and Bounds of Natures sphere, and possibilities; and if this were the Character and essential Mark of a Miracle, we could not know what was so; except we could determine the Extent of Natural causalties, and fix their Bounds, and be able to say to Nature, Hitherto canst thou go, and no farther. And he that makes this his Measure whereby to judge a Miracle, is himself the greatest Miracle of Knowledge or Immodesty. Besides, tho' an effect may transcend really all the Powers of mere Nature; yet there is a World of Spirits that must be taken into our Account, and as to them also I say.

(3) Every thing is not a Miracle that is done by Agents supernatural. There is no doubt but that evil Spirits can make wonderful combinations of natural Causes, and perhaps perform many things immediately which are prodigious, and beyond the longest Line of Nature; but yethese are not therefore to be called Miracles; for they are sacred wonders, and suppose the Power to be Divine. But how shall the Power be known to be so, when we so little understand the Capacities and extent of the Abilities of lower Agents? The Answer to this Question will discover the Criterion of Miracles, which must be supposed to have all the former particulars; (they are unaccountable beyond the Powers of mere Nature, and done by Agents supernatural) and to these must be suppos'd.

(4) That they have peculiar Circumstances that speak them of a Divine Original. Their mediate Authors declare them to be so, and they are always Persons of Simplicity, Truth, and Holiness, void of Ambition, and all secular Designs. They seldom use Ceremonies, or natural Applications, and yet surmount all the Activities of known Nature. They work those wonders, not to raise admiration, or out of the vanity to be talkt of; but to seal and confirm some Divine Doctrine, or Commission, in which the good and happiness of the World is concern'd. I say, by such Circumstances as these, wonderful Actions are known to be from a Divine cause; and that makes, and distinguishes a Miracle.

And thus I am prepared for an Answer to the Object, to which I make this brief return, That tho' WITCHES by their Confederate Spirit do those odd and astonishing things we believe of them; yet are they no Miracles, there being Evidence enough from the badness of their Lives, and the
ridiculous Ceremonies of their Performances, from their Malevolent and mischievous Designs, that the Power that works, and the end for which those things are done, is not Divine, but Diabolical. And by singular Providence they are not ordinarily permitted, as much as to pretend to any new sacred Discoveries in matters of Religion, or to act any thing for confirmation of Doctrinal Impostures, so that whether Miracles are ceased, or not, these are none, and that such Miracles as are only strange and unaccountable Performances, above the common Methods of Art or Nature, are not ceased, we have a late great Evidence in the famous GREAT REA K; concerning whom, it will not be impertinent to add the following Account, which I had in a Letter from the Reverend Dr. R. Dean of C. a Person of great veracity and a Philosopher. This learned Gentleman then is pleased thus to Write.

THE great Discourse now at the Coffee-houses, and every where, is about Mr. G. the famous Irish-Stroker, concerning whom, 'tis like you expect an Account from me. He undergoes various Censures here, some take him to be a Conjurer, and some an Impostor, but others again adore him as an Apostle. I confess, I think the Man is free from all Design, of a very agreeable Conversation, not addicted to any Vice, nor to any Sect or Party, but is, I believe, a sincere Protestant. I was three Weeks together with him at my Lord Conwayes, and saw him, (I think) lay his Hands upon a Thousand Persons; and really there is something in it more than ordinary; but I am convinced 'tis not miraculous. I have seen Pains strangely fly before his Hand till he hath chased them out of the Body, Dimnefs cleared, and Deafness cured by his Touch; twenty Persons at several times, in Fits of the Falling-sickness, were in two or three Minutes brought to themselves, so as to tell where their Pain was, and then he hath pursued it, till he hath driven it out at some extreme part: Running Sores of the Kings Evil dried up, and Kernels brought to a Suppuration by his Hand; grievous Sores of many Months date, in few Days healed? Obstructions and Stoppings removed, Cancerous Knots in the Breast dissolved, &c.

But yet I have many Reasons to persuade me, that nothing of all this is Miraculous: He pretends not to give Testimony to any Doctrine, the manner of his Operation speaks it to be Natural, the Cure seldom succeeds without reiterating Touches, his Patients often relapse, he fails frequently,
Considerations

he can do nothing where there is any decay in Nature, and many Distempers are not at all obedient to his Touch. So that, I confess, I refer all his Vertue to his particular Temper and Complexion, and I take his Spirits to be a kind of Elixir, and universal Ferment, and that he Cures as (Dr. M. expresseth it) by a fanative Contagion. Enthusiasm. Triumph. Sect. 58.

This Sir, was the first Account of the Healer, I had from that Reverend Person, which with me signifies more, than the Attestations of multitudes of ordinary Reporters; and no doubt but it will do likewise, with all that know that excellent Man's singular Integrity and Judgment. But besides this, upon my enquiry into some other particulars about this matter, I received these farther Informations.

As for Mr. G. what Opinion he hath of his own Gift, and how he came to know it? I answer, He hath a different Apprehension of it from yours and mine, and certainly believe it to be an immediate Gift from Heaven; and 'tis no wonder, for he is no Philosopher, and you will wonder less, when you hear how he came to know it, as I have often received it from his own Mouth.

About three or four Years ago, he had a strong impulse upon his Spirit, that continually pursued him whatever he was about, at his Business or Devotion, alone or in company, that spake to him by this inward suggestion, (I have given thee the Gift of Curing the Evil.) This Suggestion was so importunate, that he complained to his Wife, that he thought he was haunted. She apprehended it as an extravagancy of Fancy, but he told her, he believed there was more in it, and was resolved to try. He did not long want opportunity. There was a Neighbour of his grievously afflicted with the Kings Evil, he stroaked her, and the effect succeeded, and for about a Twelve-month together, he pretended to Cure no other Distemper. But then the Ague being very rife in the Neighbourhood, the same Impulse, after the same manner, spake within him, (I have given thee the Gift of Curing the Ague) and meeting with Persons in their Fits, and taking them by the Hand, or laying his Hand upon their Breasts, the Ague left them. About half a Year after, the accustomed Impulse became more general, and suggested to him, (I have given thee the Gift of Healing) and then he attempted all Diseases indifferently, and tho' he saw strange
strange Effects, yet he doubted whether the Causes were any Vertue that came from him, or the Peoples Fancy; to convince him of his incredulity, as he lay one Night in Bed, one of his Hands was struck dead, and the usual Impulse suggested to him, to make trial of his Vertue upon himself, which he did, stroaking it with his other Hand, and then it immediately returned to its former liveliness. This was repeated two or three Nights (or Mornings) together.

This is his Relation, and I believe there is so much sincerity in the Person, that he tells no more than what he believes to be true. To say that this impulse too, was but a result of his Temper, and that it is but like Dreams that are usually according to Mens Constitutions, doth not seem a probable Account of the Phenomenon. Perhaps some may think it more likely, that some Genius who understood the sanative Vertue of his Complexion, and the readiness of his Mind, and ability of his Body, to put it in execution, might give him notice of that which otherwise might have been for ever unknown to him, and so the Gift of God had been to no purpose.

This Sir, is my Learned and Reverend Friend's Relation, and I judge his Reflections as Ingenious as his Report is sincere. I shall say no more about it but this, that many of those matters of Fact, have been since critically inspected and examined by several sagacious and deep Searchers of the ROYAL-SOCIETY, whom we may suppose as unlikely to be deceived by a contrived Imposture, as any Persons extant.

And now Sir, 'tis fit that I relieve your Patience; and I shall do so, when I have said, that you can abundantly prove, what I have thus attempted to defend; and that among the many Obligations your Country hath to you, for the Wisdom and Diligence of your Endeavours in its service; your ingenious Industry for the Detecting of those vile Practisers, is not the least considerable. To which I will add no more, but the Confession who it is that hath given you all this trouble; which I know you are ready to Pardon, to the respect and good Intentions of

SIR,

Your Affectionate and Obliged
Honourer and Servant,

J. G.
ADVERTISEMEN T.

Hitherto reacheth the Author's ingenious Considerations about Witchcraft. But understanding by his Letters and Papers, that he intended something farther to enlarge this first Part of his Saducismus Triumphatus, which concerns the Possibility of the Existence of Spirits, Apparitions and Witches, but that he has done nothing therein, being prevented by Death, I thought it might prove not an unuseful Supplement, to Translate most of the two last Chapters of Dr. H. M. his Enchiridion Metaphysicum into English, and add it to this first Part, as a suitable Appendage thereto. Which is as follows

A N
AN APPENDAGE
To this first PART,
Concerning the
POSSIBILITY
OF
APPARITIONS
AND
Witchcraft,
Containing
The easie, true and genuine NOTION,
and consistent EXPLICATION of
the NATURE
OF A
SPIRIT,
Whereby
The POSSIBILITY of the EXISTENCE of
SPIRITS, APPARITIONS, and WITCH-
CRAFT is farther Confirmed.

LONDON: Printed MDCC.
THE
Easie, True, and Genuine
NOTION,
And consistent
EXPLICATION
Of the NATURE of a
SPIRIT.

SECT. I.
The Opinions of the NULLIBISTS and HOLEN-
MERIANS proposed.

THAT we may explicate the Essence or Notion of
Incorporeal Beings or Spirits, with the greater Sat-
tisfaction and Success, we are first to remove two
vast Mounds of Darkness, wherewith the Ignor-
rance of some hath encumbered and obscured their
Nature.

And the first is of those, who tho' they readily acknow-
ledge there are such things as Incorporeal Beings or Spirits,
yet do very peremptorily contend, that they are nowhere in
the whole World, which Opinion tho' at the very first it ap-
ppears very ridiculous, yet it is stiffly held by the maintaine-
ers
The true Notion of a Spirit.

ers of it, and that not without some Faultiness and Super-
ciliousness, or at least some more fly and tacit Contempt
of such Philosophers as hold the contrary, as of Men less
intellectual, and too too much indulging to their Imagi-
tion. Tho' other therefore because they so boldly affirm
that a Spirit is Nullibi, that is to say, no where, have de-
servedly purchased to themselves the Name or Title of Nullibists.

The other Mound of Darkness laid upon the Nature of a
Spirit, is by those who willingly indeed acknowledge that
Spirits are somewhere; but add farther, That they are not-on-
ly entirely or totally in their whole ubi or Place, (in the
most general sense of the Word) but are totally in every
part or point thereof, and describe the peculiar Nature of a
Spirit to be such, that it must be Totus in toto & totus in
equalibet sui parte. Which therefore the Greeks would fitly
and briefly "call ἐστιν ὅλον ὅλους, an Eftence that is all of it
in each part, and this propriety thereof (ὅλον ὅλους ὅλοις τοῖς
ὅλοις) the Holenmerism of Incorporeal Beings. Whence
also these other Philosophers diametrically opposite to the former,
may most significantly and compendiously be called Holenmerians.

SECT. II.

That Cartesius is the Prince of the Nullibists, and
wherein chiefly consists the force of their Opinion.

The Opinions of both which kind of Philosophers hav-
ing sufficiently Explained, we will now propose and
confute the Reasons of each of them; and first of the Nur-
libists, of whom the chief Author and Leader seems to have
been that pleasant Wit Renatus des Cartes, who by his jo-
cular Metaphysical Meditations, has so luxated and distorted
the rational Faculties of some otherwise sober and quick-
witted Persons, but in this point by reason of their over-
great admiration of Des Cartes not sufficiently cautious, that
deceived partly by his counterfeit and prestigious Subtily,
and partly by his Authority, have persuaded themselves that
such things were most true and clear to them; which had
they not been blinded with these Prejudices, they could ne-
ever have thought to have been so much as possible, and so
they having been so industriously taught, and diligently in-
structed
The true Notion of a Spirit.

trusted by him, how they might not be imposed upon, nor by the most powerful and most ill-minded fallacious Deity, have needlessly, by not sufficiently standing upon their Guard, being deceived and deluded by a mere Man, but of a pleasant and abundantly cunning and abstruse Genius; as shall clearly appear after we have searched and examined the reasons of this Opinion of the Nullibists to the very bottom.

The whole force whereof is comprised in these three Axioms, the first, That whatsoever thinks is immaterial, and so on the contrary. The second, That whatever is extended is Material. The third, That whatever is unextended is nowhere. To which Third I shall add this Fourth, as a necessary and manifest conseqüent thereof, viz. That whatsoever is somewhere is extended. Which the Nullibists of themselves will easily grant me to be most true, otherwise they could not seriously contend for their Opinion, whereby they affirm Spirits to be nowhere, but would be found to do it only by way of an oblique and close derision of their Existence, saying indeed they exist, but then again hiddenly and cunningly denying it, by affirming they are nowhere. Wherefore doubtlesly they affirm them to be nowhere, if they are in good earnest, for this reason only; for fear they granting them to be somewhere, it would be presently extorted from them, even according to their own Principles, that they are extended, as whatever is extended is Material, according to their second Axiom. It is therefore manifest, that we both agree in this, that whatever real Being there is that is somewhere, is also extended.

S E C T. III.

The Sophistical weakness of that reasoning of the Nullibists, who because we can conceive Cogitation without conceiving in the mean while Matter, conclude, That whatsoever thinks is Immaterial.

WITH which Truth notwithstanding we being furnished and supported, I doubt not but we shall with ease quite overthrow and utterly root out this Opinion of the Nullibists. But that their levity and credulity may more manifestly
The true Notion of a Spirit.

nifeflly appear, let examine the Principles of this Opinion by part; and consider how well they make good each Member.

The first is, Whatever thinks is immaterial, and on the contrary. The conversion of this Axiom I will not examine, because it makes little to the present purpose, I will only note by the by, that I doubt not but it may be false, altho' I easily grant the Axiom it self to be true, but it is this new Method of demonstrating it I call into question, which from hence, that we can conceive Cogitation, in the mean time not conceiving Matter, concludes that Whatever thinks is Immortal. Now that we can conceive Cogitation without conceiving Matter, they say is manifest from hence, that altho' one should suppose there were no Body in the Universe, and should not flinch from that Position, yet notwithstanding he would not ceafe to be certain, that there was Res cogitans, a thinking Being, in the World, he finding himself to be such, but I further add, tho' he should suppose there was no Immortal Being in Nature, (nor indeed Material) and should not flinch from that Position, yet he would not cease to be certain that there was a thinking Being, (no nor if he should suppose himself nor to be a thinking Being) because he can suppose nothing without Cogitation. Which I thought worth the while to note by the by, that the great levity of the Nullibifes might hence more clearly appear.

But yet I add farther, that such is the Nature of the Mind of Man, that is like the Eye, better fitted to Contemplate other things than it self; and that therefore it is no wonder that thinking nothing of its own Efficence, it does fixedly enough and intently consider in the mean time and Contemplate all other things, yea, those very things with which she has the nearest affinity, and yet without any reflection that her self is of the like Nature. Whence it may easily come to pass, when she is so wholly taken up in Contemplating other things without any reflection upon her self, that either carelessly she may consider her self in general as a meer thinking Being, without any other attribute, or else by resolved afterwards, and by a force on purpose offered to her own Faculties. But that this Reasoning is wonderfully weak and trifling as to the proving of the Mind of Man to be nothing else; that is to say, to have no other attributes but meer Cogitation, there is none that does not discern.
The true Notion of a Spirit.

S E C T. IV.

The true Method that ought to be taken for the proving that Matter cannot think.

As if Carteisius with his Nullibists would have dealt bona fide, they ought to have omitted all those ambiguous Windings and Meanders of feigned Abstraction, and with a direct stroke to have fallen upon the thing it self, and so to have sifted Matter, and searched the Nature of Cogitation, that they might thence have evidently demonstrated that there was some inseparable Attribute in Matter, that is repugnant to the Cogitative Faculty, or in Cogitation that is repugnant to Matter. But out of the meer diversity of Ideas or Notions of any Attributes, to collect their separability or real distinction, yea, their contrariety and repugnancy, is most fouly to violate the indispensible Laws of Logick, and to confound Diversa with Opposta, and make them all one. Which Mistake to them that understand Logick, must needs appear very coarse and absurd.

But that the weakness and vacillancy of this Method may yet more clearly appear, let us suppose that which yet Philosophers of no mean Name, seriously stand for and assert, viz. That Cogitative Substance is either Material or Immaterial; does it not apparently follow thence, that a thinking Substance may be precisely conceived without the conception of Matter, as Matter without the conception of Cogitation, when notwithstanding in one of the Members of this distribution they are joined sufficiently close together?

How can therefore this new fangled Method of Cartesius convince us that this Supposition is false, and that the distribution is illegitimate? Can it from thence, that Matter may be conceived without Cogitation, and Cogitation without Matter? The first all grant, and the other the distribution it self supposes; and yet continues sufficiently firm and sure, therefore it is very evident, that there is a necessity of our having recourse to the known and ratified Laws of Logick, which many Ages before this new upstart Method of des Cartes appeared, were established and approved by the common suffrage of Mankind; which teach us that in every legitimate
The true Notion of a Spirit.

...gitimate distribution the parts ought consentire cum toto, & dissentire inter se, to agree with the whole, but disagree one with another. Now in this distribution that they do sufficiently disagree, it is very manifest. It remains only to be proved, that one of the parts, namely that which supposes that a Cogitative Substance may be Material, is repugnant to the Nature of the whole. This is that clear, solid, and manifest way or Method according to the known Laws of Logick; but that new way, a kind of Sophistry and pleasant Mode of trifling and prevaricating.

SECT. V.

That all things are in some sort extended, demonstrated out of the Corollary of the third Principle of the Nullibists.

As for the second Axiom or Principle, viz. That whatsoever is extended is Material; for the evincing the falsity thereof, there want no new Arguments, if one have but recourse to the Sixth, Seventh, and Eighth Chapters of Enchiridium Metaphysicum, where, by unanswerable reasonings it is demonstrated, that there is a certain Immaterial and Immoveable Extensum distinct from the Moveable Matter. But however, out of the Consecutary of their third Principle, we shall prove at once, that all Spirits are Extended as being somewhere, against the wild and ridiculous Opinion of the Nullibists.

Whose third Principle, and out of which immediately and precisely they conclude Spirits to be no where, is, Whatevover is unextended, is no where. Which I very willingly grant; but on this condition, that they on the other side concede (and I doubt not but they will) That whatsoever is somewhere is also extended; from which Consecutary I will evince with Mathematical certainty, That God and our Soul, and all other Immaterial Beings, are in some sort extended: For the Nullibists themselves acknowledge and assert, that the Operations wherewith the Soul acts on the Body, are in the Body; and that Power or Divine Vertue wherewith God acts on the matter and moves it, is present in every part of the Matter. Whence it is easily gathered, That
That the operation of the Soul and the moving Power of God is somewhere, \textit{viz.} in the Body, and in the Matter. But the Operation of the Soul wherewith it acts on the Body and the Soul itself, and the Divine Power wherewith God moves the Matter and God himself; are together, nor can so much as be imagined separate one from the other; namely, the Operation from the Soul, and the Power from God. Wherefore if the Operation of the Soul is somewhere, the Soul is somewhere, \textit{viz.} there where the Operation is. And if the Power of God be somewhere, God is somewhere, namely, there where the Divine Power is; He in every part of the Matter, the Soul in the humane Body. Whoever can deny this, by the same reason he may deny that common Notion in Mathematicks, Quantities that are singly equal to one third, are equal to one another.

\textbf{S E C T. VI.}

The apert confession of the Nullibists that the \textit{Essence} of a Spirit is where its \textit{Operation} is; and how they contradict themselves, and are forced to acknowledge a Spirit extended.

And verily that which we contend for, the Nullibists seem apertly to assert, even in their own express words, as it is evident in \textit{Lambertus Velthusius} in his \textit{De Initiis Primi Philosophe} in the Chapter \textit{De Ubi}. Who though he does manifestly affirm that God and the Mind of Man by their Operations are in every part or some one part of the Matter; and that in that sense, namely, in respect of their Operations, the Soul may be truly said to be somewhere, God everywhere; as if that were the only mode of their presence: yet he does expressly grant that the Essence is no where separate from that whereby God or a Created Spirit is said to be, the one everywhere, the other somewhere; that no Man may conceive the Essence of God to be where the rest of his Attributes are not. That the Essence of God is in Heaven, but that his Virtue diffuses itself beyond Heaven. No, by no means, faith he, Wheresoever God's Power or Operation is, there is the Nature of God; forasmuch as God is a Substance devoid of all composition. Thus far Velthusius, Whence I assume, But the Power or Operation of God is
The true Motion of a Spirit.

is in or present to the Matter; Therefore the Essence of God is in or present to the Matter, and is where the Matter is, and therefore somewhere. Can there be any deduction or illation on more close and coherent with the Premises?

And yet that other most devoted follower of the Cartesian Philosophy, Ludovicius De la Forge, cannot abstain from the offering us the same advantage of arguing, or rather from the inferring the same conclusion with us in his Treatise De mente Humana, Chap. 12. where occur these words: Lastly, when I say that God is present to all things by his Omnipotency, (and consequently to all the parts of the Matter) I do not deny but that also by his Essence or Substance he is present to them: For all those things in God are one and the same.

Doth thou hear, my Nullibists, what one of the chiefest of thy Condisciples and most religious Symmysts of that stupendious secret of Nullibism plainly professes, namely, that God, is present to all the parts of Matter by his Essence also, or Substance? And yet you in the mean while blush not to affert, that neither God, nor any created Spirit is any where; than which nothing more contradicitious can be spoke or thought, or more abhorring from all reason. Wherefore when as the Nullibists come so near to the truth, it seems impossible they shoul'd, so all of a sudden, start from it, unless they were blinded with a superstititious admiration of Des Cartes his Metaphysics, and were deluded, effaced and befouled with his jocular Subtilty and prestigious Abstractions there: For who in his right wits can acknowledge that a Spirit by its Essence may be present to Matter, and yet be nowhere, unless the Matter were nowhere also? And that a Spirit may penetrate, posses, and actuate some determinate Body, and yet not be in that Body? In which if it be, it is plainly necessary it be somewhere.

And yet the same Ludovicius De la Forge does manifestly assert, that the Body is thus possesed and actuated by the Soul, in his Preface to his Treatise de Mente Humana, while he declares the Opinion of Marsilius Ficinus concerning the manner how the Soul actuates the Body in Marsilius his own words, and does of his own accord assent to his Opinion. What therefore do these Forms to the Body when they communicate to it their Essè? They thoroughly penetrate it with their Essence, they bequeath the Virtue of their Essence to it. But now whereas the Essè is deduced from the Essence, and the Operation flows from the Virtue, by conjoyning the Essence they impart the Essè, by bequeathing the Virtue they communicate the Operations; so that out of the congress of Soul and Body, there is made one Animal
The true Notion of a Spirit. 9

mal Effè, one Operation. Thus he. The Soul with her Essence penetrates and pervades the whole Body, and yet is not where the Body is, but no where in the Universe!

With what manifest repugnancy therefore to their other Affer-
tions the Nullibifs hold this ridiculous Conclusion, we have sufficiently seen, and how weak their chiefest prop is, That \textit{whatever is Extended is Material}; which is not only confuted by ir-
refragable Arguments, Chap. 6, 7, and 8. Enchyrid. Mataphy,
but we have here also, by so clearly proving that all Spirits are 
somewhere, utterly subverted it, even from that very Conces-

tion or Opinion of the Nullibifs themselves, who concede or aver 
that \textit{whatever is somewhere is extended}. Which Spirits are and 
yet are not Material.

\textbf{S E C T. VII.}

\textit{The more light reasonings of the Nullibifs whereby they would confirm their Opinion. The first of which is, That the Soul thinks of those things which are nowhere.}

\textbf{B U T} we shall not pass by their more slight reasonings in so great a matter, or rather so monstrous. Of which the first is, That the Mind of Man thinks of such things as are \textit{no where}, nor have any relation to place, no not so much as to \textit{Logical} place or \textit{Ubi}. Of which sort are many truths as well \textit{Moral} as \textit{Theological} and \textit{Logical}, which being of such a nature that they are \textit{no where}, the Mind of Man which conceives them is neces-

farily \textit{no where} also. But how crazily and inconsequently they 
collect that the humane Soul is \textit{nowhere}, for that it thinks of 
those things that are \textit{no where}, may be apparent to any one from 
hence, and especially to the Nullibifs themselves; because from 
the same reason it would follow that the \textit{Mind} of Man is \textit{somewhere}, because sometimes, if not always in a manner, it thinks of 
those things which are \textit{somewhere}, as all \textit{Material} things are 
Which yet they dare not grant, because it would plainly follow 
from thence, according to their Doctrine, that the Mind or Soul 
of Man were \textit{extended}, and so would become \textit{corporeal} and de-

void of all \textit{Cogitation}. But besides, These things which they say
The true Notion of a Spirit.

say are nowhere, namely, certain Moral, Logical, and Theological Truths, are really somewhere, viz. in the Soul itself which conceives them; but the Soul is in the Body, as we proved above. Whence it is manifest that the Soul and those Truths which she conceives are as well somewhere as the Body itself. I grant that some Truths as they are Representations, neither respect Time nor Place in whatever fence. But as they are Operations, and therefore Modes of some Subject or Substance, they cannot be otherwise conceived than in some substance. And forasmuch as there is no substantive which has not some amplitude, they are in a substance which is in some sort extended; and so by reason of their Subject they are necessarily conceived to be somewhere, because a Mode is inseparable from a Subject.

Nor am I at all moved with that giddy and rash turgidertation which some betake themselves to here, who say we do not well in distinguishing between Cognition (such as are all conceived verities) and the Substance of the Soul cogitating: For cognition itself is the very Substance of the Soul, as Extension is of Matter; and that therefore the Soul is as well nowhere as any Cognition, which respects neither time nor place, would be, if it were found in no Subject. But here the Nullibists, who would thus escape, do not observe that while they acknowledge the Substance of the Soul to be Cognition, they therewithal acknowledge the Soul to have a Substance, whence it is necessary it have some amplitude. And besides, This Assertion whereby they assert Cognition to be the very substance of the Soul, is manifestly false. For many Operations of the Soul, are, as they speak, specifically different; Which therefore succeeding one after another, will be so many Substances specifically different. And so the Soul of Socrates will not always be the same specific Soul, and much less the same numerical; Than which what can be imagined more delirant, and more remote from common sense?

To which you may add, That the Soul of Man is a permanent Being, but her Cognitions in a flux or succession; How then can the very substance of the Soul be its successive Operations? And when the Substance of the Soul does so perpetually cease or perish, what I beseech you will become of Memory? From whence it is manifestly evident, that there is a certain permanent Substance of the Soul, as much distinct or different from her succeeding Cognitions, as the Matter itself is from its successive figures and motions.

Sect.
The true Notion of a Spirit.

S E C T. VIII.

The Second reason of the Nullibists, viz. That COGITATION is easily conceived without EXTENSION.

The Second Reason is some what co-incident with some of those we have already examined; but it is briefly proposed by them thus; There can be no conception, no not of a Logical Place, or Ubi, without Extension. But Cognition is easily conceived without conceiving any Extension: Wherefore the Mind cogitating, exempt from all Extension, is exempt also from all Locality whether Physical or Logical; and is so loosened from it, that it has no relation nor applicability thereto; as if those things had no relation nor applicability to other certain things without which they might be conceived.

The weakness of this argumentation is easily apprehended from hence, That the Intenseness of heat or motion is considered without any respect to its extension, and yet it is referred to an extended Subject, viz. To a Bullet shot, or red hot Iron. And though in intent and defixed thoughts upon some either difficult or pleasing Object; we do not at all observe how the time past, nor take the slightest notice of it, nothing hinders notwithstanding but those Cogitations may be applied to time, and it be rightly said, that about six a clock, suppose, in the Morning they began, and continued till eleven; and in like manner the place may be defined where they were conceived, viz. within the Walls of such an one’s Study; although perhaps all that time this so fixt Contemplator did not take notice whether he was in his Study, or in the Fields.

And to speak out the matter at once, From the precision of our thoughts to infer the real precision or separation of the things themselves, is a very putrid and puellile Sophism; and still the more enormous and wild, to collect allo thence, that they have no relation or applicability one to another. For we may have a clear and distinct apprehension of a thing which may be connected with another by an essential Tye, that Tye being not taken notice of, (and much more when they are connected with a circumstantial one) but not a full and adequate Lession, and such as sees through and penetrates all the
The true Notion of a Spirit.

of its Essence with their properties; Which unless a man reach to, he cannot rightly judge of the real separability of any nature from other natures.

From whence it appears how foully Cartesius has imposed, if not upon himself, at least upon others, when from this mental perception of Cognition from Extension, he defined a Spirit (such as the humane Soul) by Cognition only, Matter by Extension, and divided all Substance into Cogitant and Extended, as into their first species or kinds. Which distribution notwithstanding is as abonous and absurd, as if he had distributed Animal into Sensitive and Rational. Whenas all Substance is extended as well as all Animals sensitive. But he fixed his Animadversion upon the specific nature of the humane Soul; the Generical nature thereof, either on purpose or by inadvertency, being not considered nor taken notice of by him, as hath been noted in Enchiridion Ethicum, lib. 3. cap. 4. sect. 3.

SECT. IX.

The third and last Reason of the Nullibists, viz.

That the Mind is conscious to her self, that she is no where, unless she is disturbed or jogged by the Body.

The third and last Reason, which is the most ingenious of them all, occurs in Lambertus Velthiustus, viz. That it is a truth which God has infused into the Mind it self, That she is no where, because we know by experience that we cannot tell from our Spiritual Operations where the Mind is. And for that we know her to be in our Body, that we only perceive from the Operations of Sense and Imagination which without the Body or the motion of the Body the Mind cannot perform. The fence whereof, if I guess right, is this: That the Mind by a certain internal sense is conscious to her self that she is no where, unless she be now and then disturbed by the motions or joggings of the Body; which is, as I said, an ingenious prelaje, but not true: For it is one thing to perceive her self to be no where, another not to perceive her self to be some where. For
The true Notion of a Spirit.

For she may not perceive herself to be somewhere, though she be somewhere, as she may not take notice of her own Individuality or numerical Distinction, from all other minds, although she be one Numerical or Individual mind distinct from the rest. For, as I intimated above, such is the nature of the mind of Man, that like the eye, it is better fitted for the contemplating all other things, than for contemplating itself. And that indeed which is made for the clearly and sincerely seeing other things, ought to have nothing of itself actually perceptible in it, which it might mingle with the perception of those other things. From whence the Mind of Man is not to have any stable and fixed sense of its own Essence; and such as it cannot easily lay aside upon occasion: And therefore it is no wonder, when as the Mind of Man can put off the sense and consciousness to itself of it own Essence and Individuality, that it can put off also therewith the sense of its being somewhere, or not perceive it; when as it does not perceive its own Essence and Individuality, (of which Hic & Nunc are the known Characters:) And the chief Objects of the Mind are Universals.

But as the mind, although it perceives not its Individuality, yet can by reason prove to herself that she is some one Numerical or Individual Mind, so she can by the same means, although she by inward sense perceives not where she is, evince notwithstanding that she is somewhere, from the general account of things, which have that of their own nature, that they are extended, singular, and somewhere. And besides, Veli-thusius himself does plainly grant, that from the Operations of Sense and Imagination, we know our Mind to be in our Body. How then can we be ignorant that she is somewhere, unless the Body itself be no where?
S E C T. X.

An Appeal to the internal sense of the Mind, if she be not environed with a certain infinite Extent; together with an excitation of the Nullibists out of his Dream, by the sound of Trumpeters surrounding him.

The Reasons of the Nullibists whereby they endeavour to maintain their Opinion, are sufficiently enervated and subverted. Nor have we need of any Arguments to establish the contrary Doctrine I will only desire by the by, that he that thinks his Mind is nowhere, would make trial of his faculty of Thinking; and when he has abstracted himself from all thought or sense of his Body, and fixed his Mind only on an Idea of an indefinite or infinite Extension, and also perceives himself to be some particular cogitant Being, let him make trial, I say, whether he can any way avoid it, but he must at the same time perceive that he is somewhere, namely, within this immense Extension, and that he is environ'd round about with it. Verily, I must ingenuously confess, I cannot conceive otherwise, and that I cannot but conceive an Idea of a certain Extension infinite and immovable, and of necessary and actual Existence: Which I most clearly deprehend, not to have been drawn in by the outward sense, but to be innate and essentially inherent in the Mind itself; and so to be the genuine object not of Imagination, but of Intelleit; and that it is but perversely and without all judgment determined by the Nullibists, or Cartesians, that whatever is extended, is also \( \varphi \alpha \varsigma \alpha \zeta \sigma \tau \) or the Object of Imagination; When notwithstanding there is nothing imaginable, or the Object of Imagination, which is not sensible: For all Phantasms are drawn from the Senses. But this infinite Extension has no more to do with things that are sensible and fall under Imagination, than that which is most Incorporeal. But of this haply it will be more opportune to speak elsewhere.

In the meantime I will subjoin only one Argument, whereby I may manifely evince that the Mind of Man is somewhere, and then I will betake myself to the discussing of the Opinion of the Holmnerians. Briefly therefore let us suppose some one environed with
with a Ring of Trumpeters, and that they all at the same time found their Trumpets. Let us now see if the circumsonant clangor of those surrounding Trumpets sounding from all sides will awake these Nullibis out of their Lethargick Dream. And let us suppose, which they will willingly concede, that Conarion or Glandula Pinealis, A, is the seat of the common sense, to which at length all the motions from external Objects arrive. Nor is it any matter whether it be this Conarion, or some part of the Brain, or of what is contained in the Brain: But let the Conarion, at least for this bout, supply the place of that matter which is the common Sensorium of the Soul.

And whereas it is supposed to be surrounded with Eight Trumpeters, let there be Eight Lines drawn from thei.n namely, from B, C, D, E, F, G, H, I; I say that the clangour or sound of every Trumpet is carried from the Ring of the Trumpeters to the extreme part of every one of those Lines, and all those sounds are heard as coming from the Ring B, C, D, E, F, G, H, I, and perceived in the Conarion A; and that the perception is in that part to which all the Lines of motion, as to a common Centre, do concur; and therefore the extreme parts of them, and the perceptions of the Clangours or Sounds, are in
the middle of the Ring of Trumpeters, *viz.* where the Conarion is: Wherefore the Precipitent it self, namely the Soul, is in the midst of this Ring, as well as the Conarion, and therefore is somewhere. Assuredly he that denies that he conceives the force of this Demonstration, and acknowledges that the Perception indeed is at the extreme parts of the said Lines, and in the middle of the Ring of Trumpeters, but contends in the mean time that the Mind her self is not there, forasmuch as she is no where; this Man certainly is either Delirant and Crazed, or else Plays Tricks, and thinly and obliquely insinuates that the perception which is made in the Conarion, is to be attributed to the Conarion it self; and that the Mind, so far as it is conceived to be an incorporeal Substance, is to be exterminated out of the Universe, as an useless Figment and Chimæra.

**S E C T. XI.**

The Explication of the Opinion of the Holenmerians, together with their two Reasons thereof proposed.

And thus much of the Opinion of the Nullibists. Let us now examine the Opinion of the Holenmerians, whose Explication is thus: Let there be what Body you please, suppose, C, D, E, which the Soul or a Spirit may possess and penetrate. The Holenmerians affirm, that the whole Soul or Spirit does occupy and possess the whole Body C, D, E, by its Essence; and that it is also wholly or all of it in every part or point of the said Body C, D, E, as in A, for Example, and in B, and the rest of the least parts or points of it. This is a brief and clear Explication of their Opinion.

But the Reasons that induce them to embrace it, and so stily to maintain it, are these two only, or at least chiefly, as
as much as respects the Holenmerifn of Spirits. The first
is, that whereas they grant that the whole Soul does per-
vade and possess the whole Body, they thought it would
thence follow, that the Soul would be divisible, unless they
should correct again this Affertion of theirs, by saying, that
it was yet so in the whole Body, that it was totally in the
mean time in every part thereof; for thus they thought
themselves sure, that the Soul could not thence be argued in
any sort divisible, or corporeal, but still remain purely Spi-
ritual.

The other Reason is, That from hence it might be easily un-
derstood, how the Soul being in the whole Body, C,D,E, what-
ever happens to it in C,or B, it presently perceives it in A,because
the whole Soul being perfectly and entirely as well in C,or B,as
in A, it is necessary that after what fashion soever C or B is af-
fected, A should be affected after the same manner; for as
much as it is entirely and perfectly one and the same thing,
the whole Soul, as well in C or B as in A. And from hence is that vulgar Saying in the Schools, That if the
Eye were in the Foot, the Soul would see in the Foot.

S E C T. XII.

The Examination of the Opinion of the Holen-
merians.

BUT now, according to our custom, let us weigh and ex-
amine all these things in a free and just Balance. In
this therefore that they affert, that the whole Soul is in the
whole Body, and is all of it penetraded of the Soul by her
Essence, and therefore seem willing to acknowledge a certain
essential amplitude of the Soul; in this I say, they come
near to us, who contend there is a certain Metaphysical and
essential extension in all Spirits, but such as is ἀγαθή καὶ
ἀπιστήμης devoid of bulk or parts, as Aristotle defines of his se-
parate substances. For there is no magnitude or bulk which
may not be Physically divided, nor any parts properly where
there is no such division. Whence the Metaphysical extension
of Spirits, is rightly understood not to be capable of either
bulk
bulk or parts, and in that sense it has no parts, it cannot justly be said to be a whole. In that therefore we plainly agree with the Holenmerians, that a Soul or Spirit may be said by its Essence to penetrate and possess the whole Body C, D, E, but in this again we differ from them, that we dare not affirm that the whole Spirit or whole Soul does penetrate and possess the said Body, because that which has not parts cannot properly be called a whole; tho' I will not over flily contend, but that we may use that Word for a more ease Explication of our Mind, according to that old trite Proverb, ἀμαθείαν πώς εἶπτε κύριε καθεστώς λέγα, Speak a little more unlearnedly, that thou mayest speak more intelligibly or plainly. But then we are to remember that we do not speak properly, tho' more accommodately to the vulgar apprehension, but improperly.

But now when the Holenmerians add farther, That the whole Soul is in every part or physical point of the Body D, C, E, 'in the point A and B, and See Fig. all the rest of the points of which the Body D, C, E, does consist, that seems an harsh Expression to me, and such as may justly be deemed next door to an open repugnancy and contradiction; for when they say the whole Soul is in the whole Body D, C, E, if they understand the Essence of the Soul to be commensurate, and as it were equal to the Body D, C, E, and yet at the same time, the whole Soul to be contained within the point A or B, it is manifest that they make one and the same thing many Thousand times greater or less than it self at the same time; which is impossible. But if they will affirm, that the essiential Amplitude of the Soul is no bigger than what is contained within the physical Point A or B, but that the essiential Presence of the Soul is diffused through the whole Body D, C, E, the thing will succeed not a jot the better, for while they plainly profess that the whole Soul is in the Point A, it is manifest that there remains nothing of the Soul which may be in the Point B, which is distant from A, for it is as if one should say, that there is nothing of the Soul which is not included within A; and yet in the same moment of time, that not only something of the Soul (which perhaps might be a more gentle repugnancy) but that the whole Soul is in B, as if the whole Soul were totally and entirely out of itself; which surely is impossible in any singular or individual thing, and as for universals, they are not things, but Notions we use in contemplating them. Again,
Again, if the essential Amplitude of the Soul is no greater than what may be contained within the limits of a physical Point, it cannot extend or exhibit its essential Presence through the whole Body, unless we imagine in it a stupendious velocity, such as it may be carried within one moment into all the parts of the Body, and so be present to them: Which when it is so hard to conceive in this scant compages of an humane Body, and in the Soul occupying in one moment every part thereof, what an outrageous thing is it, and utterly impossible to apprehend touching that Spirit which perpetually exhibits his essential Presence to the whole World, and what ever is beyond the World?

To which, lastly, you may add that this Hypothesis of the Holenmerians, does necessarily make all Spirits the most minute things that can be conceived: For if the whole Spirit be in every physical Point, it is plain that the essential Amplitude of itself of the Spirit (which the two former Objections supposed) is not bigger than that physical Point in which it is, (which you may call, if you will, a Physical Moment) than which nothing is or can be smaller in universal Nature; which if you refer to any created Spirit, it cannot but seem very ridiculous; but if to the Majesty and Amplitude of the Divine Numen, intolerable, that I may not say plainly Reproachful and Blasphemous.

S E C T. XIII.

A Confutation of the First Reason of the Holenmerians,

But now for the Reasons for which the Holenmerians adhere to so absurd an Opinion; verily they are such as can no way compensate those huge Difficulties and Repugnances the Opinion it self labour under. For, for the first, which so solicitously provides for the Indivisibility of Spirits, it seems to me to undertake a Charge either Superfluous or Ineffectual. Superfluous, if extension can be without divisibility, as it is clearly demonstrated it can, in that infinite immovable Extension distinct from the moveable Matter, Enchirid. Metaphys. cap. 6, 7, 8.
7, 8. But Ineffecual, if all Extension be divisible, and the essential Presence of a Spirit which pervades and is extended through the whole Body C D E, may for that very Reason be divided; for so the whole Essence which occupies the whole Body C D E, will be divided into Parts. No by no means will you say, forasmuch as it is wholly in every part of the Body.

Therefore it will be divided, if I may so speak, into so many Totalities. But what Logical Ear can bear a saying so absurd and abhorrent from all Reason, that a whole should not be divided into parts, but into wholes? But you will say at least, we shall have this granted us, that an essential Presence may be distributed or divided according to so many distinctly fitted Totalities which occupy at once the whole Body C D E; yes verily, this shall be granted you, after you have demonstrated that a Spirit not bigger than a Physical Monad can occupy in the same instant all the Parts of the Body C D E, but upon this condition, that you acknowledge not sundry Totalities, but one only total Essence, tho' the least that can be imagined, can occupy that whole space, and when there is need, occupy in an instant, an infinite one; which the Holenmerians must of necessity hold touching the Divine Essence, because, according to their Opinion taken in the second Sense, (which pinches the whole Essence of a Spirit into the smallest point) the Divine Essence itself is not bigger than any Physical Monad. From whence it is apparent the three Objections which we brought in the beginning do again recur here, and utterly overwhelm the first Reason of the Holenmerians: So that the Remedy is far more intolerable than the Disease.
S E C T. XIV.

A Confutation of the second Reason of the Holenmerians.

And truly the other Reason which from this Holenmerism of Spirits pretends a more easie way of conceiving how it comes to pafs that the Soul, suppose in A, can perceive what happens to it in C, or B, and altogether in the same circumstances as if it self were perfectly and entirely in C, or B, when yet it is in A; altho' at first it shew this seems very plausible, yet if we look throughly into it, we shall find it far enough from performing what it so fairly promises. For besides that nothing is more difficult or rather imposible to conceive, than that an Essence not bigger than a Physical point should occupy and possesse the whole Body of a Man at the same instant, this Hypothesis is moreover plainly contrary and repugnant to the very Laws of the Souls perceptions: For Physicians and Anatomists with one consent profess, that they have found by very solid Experiments, that the Soul perceives only within the Head, and that without the Head there is no perception: Which could by no means be, if the Soul her self were wholly in the Point A, and the very self same Soul again wholly in the Point B, and C, nor any where as to effentiel Amplitude bigger than a Physical Monad: For hence it would follow, that one and the same thing would both perceive and not perceive at once; that it would perceive this or that Object, and yet perceive nothing at all; which is a perfect contradiction.

And from hence the falsity of that common Saying is detected, That if the Eye was in the Foot, the Soul would see in the Foot; when as it does not so much as see in those Eyes which it already hath, but somewhere within the Brain, nor would the Soul by an Eye in the Foot see, unless by fitting Nerves, nor unlike the Optick ones, continued from the Foot.
The true Notion of a Spirit.

to the Head and Brain, where the Soul so far as perceptive, inhabiteth. In the other parts of the Body the Functions thereof are only vital.

Again such is the Nature of some perceptions of the Soul, that they are fitted for the moving of the Body; so that it is manifest that the very self same thing which perceives, has the power of Moving and Guiding of it; which seems impossible to be done by this Soul, which according to the Opinion of the Holenmerians, exceeds not the Amplitude of a small Physical Point, as it may appear at the first sight to any whose Reason is not blinded with Prejudice.

And lastly, If it be lawful for the Mind of Man to give her conjectures touching the immortal Genii, (whether they be in Vehicles, or destitute of Vehicles) and touching their Perceptions and essential Presences whether invisible or those in which they are said sometimes to appear to mortal Men, there is none surely that can admit that any of these things are compatible to such a Spirit as the Holenmerians describe. For how can a Metaphysical Monad, that is to say, a Spiritual substance not exceeding a Physical Monad in Amplitude, fill out an essential Presence bigger than a Physical Monad, unless it be by a very swift vibration of it self towards all Parts; as Boys by a very swift moving of a Fire-stick, make a fiery Circle in the Air by that quick Motion. But that Spirits destitute of Vehicles, should have no greater essential Presence than what is occupied of a naked and unmoved Metaphysical Monad, or exhibited thereby, seems so abonous and ridiculous a Spectacle to the Mind of Man, that unless he be deprived of all Sagacity and Sensibility of Spirit, he cannot but abhor so idle an Opinion.

And as for those essential Presences, according to which they sometimes appear to Men, at least equalizing humane Stature, how can a solitairy Metaphysical Monad form so great a part of Air or Æther into humane Shape, or govern it being so formed? Or how can it perceive any external Object in this swift Motion of it self, and quick vibration, whereby this Metaphysical Monad is understood of the Holenmerians, to be present in all the parts of its Vehicle at once? For there can be no perception of the external Object, unless the Object that is to be perceived, act with some stay upon that which perceiveth. Nor if it could be perceived by this Metaphysical Monad thus swiftly moved and vibrated towards all parts at once, would it be seen in one Place, but in many Places at once, and those, as it may happen very distant.
The true Notion of a Spirit.

S E C T. XV.
The egregious falsity of the Opinions of the Holenmerians and Nullibists, as also their uselessness for any Philosophical ends.

But verily, I am ashamed to waste so much time in refuting such mere Trifles and Dotages which indeed are such, (that I mean of the Nullibists, as well as this other of the Holenmerians) that we may very well wonder how such distorted and strained Conceits could ever enter into the Minds of Men, or by what artifice they have so spread themselves in the World; but that the Prejudices and Enchantments of Superstition, and stupid Admiration of Mens Persons are so strong, that they may utterly blind the Minds of Men, and charm them into Dotage. But if any one, all Prejudice and Part-taking being laid aside, will attentively consider the thing as it is, he shall clearly perceive and acknowledge, unless all belief is to be denied to the humane Faculties, that the Opinions of the Nullibists and Holenmerians, touching Incorporeal Beings, are miserably false; and not that only, but as to any Philosophical purpose altogether useless. Forasmuch as out of neither Hypothesis there does appear any greater facility of conceiving how the Mind of Man, or any other Spirit, performs those Functions of Perception and of Moving of Bodies, from their being supposed no where, than from their being supposed some where; or from supposing them wholly in every part of a Body, than from supposing them only to occupy the whole Body by an Essential or Metaphysical extension; but on the contrary, that both the Hypotheses do entangle and involve the Doctrine of Incorporeal Beings with greater Difficulties and Repugnancies.

Wherefore there being neither Truth nor Usefulness in the Opinions of the Holenmerians und Nullibists, I hope it will offend no Man if we send them quite packing from our Philosophations touching an Incorporeal Being or Spirit, in our delivering the true Idea or Notion thereof.

S E C T.
That those that contend that the Notion of a Spirit is so difficult and impenetrable, do not this because they are of a more sharp and piercing Judgment than others, but of a Genius more Rude and Plebeian.

Now I have so successfully removed and dissipated those two vast Mounds of Night and Mistiness, that lay upon the Nature of Incorporeal Beings, and obscured it with such gross Darkness; it remains that we open and illustrate the true and genuine Nature of them in general, and propose such a definition of a Spirit, as will exhibit no difficulty to a Mind rightly prepared and freed from Prejudice. For the Nature of a Spirit is very easily understood, provided one rightly and skillfully shew the way to the Learner, and form to him true Notions of the thing, infomuch that I have often wondered at the superstitious consternation of Mind in those Men, (or the profaneness of their Tempers and innate aversion from the Contemplation of Divine things) who if by chance they hear any one professing that he can with sufficient clearness and distinctness conceive the Nature of a Spirit, and communicate the Notion to others, they are presently startled and amazed at the saying, and straitway accuse the Man of intolerable Levity or Arrogancy, as thinking him to assume so much to himself and to promise to others, as no humane Wit furnished with never so much Knowledge can ever perform. And this I understand even of such Men who yet readily acknowledge the Existence of Spirits.

But as for those that deny their Existence, whoever professes this skill to them, verily he cannot but appear a Man above all measure vain and doating, no Man more unskilful and ignorant, than he that esteems the clear Notion of a Spirit so hopeless and desperate an attempt; and that I shall plainly detect, that this high and boastful Profession of their Ignorance in these things does not proceed from hence, that they have any more a sharp or discerning Judgment than other Mortals, but that they have more gross and weak parts, and
a shallower Wit, and such as comes nearest to the superstition and stupidity of the rude Vulgar, who easilier fall into admiration and astonishment, than pierce into the Reasons and Notices of any difficult Matter.

S E C T. XVII.

The Definition of Body in general, with so clear an Explication thereof, that even they that complain of the obscurity of a Spirit, cannot but confess they perfectly understand the Nature of Body.

But now for those who do thus despair of any true Knowledge of the Nature of a Spirit, I would entreat them to try the Abilities of their Wit in recognizing and thoroughly considering the Nature of Body in general, and let them ingenuously tell me whether they cannot but acknowledge this to be a clear and perspicuous Definition thereof, viz. That Body is Substance Material of itself, altogether destitute of all Perception, Life, and Motions. Or thus, Body is a Substance Material, coalescent or accruing together into one, by virtue of some other thing, from whence that one by coalition, has or may have Life also, Perception and Motion.

I doubt not but they will readily answer, that they understand all this (as to the Terms) clearly and perfectly; nor would they doubt of the Truth thereof, but that we deprive Body of all Motion from itself, as also of Union, Life and Perception. But that it is Substance, that is, a Being subsistent by itself, not a mode of some Being, they cannot but very willingly admit, and that also it is a material Substance compounded of physical Manads, or at least of most minute Particles of Matter, into which it is divisible; and because of their Impenetrability, impenetrable by any other Body, so that the Essential and Positive difference of a Body is, that it be impenetrable, and physically divisible into Parts: But that it is extended, that immediately belongs to it as it is a Being. Nor is there any reason why they should doubt of the other part of the Differentia,
The true Notion of a Spirit.

ferentia, when as it is solidly and fully proved in Philosophy, That Matter of its own nature, or in itself, is endued with no Perception, Life, nor Motion. And besides, we are to remember that we here do not treat of the Existence of things, but of their intellible Notion and Essence.

S E C T. XVIII.

The perfect Definition of a Spirit, with a full Explication of its Nature through all Degrees.

And if the Notion or Essence is so easily understood in nature Corporeal or Body, I do not see but in the Species immediately opposite to Body, viz. Spirit, there may be found the same facility of being understood. Let us try therefore, and from the Law of Opposites let us define a Spirit; an Immaterial substance intrinsically endued with Life and the faculty of Motion. This slender and brief Definition that thus easily flows without any noise, does comprehend in general the whole nature of a Spirit; Which left by reason of its exility and brevity it may prove less perceptible to the Understanding, as a Spirit is to the fight, I will subjoin a more full Explication, that it may appear to all, that this Definition of a Spirit is nothing inferior to the Definition of a Body as to clearness and perspicuity. And that by this method which we now fall upon, a full and perfect knowledge and understanding of the nature of a Spirit may be attained to.

Go to therefore, let us take notice through all the degrees of the Definitum, or Thing, defined, what precise and immediate properties each of them contain, from whence at length a most distinct and perfect knowledge of the whole Definitum will discover itself. Let us begin then from the top of all, and first let us take notice that a Spirit is Ent, or a Being, and from this very same that it is a Being; that it is also One, that it is True, and that it is Good; which are the three acknowledged Properties of Ent in Metaphysicks, that it exists sometime, and somewhere, and is in some sort extended, as is shewn Enchirid. Metaphys. cap. 2. sect. 10. which three latter terms are plain of themselves. And as for the three former, that One signifies undistinguished or undivided
divided in and from it self, but divided or distinguished from all other, and that True denotes the answerableness of the thing to its own proper Idea, and implies right Matter and Form due-
ly conjoined, and that lastly Good respects the fitness for the end in a large fence, so that it will take in, that saying of Theolo-
gers, That God is his own End, are things vulgarly known to Logicians and Metaphysicians. That these Six are the immedi-
ate affections of Being as Being, is made apparent in the above-
cited Enchiridion Metaphysicum; nor is it requisite to repeat the same things here. Now every Being is either Substance or the Mode of Substance, which some call Accident: But that a Spirit is not an Accident or Mode of Substance, all in a manner profefs and it is demonstrable from manifold Arguments, that there are Spirits which are no such Accidents or Modes; Which is made good in the said Enchiridion and other Treatises of Doctor H. M.

Wherefore the second Essentiai degree of a Spirit is, that it is Substance. From whence it is understood to subsift by it self, nor to want any other thing as a Subject (in which it may in-
here, or of which it may be the Mode or Accident) for its subs-
isting or existing.

The third and laft Essentiai degree is, that it is Immmaterial, according to which it immediately belongs to it, that it be a Being not only One, but one by it self, or of its own intimate nature; and not by another; that is, That, though as it is a Being it is in some sort extended, yet it is utterly Indivisible and Indiscernible into real Phyfical parts. And moreover, That it can penetrate the Matter, and (which the Matter cannot do) penetrate things of its own kind; that is passes through Spiritu-
al Substances. In which two Essentiai Attributes (as it ought to be in every perfect and legitimate Distribution of any Genius) it is fully and accurately contrary to its opposite Species, name-
ly, to Body. As also in those immediate Properties whereby it is understood to have Life intrinsically in it self, and the facul-
ty of moving; which in some sense is true in all Spirits whatso-
ever, forasmuch as Life is either Vegetative, Sensitive, or Intel-
lectual. One whereof at leaft every Spirituall Substance hath: as also the faculty of moving; insomuch that every Spirit either moves it self by it self, or the Matter, or both, or at leaft the Matter either mediately or immediately; or lastly, both ways. For so all things moved are moved by God, he being the Foun-
tain of all Life and Motion.
The true Notion of a Spirit.

S E C T. XIX.

That from hence that the Definition of a Body is perspicuous, the Definition of a Spirit is also necessarily perspicuous.

Wherefore I dare here appeal to the Judgment and Conscience of any one that is not altogether illiterate and of a dull and obtrude Wit, whether this Notion or Definition of a Spirit in general, is not as intelligible and perspicuous, is not as clear and every way distinct as the Idea or Notion of a Body, or of any thing else whatsoever which the mind of Man can contemplate in the whole compass of Nature. And whether he cannot as easily or rather with the same pains apprehend the nature of a Spirit as of Body, forasmuch as they both agree in the immediate Genus to them, to wit Substance. And the Differentiae do illustrate one another by their mutual opposition; insomuch that it is impossible that one should understand what is Material Substance, but he must therewith presently understand what Immaterial Substance is, or what it is not to have Life and Motion of itself, but he must straightway perceive what it is to have both in itself, or to be able to communicate them to others.

S E C T. XX.

Four Objections which from the perspicuity of the terms of the Definition of a SPIRIT infer the Repugnancy of them one to another.

Nor can I divine what may be here opposed, unless haply they may allege such things as these, That although they cannot deny but that all the terms of the Definition and Explication of them, are sufficiently intelligible, if they be considered singly, yet if they be compared one with another they will mutually
The true Notion of a Spirit.

ually destroy one another. For this Extension which is mingled with, or inserted into the nature of a Spirit, seems to take away the Penetrability and Indivisibility thereof, as also its faculty of thinking, as its Penetrability likewise takes away its power of moving any Bodies.

I. First, Extension takes way Penetrability; because if one Extension penetrate another, of necessity either one of them is destroyed, or two equal Amplitudes entirely penetrating one another, are no bigger than either one of them taken single, because they are closed within the same limits.

II. Secondly, It takes away Indivisibility; because whatsoever is extended has partes extra partes, one part out of another, and therefore is Divisible. For neither would it have parts, unless it could be divided into them. To which you may further add, that forasmuch as the parts are substantial, nor depend one of another, it is clearly manifest that at least by the Divine Power they may be separate, and subsist separate one from another.

III. Thirdly, Extension deprives a Spirit of the faculty of thinking, as depressitng it down into the same order that Bodies are. And that there is no reason why an extended Spirit should be more capable of Perception than Matter that is extended.

IV. Lastly, Penetrability renders a Spirit unable to move Matter; because, wasas by reason of this Penetrability it so easily slides thorough the Matter, it cannot conveniently be united with the Matter whereby it may move the same: For without some union or inherency (a Spirit being destitute of all Impenetrability) tis impossible it should protrude the Matter towards any place.

The sum of which Four difficulties tends to this, that we may understand, that though this Idea or Notion of a Spirit which we have exhibited be sufficiently plain and explicate, and may be easily understood; yet from the very perspicuity of the thing it self, it abundantly appears, that it is not the Idea of any possible thing, and much less of a thing really existing; whereas the parts thereof are so manifestly repugnant one to another:
The true Notion of a Spirit.

S E C T. XXI.

An Answer to the first of the Four Objections.

I. But against as well the Nullibists as the Hobians, who both of them contend that Extension and Matter is one and the same thing, we will prove that the Notion or Idea of a Spirit which we have produced, is a Notion of a thing possible. And as for the Nullibists, who think we so much indulge to corporeal Imagination in this our Opinion of the Extension of Spirits, I hope on the contrary, that I shall shew that it is only from hence, that the Hobians and Nullibists have taken all Amplitude from Spirits, because their Imagination is not sufficiently defecated and depurated from the filth and unclean tinctures of Corporeity, or rather that they have their Mind over-much addicted and enslaved to Material things, and so disordered, that he knows not how to expedite her self from gross Corporeal Phantasms.

From which Fountain have sprung all those difficulties whereby they endeavour to overwhelm this our Notion of a Spirit; as we shall manifestly demonstrate by going through them all, and carefully perpending each of them. For it is to be imputed to their gross Imagination, That from hence that two equal Amplitudes penetrate one another throughout, they conclude that either one of them must therewith perish, or that they being both conjoined together, are no bigger than either one of them taken single. For this comes from hence, that their mind is so illaqueated or lime-twigged, as it were, with the Idea's and Properties of Corporeal things, that they cannot but infect those things also which have nothing corporeal in them with this material Tincture and Contagion, and so altogether confound this Metaphysical Extension with that Extension which is Physical. I say, from this disease it is that the sight of their mind is become so dull and obtuse, that they are not able to divide that common Attribute of a being, I mean Extension Metaphysical from Special Extension and Material, and assign to Spirits their proper Extension, and leave to Matter hers. Nor according to that known method, whether Logical or Metaphysical, by intellectual Abstraction prescind the General nature of Extension from the above-said Species or kinds thereof. Nor lastly, (which is another sign of their obtuseness and dulness)
The true Notion of a Spirit.

is their Mind able to penetrate with that Spiritual Extension into the Extension Material; but like a stupid Beast stands lowing without, as if the Mind it self were become wholly corporeal; and if any thing enter they believe it perishes rather and is annihilated, than that two things can at the same time co-exist together in the same Ubi. Which are Symptoms of a Mind desperately sick of this Corporeal Malady of Imagination, and not sufficiently accustomed or exercised in the free Operations of the Intellectual Powers.

And that also proceeds from the same Source, that supposing two Extensions penetrating one another, and adequately occupying the same Ubi, they thus conjoyuned are conceived not to be greater than either one of them taken by it self. For the reason of this Mistake is, that the Mind incrafted and swayed down by the Imagination, cannot together with the Spiritual Extension penetrate into the Material, and follow it throughout, but only places it self hard by, and stands without like a gross stupid thing, and altogether Corporeal, for if she could but with the Spiritual Extension, infinuate her self into the Material, and so conceive them both together as two really distinct Extensions, it is impossible but that she should therewith conceive them so conjoyned into one Ubi, to be notwithstanding not a jot less than when they are separat and occupy an Ubi as big again; for the Extension in neither of them is diminished, but their Situation only changed, as it also sometimes comes to pass in one and the same Extension of some particular Spirits which can dilate and contract their Amplitude into a greater or lesser Ubi without any Augmentation or Diminution of their Extension, but only by the expansion and contraction of it into another site.
S E C T. XXII.

That besides those THREE Dimensions which belong to all extended things, a FOURTH also is to be admitted, which belongs properly to SPIRITS.

And that I may not dissemble or conceal any thing, altho' all Material things, consider'd in themselves, have three Dimensions only; yet there must be admitted in Nature a Fourth, which finly enough, I think, may be called Essential Spittitude; which tho' it most properly appertains to those Spirits which can contract their Extension into a less UbI, yet by a less Analogy it may be referred also to Spirits penetrating as well the Matter as mutually one another, so that wherever there are more Essences than one, or more of the same Essence in the same UbI than is adequate to the Amplitude thereof, there this Fourth Dimension is to be acknowledged, which we call Essential Spittitude.

Which assuredly involves no greater repugnancy than what may seem at first view, to him that considers the thing less attentively, to be in the other three Dimensions, namely, unless one would conceive that a piece of Wax stretched out, suppose to the length of an Ell, and afterwards rolled together into the form of a Globe, loses something of its former Extension, by this its conglobation, he must confess that a Spirit, neither by the contraction of it self into a less space has lost any thing of its Extension or Essence, but as in the above-said Wax, the diminution of its Longitude is compensated with the augmentation of its Latitude and Profundity; so in a Spirit contracting it self, that in like manner its Longitude, Latitude, and Profundity being lessened, are compensated by Essential Spittitude, which the Spirit acquires by this contraction of it self.

And in both cases we are to remember that the Site is only changed, but that the Essence and Extension are not at all impaired.

Verily these things by me are so perfectly every way perceived, so certain and tried, that I dare appeal to the Mind of any one which is free from the moral Prejudices of Imagination.
nation, and challenge him to try the strength of his Intellectu-
als, whether he does not clearly perceive the thing to be so
as I have defined, and that two equal Extensions, adequate-
ly occupying the very same Obi, be not twice as great as ei-
ther of them alone, and that they are not closed with the same
Terms as the Imagination falsely suggests, but only with
equal.
Nor is there any need to heap up more Words for the solving
this first Difficulty; wheras what has been briefly said already
abundantly sufficeth for the penetrating their understanding who
are pre-pollent with no Prejudice; but for the piercing of theirs
who are blinded with Prejudices, infinite will not suffice.

S E C T. XXIII.

An Answer to the second Objection, where the fun-
damental Error of the Nullibists, viz. That
whatsoever is extended is the Object of Imagi-
tion is taken notice of.

II. L E T us now try if we can dispatch the second Difficult-
ly with the like success, and see if it be not wholly
to be ascrib'd to Imagination, that an Indiscernible extension
seems to involve in it any contradiction, as if there could be
no Extension which has not parts real and properly so called in-
to which it may be actually divided, viz. for this reason, that
only is extended which has partes extra partes, which being
substantial, may be separated one from another, and thus sepa-
rate subsist; this is the summary Account of this difficulty, which
nothing but corrupt Imagination supporteth.
Now the first Source or Fountain of this Error of the Nul-
libists is this, that they make every thing that is extended the
Object of the Imagination, and every Object of the Imagi-
tation corporeal. The latter whereof undoubtedly is true, if it be
taken in a right Sense, namely, if they understand such a per-
ception as is either simply and adequately drawn from external
Objects; or by increasing, diminishing, tranposing, or trans-
forming of parts (as in Chimera's and Hippocentaur's) is com-
powed of the same, I acknowledge all these Ideas, as they were
some-
The true Notion of a Spirit.

sometime some way Objects of Sensation, so to be the genuine Objects of Imagination, and the perception of these to be rightly termed the Operation of Fancy, and that all these things that are thus represented, necessarily are to be looked upon as Corporeal, and consequently as actually divisible.

But that all perception of Extension is such Imagination, that I confidently deny, forasmuch as there is an Idea of infinite Extension drawn or taken in from no external Sense, but is natural and essential to the very Faculty of perceiving; which the Mind can by no means pluck out of her self, nor can it away from her; but if she will route her self up, and by earnest and attentive thinking, fix her animadversion thereon, she will be constrained, whether she will or no, to acknowledge, that although the whole matter of the World were exterminated out of the Universe, there would notwithstanding remain a certain subtle and immaterial extension which has no agreement with that other Material one, in any thing, saying that it is extended, as being such that it neither falls under sense, nor is imperceptible, nor can be moved, nor discerned into parts; and that this Idea is not only possible, but necessary, and such as we do not at our pleasure feign and invent, but do find it to be so innate and ingrafted in our Mind, that we cannot by any force or Artifice remove it thence, which is a most certain demonstration that all Perception of Extension is not Imagination properly so called.

Which in my Opinion ought to be esteemed one of the chief and most fundamental Errors of the Nullishifts, and to which especially this Difficulty is to be referred touching an Indiscernible Extension. For we see they confess their own Guilt, namely that their Mind is so corrupted by their Imagination, and so immersed into it, that they can use no other Faculty in the Contemplation of any extended thing, and therefore when they make use of their Imagination instead of their Intellect in Contemplating of it, they necessarily look upon it as an Object of Imagination; that is, as a corporeal thing, and discernible into parts, for as I noted above, the sight of their Mind by reason of this Morbus Ignosendi, this materious Disease, if I may so speak, is made so heavy and dull, that it cannot distinguish any Extension from that of Matter, as allowing it to appertain to another kind, nor by Logical or Metaphysical Abstraction preclude it from either.
That Extension as such includes in it neither Divisibility nor Impenetrability, neither Indivisibility nor Penetrability, but is indifferent to either two of those Properties.

And from hence it is that because a thing is extended, they presently imagine that it has partes extra partes, and is not Ens unum per se & non per alid, a Being one by it self, and not by vertue of another, but so framed from the juxtaposition of parts, when as the Idea of Extension precisely consider'd in it self, includes no such thing, but only a tri

nal Distance, or solid Amplitude, that is to say, not linear only and superficial, (if we may here use those Terms which properly belong to magnitude Mathematical) but every way running out and reaching towards every part. This Amplitude surely, and nothing beside, does this bare and simple Extension include, not Penetrability nor Impenetrability, nor Divisibility, nor yet Indivisibility, but to either Affections or Properties, or if you will essential Differences, namely, to Divisibility and Impenetrability, or to Penetrability and Indivisibility, if considered in it self, is it altogether indifferent, and may be determined to either two of them.

Wherefore, whereas we acknowledge that there is a certain Extension, namely, Material, which is endued with so stout and invincible an 'Aννωνια or Impenetrability, that it necessarily and by an insuperable Reniteney expels and excludes all other Matter that occurs and attempts to penetrate it, nor suffers it at all to enter, altho' in the simple Idea of Extension, this marvelous Vertue of it is not contained, but plainly omitted, as not at all belonging thereto immediately and of it self; why may we not as easily conceive that another Extension, namely, an Immaterial one, though Extension in it self include no such thing, is of such a Nature, that it cannot by any other thing whether Material or Immaterial be dispersèd into Parts; but by an indissoluble necessary and essential Tie be so united and held together with it self, that although it can penetrate all things and be penetrated by all things,
The true Notion of a Spirit.

things, yet nothing can so insinuate it self into it, as to dis-
join any thing of its Essence any where, or perforate it or
make any Hole or Pore in it? That is, that I may speak
briefly, What hinders but that there may be a Being that is
immediately One of its own Nature, and held together into one
by virtue of some other, either Quality or Substance? Al-
though every Being as a Being is Extended, because Extension
in its precise Notion does not include any Physical Division, but
the Mind infected with corporeal Imagination, does falsely and
unskillfully feign it to be necessarily there.

SECT. XXV.

That every thing that is extended has not Parts
Physically discernible, though Logically or Intel-
lectually divisible.

For it is nothing which the Nullibists here allege, while
they say, That all Extension inferreth Parts, and all Parts
Division. For besides that the first is false, forasmuch as Ens unum
per se, a Being, one of it self, or of its own immediate Na-
ture, although extended, yet includes no Parts in its Idea,
but is conceived according to its proper Essence, as a thing
as simple as may be, and therefore compounded of no Parts.
We Answer moreover, That it is not at all prejudicial to our
Cause, though we should grant that this Metaphysical Exten-
sion of Spirits is also divisible, but Logically only, not Physi-
cally; that is to say, is not discernible. But that one should
adjoin a Physical divisibility to such an Extention, surely that
must necessarily proceed from the impotency of his Im-
agination, which his Mind cannot curb nor separate her self
from the dregs and corporeal Foulness thereof; and hence
it is that the tinctures and infects this Pure and Spiritual
Extention with Corporeal Properties. But that an extended
thing may be divided Logically or Intellectually, when in the
mean time it can by no means be discerned, it sufficiently ap-
ppears from hence, That a Physical Monad which has some Am-
plitude, though the least that possibly can be, is conceived
thus to be divided in a Line consisting of any uneven num-
ber
The true Notion of a Spirit.

The true Notion of a Spirit, which notwithstanding the Intellect divides into two equal Parts. And verily in a Metaphysical Monad, such as the Holenmerians conceit the Mind of Man to be, and to possess in the mean time and occupy the whole Body, there may be here again made a Logical Distribution, suppose, *subjeétis*, as they call it, so far forth as this Metaphysical Monad, or Soul of the Holenmerians is conceived to possess, the Head, Trunk, or Limbs of the Body, and yet no Man is so delirant as to think that it follows from thence, that such a Soul may be dissected into so many Parts, and that the Parts so dissected may subsist by themselves.

S E C T. XXVI.

An Answer to the latter part of the second Objection, which inferreth the separability of the Parts of a Substantial Extensium, from the said Parts being Substantial and Independent one of another.

From which a sufficiently fit and accommodate Answer may be fetched to the latter part of this Difficulty, namely, to that which because the parts of substance are Substantial and Independent one of another, and subsisting by themselves (as being Substances) would infer that they can be dissected, at least by the Divine Power, and disjoined, and being so disjoined, subsist by themselves. Which I confess to be the chief Edge or Sting of the whole Difficulty, and yet such as I hope I shall with ease File off or Blunt. For first, I deny that in a thing that is absolutely One and Simple as a Spirit is, there are any Physical parts, or parts properly so called, but that they are only falsely feigned and fancied in it, by the impure Imagination. But that the Mind it self being sufficiently defecated and purged from the impure Dregs of Fancy, although from some extrinsical respect the may consider a Spirit as having Parts, yet at the very same time does not in her self, with close attention, observe and note, that such an Extension of it self has none; and therefore when
as it has no Parts, it is plain it has no substantial parts, nor independent one of another, nor subsistent of themselves.

And then as much as concerns those Parts which the stupid and Impotent Imagination fancieth in a Spirit, it does not follow from thence, because they are substantial, that they may subsist separate by themselves; for a thing to subsist by itself, only signifies so to subsist, that it wants not the Prop of some other subject in which it may inhere as Accidents do, so that the parts of a Spirit may be said to subsist by themselves tho' they cannot subsist separate, and so be Substance still.

S E C T. XXVII.

That the mutual Independency of the Parts of an extended Substance may be understood in a two-fold Sense; with an Answer thereto, taken in the first Sense thereof.

But what they mean by that mutual Independency of Parts, I do not fully understand, but I sufficiently conceive that one of these two things must be hinted thereby, viz. Either that they are not mutual and effectual Causes to one another of their Existence, or that their Existence is understood to be connected by no necessary condition at all.

And as for the former Sense, I willingly confess those Parts which they fancy in a Spirit are not mutual Causes of one another's Existence; but so, that in the mean time I do most firmly deny, that it will thence follow that they may be discerned, and thus discern'd, be separately conserv'd, no more than the intelligible Parts of a Physical Monad which is divided into two by our Reason or Intellect; which surely are no mutual Causes of one another's Existence, or the Members of the Distribution of a Metaphysical Monad according to the Doctrine of the Holenmerians (viz. The Soul totally being in every part of the Body) which no Man in his Wits can ever hope that they may be discern'd, although the said Members of the division are not the mutual Causes of one another's Existence, for they are but one and the same Soul which is not the cause of it self, but was wholly and entirely caused by God.
But you will say that there is here manifestly a reason extant and apparent why these Members of the Distribution cannot be discerned, and discern it seperately converted, because one and the same indivisible Monad occurs in every Member of the Distribution, which therefore since it is a single one, it is imposible it should be discerned from it self. To which I on the other side answer, That it is as manifestly extant and apparent how frivolously therefore ineptly Arguments are drawn from Logical or Intellectual Divisions, for the concluding a real separability of parts. And I add further, That as that fictitious Metaphysical Monad cannot be discerned or pluckt in pieces from it self, no more can any real Spirit, because it is a thing most simple and most absolutely One, and which a pure Mind darken’d and possifed with no prejudices of Imagination does acknowledge no real parts at all to be in. For so it would ipso facto be a compound Thing.

S E C T. XXVIII.

An Answer to the Independency of parts taken in the second fentence.

From whence an easie entrance is made to the answering this difficulty understood in the second fentence of the mutual Independency of the parts of a Spirit, whereby their coexistance and union are understood to be connected by no necessary Law or Condition. For that this is false, I do most constantly affirm without all demur: For the coexistences of the parts, as they call them, of a Spirit, are connected by a Law or Condition absolutely necessary and plainly essential; Forasmuch as a Spirit is a most simple Being, or a Being unum per se & non per alid; that is, one of it self or of its own nature immediately so, and not by another either Substance or Quality. For none of those parts, as the Nullibists call them, can exist but upon this condition, that all jointly and unitedly exist together; which Condition or Law is contained in the very Idea, or nature of every Spirit. Whence it cannot be created or any way produced unless upon this condition, that all its parts be infeperably and indiscerpibly one; as neither a Rectangle Triangle, unless upon this condition that
The true Notion of a Spirit.

that the powers of the Cathetus and Basis, be equal to the power of the Hypotenusa. Whence the Indiscernibility of a Spirit cannot be removed from it, no not virute Divina, as the Schoolmen speak, no more than the above-said Property disjoined from a Rectangle Triangle. Out of all which I hope it is at length abundantly clear, that the Extension of a Spirit does not at all hinder the Indiscernibility thereof.

SECT. XXIX.

An Answer to the third Objection touching the Imperceptivity of an extended Substance, viz. That whatever is, is extended, and that the NUILIBISTS and HOLENMERIANS themselves cannot give a Reason of the perceptive Faculty in Spirits, from their Hypotheses.

III. NOR is it any let (which is the third thing) to the faculty of Perceiving and Thinking in Spirits: For we do not thrust down a Spirit by attributing Extension to it, into the rank of Corporeal Beings, asfasmuch as there is nothing in all Nature which is not in some sense extended. For whatever of Essence there is in any thing, it either is or may be actually present to some part of the matter, and therefore it must either be extended or be contracted to the narrowness of a point, and be a meer nothing. For as for the Nulibists and Holenmerians, the opinions of them both are above utterly routed by me, and quite subverted and overturned from the very root, that no man may seek subterfuges and lurking holes there. Wherefore there is a necessity that some thing that is extended have Cognition and Perception in it, or else there will be nothing left that has.

But for that which this Objection further urges, that there occurs no reason why an extended Spirit should be more capable of Perception than extended Matter, it is verily, in my judgment, a very unlearned and unskilful argument. For we do not take all this pains demonstrating the Extension of a Spirit, that
that thence we might fetch out a reason or account of its faculty of perceiving; but that it may be conceived to be some real Being and true Substance, and not a vain Figment, such as is every thing that has no Amplitude and is in no sort extended.

But those that so stickle and swear for the proving their Opinion, that a Spirit is no where, or is totally in every part of that Ubi it occupies, they are plainly engaged of all right, clearly and distinctly to render a reason out of their Hypothesis of the Perceptive faculty that is acknowledged in Spirits, Namely that they plainly and precisely deduce from hence, because a thing is nowhere or totally in every part of the Ubi it occupies, that it is necessarily endued with a faculty of perceiving and thinking; so that the reason of the conjunction of properties with the Subject, may be clearly thence understood.

Which not withstanding I am very confident, they can never perform; And that Perception and Cognition are the immediate Attributes of some Substance; and that therefore, as that Rule of Prudence, Enchirid. Ethic. lib. 3. cap. 4. sect. 3. declares, no Physical reason thereof ought to be required, nor can be given, why they are in the Subject wherein they are found.

S E C T. XXX.

That from the Generical nature of any Species, no reason is to be fetched of the conjunction of the Essential Difference with it, it being immediate.

But so we are to conclude, that as Substance is immediately divided into Material and Immaterial, or into Body and Spirit, where no reason can be rendred from the Substance in Spirit, as it is Substance, why it should be Spirit rather than Body; nor from Substance in a Body, as it is Substance, why it should be Body rather than Spirit; But these Essential Differences are immediately in the Subject in which they are found: So the case stands in the subdivision of Spirit into meerly Plasticall and Perceptive, supposing there are Spirits that are meerly Plasticall; and then of a Perceptive Spirit into meerly Sensitive and Intel-
The true Notion of a Spirit.

Intellectual. For there can be no reason rendered touching a Spirit as a Spirit in a Spirit merely plastic, why it is a Spirit merely plastic rather than Perceptive: Nor in a Perceptive Spirit, why it is a Perceptive Spirit rather than merely plastic. And lastly, in a Perceptive Spirit Intellectual, why it is Intellectual rather than merely sensitive; and in the merely sensitive Spirit, why it is such rather than Intellectual. But these Essential Differences are immediately in the Subjects in which they are found, and any Physical and intrinsic reason ought not to be asked, nor can be given why they are in those Subjects, as I noted a little above out of the said Enchiridion Ethicum.

S E C T. XXXI.

That although the Holenmerians and Nullibists can give no reason, why that which perceives should be TOTALLY in every part, or should be NO WHERE rather than be in any sort extended or somewhere, yet there are reasons obvious enough why an extended Spirit, rather should perceive than extended Matter.

But however, though we cannot render a reason why this or that Substance as Substance, be a Spirit rather than Body, or why this or that Spirit be Perceptive rather than merely plastic; yet as the reason is sufficiently plain, why Matter or Body is a Substance rather than Accident, so it is manifest enough why that which perceives, or is plastic, should be a Spirit rather than Matter or Body; which surely is much more than either the Holenmerians or Nullibists can vaunt of. For they can offer no reason why that which perceives should rather be nowhere than somewhere; or totally in each part of the Ubi it does occupy, than otherwise, as may be understood from what we have said above.

But now since the Matter or Body which is discernible and Impenetrable is destitute of itself of all Life and Motion, certainly it is consonant to reason, that the Species opposite to Body, and which is conceived to be Penetrable and Indiscernible, should be intrinsically endowed with Life in general and Motion. And whenas Matter is nothing else than a certain stupid and loose
congeries of Physical Monads, that the first and most immediate opposite degree in this indiscernible and penetrable Substance, which is called Spirit, should be the faculty of Union, Motion, and Life, in which all the Sympathies and Synenergies which are found in the world may be conceived to consist. From whence it ought not to seem strange, that that which is Physical should be a Spirit.

And now as for Perception itself, undoubtedly all Mortals have either a certain confused preface, or more precise and determinate Notion, that as that, whatever it is in which the above said Sympathies and Synenergies immediately are, so more especially that to which belongs the faculty of Perceiving and Thinking is a thing of all things the most Subtile and most One that may be.

Wherefore I appeal here to the Mind and Judgment of any one, whether he can truly conceive any thing more Subtile or more One than the Essence or Notion of a Spirit, as it is immediately distinguished from Matter, opposed thereto. For can there be any thing more One than what has no parts, into which it may be discerned? or more Subtile than what does not only penetrate Matter, but itself, or at least other Substances of its own kind? For a Spirit can penetrate a Spirit, though Matter cannot penetrate Matter.

There is therefore in the very Essence of a Spirit, although it be Metaphysically extended, no obscure reason why all the Sympathies and Synenergies, why all Perceptions and all manner of Cogitations should be referred rather to it, by reason of the Unity and Subtily of its nature, than to Matter, which is so crafts, that it is impenetrable; and is so far from unity of Essence, that it consists of juxtaposed parts. But I hope by this I have abundantly satisfied this third difficulty.
An Answer to the fourth Objection as much as respects the Holenmerians and Nullibists, and all those that acknowledge that the Matter is created of God.

IV Let us go on therefore to the Fourth and last, which from the Penetrability of a Spirit concludes its unfitness for moving of Matter. For it cannot move Matter, but by impelling it; nor can it impel it, because it does so easily, without all resistence, penetrate it. Here therefore again, Imagination plays her tricks, and measures the nature of a Spirit by the Laws of Matter, fancying a Spirit like some Body passing through an over-large or wide hole, where it cannot stick by the reason of the laxness of the passage.

But in the mean time, it is to be noted, that neither the Holenmerians nor Nullibists can of right object this difficulty to us, whenas it is much more incredible that either a Metaphysical Monad, or any Essence that is nowhere, should be more fit for the moving Matter, than that which has some Amplitude, and is present also to the Matter that is to be moved. Wherefore we have now only to do with such Philosophers as contend that the whole Universe consists of Bodies only: For as for those that acknowledge there is a God and that Matter was created by him it is not hard for them to conceive, that there may be a certain faculty in the Soul, which in some manner, though very shadowishly, answers to that Power in God of creating Matter; Namely, that as God, though the most pure of all Spirits, yet creates Matter the most gross of all things; so created Spirits themselves may emit a certain Material Virtue, either spontaneously or naturally, by which they may intimately inhere in the Subject Matter, and be sufficiently close united therewith. Which faculty of Spirits the Appendix to the Antidote against Atheism, is called ὅλωδες, the Hylopathy of Spirits, or a Power of affecting or being affected by the Matter. But I confess that Answer is least fitly used when we have to do with those who deny the Creating of Matter, and much more when with those that deny there is a God.
S E C T. XXXIII.

An Answer to those that think there is nothing in the Universe but Matter or Body.

Wherefore, whenas we have to do with such intense Adversaries, and so much estranged from all knowledge and acknowledgment of Incorporeal Things, verily we ought to behave our selves very caunoufly and circumspectly, and something more precisely to consider the Title of the Question, which is not, Whether we can accurately discern and declare the mode or way that a Spirit moves Matter, but whether its Penetrability is repugnant with this faculty of moving Matter. But now it is manifest, if a Spirit could be united and as it were cohere with the Matter, that it might easily move Matter; foral much as if there be at all any such thing as a Spirit, it is according to the common Opinion of all men to be acknowledged the true Principle and Fountain of all Life and Motion. Wherefore the hinge of the whole controversy turns upon this one Pin, Whether it be repugnant that any Spirit should be united and as it were cohere with Matter, or by whatever firmness or fastening, (whether permanent or momentaneous) be joined there with.

Now that it is not repugnant, I hope I shall clearly demonstrate from hence, that the unition of Spirit with Matter, is as intelligible as the unition of one part of Matter with another. For that ought in reason to be held and Axiom firm and sure, That that is possible to be, in which there is found no greater (nor to say les) difficulty of so being; than in that which we really find to be. But we see one part of Matter really and actually united with another, and that in some Bodies with a firmness almost invincible, as in some Stones and Metals, which are held to be the hardest of all Bodies. But we will for the more fully understanding the business, suppose a Body absolutely and perfectly hard, constituted of no Particles, but the very Physical Monads themselves, and without all Pores.

I ask therefore here, By what vertue, or by what manner of way do the parts of so perfect a Solid cohere? Undoubtedly they can alledge nothing here besides immediate contract and rest: For if they fly to any other affections which are allied to
true Notion of a Spirit.

Life and Sense, they are more rightly and more easily understood to be in a Spirit than in Matter; and we will presently pronounce that a Spirit may adhere to Matter by the same virtues.

But that the Parts of Matter cohere by bare, tho' immediate contract, seems as difficult, if not more difficult, than that a Spirit penetrating Matter should cleave together into one with it: For the contract of the parts of Matter is everywhere only superficial, but one and the same indiscernible Spirit penetrates and possesses the whole Matter at once.

Nor need we fear at all, that it will not inhere because it can so easily slide in, and therefore as it may seem, slide thro' and pass away.

For in a Body perfectly solid, suppose A, in which we will conceive some particular Superficies, suppose E, A, C; this Superficies E, A, C, is assuredly so glib and smooth, that there can be nothing imagined more smooth and glib, wherefore why does not the upper part of this solid Cube C, D, E, by any the slightest impulse slide upon the inferior part of the Cube E, F, C, especially if the inferior part E, F, C, be held fast, while the superior is impelled or thrust forward, surely this easiness of the sliding of Bodies perfectly smooth and glib, which touch immediately one another, their easiness I say, of sliding one upon another, does seem at least as necessary to our Imagination, as the proclivity of the passing of a Spirit through the Bodies it penetrates. Wherefore if two parts of Matter, suppose E, D, C, and E, F, C, which our Imagination doth most urgently suggest to us that they will always with the least impulse slide one upon another, do yet notwithstanding adhere to one another with a most firm and almost invincible Union, why may not then a Spirit,
true Notion of a Spirit.

A Spirit, which our Imagination suspects will so easily pass through any Body, be united to a Body with equal firmness? whenas this is not more difficult than the other, yea rather much more easie if one would consider the thing as it is, laying aside all Prejudice. But now since the Penetrability of a Spirit is not repugnant with its Union with Matter, it is manifest that its Faculty of moving Body is not at all repugnant with its Penetrability. Which is the thing that was to be demonstrated.

But it half repents me that I have with so great Preparation and Pomp attacked so small a Difficulty, and have striven so long with mere Elusions and prestigious Juggles of the Imagination, (which casts such a Mist of fictitious Repugnancies on the true Idea of a Spirit) as with so many Phantomes and Spectres of an unquiet Night. But in the mean time I have made it abundantly manifest, that there are no other Contradictions or Repugnancies in this our Notion of a Spirit, than what the Minds of our Adversaries, polluted with the impure Dregs of Imagination, and unable to abstract Metaphysical Extension from Corporeal Affections, do fouilly and slovenly clart upon it, and that this Idea locks upon it self does clearly appear to be a Notion at least of a thing possible; which is all that we drive at in this Place.

S E C T. XXXIV.

How far the Notion of a Spirit here defended is countenanced and confirmed by the common suffrage of all Adversaries.

And that it may appear more plausible, we will not omit in the last place to take notice, how far it is countenanced and confirmed by the common suffrage of our Adversaries: For the Hobians, and whatever other Philosophers else of the same Stamp, do plainly assent to us in this, That whatsoever really is, is of necessity extended. But that they hence infer that there is nothing in Nature but what is Corporeal, that truly they do very unskilfully and inconsequently collect, they by some weakness or morbidness of Mind tumbling into so foul an Er-
The true Notion of a Spirit.

For it is impossible that the Mind of Man, unless it were laden and polluted with the Dregs and Drois of corporeal Imagination, should suffer it self to sink into such a gross and dirty Opinion.

But that every thing that is, is extended, the Nullibists also themselves seem to me to be near the very point of acknowledging it for true and certain, for they do not difsemble it, but that if a Spirit be some where, it necessarily follows that it is also extended. And they moreover grant, that by its Operation it is present to or in the Matter, and that the Essence of a Spirit is not separated from its Operations.

But that a thing should be, and yet not be any where in the whole Univerfe, is so wild and mad a Vote, and so abfonous and abhorrent from all reafon, that it cannot be said by any Man in his Wits, unless by way of Sport, or some lim Jeff, as I have intimated above; whence their case is the more to be pitied, who captivated and blinded with admiration of the chief Author of fo abjur'd an Opinion, do fo solemnly and feiously embrace, and diligently endeavour to polifh the fame.

And lafly, as for the Helenmerians, those of them who are more cautious and considerate, do fo explain their Opinion, that it scarce seems to differ an hairs breadth from ours. For they affirm that the Soul is in every part, yet they say they understand it not of the Quantity or Extension of the Soul, whereby it occupies the whole Body, but of the perfection of its Essence and Vertue, which however true it may be of the Soul, it is most undoubtedly true of the Divine Numin, whose Life and Essence is most perfect and most full every where, as being such as every where contains infinite Goodnes, Wisdom, and Power.

Thus we see that this Idea or Notion of a Spirit which is here exhibited to the World, is not only possible in it self, but very plausible and unexceptionable, and such as all Parties, if they be rightly understood, will be found whether they will or no to contribute to the discovery of the Truth and Solidity thereof, and therefore is such as will not uneafily nor feazonably conclude this first Part of Saducismus Triumphatus, which treats of the Possibility of Apparitions and Witchcraft, but make the way more easy to the acknowledgment of the force of the Arguments of the Second Part, viz. The many Relations that are produced to prove the Actual Existence of Spirits and Apparitions.
TO THE
READER.

Reader.

Having in the foregoing Discourse sufficiently declared, impartially discussed, and as I hope, solidly Confuted the Opinions of the Holenmerians and Nullibists, I thought it not amiss to exhibit also to thy view, the Opinion of the Pzychopyrists, (for so I rather call them than Pneumatopyrists; because the Word is more compendious and less sonorous, and may bear the same Sense, Πνευμα as well as Πνευμα, signifying Spirare, whence the Latin word Spiritus is, and our English, Spirit. Not to add that all Created Spirits, and they only are here meant, are in all probability, and actuate some Matter or other) I thought fit, I say, to acquaint thee with the Opinion of these Pzychopyrists, Philosophers that make the Essence or Substance of all created Spirits to be Fire, for so the Word Pzychopyrist signifies.

It is an Opinion which I have had no occasion to meddle with since my Juvenile Altercations with Eugenius Philalethes, which is now many Years ago.
To the Reader.

ago. He being a Chymist, made the Soul Fire, as Aristoxenus the Musician and Philosopher, made it an Harmony; of whom Cicero wittily observes, Quod non recestit ab arte sua, which is as appositely said of Eugenius the Chymist. I was so confident in those Days that no Matter whatever was capable of Cogitation, that whenas that Author avouched the Soul to be Fire, and excused it by adding, he meant an Intelligent Fire: I, according to the sportfulness of my Pen at that Age, told him That he might as well have said the Soul was a Post, and then excused it again by adding, he meant an Intelligent Post. Something to that purpose I remember I replyed, for I have not reviewed those Writings this many a Year.

But in this Answer, thou art not, Reader, to expect any such Horse-Play; neither my Age nor the Quality of the Party who may seem to have espoused this Opinion will bear any such thing. And besides, that Opinion is not to be thought so ridiculous and contemptible which the greatest Wits, and gravest Authors may seem to have owned. Virgil the Prince of Poets, and a great Platonist so expresseth himself, as if he held the Soul to be Fire, in these Verses; where speaking of the Souls of Men he says,

Ignes est ollis vigor & Cælestitis Origo
Seminibus, quantum non noxia corpora tardant
Terreni; hebetant artus moribundaq; membra.
To the Reader.

And in another place, speaking of the Purgation of Humane Souls after Death, he says they are so and so exercised,

Donec longa dies perfecto temporis orbis Concretam exemit labem purumq; reliquit, Aethereum sensum atq; aurai simplicis ignem.

Add unto this that the Chaldee and Magick Oracles call the Soul ποταμίαν. Lucid Fire, and abstain not from pronouncing that all things proceed ἐξ ἐος ἔως; from that one Fire, which is God, as if that Spirit of Spirits, or Father of all Spirits were Fire. Nay the Greek Fathers, as he alleges for himself, are so confident of the Notion, that they devide Fire without any more to do into Intellective, Sensitive, and Vegetative, so that it can be no blemish to any one's Reputation to be found amongst such choice Company.

Besides that, it is to be considered, that he who is here styled Pyschopyr aft, because he seems to be an Eprouer of this Opinion, is not so to be understood as if he made this ordinary, craft, and visible Fire the Essence of a Spirit, but that his meaning is more subtile and refined. But what it is you will best understand by Reading the following Answer to his Letter. For this Argument is one remarkable part thereof; and if I be not mistaken, there are several others will occur not unworthy thy Consideration, which to
To the Reader.

particularize in is needless, and will swell the Gates over-proportionately to the City. Wherefore I will detain thee no longer, but leave thee to a candid Perusal of the ensuing Answer, and so bid thee

Farewel.

H. M.

AN
AN ANSWER TO A LETTER;

Containing a Defence of the true Notion of a SPIRIT, delivered in the foregoing Discourse.

S E C T. I.

That though the Learned Psyschopyriff and the Author be agreed in the Fundamentalis Conceptus of a Spirit, that it is a Substance, yet they disagree in the Conceptus Formalis thereof.

S I R,

I have abstained from writing to you till now, because I had a mind to get a Book into my hands to peruse some things in it before I writ, which I got but a day or two ago. But now I shall answer, to avoid all tediousness to you or my self, with all brevity I can, in the noting where we agree and where we differ in the Notion of a Spirit in general, or in the adequate definition thereof. For out of the two inadequate
inadequate Conceptus's, as you call them (and I intend to use your Phrases all along which are such as occur in the Writings of Mr. R. B. as the Notions also in your Letter are very like the Notions in Judge Hale's Writings and his) out of those two Conceptus's I say, one adequate Conceptus does result, which must reach all Spirits and none but Spirits, or else we miss our mark. Now for the first inadequate Conceptus, which you call Conceptus Fundamentalis, and acknowledge to be Substance, we are both agreed that it is Substance. But the Conceptus Formalis, whereby it is distinguished from all Substance that is not Spirit, that we do not seem to hit on alike. For unless all whatever is, is Spirit, we are to give such a Substance to Spirit as is specifically opposite to all other Substance in the Universe, besides it self, or else we do nothing. Now I demand, whether there be not Matter in the World as well as Spirit, and whether the immediate, known, and universally acknowledged Notion of Matter be not real Devisibility and Impenetrability of its parts one to another. This is body or matter according to the common Notion of Philosophers, ἐν τούτοις ἐπιστήμου ἀντίστοια. And if this be the immediate character of matter, it naturally and logically follows, that the immediate character of its opposite Species, Spirit must be Indivisibility and Penetrability. And therefore those essentia]l characters must be a part of the Conceptus Formalis of a Spirit, whereby it is distinguished from Body or matter; So that two Substances Matter and Spirit stand opposite one to another specifically distinct by their immediate, essentia]l and inseparable Attributes, the one being really discernible and impenetrable, the other penetrable, and indiscernible, sufficiently thus to be discriminated, before we consider any Principle of Activity in either. And thus much being conceded, that there are these two kinds of Substances in the World so described, I appeal to any man's faculties whether of the two, Spirit, be not the more likely to be the Fountain of all Life and Motion, and Matter a merely passive Principle; that is to say, unactive of itself, nor moved but as the other Principle moves it, and modifies it. And therefore that the true Notion of a Spirit in general is what I have set down Sect. 18. viz. An Immaterial (which is, a penetrable and indiscernible) Substance, intrinsically endowed with Life and Motion. Whatever is this, is Spirit, and whatever Substance is not this, is no Spirit, but Matter. And that Life and Motion, and Simpathy and Synenergy should intrinsically result from a Substance that is so much one as to be indiscernible, and so subtle, as to be in such sort penetrable, as is there described, rather than from Matter that is the contrary, how
true Notion of a Spirit.

how rational it is I have intimated in Sect. 31, which Section is worth one's serious consideration and attention.

Thus there fore it is, that though we both agree in the Conceptus Fundamentalis of a Spirit in general, that it is substance, yet we differ in the Conceptus Formalis, in that you miss that part which is first and most immediate in the specification of it, which includes its Penetrability and Indiscernibility, that which makes it Ens unum per se & non per alium, which every thing, that is not a Spirit, is, viz. Ens unum per alium, a thing held together in one by virtue of something else, not immediately of its own Essence becoming one, and therefore is discernible, and one part separable from another.

S E C T. II.

A thre efold faultliness in the Psychopyritists Conceptus Formalis of a Spirit; one of which not only a Mistake, but a Mischief: And of the necessity of a Spirit's Penetrability as well as Indiscernibility; and how natural it is to conceive that from such a substance do issue the operations of Life.

Wherefore your Conceptus Formalis of a Spirit in general, viz. Virtus vitalis activa, perceptive, & appetitiva, seems to me faulty upon a thre efold account. First, in that it leaves out what is contained in the Conceptus Formalis of a Spirit in general; namely its Penetrability and Indiscernibility. And, Secondly, in that it puts into this Conceptus Formalis of a Spirit more than we can rationally assur e our selves to be in every Spirit, viz Perception: For we have no assurance that a Plastick Spirit has Perception, but may well be assured that quatenus Plastick it has none, Otherwise the Soul would perceive the organization of her own Body. And, thirdly and lastly, I do not easily affent to that conceit of a Trinity in this Conceptus Formalis, which you make to consist in Virtute una-trina, Vitali, Appetitiva, & Perceptiva: Which make three no more than Animal,
4

A farther Defence of the

Animal, Homo, and Brutum make three; or Cupiditas, Desiderium & Fuga.

But this is but an harmless mistake, but the omission of Immaterial in your Conceptus Formalis or which is all one, of Penetrability and Indiscernibility, is not only a mistake but a mischief, it implying that the Virtus Appetitiva and Perceptiva may be in a substance though Material, which betrays much of the succours that Philosophy affords to Religion in the points of the Existence of a God and Immortality of the Soul, if it were true: But that Materia qualitercumque modificata is incapable of Perception; both the Cartesians all affirm, and I have I think abundantly demonstrated in my Writings.

In this thing therefore, you and I fundamentally differ, in that you omit, but I include Penetrability and Indiscernibility in the Conceptus Formalis of a Spirit. So that nothing can be a Spirit that has them not in the sense that I declare. Spirit must be Penetrative of Spirit and of Matter as well as Indiscernible, else would it be more hard than any Flint; but its Penetrability makes it more pliant and subtle than the subtlest Matter imaginable. And to a substance of such an Oneness and Subtlety is rationally attributed whatever Activity, Sympathy, Synenergy, Appetite, and Perception is found in the World, as I noted above. Here therefore is the most notorious difference betwixt us, in which I am the more concerned, because it is not only a Mistake, but a Mischief, as I said before. But I proceed.

SECT. III.

That he that does not admit a distinction of substance into Material and Immaterial, antecedent to vital powers and operations, cannot pretend out of any vital Virtues or Powers to be better acquainted with Spirit than Matter.

You say, you are your self far better acquainted with the nature of a Spirit by that essential Virtus Formalis (namely, by that una-trina Virtus abovenamed) than from the Notion of Substantiality. But I demand here, you omitting that part the Conceptus
true Notion of a Spirit.

Conceptus Formalis which I contend for how does it appear that you do not entertain matter for the sustentancy of this Virtus Formalis, and so embrace a Cloud instead of Juno, some modified body instead of a pure spirit? No one can pretend to be better acquainted with a spirit by that una-rina Virtus Formalis, but he that can prove that those Virtues are Incompatible to Matter, and so withal that there are two distinct kinds of Substances in the Universe, Spirit, and Body or Matter, and that opposite Attributes are to be given to these opposite Species, and consequently that Matter or Body being discernible, a Spirit ought to be indiscernible, and Body being Impenetrable, according to the common Tenent of Philosophers, Spirit should be Penetrable. And lastly, Matter being dead, and passive, Spirit should be the source of life and activity. If this be not an ease, natural, and sound method of Philosophising, I appeal to any one’s Judgment.

S E C T. IV.

What Confusion and Repugnancy it is to make Self-motion or Intrinsic Vitality, part of the Conceptus Formalis of a Spirit, and yet to attribute it to some Matter. And what a slippery business, to put Natures Active and Passive, instead of Immortal and Material.

But say you, And yet I dare not say that a self-moving Principle is proper to a Spirit. But Aristotle did not stick to say so, who made the matter a meer passive Principle. And surely if a Man will follow the common sentiments of humane Nature, if he acknowledge a Spiritual substance distinct from the material, he will give Activity to the one, and Passivity or Actuableness to the other. It is a strange force and distortion to the faculties of the Mind to do otherwise. But you hold on, Nor do I consent to Campanella; De sensu rerum, and Dr. Giffon that would make all things alive by an essentiating form in the very Elements. Here I desire you to consider if any Matter have life and motion in itself, whether all has nor, though variously mo-

M
A farther Defence of the

And whether it be fair Play thus, when there is no reason for it, to make Fith of one, and Flesh of another. All the matter of the natural World, the common Consent of most Philosophers hath made of one Species, which it would not be if part were self moved, part not.

Besides, when you include Life, (of which Self-motion certainly is an effect) in the Conceptus formalis of a Spirit; is not this an horrible Confusion or Repugnancy to say, it is not proper to a Spirit, and consequently may belong to Matter? That which is included in your Conceptus Formalis, which is the specific Difference of the thing, is proper to that thing, and therefore cannot be communicated to another. Wherefore we are to deny Self-motion in the Matter itself every where, as not belonging thereto, but to Spirit. But it follows,

I distinguish Nature into Active and Passive, and Passivity serveth me as well as Materiality. But I desire to know, why it should serve your turn as well as Materiality, whenas it is of more laxeness and uncertainty, and therefore may serve you a slippery Trick. But Materiality is a Notion more strict, distinct, and steady, and belongs only to one kind of things, that is to say, to things Material, but Passivity to things Immaterial, as well as Material. But you hold on.

---

SECT. V.

That the Learned Pynchopyrist need not be in despair of knowing whence the Descensus gravium is, whether from an innate Principle in the heavy Bodies themselves, or from some Spirit, sith the Author of the Discourse touching 'The true Notion of a Spirit, has so plainly demonstrated the latter in his Writings,'

But whence the Descensus gravium is, I despair of knowing. If you mean whether it be from an innate Principle of the heavy things themselves, or from some Immaterial Principle that moves the Matter of the World, I will adventure to tell you, the thing is not so desperate as you fancy, but be of good courage;
rage; for it is demonstrable that the Declension gravium is not from any Principle springing from their own Matter, but from an Immaterial Principal distinct therefrom, which Principle to be the Mover of the Matter of the Universe, I have over and over again demonstrated in my Enchiridion Metaphysicum; and particularly, which was a main Point betwixt that excellent Person Judge Hales and myself, in the rising of a wooden Rundle from the bottom of a Bucket of Water.

I will give you that Instance for many, which I desire you to canvas from the very first edge of it, Enchirid. Metaphys. Cap. 13. Sect. 4, 7, 8. reading for sureness all the Scholia upon that Chapter, Volum. Philosoph. Tom. 1. p. 219, 220, 221 &c. where all the Objections of Christophorus Sturmius are answered, against this Principium Hylarchicum. And if you be not yet satisfied, which I think it is impossible for any one not to be, that understands what I have writ; read page 363 my Adnotamentum viceissimum in Tentamen de Gravitatione, &c. and my Scholia upon that Adnotamentum, p. 369, 370 &c. where you shall find that excellent Person, whole Philosophy notwithstanding much symbolizes with that which you seem to embrace, very handomely, but covertly to give up the cause and acknowledge my Experiment of the two Hydrostatical Buckets to perform the feat they are brought for, see p. 370, l. 13. and so on; and if you read all the Scholia till page 373 and set your self distinctly to understand, you will be convinced whether you will or no.

And that nothing may be wanting to undeceive you, read that little Treatise whose Title is, Philosophematum cruditi: Authoris Difficilium Nugarum de Principiis Motuum Naturalium sine de Effentiis Medii & de modo Rarefactionis & Condensationis Examinatio, where I answer also to no less than Nine or Ten Objections of that worthy Author against my Spirit of Nature; and I doubt not but if he had lived to read what I have Writ, he would have been wholly of my Mind and relinquished that way of Philosophizing, which you as well as he seem to be entangled in, being thus offered more clear Light; but I hold on with your Letter.
That if there be an innate Self-moving Principle in the matter of heavy Bodies, their resting when they are come to the Earth does not excuse them from participating of the Conceptus Formalis of a Spirit. And that there may be as much Vitality in Fixedness, as in Flitting. The vast difference still remaining betwixt the Psychopyrist and the Author of the True Notion of a Spirit, touching the Conceptus Formalis.

AND if it be true, say you, of an innate Principle, I call it not therefore a Spirit, because it is but Passivorum motus aggregativus ad unionem in quiete, when Spirits Motion is Vital and so essential to them, that they tend not to union in Quiescence, but in everlasting Activity; Quiescence in Inactivity being as much against their Nature, as Motion against a Stone. To which I say, (1) If the Descentus gravium be from an Innate Principle, that is to say, that the Matter there moves itself (and if you are for Essentie media, as the above mentioned Author is, I have abundantly confuted them in my Examination) you adjoint the Property of a Spirit to Matter, as I noted above, which is a plain repugnancy that any part of the Formalis Conceptus of one Species should be an Attribute in its opposite Species, this breaks in pieces all the Bands of Logick. (2) It is not here more passivorum motus, but heavy Bodies moving themselves, as is supposed; they are as much active as passive, and are no otherwise passive in this Point but as they act upon themselves, and Spirits, properly so called, are passive in that Sense. So that an heavy Body is made a Mungril kind of thing upon this account, a Chimera or Centaur. For look upon its Self-activity, and it looks like a Spirit, look upon its Materiality (for it is mere Matter, actuating it self according to this Hypothecis) and it is no other than a Body. (3) If they be Self-moved, it matters not to what they tend, Body in the mean time has the property of a Spirit, as I said before. And Fourthly and lastly, That Stones and other Bodies rest upon the Earth,
Earth, is not by a torpid Inactivity in them, for their torpid Inactivity would not excuse them from being flung off by the circular Motion of the Earth on its Poles, as I have plainly demonstrated in my Enchiridion Metaphysicum, but what brings them thither, detains them there, viz. the Hylastatik Spirit of the Universe, whose detaining them is as vital and positive as his bringing them thither. And there is as much Activity in Fixation of Thoughts, as in discursive Flitting from one thing to another. Thus mistakenly is that vital Operation given to heavy Bodies, that belong to the Spirit of the World. And if you conceit this Motion or Fixation in the heavy Bodies themselves, in that they defend themselves from being cast off from the Earth by the Diurnal Motion thereof, it is as positive Vitality in them, as their descent to the Earth. As there is as much Life and Vigour required in stopping on the Frets of a Lute above, as in striking below on the Strings. Thus things are, and yet you conclude in the next Lines, so that I think we are agreed of the Formal notice of a Spirit in general, and of an Intelleetive, Sensitive, and Vegetative Specie. That there may be a vegetative Species without Sense; and that there is a sensitive Species without Intelleet, and that eternal Intelleet is without Vegetation, I easily grant, and am agreed to with you. But there is a vast difference yet betwixt us, in that in the Formalis Conceptus of a Spirit, you leave out Immateriality, or which is the same, Penetrability, and Indiscernibility; which slip, as I said above, is not a mere Mistake, but a Mischief. This is all that I have to note touching your Conceptus Formalis of a Spirit in general,
That Materia and Substantia differ as Genus and Species, and what Substantia properly and adequately is. And that the bare and naked Substance of a thing is not knowable neither in this Life, nor haply in the Life to come. But only Essential Attributes, Habitudes, and Operations.

Paffing to the Conceptus Fundamentalis, you say thus, But truly I am at a loss about the Conceptus Fundamentalis wherein the true difference lieth between Substantia and Materia. Methinks the difference lies very obvious to any observing Eye, namely, that Substantia and Materia differ as Genus and Species, so as Animal and Brutum differ, and you may perfect the Division thus, Substance is either Matter or Spirit, as Animal is either Brutum or Homo. I content myself with such easy Analysis. But you proceed.

Do we by Substantia mean a Conceptus Realis, or only Relativus? To say it doth substare accidentibus speaks but a Relation directly, and leaves the Question unanswered. Quid est quod substaretur accidentibus? To say it is not an Accident, tells us not what it is, but what it is not. To say it does subsist per se, either faith no more than that it is Ens realis, or else tells us not what it is that doth subsist. (1) As for that relative Signification, we do not here so much regard it. It looks more like that Logical Notion of Subjectum, which relates to Adjunctum. (2) And though to say it is no Accident tells us not what it is, but what it is not; yet it illustrates its Nature by opposition, (as that Logical Maxim teacheth us, Contraria juxta se posita magis eluceunt.) The Nature of an Accident being such that it cannot exist but in another; that of a Substance such, that it needs no inhaesion, as an Accident does in another Subject, but subsists by itself, and stands as it were on its own Legs.

This is the proper Character of Substance, quatenus Substance. What can be more plain than this? And a Man is to consider whether it be not a piece of Artis scientia, when so compleat a Definition is given to enquire farther, what is that which
true Notion of a Spirit.

which does subsist by its self, as if one after he has heard an- other define Man to be a rational living Creature, should de- mand, I but, what is that which is a rational living Creature? What can be answered but, That it is a Man? And so when we define Substance to be a Being subsisting by it self, if one demand, but what is that which subsists by it self? What can be answered, but that it is Substance? And I will farther add out of my Enchiridion Ethicum Lib. 3. Cap. 4. That it is one of the Rules of Prudence, to remember in our Contempla- tions. Nullus rei intimam nudam esse tentiam cognosce posse, sed Attributa tantum essentialia essencialeque Habitudines, which I set down to Steer Men off from Splitting themselves on this Rock; as if by any Definition or any way else they were able to discover the very bare Essence or Substance of any thing. Which I think is the Privilege of the Jehovah himself only, the only Wise God, and great Essentiator of all things. But to perceive the bare Essence of any thing beyond its Attributes, Operations, and Habitudes, is not given to any Creature, as I conceive, either in this World, or in that which is to come. But we'll proceed.

S E C T. VIII.

That Words are not to be prescinded from their usual and known Signification; and that the meaning of Materia in use includes Impenetrability, Discerptibility, and Self-inactivity, according to Aristotle, and the best approved Philosophers; with a Note of the specifical distinct Substance of Spirit and Matter antecedently, to the Self-acti- vity of the one, and the Self-inactivity of the other.

Quo ad Notationem Nominis, say you, distinct from use, doth not Materia and Substantia signify the same Funda- mental Conceptus? This Question is something obscure. I know no Notatio Nominis, but the Interpretation of it from
some Logical Topick, which must be in Words compound or derivative; but Materia is a Word simple. And why should we not take Words according to their use, rather than prescinding them from it? You would have those two Terms signifie the one no more than the other, or neither more than to what some one distinctive Conceptus Formalis might be joyned indifferently. But I say again, they are not one, but differ as Genus and Species, and Materia is the Species of Substantia, and includes in it its own Conceptus Formalis, which is Impenetrability, Discernibility, and Self-inactivity, according to Aristotle and the best approved Philosophers, an opposite Conceptus Formalis to that of Spirit. That is the form or notifying Difference of Matter, as Penetrability, Indiscernibility, and Self-activity, of Spirit. But you go on.

You difference, say you, Substance and Matter antecedently to the formal Difference by Penetrability and Impenetrability, Indivisibility and Divisibility. Here, say I, you confound Substance and Matter, as if they adequately signified the same, whenas according to use, in all approveable Philosophy, they differ as Genus and Species: Nor does Penetrability and Indivisibility, Impenetrability and Divisibility antecede the whole formal Difference of Matter and Spirit, whenas they themselves are part of the Conceptus Formalis, the one of Matter the other of Spirit; or are the whole Conceptus Formalis of the specifically distinct Substance of each, antecedent to the Activity of the one, and Inactivity of the other.

SECT. IX.

Of the Knowledge of the Indivisibility and Penetrability of Spirits in this Life, how far it may extend. And that holy Souls in the other World are no Affectors of useless Knowledge.

But first, say you, I despair of knowing in this Life how far Spiritual Substances are Penetrable and Indivisible. I grant you such an extension as shall free them from being nothing Substantial, and from being infinite as God is. If a Man be not in a right Method of conceiving or ordering his Thoughts, he may be
be in the like puzzle in the other World that he finds himself in this. But if he consider that God has created a Spirit, *Ens unum per se & non per alium*, so that immediately of its own Nature, if it be at all, it is *Indiscernible*; as a plain Triangle, if it be at all, hath its Angles equal to two right ones, he may safely conclude, even in this Life, that a Spirit is utterly *Indiscernible*, so long as it is, but God may annihilate it at his Pleasure.

And now for the *Penetrability* of Spirits, it is evident even in this Life, that they can wholly penetrate one another so far as their Essence extends, for one may have a greater Amplitude than another. And that the Parts, as I may so call them, of the same Spirit may, in the contraction of it self, penetrate one another, so that there may be a Reduplication of Essence through the whole Spirit. But as you very well observe with Scaliger before you, a Spirit can neither extend it self in infinitum, nor contract it self in * puncti * & * ponente*, into the nullity of a Point. And though your Modesty make nothing of this, methinks this is sufficient for a rational Creature, whether here or hereafter, for I do not think that in the other World holy Souls affect useless Knowledge. In this therefore, we both conceive, do fully agree, that we are neither of us *Nullibists* nor *Helenmerians*.

**SECT. X.**

That *Inseparability* continued Amplitude belongs to Spirits as well as discreet Quantity, with an Answer to the most plausible Objection against the same. Whether Forms multiply themselves or no, and in what sense it is true, that Generation is the work of Spirits not Bodies, and by what means many Substances become one.

Secondly, say you, we grant Spirits a Quantitas discreta, they are numerous, Individuate; and Formae se multiplicant, Generation is the work of Spirits and not of Bodies, and how can I tell that that God that can make many out of one, cannot make man...
my into one, and unite and divide them as well as Matter. This Passage is worth our attentive Consideration; wherefore I say, (1) If Quantitates discrete be allowed to Spirits, why may not an Indiscernible continuance of Amplitude be allowed to them also. You'll reply, it may not, because (and it is one of the most ingenious Allegations that I have met with,) that then a Spirit might be measured by a Ruler of Wood or Brass, and be declared to be so many Inches or Foot long or wide, which would argue it not to be a Spirit, but Matter or Body. Why? because it is measured by Wood or Brass. What if we should number a certain numerous Multitude of Spirits, casting up their Numbers by Brass-Counters, would it follow that these Spirits are Corporeal, because the Brass-Counters are so? The Reason is as firm in the one as the other, as I have more fully noted else-where. (2) And now for Formae multiplicant, I desire to know what is meant by Forme, whether the Accidents or Modes of some Substantia or some Substances actuating other Substances. If the former, it reaches not our Cafe, the Argument being of Spirits that are Substances. And I say, no Substance can multiply itself, for if Substance remaining still the same entire Substance, should multiply into other Substances, it were an act of Creation, which is incompatible to a Creature. But if it fled, or part with Part of its own Substance, that in my Account is not Multiplication but Division. (3) That which follows is a sound and golden Saying, if rightly understood, That Generation is the work of Spirits and not of Bodies, for Body or Matter of it self is passive, and can do nothing but as it is either mediately or immediately actuated by a Spirit, as Fire and Water and Air, and all other Bodies that are in motion are actuated either by the Holostatick Spirit of the Univerfe, or by their own proper Spirit, as brute Animals, Angels and Men. And thus are all inanimate Creatures, so vulgarly Styled, Generated by the Spirit of Nature, and all particular Animals, Brutes and Men, are Generated, that is to say, Formed by their proper Souls, the Spirit of Nature, so far as it is fitting, preparing the Matter, but all in the mean time depending upon that universal Creator of all things, God, blessed for ever.

But in the last place, how a man may tell that God that can make many out of one, cannot make many into one, &c. If the meaning be of Substantial Spirits, it has been already noted, that God acting in Nature, does not make many Substances out of one Substance, the same Substance remaining still entire, for then Generation would be Creation. And so sober Man believes
true Notion of a Spirit.

believes that God assists any Creature so in Natural Course, as to enable it to Create. And then I suppose, that he that believes not this is not bound to puzzle himself, why God may not as well make many Substances into one as many out of one, when as he holds he does not the latter, but that every Substance that is Created, is Created immediately from God. And whatever two or more Substances become one, it is either by Vital subordinate Action of the Souls and Bodies of Men that makes one Man, and of the Souls and Bodies of Brutes that makes it some Species of Brute Creatures; or else for Inanimate Creatures so usually called, as Plants and all other Inanimate Bodies that seem different Species of things, they in their particular consistences are held together into one by the Spirit of the Universe. And I know no other ways according to the Course of Nature of many Substances becoming one, but these.

S E C T. XI.

Of Gods making many Spirits or Souls into one, and of the many difficulties that opinion is encumbered with, as particularly in that instance of the Souls of Men being supposed to be extraduce.

But upon farther attention to your last words, And divide them as well as Matter, you seem not to make so strange an Oneenes, or mysterious division of these Spirits as I conceiv'd from your frame of Speech at first. But when you add, and unite and divide them as well as Matter, it implies I confess no contradiction to the power of God, that He may hold a company of contracted Spirits together or expanded, as well as the Spirit of Nature a Congeries of Particles, and then difsunder them again. But to say any such thing is done, I see neither truth nor usefulness in the Assertion. But this we will consider further in what follows, which is this.

But if he should, (viz. divide these Spirits) that would be no destruction of their Species as the Mixtorum dissolutio is, but as every drop of divided Water is Water, and one Candle lighting many, and many joying in one are all the same Fire, so much more would
would it be with Spirits were they united or divided, and their Lo-
cality and Penetrability are past our conceit. This looks plausibly
and speciously on't at the first sight, and it is true that the divi-
ding of these united Spirits would be no destruction of their Spe-
cies, as it is in the dissolution of mixt Bodies; but we look
more closely into the business, this Affertion is burdened with
great difficulties, and many demands are to be satisfied before
it can be allowed. For this multitude of Spirits, or Souls sup-
pose, made into one, are yet so many individual Souls notwithstanding this union; As suppose a Congeries of Physical Monads
or smallest Particles of Matter of which some Body is com-
pounded, are still so many Individual or Numerical Particles
or Physical Monads notwithstanding their Composition into one
Body. Wherefore concerning the Soul of Adam, (for this contrivance seems chiefly to look toward their opinion that say
the Soul is ex traduce, which some, otherwise prudent and intel-
ligent Men, do hold.)

First, I demand, whether this multitude of Souls which
makes up that one Soul of Adam, as so many Drops make up
one Bucket of Water, have all of them Perception and Under-
standing in them or no, which if they all have, their Nature
being co-ordinate, they are so many Personalities. And Adam's
Name might have been Legion, at least, as well as the Possessed
Man's in the Gospel.

Secondly, If Adam was not such a Legion, or rather inu-
merable company of Spirits, which one of this company was A-
dam himself; and who were the rest of the Company? Were
they all the Souls of Men that were to come into this World be-
side the Soul of Adam and the Soul of Eve, or was Eve's Body
full fraught with Souls also? And if so,

Thirdly, I demand, what laws of shedding of Souls there is
betwixt Male and Female in Generation, and whether Soul
from the Female is shed when a Female Child was to be born,
and a Soul from a Male when a Male-Child was to born? In
which I know no absurdity in Nature unless it should be one,
and that should be implied thereby, that Souls are Male and Fe-
male; but Theology in the mean time would be at a loss, to
find a Male Soul in the Virgin of whom was born the Messias.
But to let this pass, we enquire.

Fourthly, Whether that innumerable company of Souls in
Adam and Eve were in an expanded condition or contracted. If
in an expanded condition, they all immediately reaching the Bo-
dy well fitted, and inactuating it, the vigour of the Body must
be increased according to the numerosity of these actuating Spi-
rits
true Notion of a Spirit.

rites in it; what a Lufty Young Man then must this Adam have been, and Eve what a Frolick Young Virgin, or else how hugely and tearingly strong had they both been, like some EveposseSed with many Dæmons?

Fifthly, What an infinite change would there be in Adam and Eve when they had parted with so many of their actuating Spirits in Venereal Copulation: Adam to his Male Children, and Eve to the Female, which they were so to distribute to their immediate offspring Male and Female, as only to leave their own single Souls for the actuating their Bodies while they lived, other-wise if there were any more left behind, what became of them at their Death? and therefore,

Sixthly, I further enquire, there being a number of Souls imparted in Generation, to whether Male or Female that are to be born, what becomes of those many Souls when a Man or Woman dies and never is Married?

Seventhly, I would have you consider what a difference there must be betwixt the vigour of unmarried Men and Women of some thousand years ago, and those of this present age, every one now being reduced to that paucity of Souls to actuate his Body in comparison of what they had some thousand years ago, and how uncompliable this difference is with History.

Eighthly, If these Souls be not all of them in this expanded condition, but only the proper Souls of Adam and Eve; and the numerous Remainder being in a contracted condition, I demand, how all these become one Soul in such a fort as you (if I mistake you not) fancy all the Lights of several Candles light up together become one Light or Fire? And whether they will not lie in the Body of Adam and Eve as the little Eggs that make up the Roe of a Fish; as also whether this Roe of Souls or Spirits pass through the whole Body, or in what peculiar Vessels are they lodged? And

Ninthly, These contracted Spirits in reality having as much Essence or Substance in them as the expanded, (else when they inform a Body to actuate the whole Body, they must be enlarged by seeking and patching more Substance to them, which is contrary to the Nature of Spirits) I demand, what becomes of them alfo when a Man or Woman dies and transmits them to no other, by having to do with the Duties of Wedlock?

Tenthly, As for your Illustrations of what you will have in this point, That these several Spirits or Souls may be united into one Soul, as the several lights of a Candle into one Light or Fire, or as several Drops of Water into one Bucket of Water, if that be brought to illustrate the union of these Spirits, as
A farther Defence of the

well as their Identity of Species still upon their division; I desire you to consider the nature of Light thoroughly, and you shall find it nothing but a certain motion of a Medium, whose parts or Particles are so or so qualified, some such way as Cartesians drive at. But here is not Substances uniting into one Substant which is your cafe, but motion communicated from several Movers, becoming one Motion in one Subject; as when two Men thrust one and the same Body on, or whip one and the same Top, though there be two Thrusters or Whippers, there is but one motion from them two in that one Body or Top they thrust or whip. So that this comes not home to the point. And for the Drops of Water, or several Flames of a Candle joined into one, which viewing your words again, I suspect may be as well your sense, though for sureness you should have said one Flame rather than one Fire, although this illustrates well how somethings united keep the same specific denomination also after they are divided; yet such an union as that of Water and likewise division makes the Soul of Man, or of any Animal else look not like Soul or Spirit, but Matter. And there is a Repugnancy in the very supposition, to be one Soul or to be one Spirit, and yet to be divisible into parts which are seperately Souls or Spirits, as if every Soul or Spirit were an Homogeneous Mass of Soul or Spirit, as Water is of Water, and Air of Air.

But to make an end of this Paragraph, when as in the last place you add concerning the one united Souls or Spirits, And their Locality and Penetrability are past our conceit. I desire you to consider whether is be not a lothness and unwillingness strictly and closely to examine, rather than their Inability to conceive the Penetrability and Locality of these Spirits (how they must be in the Body of Adam, or of any Brute Animal either in an expanded or contracted condition, as has been above noted) that makes you so thie of medling with their Locality and Penetrability. For haply, if you had considered the thing so closely as I have at this time, you might have found your self so sensible of the encumbrances on the opinion, that you would have quite discarded it, and espoused some other that looks more handsomely on't, and is better accorded to the old Mosaic Cabbala, that makes the Active or Spiritual principle Indivisible, or Indiscernible. The Symbol of which Principle is Light, but is said to be created in the first day, a Monad signifying the Indivisible Nature thereof. But to lay any thing is Spirit and yet can be actually divided into parts is a Repugnancy to the Nature of the thing, and
true Notion of a Spirit.

and a Contradiction to the Sophia T€om€g%0; the Divinely inspired wisdom of the old Cabbala.

S E C T. XII.

Whether Souls in Generation be produced as when one Candle lights another: and how that conceit is false, as also incompliable with the Psychopyrifyt's Hypothesis. With other difficulties touching the Penetrability and Locality of such a Soul as he imagines.

If I have upon second thoughts hit your true meaning in those words, One Candle lighting many, and many joyning or joyned in one (I know not which) are all the fame Fire, that you mean only this, That they are supposed to be put so near one another, the Candles being so cut on purpose, that the Wicks might touch, and so all the Flames joyn together, this then is no more than that of the resemblance of the union of the parts of Water. But the activity of Fire does still more increace those difficulties, how Mankind should still retain the like vivacity (and so of Brute Creatures) that they did some thousand years ago, their Active principle being so much diminished, unless you recur to that common plausible Conceit, That as one Candle lights another Candle without diminishing its own Flame, so Adam's Soul may give a Soul to Cain or Abel without diminishing his own. But this is against your Hypothesis, which plainly implies, that many Souls are made into one, and then separated or divided upon Generation. Nor is there any Refuge in this similitude of lighting one Candle at another, for the admotion of the lighted Candle to the unlighted, does only put the sulphurous parts of the unlighted Candle into motion, and leaves the Spirit of Nature excited by this new occasion to pursue its work, till all the combustible matter be dispersed. But what's this to the production of a Soul or Spirit which is a Substance? The lighted Candle produces no substance, but by its application excites the Spirit of the World to move, which causes the Particles of Tallow to be in such a manner moved as they they exhibite to our view that Phenome-
non of Flame. So that according to this, the production of a Soul ex Traduce would end in mere Materialism, and signify only, that in Generation some matter only is newly modified, as the Tallow is, or Wax when they pass out of their state of Wax or Tallow into that of a bright Flame. Which way of Philosophizing as it is most false, so it is most mischievous if men should be so fond as to believe it.

And now indeed touching this compounded Soul of yours made up of numerous Souls united into one, they being so Crass and Material, I can say as well as you, their Penetrability and Locality (so as to make up one Soul, suppose of Adam) are past our conceit: Not that it is past our conceit that Locality to belongs to the Soul that it must me somewhere, for you your self allow it an extension, but where it should be placed in the Body: For itself being Matter, it cannot penetrate Body, and therefore if it actuate the whole Body, it must be dispersed in innumerable Pores as it were thereof, which consists very ill with the union of these numerous Souls, and if they lie all together in some one particular place, the residue of the Body will be destitute of Soul, with the ill Consequences thereof. Which Considerations may very well cause puzzles touching its Locality, or rather the placing of it; and therefore I should think it more advisable to embrace such Hypotheses as are not past our conceit. But we are not to insist over long upon one Paragraph.

S E C T. XIII.

That Penetrability, and Indivisibility are not Accidents of a Spirit, but Essential Attributes thereof: And that it is a piece of Ἀναρίκωλη, as was noted before, to hope to know the bare and naked Substance of any thing.

Hirdly, say you, but were we sure of what you say therein, these two, Penetrability and Indivisibility speak but Accidents though proper, and therefore are no satisfying notice of the notion of Substance Spiritual, as distinct from Matter. To this I say, that Penetrability and Indivisibility are not Accidents at all, no more than Rationale is an Accident in the definition of a Man, but
but they are *Immediate Essential Attributes*, as much as any are in the World, and at least part of the full *Conceptus Formalis* of a Spirit as such, or of a Spirit in general.

You seem to require such a Definition or Representation of a thing as should exhibit to your Perception the very naked Substance of the thing, against which point of what Aristotle calls 'Αρχήν κωδικόν, nor know I well how to English it, is that Caution or Advertisement in the third Book of my *Enchiridion Ethicorum*. That the bare and intimate Essence of a thing is not to be known, but only certain Essential Attributes or Habitudes, as I noted before. And this is a Rule, I think, worth the inculcating and observing. When we say, *Homo est Animal Rationale*, which is accounted as Essential a Definition as any we meet withal, and the most immediate; Yet *Rationale*, which is a specific difference accounted, and therefore abundantly Essential, when we closely look unto it, it affords us no more than the notice that a Man is such an one that has the faculty and operation of Reasoning, but neither the faculty nor operation is the Essence. Let this intimation suffice to mind us of the limits of our own knowledge, that we do not vainly either desire or attempt to go beyond the lifts that God and Nature hath set us. Wherefore these Attributes which are Immediate, Adequate, and Inseparable from a *Spirit*, are as Essential to a Spirit as any Attributes are to any thing, and ought to be acknowledged a satisfying notice of the notion of Substance Spiritual as distinct from Matter.
A Synopsis of the Psychopyrist's philosophizings touching a Spirit. The four first particulars thereof, where amongst other things the insufficiency of his Reasonings for laying aside the use of the words Immaterial and Material, and his holding only to the distinction of Natures Active and Passive, is noted.

May perhaps have been over tedious already, but yet because you have been pleased still more particularly, though copiously, to impart to me your thoughts touching this present Subject, I shall bestow some strictures or touches upon each of them in order as they lie. I am hitherto, say you, constrained to contain my thoughts in the following compass.

First, I know Spirits best by their Virtus Vitalis Formalis Una-Trina. But here I demand how do you know that this Virtus Vitalis Formalis Una-Trina, does belong to Spirit and not to Matter, unless you have an Antecedent Notion of Spirit distinct from Matter, and know the nature of Matter also to distinctly, and the Operations of that Virtus Vitalis Formalis, that you can conclude them one Repugnant to another? Otherwise, though you find that Virtus Vitalis Formalis in a Subject, you know] not whether the Principle be Material or Spiritual from whence it is, or in which it resides.

Secondly, I hold say you, that of created Spirits Substantia, as notifying a Basis Realis, must be the Conceptus Fundamentalis. This is found and unexceptionable so far as I can discern. Whence it is evident that the Soul being a Spirit, and a Spirit Substance, they that hold the Soul to be ex Traduce, must hold that a Substance may be ex Traduce: Which that similitude of a Lamp lighted at a Lamp does not reach, as I noted above. And what difficulties there are in the Parents Soul shedding part of it self, to the producing the Childs Soul, I intimated above.

Thirdly, This word Immaterial, say you, signifying nothing but a Negation, and Materia being by many Ancients used in the same sense that we do Substantia, I usually lay by the words. The
true Notion of a Spirit.

reason of the first I conceive not so weighty. For a Negative Particle in composition with a word that denotes imperfection, implies positiveness and perfection, as in Infinite, Immortal, and the like; these remove the imperfections in Finiteness and Mortality, and imply something positive of a better Nature. And so does Immateriel remove the Imperfections of Discernibility and Impenetrability, and implies the contrary. As for the reason of the second avoidance; Materia indeed may be used, in such a sense with the Ancients, as Subjectum has in Logick, or Substan-
tia quantus substant accidentibus; but as it is precisely defined, Ens per se substantiens, that Subst. or Materia is put in lieu of Sub-
stantia, in that Adequate sense, I believe it is not easy to give an Example. But here I mainly inquire, since the Definition of Substantia, and the Definition of Materia is so well known in the learned World, why you will use Substantia which is but the Genus of the other, in lieu of Materia, or of the other Species of Substantia, which is Immaterial or Spiritual, when this is more certain and distinct, unless it be out of a likeness to pronounce to what subject, whether Material or Immaterial such properties or operations do belong, or whether there be any such distinction really and properly, as Body and Spirit in the Created Universe. But you know best this your self.

Fourthly, I hold to the distinction, say you, between Natures or Substances, Active and Passive. But there being no created Substances whatever but what is both active and passive in some sense or other, this is a distinction that thus far confounds all, distinguishes nothing. But Substance spiritual and materiel are certain indelible Characters of two orders of things specifically different. Which distinct way of Philosophizing is to me more satisfactory than thus to blend and confound the classes of things. This looks as if there were some Paradoxical Mystery under it, which is better let go than over curiously inquired into.
The Fifth Particular, touching the Purity of Spiritual Substances, and how prone they are, that understand not the subtilest Material Substances to consist of Particles, to think what is really Material, to be Spiritual.

Fifthly, I distinguish, say you, Spiritual Substances as such, by the purity of their Substances besides the formal Differences. I suppose you mean by the purity, the subtilty, and tenuity of their Substances, as the Interpreter of Tresmegist's Pemander, cap. 12. renders το λεπτουμενης το μικρον. Portionem purissimam materiæ. Purissimaque materiæ portio Aer, Aerus Anima, Anima Mens, Mentes denique Deus. The Greek is, Ῥετὶ θερ σὺν του οὐλε το λεπτουμενης το μικρον, ἀνρ, ἀποτ, ᾱδης, ἀναγι, ἀναγι λε νε, νο ν θεος. And yet λεπτομερεια signifies properly the subtilty, tenuity, or smallness of Parts or Particles of which a thing consists, which yet the Translator calls purity, but I am very well assured that your purity of Spiritual Substances is not such as you conceive consists of Particles, because you do not admit that Hypothesis no more than Judge Hales.

Which is a shrewd Invitation to one to deem what is really Material to be Spiritual, when it is not, merely because it is conceived to be one continued subtil Substance. But a Man would be loth to admit a congeries of Atoms, be they never so small or subtil, to be a Spirit, no more than he would admit the Powder of some craft Body to be a Spirit, which was so palpably a Body before. For magis and minus non variant speciem, as that Scholastick Maxim has it.
S E C T. XVI.

The Sixth Particular. That all created Spirits are in some sort Passive: That that Spirti-
tude which is given to Spirits by Psychopy-
rist's Antagonist, argues a Spirit to be Imma-
terial rather than Material: That Body some-
times has a less gross signification than Matter:
And in what Sense the Psychopyrist seems to
allow created Spirits to be Incorporeal: And
what might be the chief ground of this Mistake.

Sixthly, Yet, say you, I doubt not but all created Spirits are
somewhat passive, quia Influxum causæ prime recipiunt,
and you grant them Spirituude and Extension, which signifies as
much as many mean that call them Material. That is to say, if
I rightly understand you, all created Spirits, be they never so
pure and refined, yet are not so much Transspiritualized from
the condition of Matter, but that they are passive in respect of
the first cause, and his Influence on them, which I shall easily
admit also in the highest degree of created Spirits in my sense,
which are most properly and really such. To which, viz. To
all created Spirits, though I grant Spirituude and Extension, yet
the former is granted in such a Sense, that it signifies only more
Substance within less comports, but no hardness or crassness ac-
crewing from the Reduplication of the same Substance into a
narrower comports, so that it is as much Spiritual as before,
and does not herein symbolize with Matter, but approves it
self contrary thereto, Matter implying Impenetrability of Parts,
but this Penetrability, and as for Extension, that in it self, has
nothing of Materiality in it, there being Metaphysical Exten-
sion as well as Metaphysick Numerality, which belong to Entia
quatenus Entia, there being no Ens or Being devoid of all
Amplitude, or not capable to make a second, third, fourth, &c.
in Number. Wherefore if those Men mean no more by these
Words of Spirituude and Extension in Spirits than I do, and yet
call Spirits Material, I must take the leave to say, that in my
Judgment they miscall them.

N 3

But
But custom, say you, having made Materia, but especially Corpus, to signifie only such groffer Substance as the three passive Elements have, I yield so to say, that Spirits are not Corporeal or Material. That Corpus does not always signifie more Craftly than Materia, but meer Trine-dimension Metaphysical or Mathematical, is apparent from that Expression of some of the Platoninists who call that Space in which the Mundane Bodies move, and which Democritus and Epicurus termed τό ἄνυν, they call it I say, Σῶμα ὀνυν an Immateral Body, but to have called it Immateral Matter, had been a contradiction. Whence is intimated that Matter fundamentally and specifically founds more craftly than Body. But we will not contend about Words; that which is most observabile here is this, that you seem to concede or imply, that no created Spirits are in any other Sense to be esteemed Incorporeal or Immaterial, but in such as supposethem of not so craftly a consistency as those Three passive Elements are, Earth, Water, Air. As if Fire and Aether which are far thinner than Air, were Immaterial and Incorporeal Beings, nor any other created Beings to be faid to be Immaterial or Incorporeal in any other Sense than they, namely, for the Thinuity or Subtilty of their Substance.

Which Opinion, though I have known Pious and Intelligent Persons to have been of, I look upon as a grand Mistake, arising from another false Supposition or Surmise, namely, that the Bodies of the World do not consist of small minute Parts of Matter, and that Water, and Air, and Aether, and Fire, are each of them a continued Substance, not a congeries of contiguous Particles that make up such fluid Substances. This I say seems the fundamental Error of such as Philosophize according to your Mode: Which first Error if they had not swallowed down, they could not so easily have imbibed this second, viz. That there are no created Substances Incorporeal in any other Sense than Aether or Fire may be faid to be Incorporeal, namely, as being freed from that craftiness or grossness that the Three passive Elements seem to have.

S Ė C T.
S E C T. XVII.

Reasons why the Atomick Philosophy is to be preferred before that of the Plychopyriss. And whence he may have sufficient Instruction to assure him of so concerning a Truth.

But here we two do very much disagree; for I conceive that all Bodies consist of Atoms, or little Particles of Matter; the more hard and consistant Bodies, as Stones, Iron, and the like, of Particles someway, something more firmly continued one to another; but in fluid Bodies, such as Water, Air, Æther, and Fire, of Particles meerly contiguous, and in some Motion one by another. And this way of Philosophy I think I have good Reason to embrace before any other. First, because in this industrious and searching Age, it is most universally received by free and considering Philosophers. And this is that seculum Philosophicum in which Knowledge should abound, according to the Prediction of Daniel.

Secondly, This Mode of Philosophy is the most useful for the best ends, and serves to support the main Parts of Natural Religion the best; namely, the Existence of God, of Genii or Angels, and the Immortality of the Soul. For it being so absurd at the first sight, that a congeries or heap of Particles or Atoms should be capabale of those most Noble Functions of Imagination, Memory, and Understanding, nay of Sense or Personality, were it not for this awkward Conceit of Air, and Æther, and Fire being continued Substances, and no congeries of Particles, Men would immediately be led into a necessary belief of Spiritual Substance properly so called, and then all the main Articles of Natural Religion would go down glib and easie. But to deny that such liquid Bodies consist of Particles, deprives us of some of the most considerable Aids that Philosophy affords against Atheism and Epicurism.

Thirdly, This Mode of Philosophy seems to be the most ancient (and antiquissimum quodque verissimum) nay to have been the old Moschical or Mosical Philosophy, as may appear out of what I have writ in the Appendix to the Defence of my Cabbala Philosophica Cap. i. Sect. 8.
And Fourthly and lastly, And which is of most moment to Philolophic Spirits, this Doctrine of Bodies consisttng of Particles, and that their modification and motion, or fixation, exhibits to our perception all the sensible Phænomena of the Universe, is demonstrable to any unprejudiced Reason. Which would be too long here to make out, but I refer you to my first Epistle to V. C. Sect. 6. to my first Adnotamentum upon Judge Hales his Difficiles Nuges, to the twelfth Section of my Examinatio Philosophematum Eruditi Authoris Difficilium Nugarum, &c. which whole Treatise touching the Essentia Medie which that worthy Person would bring up, and the manner of Rarefaction and Condensation, as also his Nine Objections against the Spirit of Nature, with my Answers (all which are not passing seven Pages in Folio) if you have Leisure and Patience attentively to read and consider, I should hope that Discourse, with the other places of my Writings above-named, may have the good hap to undeceive you, and bring you into a sense of things more satisfactory to your own Mind and Reason than you have fallen into yet. And it is worth the while for a Man to be undeceived in that Point, and to be rationally assured that Earth, Water, and Air, and other Bodies of the Universe, do consist of Particles, for the Reasons I above intimated. But you proceed,
S E C T. XVIII.

The Seventh Particular, touching the Nature of Fire. The Psychopyritists wish that Fire were better Studied, with his Antagonists wish added thereto, That Water were better Studied. A clear Proof chiefly out of Des Cartes, That Water consists of certain long flexible and tough Particles, which is a fair Inducement to believe, that other Bodies consist of Particles also.

Seventhly, say you, Tho’ I run not into the excess of Ludov. le Grand, de Igne, nor of Telefsus or Patricius, I would Ignis were better studied. As for Le Grand, Telefsus, and Patricius, what they hold touching Fire, I have not had the occasion to observe, but it seems even according to your own Judgment they philosophize something extravagantly therein, which makes me the less concerned to look after them, they being disallowed by one that seems to think so over-magnificently of Fire himself.

But now whereas you wish that Fire were better Studied than it is, I also wish (and yet not out of any Humour or Spirit of contradiction to oppose you) that Water were better Studied than it is, and that that Hydrostatical Experiment of the Wooden-Rundle arising from the bottom of a Bucket of Water, the Water in the mean time over it actually weighing it may be One or Two hundred Pounds weight, continually perceptible by the unintermitted stretch of the Rope or Weight upon the Hand one may put under the bottom of the Bucket; I say, I wish this Experiment of Water were well weighed and considered; of what importance it is, and how firmly it demonstrates an Immaterial Being or Spirit that moves the matter of the World, I have intimated to you above, and how none have been yet able to evade the Evidence of the Demonstration, that there must be something Immaterial induced with Properties above any matter, distinct from the Water and the Rundle.
dle, and penetrating them both, that causes that marvellous Phænomemon.

Moreover, I would not only have such Experiments as these considered, but I would have the very Nature of Water well sifted and studied; and to any one that has that impartial Curiosity in him, that he will study the Nature of Water as well as of Fire, I would commend to him the reading of des Cartes’s Meteors, where with incomparable Evidence he makes out, That Water consists of long flexible Particles, which joined together in a more moderate creeping Motion contiguously one by another, are the Phænomemon of Water, but being more swiftly agitated as they are in an Æolipyla, let over the Fire with some Water in the bottom of it, these Aqueous Particles railed out of the Water and put upon a whirling Motion, Playing as it were at Quarter-Staff one with another in that part of the Belly of the Æolipyla that has only Air, they contending thus for more space, burst out of the Orifice of the Æolipyla, and give the Phænomemon of a very sensible, if not a violent Wind.

That they are exhaled thus, as from the Water in the Æolipyla, by virtue of the Fire, so from the Sea and Rivers, and other moist places, by virtue of the heat of the Sun. That according to certain measures of motion or rest, and nearness and remoteness from the Earth, they cause Mist or Clouds. That certain numbers of them cluttering more close together in a warm Air, cause drops of Rain, but in a more cold, Snow or Hail. And that Water by strong cold is frozen into Ice is apparent to all, which is therefore a considerable firm consistence of such kind of Aqueous Particles that otherwife remaining still Aqueous Particles take upon them the Form not only of Clouds, Snow, and Rain, but also of blustering Winds, that whirling Motion being imparted unto them.

These methinks, are Indications sufficient that Water is a Body consisting of oblong flexible Particles, which may be differeved by heat; and as the Ice, though a firm Body, is melted thereby into that fluid Body we call Water, so this Water may have its parts so relaxed, as to be rarified into Vapours, and those Vapours so agitated that they get the form of Wind. And amongst other things that hit so handsomely, it is also observable that their easily being drawn out of a wet Cloth, exposed to the Air or Fire, when it is hard to get Oyl or Grease out so, argues that they are long, smooth, flexible Parts, whereas those of Oyl are more ramose, and entangled with the Cloth, and among themselves.
true Notion of a Spirit.

A Man of any Nofe or natural Sagacity in Philosophy cannot but smell out the meaning of this, namely, That Water must needs consist of such Particles as these, which des Cartes has described; and that it is not one equally continued Body, but, tho' each long Particle be strongly continued in itself, yet they are but contiguous in a manner in Water, tho' pretty firmly continuous in Ice. But if they were alike continuous all over in Water, that is, no more in one part than another, they might pass the least Pores, and like the Sun-Beams, at least with some force added, strain themselves thro' Glass, which shews plainly, that Water is not one alike continued Body, but consists of long Particles, each being tough, as I may say, as well as flexible in itself, but they are easily separable each from the other; and we finding this so plainly discoverable in Water, if we be not over affectedly thie and timorous, how can we well abstain from concluding all other things, as well as Water, especially if they be reducible to a fluidity, to consist of some kind of Particles or other? And this I think, is the genuine Result of our diligently studying the Nature of Water.

S E C T. XIX.

The Advantage of Studying and well understanding of Water, for the better understanding of Fire; and that the Phenomenon of Fire is from the motion of certain Particles, as well as that of Water and Vapours out of a Cauldron.

And having Dived so deep into the Mystery of Water, let us now see whether we have not brought up a Key for the easier opening the Nature of Fire, which I grant is to be studied also, and this we may very conveniently do by Candle-light, for the Fire and Flame in a lighted Candle, is much what of the same Nature with all other Fire. Here therefore let us observe, that Ice before, which seems of a firm consistence, was first resolved into Water, and that Water into Vapours, &c. That here I say, also the fixed Tallow, which answers to the frozen Ice, is resolved first into a kind of fluid Oyl or Fat, answering to the Water, and after into a sort of visible Reek,
if we may so call that which is so bright and splendid; a certain kind of Particles loosened from the Tallow or Wax, which confines of them, being put into Motion, as it is in Vapours. It is manifest hence, that Flame is nothing but such a kind of Particles, put into such a kind of Motion different from that of Water, and in a different manner affecting or modifying the medium, whence is that appearance to our Eye we call Flame, which is but a more close, but bright Vapour or Reek; and thus is the whole Candle by degrees dissolved into Particles, nor is it the same individual Flame, any more than the Water that runs through such a Pipe continually till all the Water be run out, is the same individual Water all the time.

So that we see the studying of Water will make us conceive the Nature of Fire the better, and give us to understand that it is nothing but such a kind of Motion and Particles that to modifies the Medium of our Sight, that such a Phenomenon appears to us as we call Fire or Flame. Flame when the ascend- ed Particles are volatile, but Fire, when they are more fixt, as in the Wick of a Candle when the Flame is gone, or in red hot Iron, where the parts of the Iron not at all volatile (as in Wax, Wood, and Tallow, and the like) yet are smartly vibrated against the Medium of our sight, and cause the Phenomenon of Fire. I have studied the Nature of Fire with diligence and seriousness, and yet I profess I can make no more of it than thus. But we go on,

SECT. XX.

A close compacted Account of the Nature of a Spirit from Fire, made by the Psychopyrast, and deduced by his Antagonist into seven Propositions.

But this room, say you, will not serve me to say what I think of it, viz. of Fire: Light and Fire are rousing Objects to humane sense, which caused the generality of the Pagan World to Worship the Sun for the Supremum Numen, and brought them into that gross Error in Religion, and we must have a care lest Idolizing the Phenomenon of Fire too much, it brings us also into Errors in Philosophy. But you hold on: But in brief, be that
true Notion of a Spirit.

that knoweth that Ignis is a Substance, whose Form is the Poten-
tia activa movendi, illuminandi, caelefciendi, these as received in gross passive Bodies being but their Accidents, all but the Igneo-
ous Substance in act operating upon them, and conceives of Spirits but as Ignis eminenter, that is, of a purer Substance than Ignis is, which we best conceive of, next the formal vertue, by its fi-
militudes, I think know as much as I can reach of the Substance of
created Spirits.

Though you thought you were straightened in room, yet me-
thinks you have given a Specimen of a very dexterous faculty in contriving so much into so little a compafs, whereby I think I am enabled to conceive your full meaning deduceable as I sup-
pose into these following Propositions.

First, That Fire is a Substance whose Form is an active Power of Motion Light and Heat.

Secondly, That the Motion, Light, and Heat, that appear in gross passive Bodies, are but Accidents all of them of the said Bodies, viz. such as in a Fire-lick, Candle, and the like.

Thirdly, that there is an Igneous substance in act operating upon the above-said gross passive Bodies distinct from the said Bodies.

Fourthly, That a Spirit is to be conceived of but as Ignis eminenter.

Fifthly, That this Ignis eminenter is a purer substance than Ignis.

Sixthly, That this purer substance than Ignis next to its for-
mal vertue is best conceived of, by the similitude it bears with the aforefaid Ignis.

Seventhly and laftly, That he that conceiveth thus of created Spirits, knows as much of their Substance as you can reach.
SECT. XXI.

Certain Queries upon the foregoing Propositions to find what the PsychopYuist would be at, and how much nearer we are to the true Knowledge of a Spirit by his Illustrations thereof from Fire.

I shall now crave leave to make some Queries touching these Propositions; as whether in the first Proposition, you mean by an active Power, a Power always exerting itself into act, so that this Fire is always moving, enlightning, and hot, and in such sort that it is not only these effective but formaliter, else why should it be called Ignis? And that this Query is to be answered in the Affirmative, seems manifest from the second and third Propositions, they implying an igneous substance acting upon those substances or gross passive Bodies, that we call Fire, now if this igneous substance be really substance, and not one of the Substantia Medai, according to Judge Hales's way of Philosophizing, which I have sufficiently confuted in my Examination, I demand here what is this new igneous substance, never heard of before, Is it Material or Immaterial? If it be Immaterial it is not Fire; if it be Material, a Material Fire distinct from the Fire of the Flame of a Candle, or from that of a Fire-stick, or red hot Iron, there is no more ground or reason for, than for a Material Water distinct from, but in the Water of a Well, a River or the Sea, but the very Matter itself of the Water, even that which we call Water, is modified into this Phænomenon of Water, and in like reason the matter of Fire, even of that which we call Fire, is modified into the Phænomenon of Fire, without any other Material igneous substance operating upon it. This to the unprejudic'd, I think will appear very plain and rational.

The next Query is upon the fourth Proposition, what is meant by Ignis eminenter. For if it be to exclude the conceit of a Spirits being Ignis formaliter, and that it is only effectively Ignis, God may thus be said to be Ignis eminenter, as he may all things else, according to the Orphick Theology; but the fifth and the sixth Propositions seem to favour the other sense, That...
true Notion of a Spirit.

a Spirit is Formaliter Ignis, but only a more pure Ignis, that is, of more tenuous substance, as was above observed, than that very Igneous substance mentioned in the Third Proposition. But this I profess to me is a Fire without Light, nor enables me to conceive a jot better of the Nature of a Spirit, than if I were without it.

For the gross visible Fire is nothing but accensed Particles or such a sort of Particles put into such a kind of Motion; and how does it appear that there either is any other Fire but this, or if there were, that it is any other than more subtil Particles so and so moved? So that in all this Fire and Heat we want Light to discover the real Nature of a Spirit; and yet the sixth Proposition says, That a Spirit next to the formal Virtue, is best known by the similitude it bears with Ignis in the sense of the third Proposition; so that if we knew that Ignis, it were only a Metaphorical Illustration therefrom, which is no good mode of defining the Nature of things, but as I intimated above, the Nature of this Ignis can be no other than a more subtil consistency of Particles, if it be any thing at all, and therefore very inept to set off the Nature of a Spirit, which is Ens unum per se & non per aliud, as all must grant, that grant there is any such thing as a Spirit properly so called; wherefore I much doubt of the Truth of the last Proposition, That he that thus conceives of created Spirits, knows as much of their substance as you can reach. For I conceive you undervalue your own cognitive Faculties in that Assertion, which I cannot believe but can pierce farther than so, as haply I may discover anon; in the mean time we pass to what follows.

S E C T.
S E C T. XXII.

Of the Greek Fathers dividing Fire into Intelle&live, Sensitive, and Vegetative, and in what sense they are to be understood, and how the Mode of the ancient Philosophy was Ænigmatical and Hebraical.

And the Greek Fathers, say you, that called Spirits Fire, and distinguished Ignem per Formas, into Intelle&live, Sensitive, and Vegetative or visible Fire, (as it is in Aere Ignito) allowing an incomprehensible purity of Substance in the higher above the lower, (as in Passives, Air hath above Water.) I think did speak tolerably, and as informingly as the Notions of Penetrability and Indivisiblity, though perhaps these also may be useful. If the Words and Places of these Fathers had been cited, I would more distinctly and particularly made answer to them, but now my Answer must be more undeterminate and general.

And first, I say, Though there is a great deference to be given to the Fathers in things that lay within their sphere, yet that some of them were none of the best Philosophers, is apparent from their making the Earth flat not spherical, and their denying Antipodes. But then in the second Place, supposing some of them did Philosophize at the rate above described, dividing Fire into Intelle&live, Sensitive, and Vegetative, I would here demand in what sense they here spoke, whether they spoke not of the immediate Instrument of Operation in Intelle&live, Sensitive, and Vegetative Creatures, which I can easily agree that it is at least, most what, Igneous or Æthereal, the Vehicles of Angels being acknowledged to be such: Or, whether they did not speak Symbolically ex Definatio, or at least, using out of Ignorance the Symbolical Expression of the ancient Philosophers for the proper, (who Symbolically called a Spirit Fire, yea, God himself, who is the most pure Spirit conceivable) whether it was not from thence that these Fathers incautiously divided Fire, as if it were a real Spirit, into Intelle&live, Sensitive, &c. For that the ancient Philosophers spoke Ænigmatically, Clemens Alexandrinus takes express notice, ἡν υἱῳ Ἰησοῦς τὸς παῖς Ἰησοῦς Ἰβρείς ἐν ἀνθρώποις. In which say-
true Notion of a Spirit.

ing of his it is implied, that not only their way of Philosophiz-
ing was Ænigmatical or Symbolical, but that also the Hebraical
Philosophy was such.

SECT. XXIII.

That the Symbolical or Ænigmatical Mode of the
ancient Philosophy caused marvelous fond Mistakes in them that were not aware of it, as in
Aristotle and others that took the Cortex for the
Kernel.

And the Ignorance of that Mode of the old Philosophers
has caused ridiculous Opinions. As from the ancient
Mosaick Cabbala's setting off the Nature of things by Numbers,
those unskilled in the Mystery have afterwards made Numbers
the very constitutive Principle of things; and Aristotle, wheras
Parmenides speaking Symbolically, and Mosaically declared that
Fire and Earth were the Principles of all things, which undoubt-
edly was spoken in reference to the beginning of Genesis, where

\[ \text{\textit{Fire and Earth are the two Principles of things, to wit, Spirit and Matter}} \]

I say, Aristotle is so silly as to take Parmenides literally,
when as yet himself acknowledges that Parmenides reckoned
his Earth in the rank of Non-entia, which was impossible
for him to have done, unless he had spoke Symbolically. These
two, \( \text{Fire and Earth} \) are the same with the \( \text{Pythagoreans, Light and Darkness,} \)
who also had partaken of the
Mosaick Cabbala; see my Preface-general to the second Tome of
my Philosophick Writings, Sect. 13. as also the Appendix to the
Defence of my Philosophic Cabbala, Cap. 7. Sect. 5. and I
hope you will acknowledge I have reason on my side. Where-
fore the Fathers using with the ancient Philosophers the Name
Ignis for Spiritus, is no warrant, since it may signify Symboli-
cally, for us to think that that Ignis belongs to the very Na-
ture and Essence of a Spirit.
That the Chaldee and Magick Oracles call not only the Soul but God himself Fire; but that it is not to be understood properly, but Symbolically proved by the Glosses of Michael Pfellus and Pletho.

That Ignis is put for Spirit by the ancients, is plain over and over again from the Magick and Caldee Oracles; (to say nothing hereof Ezekiel's Vision, where God the Father is represented by Fire, which the Cabbalists also follow) these Oracles I say, do not stick to call the highest Deity, from which all things are, Fire; which I conceive is very gross and absurd to understand in a proper Sense of God; and therefore, both Pletho and Pfellus upon that Oracle, EIo πάντα πυεξ ένς εγεραωται. All things proceed out of one Fire: The one says, εξ ενός πυεης ημες εξ ενός Θεου. Out of one Fire that is from one God; and the other, This, says he, is our Doctrine and true, Πάντα γαρ τε ὅντα κατομον Θεου συστασιν ἐκαθὼς, For all things received their Being from one God; where they render πυς by Θεος, Fire by God, they questionless understood God in their proper Philosophical Notion as a pure Immortal and Intellectual Being, or else they would make his Nature inferior to that of a Created Spirit: For when a Created Spirit is called Fire in those Oracles, as the Soul is expressly termed πυς φαινων, A joining Fire: Pletho interprets, πυς φαινων, stripping it out of its Symbolical Cortex, Θελα τις ἐστα καὶ νοετα, A certain Divine and Intellectual Substance, which is here called Fire Symbolically, as God himself is, to intimate its affinity with the Divinity it self; and upon the same Oracle, which at large is,

"Ὅτι τοῦτο πυς του φαινον δεξάμενον πνεῦμα."
"Αὐτάνατος το μένει καὶ ζωης ἐστιν ἐσιν."

The sense of which is, That the Soul being joining Fire, by the power of the Father, remains Immortal, and the Mistress of Life; that
true Notion of a Spirit.

that is, an undisturbed Possessor or Proprietor of Life in her self. Upon this Oracle, I say, Michael Psellus Glosses thus, ἧ ἑσπεριδον ἑλπὶ δυνατεῖν τὸν σωμάτων οὐκ ἐπὶ τὸ σώματος ὑποκείμενον, ἀναπαύειν, that is to say, The Soul being an Immortal and Incorporeal Fire (which indeed is to be no Fire, and therefore again assures us, that according to the fence of these Interpreters, God is called Fire only Symbolically) exempt from all composition, and having nothing of Matter or Body in its Essence, is Immortal. For, as he says afterward, she having not out of which she is compounded, she has not into which she may be dissolvd, and therefore, say I, is Indissolubl and Indiscernible. Which is the true Notion of a Spirit, and not of any Fire, all which is composed of Particles and Dissoluble. I might instance in more places, but the thing is so plain, that it is needless.

Wherefore it is manifest, that though the Greek Fathers should run division upon that Symbolical term for a Spirit, viz. Fire, and distribute it into Intellectual, Sensitive, and Vegetative, that there is no proof hence that every created Spirit is Fire, and not properly a Spirit; that is, such a Substance as is Ens unum per se & non per alid, and consequently Indiscernible.

S E C T. XXV.

Of the Incomprehensible Purity of those Fires that are pretended to be Spirits, and whether the Greek Fathers spoke tolerably in dividing Fire into Intellectual, Sensitive, and Vegetative.

But now concerning the Incomprehensible Purity of Substance in these Fires (which must be so many Spirits) one above another, any one of which, I cannot think that you conceive may be so incomprehensibly Pure, as to be the Divine Essence it self; I would inquire here (since Flame in the first sense, and obvious to our sight and senses is so apparently, as I have above proved, nothing but such a certain kind of Particles in
A farther Defence of the

such a kind of motion) what these several degrees of Purification can amount to more than this, That the Particles will be more subtil and subtil, but as arrand a Congeries of Particles of Matter as before. Which I must confess, to me seems to have no affinity at all with the true Nature of a Spirit. And yet you stick not to declare, that the Greek Fathers in dividing Fire into Intellectual, Sensitive, and Vegetative speak tolerably and informingly. For I will leave out for the present the comparison with that other Notion which to me seems to be more precise and Natural.

Wherefore I must here crave pardon that I shall take the boldness, who have otherwise no mind to differ from any one more than needs, expressly to differ from you in Judgment in this cause. For I must pronounce, that as you seem to conceive the Fathers to speak, that is, not Symbolically; (or else it is nothing to your purpose) but properly, these Fathers speak neither tolerably nor informingly, but intolerably and mischievously, dilutely and misinformingly. For is it not an intolerable mischief, that those that should be our guides in our greatest concerns, such as the assurancs of the immortality of our Souls, should broach such Doctrine about the nature of the Soul, as should induce Men to believe it Mortal? For if the Soul be really Fire, or if you will, a Light, how easily it is blown out when it is removed into the open Air out of this Lanthorn of the Body? But if it be Fire not flaming, such as is in red-hot Iron, it cannot remove out of the Body, but is extinct in the cold Corps, as the Fire in the Iron when it is grown cold. So that the former is the more plausible opinion that it is, if it be any kind of Fire, a kind of a subtil Flame, but how you secure its Subsistence, and defend it from the injury of the blustering Winds after its Exit, you must answer to Lucretius, for his Objection it was of old, who thus speaks of the Soul de rerum Natura, lib. 3.

Hac igitur tantis ubi morbis corpore in ipso
Facetur, miserisque modis disfracta labores,
Cum eandem credis sine corpore in Aere aperto,
Cum validis ventis etatem degere posse?

Which Objection is invincibly strong against such as hold the Humane Soul Fire, feign it as pure and subtil as you will, as subtil as the primum Elementum of Des-Cartes, which must still be a Congeries of Atomes. It will be presently overflown with the Globuli, and go out like the last Flame of the Snuff of a Candle
true Notion of a Spirit.

dle; and though its matter be not lost, it will lose its personality by mingling, as other liquid things do, with the rest of its own Element. And so as the Song of the wicked is in the Wisdom of Solomon, Chap. 2. We shall be hereafter as if we had never been: For our life is as smoke and a little spark in the moving of our heart, which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air. Air mingled with Air, and as well Fire with Fire, which is as utter Mortality of the Soul as the Epicureans can believe, or the wicked hope for. And yet the making of the Soul Fire, induceth the belief of all this, if it be meant Literally, not Symbolically. And therefore this form of speech so understood is plainly mischievous and intolerable, which makes me believe, the Greek Fathers did not so understand it, but spake Symbolically, or else spake they knew not well and distinctly what.

S E C T. XXVI,

Whether the Greek Fathers spake informingly in the above-said division. That Metaphors are to be excluded Definitions, and why. That Ventus and Fumus might as well have been divided into Intellekive, Sensitive, and Vegetative, as Fire. And how utterly uncapable Fire is of the Plastick power, less haply than Frost and Cold.

AND now that you say they spake so informingly in calling a Spirit Fire, what a dilute and slender information is this, as to the satisfaction of our Reason? Metaphors indeed and Figurative Speeches fill the Sails of our Imaginative faculty the most, and to resemble God to a Consuming Fire and a Glorious Light may serve the well-intended ends of Religion, and strike greater Terrour, Reverence and Devotion into the Minds of the Vulgar, but proper language is the most becoming sound Philosophy and strict Reason. And when we enquire into the distinct Nature of things, we are to bid adieu to Allusions and
Metaphors: for to enquire into the proper Nature of a thing, is to search out the adequate Definition thereof, which is to be done in the most certain and clear terms that are, according to Aristotle. And therefore Metaphors are excluded from serving in a Definition, because, τὰς αὐτὰς τὴν τεταμήρως λεξήμενος, because, whatever is Metaphorically spoken, as he has noted in his Topicks, is obscure and uncertain. Wherefore, I see not how informingly the Greek Fathers speak, in using the term, Fire, instead of some more proper words to have set out the true Nature of a Spirit; and I must ingenuously declare, that they might have as well divided Ventus or Fumus, or the Reek of a Cauldron, into Intellective, Sensitive, and Vegetative, as Ignis, for any advantage that Ignis has to set out the proper Nature of a Spirit.

The main thing is, that it looks as if there were an αὐτοκίνητος, or Self-moving in Fire, it being in perpetual motion, but this is a plain fallacy, for the parts of the Flame are not self-moved, but they are moved of another: As when you apply a lighted Candle to light another Candle, the parts of the Wick, and Wax, or Tallow are put into motion by the moved parts of the lighted Candle, and so all the Particles of the Candle by degrees are put into motion by the Particles of the present Flame, the Air also assisting, which yet pass away as a River, as I noted above. But if you allledge, that Fire and Flame as long as it is, is in motion, and so fitly sets out the Self-Activity of a Spirit, so I say, Fume and Reek as long as they are, are in motion, and so is Wind especially, and the more like a Spirit in this regard, it being so hard to find out what gives it its motion, so that it looks more like a Self-moving Being. So little information is there in calling a Spirit, Fire, more than if it were called Fume, or Reek, or Wind, and therefore the instruction must needs be very slender and dilute. And as no body will say Fume, or Reek, or Wind is of three kinds, Intellective, Sensitive and Vegetative, but at first sight it would appear a mere Misinformation, so as certainly, to say that Fire is distinguished into their Species, Intellective, Sensitive, and Vegetative, would look like the distribution of a Whole into parts disagreeing with the same Whole, which were a foul Misinformation indeed, and contrary to the known Rules of Logick. And this I may be the more bold to aver, because I have up and down in my Writings demonstrated the incapacity of Matter, for such Functions as these.
true Notion of a Spirit.

Is Fire Intellecitive? Certainly then the Sun as soon as any, and some Materialists would have it so; but I think I have proved sufficiently in my Preface to the Immortality of the Soul, the madness and Repugnancy of that opinion. Is Fire Sensitive? I have proved in that Treatise that no Matter whatsoever, whether Fire, Water, or Air is capable of such Impressions from sensible Objects, as we are conscious to our selves of. And to pretend that Fire is Vegetative, that is to say Physical, is wonderfully Repugnant to the Nature of it, for whatever Nature is Physical, it is the Ensideceau (Endelechia) of that Body which it does form and organize, and therefore it must Anew as well as anew, it must hold together and bind as well as move the Matter, when as the property of Fire is only to disperse and consume, for it puts all into an hurry and motion, and that is all that we can rationally conceive that Fire can do, when as Frost and Cold forms pretty Devices and gay Flourishes in Snow and Ice, and on Windows and Doors of Cellars. But it may be you will say, the Greek Fathers did not mean Fire in my sense, which bears along with it such absurdities; I desire then to know in what sense they understood Fire, and if they had not been more informing if they had defined precisely what they meant by Fire, before they would divide it into Intellecitive, Sensitive and Vegetative; but if they will say one thing and mean another, they must needs bring the Reader into Error and Mis-information. If they meant Spirit they should have said Spirit, and if they meant Spirit properly so called, they should have declared its Nature that it was Substance Immateriur, or to that sense, before they distributed it into its kinds.
That the Greek Fathers in dividing Fire instead of Spirit into Intelllective, Sensitive, and Vegetative, do not speak as informingly? as are the Notions of Penetrability, and Indivisibility, and that a Specifick Difference in a Species, implies an opposite Difference thereto, in the opposite Species.

And thus I think I have clearly shewn that the Fathers in dividing Fire into Intelllective, Sensitive, and Vegetative, do not speak tolerably and informingly; whence it will be a very easie task to shew that they do not speak as informingly as are the Notions of Penetrability and Indivisibility. For certainly unless the Greek Fathers thought all things that are to be Material, (which there is no likelihood in the Earth they shold, the Greek Philosophy of Pythagoras, Plato, and Aristotle being at hand to instruct them better) if instead of Fire they had put Spirit, and intimated it to be a Substance Immateriale, they had spoke more peripicuously and more informingly than they did. This I conceive is undeniably true.

And now I appeal to your self, Divisibility and Impenetrability being the known and universally acknowledged Essential Property or Character of Matter or Body, how naturally, or rather, how necessarily the opposite Species to Body, viz. Spirit, is found to be Indivisible and Penetrable. As in those two opposite Species under Animal, viz. Homo and Brutum, if it be once acknowledged that Brutum is Animal Irrational, and that Irrational is the Specifick Difference, its opposite Species Homo must needs be Animal Rational. This is so plain and convicive, that I cannot here but remind you of your undervaluing your cognitive Faculties, and of my Prefage, that I should discover that you are able to understand more of the Nature of a Created Spirit, than you did profess in the last of those seven Propositions I above deduced from that Paragraph. For you have gone thus much further, namely, To the Penetrability and the Indivisibility belonging Essentialy and Inseparably to the Nature of a Spirit.
in general, (which therefore will take in Created Spirits) which
you cannot avoid the admitting of, from so clear a Method of
demonstration.

S E C T XXVIII.

That God can create an Indivisible Being, though of
a large Metaphysical Amplitude, or else he were
not God.

And for the possibility of these proper and essentiat Attributes of a Spirit, I think I have made it good in my short Discourse of the true Notion of a Spirit, against all pretended Objections. And the greatest difficulty touching the Indiscernibility of a Spirit, acknowledged to have Metaphysical Amplitude or Extension, can be none to him that considers how much more easily it is to conceive what is immediately and of its own Essence one to be Indiscernible, than how that which is discernible into parts can at all hold together, and acknowledges the Immense Essence of the Deity, which yet is absolutely Indivisible or Indiscernible, and the Omnipotence of the same Deity, who therefore can easily create Spirits according to the Image of himself, tho' with a finite Amplitude, but Indiscernible; that is to say, That he can create a Being, (which in that it is a Being necessarily implies Amplitude in it,) which is ens unum per se & non per aliud, and of such an Amplitude as is Indiscernible, not upon the account of its smallness, because it can be no smaller, but upon account of the immediate Union, or rather Oneness of its Essence, be it as large as you please.

Otherwise God were only able to create Metaphysical Monads, or Spiritual Points, answering to the Physical Points or Monads of Matter; than which to a sanguine and philosophical Mind, that is thoroughly persuaded of the Divine Omnipotency, nothing can be more absurd or ridiculous. And if you will say, That if he should create such a Spirit with Metaphysical Amplitude, which, though so large, himself cannot divide and sever into parts, he would thereby puzzle his own Omnipotency; the same may be said of the Metaphysical Monads, and at this rate he shall be allowed to create nothing, not so much as Matter,
A farther Defence of the Matter, nor himself indeed to be; for that cannot be God, from whom all other things are not produced and created.

S E C T. XXIX.

How naturally the above mentioned distribution in the Greek Fathers of Fire into Intellectual, Sensitive and Vegetative belongs to Spirit, according to the Definition in the preceding Discourse of the True Notion of a Spirit. And that the Effects of the kinds of Spirit compriz'd in that general Definition, are all the Phenomena in the World.

Wherefore these things being so plain, I conceive it will be no great immodesty in me to hope, that my Definition of a Spirit being this, (an Immaterial substance intrinsically imbued with Life and the Faculty of Motion) and virtually containing in it, Penetrability and Indiscernibility, (for Immaterial include those two as you have seen,) will approve itself more informing than the defining of a Spirit by Fire, which may heat the Fancy, and fill the Sails of Imagination, as I said before, but instructs us little or nothing of the true and proper Notion of a Spirit.

And then it being noted in that Definition, that Life and Motion intrinsically issue from this Immaterial substance, Spirit, here you may see how fitly the Greek Fathers division of it (not of Fire) is made into Intellectual, Sensitive, and Vegetative, and what cause and natural sense it will be. Thus I love to Philosophize without Tumour, Pomp, or Metaphors. Fire indeed is more Phantasmatical, and the Object of sense and Fancy, but Immaterial Substance more rational, and the Object of our Intellectual Faculties.

But if we love to have all our Faculties furnished and filled with Objects, we may remember that this Definition of a Spirit, viz. An Immaterial Substance intrinsically imbued with Life, and a Faculty of Motion, though it make no noife in itself, nor
swells the Fancy with such glaring Notions as Fire and Light, yet this Life and Faculty of Motion in this Immaterial Substance distributed into its kinds, represents all the Pageantry of the World, and the Pomp thereof, Fire and Light, and Clouds and Thunder, and all the Phenomena of Nature, by its actions on the Matter of the Universe; besides the Intellectual Operations it performs in the rational orders of Being, And part of that Life and Motion comprehended in that general Definition, enables me to write what I write for a more distinct Information of you, than you have from those Greek Fathers, which seem to have misinformed you touching the Nature of a Spirit, if you have not misunderstood them, and so misinformed your self.

S E C T. XXX.

The great Usefulness of the Notion of the Indivisibility, or Indiscernibility of Spirits.

AND now I have thus cleared up things, I am persuaded, If you were again to write your Judgment of my Description of a Spirit, you would not say of Penetrability and Indiscernibility, perhaps these also may be useful, but you would come off roundly, and with assurance declare, that they are not only useful but true; for in my Judgment, unless they be true, they are not useful; for I am no Pia fraudes, but for plain Dealing, and for transacting all things bona fide, as well in Spirituals as Temporals. But that they are true, I think I have sufficiently made good already, and hinted something before of their Usefulness.

For unless this be the Nature of a Spirit to be Indiscernible, Philosophy affords no succour to Natural Religion, nor contributes anything to the assurance of our Personal subsistence after the dissolution of this Mortal Body. But the Soul being Fire, will mingle with the subtil Element of des Cartes, as sure as if it were merely Breath, it would vanish into the soft Air, as I noted above. But being acknowledged an Immortal Being, such as I have described, and intrinsically indue with Life and Motion, it is able by its Constrictive Faculty, or Statick
A ftartber Defence of the

tick Power, to maintain its Vehicle against the most blustering
Winds, and to keep itself from being blown into pieces, and
dispersed like Fume or Reek, and from being extinct like a Can-
dle taken out of the Lantern, and committed to the uncertain
Blasts of the moveable Air. This for the Usefulness of the In
discernibility of Spirits.

S E C T. XXXI.

The necessary Usefulness of the Notion of the Pen
netrability of Spirits.

And now for the Penetrability of Spirits, it is also plain-
ly not only useful, but necessary, that they penetrate the
Matter, else how could they be the Εὑρεθήκας Endelocbia thereof, and inform it and actuate it? And if they could not
penetrate their own Parts, how could they be contracted so as
to be commensurate to the Body of a small Fetus in the Womb,
which, as I have heard from some skillful Midwives, have
sometimes been found as little as a Bee, and yet in humane
shape and form. But unless we will patch up a Soul by pieces
to enable it to be commensurate to the Body when it is come
to Man's stature, that very Soul, nothing added to it that was
contracted into so small a compass before, after expands itself
by degrees to the Amplitude of the grown Body of a Man.
Which therefore plainly implies the Penetrability of Spirits, as
well as lets out the Usefulness thereof. But it is sufficient to
touch only upon these things,
That Logical Matter and Form are nothing but Indeterminata, Amplitudo, and Differentia, the two Incomplex Principles of Ens quatenus Ens, and therefore imply no Physical Materiality.

We are now come near the Conclusion of your Letter, but I will take in your short Postscript, before I consider that, You make a Spirit, say you, to be Ens, ideoque unum, verum, &c. And that True denotes the answerableness of the thing to its own proper Idea, and implies a right Matter and Form duly conjoined. Upon this you raise this Question, Do not you here make Spirits Material? But no doubt, say you, whether to be called Material or Substantial, the form is not an adjoined thing, but the form of a simple Essence is but an inadequate Conceptus, making no Composition. To this I answer, That I do not make Spirits Material in any sense derogatory to their Nature and Perfections. And whereas I speak of right Matter and Form, if you had observed that, that Matter and Form you speak of, is a Matter and Form that belongs to Ens quatenus Ens, you could not imagine that this would infer any Physical Materiality in Spirits, because it is Matter in a most general Notion precluded from all particular kinds of Being whatsoever, and therefore belongs to Beings truly Immaterial as well as Material.

It is only Matter and Forma Logica, that is there meant, nor is the Form adjoined in a Physical sense to the Matter, unless where the Form and Matter are substances really distinct, as the Soul of Man and his Body. But they are called also Matter and Form, tho' they be only mentally distinct in some other Beings; and consequently can be only mentally said to be adjoined the one to the other, as if they had been once two, whenas they are really but one thing. As you say well, the Form of any simple Essence is but an Inadequate Conceptus of the Essence, and makes no Physical composition. See my Enchiridion Metaphysicum, Cap. 2. Sect. 7. 8. and you will understand there what I mean by Logical Matter and Form, which are the Incomplex Principles of Ens quatenus Ens, and are nothing else but Indeterminata Amplitudo and Differentia; so that I need no longer here insist on this Matter.
true Not. ion of a Spirit.

S E C T. XXXIII.

The occasion of the Phychopyriff's Letter, and this Answer of the Author of the foregoing Discourse of The true Notion of a Spirit, and what hopes he conceived of undeceiving the Phychopyriff by engaging him to perufe that Treatife.

NOW for the Conclusion it self, wherein you crave Pardon for these curt Expressions of Thoughts, which I desired concerning the Description of a Spirit. To this I say, That your Expressions are not so curt, but that you have sufficiently conveyed your Mind to me: If I be not much mistaken, and therefore Pardon is not so properly due to you as Thanks; and because you had a mind I should peruse some Notions of yours which you had entertained, to know how near mine and they would meet, I desired you attentively and considerately first to peruse that brief Discourse of mine touching the true and genuine Notion of a Spirit. Whereby I conceived you would easily discern what agreement or difference there were in our Conceptions touching this matter. And I having Writ so clearly and distinctly, so digestedly and coherently, as I thought, touching this Subject in that Treatise, I thought it also hopeful that you would fully discern Truth to be on my fide, and that there were not, nor needed to be, any other Notion of a Spirit in general, than what I have so evidently and orderly set out, and so carefully defended against all imaginable Allegations or Pretensions.
A farther Defence of the

S E C T. XXXIV.

The Impediments to true Knowledge; and the full Agreement of the Author of the foregoing Discourse with the Learned Psychophrist in the last Clause of his Letter, viz. If God make us truly Holy, we shall quickly know more to our satisfaction.

But I leave everyone to think as well as he can in Philosophical speculations, being assured that every one would get to the Truth if he could reach it: It being an Imperfection and Blemish to him to be found in Error; though I question whether all Men take the best Course to attain to Truth, but they would gladly have it, if they might part with nothing for it. Not with their beloved Lazines, nor with their pre-conceived Opinions, which they have a fondness for, because they have chanced so long ago to espouse them, and therefore cannot abide to think of a Divorce; not with their sensual Pleasures or Worldly-mindedness, nor with that sweet Conceit or pleasing Presumption, that what they opine is more like to be true, than the Opinion of any other Man, tho' they bring no plain demonstration for it.

For to come to the last Clause of all in your Letter, which is the best; and in which I most firmly and heartily agree with you, which is this, If God makes us truly Holy, we shall quickly know more to our satisfaction. I think, that the purification of the Soul from all uncleanness of Flesh and Spirit, is absolutely requisite for him that would successfully Philosophize, especially in Metaphysical or Theological Speculations. And I commend your Judgment in that you say, If God makes us truly Holy. By vertue of which true Holiness, I suppose we shall be freed, not only from the dulness of Superstition, and bluster of Enthusiasm, from the Prejudices of both our Education and Complexion, and from the unbridlednes and impetuosity of our own Self-will and Desires in things that look not so commendably on it; but also from any vain Desire of Knowledge itself, which bears such a fair and commendable shew with it: We shall, I say, condemn our selves as of a great Folly and Miscarriage; especially
especially in Contemplations Metaphysical, Theological, and Moral: If we find such a false Appetite in our selves in those things as that we would know meerly to know, or (which is worse) to be known.

Which is no found Constitution of Mind, nor becoming an holy Man, who has no false Appetite to Knowledge, but only such as an healthful and temperate Man has to his Meat, to eat such, and so much as enables Nature rightly and firmly to perform all the Functions of the natural Life: So all desire of Knowledge in those Contemplations I spoke of before, that exceeds the only due ends of such Knowledge, which is to corroborate our Faith in GOD, and in his Son JESUS CHRIST; and to confirm our Belief of a glorious Immortality after this Life, to promote true Devotion, Mortification, and Renovation, or the Renewation of our lapsed Natures into the loft Image of God: All desires of Knowledge that tends not to this end, is but a Disease with a truly holy Man, nor relishes better with him, than to feed on Chaff, Feathers, or dry Straw, relisheth with a natural Man.

And we may be sure, he whose Appetite is thus found and regular, and desires no Knowledge but such as is the real Food of the New-Birth in him, shall not fail to draw in all wholesome and useful Knowledge, from the Fountain of all true Wisdom, even from the Father of Lights, from whom is every good and perfect Gift. Wheras a false Appetite to Knowledge, which only feeds our Pride, will expose us, besides all tortuous Errors, to the ludicrous Impostures of vagrant Spirits, that sport themselves with the vain curiosities of deluded Man-kind. Nor to add that a Man thus trifles away that precious Time, which is much better spent in Examination of the Sincerity of our own Hearts, and in earnest Breathing towards God, that he would be pleased to free us from that Bondage of Corruption we find our selves held in, and would perfect the New-Birth, and consummate the Image of his Son in us, than in teafing of unnecessary Notions into useless and endless Distinctness and Multiplicities, and such as nothing at all contribute to our great and everlasting Concern. I say I am perfectly of your Mind in this, That he that is thus truly Holy, will soonest know more to his satisfaction: For he that feeds the young Ravens that call upon him, will never suffer his own Birth to starve for want of due Food in the Soul of Man; and he that thus Philosophizes, affecting no Knowledge out of Curiosity, but only to feed and strengthen the Divine Birth in him,
true Notion of a Spirit.

will haply know with ease, more than himself had the Curios-
yty to know, and more than the Curiosity of those that are out
of this way, are ever likely to be in a capacity to reach to of
themselves, or to receive when offered to them from others.
This will not down with all Men, but as many as are per-
suaded of it, it is their Duty to improve it to their present Sa-
tisfaction here, and everlasting Comfort hereafter. I did not
think to be thus large when I began my Letter, but one thing
has drawn on another, I know not how; but I hope nothing
has passed my Pen, but what may be useful to a serious and
intelligent Reader. Wherefore I leave all to your candid Con-
consideration,

And rest, &c.

Saducismus
Saducismus Triumphatus:

Or, a full and plain

EVIDENCE

Concerning

WITCHES and APPARITIONS.

The second Part.

PROVING

(Partly by Holy Scripture, partly by a choice Collection of modern Relations)

The real

EXISTENCE

OF

APPARITIONS, SPIRITS, and WITCHES.

By Jos. Glanvill, late Chaplain to his Majesty, and Fellow of the Royal Society.

LONDON: Printed MDCC.
The Preface

paritions are things Ridiculous, Incredible, Foppish, Impossible, and therefore all Relations that assert them are Lies, Cheats and Delusions, and those that afford any Credit to them, are credulous Gulls, and silly easy Believers.

Which things if they should not be so, it would spoil many a jest, and those who thought themselves great Wits, must have the discomfort of finding they are mistaken. They must fall back into common and vulgar Belief, and lose the pretence to extraordinary Sagacity, on which they valued themselves so much, and be brought to be afraid of another World, and be subjected to the common Terrors which they despised before, as the Juggles and Contrivances of Priests and Politicians, and so must see themselves under a necessity of altering their Lives, or of being undone. These are very hard and grievous things, and therefore the Stories of Witches and Apparitions must be exploded and run down, or all is lost.

This is the case with multitudes of brisk confident Men in our Days, so that to meddle on this Subject, is to affront them greatly, to provoke their Rage and Contempt, and to raise the Devil of their Wit and Buffoonry. All which considered, it must be confess to be a very bold and adventurous thing to undertake the Province in which I have engaged. And besides the provocation which it must needs give to the Huffers and Witlings, there is another sort, whose good
To the Reader.

Good Opinion I greatly value: some sober and ingenious Spirits, who upon other Grounds doubt of the Existence of Witches, who may be apt to judge me guilty of Credulity for the pains I take in this matter. This also hath been some trouble and discouragement.

And upon the whole, I am assured before-hand, that no Evidence of Fact possible is sufficient to remove the obstinate prejudices of divers resolved Men, and therefore I know I must fall under their heavy censures, of which I have considered the worst, and am I hope pretty well prepared to bear the severest of them. But no Man would expose himself to all this for nothing, nor have I. There were reasons for this engagement, and they were briefly these that follow.

Having been at Mr. Mompeston's house in the time of the disturbance, seen and heard somewhat my self, and received an account from Mr. Mompeston, and other credible persons of the whole trouble; I was persuaded to publish, and to annex the full account of it to the second or third Edition of my Considerations concerning Witchcraft, to which the Story had near Relation. This I did, and they passed two or three Editions together, without much farther trouble to me. But of late, I have heard from all parts and am amazed at it, that so strongly attested Relation is run down in most places as a Delusion and Imposture, and that Mr. Mompeston and myself, have confessed all to be a cheat and contrivance.

Concerning this, I have been asked a thousand times, till I have been weary of answering, and the Questionists would scarce believe I was in earnest when I denied it. I have received Letters about
The Preface

It from known friends and strangers out of many parts of the Three Kingdoms, so that I have been haunted almost as bad as Mr. Mompesson's house. Most of them have declared that it was most confidently reported, and believed in all the respective parts, that the business was a Cheat, that Mr. Mompesson had confessed so much, and I the same: so that I was quite tired with denying and answering Letters about it. And to free myself from the trouble, I at last resolved to re-print the Story by itself, with my Confutation of the Invention that concerned me, and a Letter I received from Mr. Mompesson (now printed in this Book) which cleared the matter as to him.

This accordingly I committed to my Bookseller's hands some years since to be printed. But it being not done, I was continually importuned by new Solicitations and Questions, and at length out comes Mr. Webster's confident Book, in which he saith, That my Story of the Drummer, and the other of Witchcraft, are as odd and silly, as any can be told or read, and as fictitious, incredible, ludicrous and ridiculous as any can be, p. 11. And again, p. 278. Must not all Persons that are of found understanding, judge and believe that all those strange tricks related by Mr. Glanvill of his Drummer and Mr. Mompesson's House, which he calls the Daemon of Tedworth, were abominable Cheats and Impostures, as I am informed by Persons of good Quality, they were discovered to be.

But neither did this Confidence, nor his Book (I confess) much move me; for I was very loath to be troubled
troubled any more in this matter. But at last divers Eminent Men, and Learned friends of mine having taken notice of it, and being troubled to see so considerable an evidence against Saducism, as Mr. Monpeson’s Story is, so impudently run down by purposely contrived lies, they urg’d me very much to re-print the Relation, with my Considerations about Witchcraft; and so give some check to the In- 
faltation and Confidence of Mr. Webster.

To this I stood long dis-inclined, but being prest by the consideration that such a Re-enforcement might be a very considerable and seasonable service to Religion, against the stupid Saducism and Infide-

dity of the Age, I was persuaded: And having sig-
nified my being now inclined to the design, I received great encouragement from some of the greatest Spi-

rits of our Age and Nation, who earnestly animated me to it. Having resolved, I betought me of ma-

king a small Collection of the most credible and best attested Stories of this kind that were near and mo-
dern, to accompany the Second I had Printed, and to confirm and prove the main Subject.

ADVERTISEMEMT.

THIS is the whole of the Preface, that was found amongst Mr. Glanvill’s Pa-
pers, saving five or six words, which being superfluous to the sense of this last Clause, and
The Preface

and beginning some thing else not perfected, I thought better left out. But as for Mr. Mompezzon's Letter to Mr. Glanvil, which is mentioned in this Preface, and designed to be Printed in this intended Edition, it is out of the Original Copy as follows.

Mr. Mompezzon's Letter to Mr. Glanvil Dated Nov. 8. An. 1672.

Worthy Sir,

Meeting with Dr. Pierce accidentally at Sir Robert Buttons, he acquainted me of something that passed between my Lord of R—and your self about my troubles, &c. To which (having but little leisure) I do give you this account, that I have been very often of late asked the Question, whether I have not confessed to His Majesty or any other, a cheat discovered about that affair. To which I gave, and shall to my Dying-day give the same Answer, That I must belye my self, and perjure my self also, to acknowledge a Cheat in a thing where I am svere there was nor could be any, as I, the Mini-ster of the Place; and two other Honest Gentlemen deposed at the Affizes, upon my Impleading the Drummer. If the World will not believe it,
To the Reader.

it, it shall be indifferent to me, praying God to keep me from the same, or the like affliction. And although I am sure this most damnable lye does pass for current amongst one sort of people in the World, invented only, I think, to suppress the Belief of the being either of God or Devil; yet I question not but the Thing obtains credit enough amongst those, whom I principally desire should retain a more charitable Opinion of me, than to be any way a deviser of it, only to be talk't of in the World, to my own disadvantage and reproach; of which sort I reckon you one, and rest in haste.

SIR,

Nov. 8.

Your obliged Servant.

Jo. Mompesson.

ADVERTISEMENT.

Concerning the Attestation of Mr. Mompesson and others upon Oath at the Assizes, the same is mentioned also, and their Names expressed in a Letter to Mr. James Collins, which Letter from the Original Copy is as follows.

Mr.

SIR,

I received yours, and had given you an earlier answer, had I not been prevented by some journeys. I now give you this; That as to any additional part of the Story, I shall not trouble you with at present, not knowing what is either already published or omitted, in regard I have not any of Mr. Glanvil's Books by me. I never had but one, which was the last year borrowed of me for the use of the Lord Hollis, and is not yet returned. But as to the business of the Affizes (which is likely to work most on the Incredulous, because the Evidence was given on Oath) I shall here enlarge it to you.

When the Drummer was escaped from his Exile, which he was sentenced to at Gloucester for a Felony, I took him up, and procured his Commitment to Salisbury Goal, where I Indicted him as a Felon, for this supposed Witchcraft about my House. When the fellow saw me in earnest, he sent to me from the Prison, that he was sorry for my affliction, and if I would procure him leave to come to my House in the nature of an Harvest-man, he did not question but he should do me good as to that affair. To which I sent answer, I knew he could do me no good in any honest way, and therefore rejected it. The Affizes
To the Reader.

zes came on, where I Indicted him on the Statute Primo Jacobi cap. 12. where you may find, that to feed, imploy, or reward any evil spirit is Felony. And the Indictment against him was, that he did quendam malum Spiritum negotiare, the Grand Jury found the Bill upon the Evidence, but the Petty Jury acquitted him, but not without some difficulty.

The Evidence upon Oath were my self, one Mr. William Maton, one Mr. Walter Dowse, all yet living, and I think of as good Repute, as any this Country has in it, and one Mr. Jo. Cragg, then Minister of the Place, but since dead. We all deposed several things that we conceived impossible to be done by any natural Agents, as the motion of Chairs, Stools and Bed-staves, no body being near them, the Beating of Drums in the Air over the House in clear nights, and nothing visible; the shaking of the Floor and strongest parts of the House in still and calm nights, with several other things of the like nature: And that by other Evidence it was applied to him.

For some going out of these parts to Gloucester whilst he was there in Prison, and visiting him, he ask't them what News in Wilts. To which they replyed, they knew none. No, says the Drummer, did you not hear of a Gentleman's House that was troubled with the Beating of Drums? They told him again, if that were News, they heard enough of that. Ay, says the Drummer, it was because he took my Drum from me; if he had not taken away my Drum, that trouble had never befallen him, and he shall never have his
The Preface, &c.

his quiet again, till I have my Drum, or satisfaction from him.

This was deposed by one Thomas Avis Servant to one M. Thomas Sadler of North-Wilts, and these words had like to have cost the Drummer his Life. For else, although the things were never so true, it could not have been rightly applied to him more than to another. I should only add, that the before mentioned Witnesses were Neighbours, and deposed, that they heard and saw these things almost every day or night for many Months together. As to the Sculpture you intend, you best understand the advantage; I think it needless. And those Words [you shall have Drumming enough] is more than I heard him speak: I rest

Your loving Friend,

Jo. Mompesson.

Tedworth
Aug. 8. 1674.
An Introduction to the Proof of the Existence of Apparitions, Spirits, and Witches.

S E C T. I.

The great usefulness and seasonableness of the present Argument, touching Witches, and Apparitions in subserviency to Religion.

The Question, whether there are Witches or not, is not matter of vain Speculation, or of indifferent Moment; but an Inquiry of very great and weighty Importance. For, on the resolution of it, depends the Authority and just Execution of some of our Laws; and which is more, our Religion in its main Doctrines is nearly concerned. There is no one, that is not very much a stranger to the World but knows how Atheism and Infidelity have advanced in our days, and how openly they now dare to shew themselves in Asserting and Disputing their vile Cause. Particularly the distinction of the Soul from the Body, the being of Spirits, and a Future Life are Assertions extremely disapproved and opposed by the Men of this sort, and if we lose those Articles, all Religion comes to nothing. They are clearly and fully Asserted in the Sacred Oracles, but those Wits have laid aside these Divine
The Introduction.

They are proved by the best Philosophy and highest Reason; but the Unbelievers, divers of them are too shallow to be capable of such proofs, and the more subtle are ready to Scepticize away those grounds.

But there is one Head of Arguments that troubles them much, and that is, the Topic of Witches and Apparitions. If such there are, it is a tenable proof of Spirits and another Life, an Argument of more direct force than any Speculations, or Abstract reasonings, and such an one as meets with all the sorts of Infidels. On which account they labour with all their might to persuade themselves and others, that Witches and Apparitions are but Melancholick Dreams, or crafty Impostures; and here it is generally, that they begin with the young men, whose understanding they design to Debauch.

They expose and deride all Relations of Spirits and Witchcraft, and furnish them with some little Arguments, or rather Colours against their Existence. And youth is very ready to entertain such Opinions as will help them to fancy, they are wiser than the generality of Men. And when they have once swallowed this Opinion, and are sure there are no Witches nor Apparitions, they are prepared for the denial of Spirits, a Life to come, and all the other Principles of Religion. So that I think it will be a considerable and very reasonable service to it, fully to debate and settle this matter, which I shall endeavour in the following sheets, and I hope so, as not to impose upon my self or others, by empty Rhetorics, fabulous Relations, or Sophistical Reasonings, but treat on the Question with that freedom and plainness, that becomes one that is neither fond, fanciful nor credulous.
The true stating of the Question by defining what a Witch and Witchcraft is.

Know that a great part of the Labour in most Controversies, ufed to be bestowed on things impertinent to the main business, and by them the Minds of both Sides are fo confounded, that they wander widely from the point in difference, and at laft lose it quite. It would quickly be thus in the Question of Witchcraft, and usually is fo, without previous care to avoid it. But I shall take the best I can, that my pains on this Subject be not fo much bestowed, but closely applied to the purpose: And in order thereunto shall briefly define the terms of the Question, and then fet down what I grant to mine Adversaries, and what I demand from them. And when these Preliminaries are well adjusted, we shall proceed with more distinctness, and still see whereabout we are, and know how far what is affirmed or proved, reaches the main matter in debate.

The Question is whether there are Witches or not; Mr. Webster accufeth the Writers on the Subject of defect, in not laying down a perfect Description of a Witch or Witchcraft, or explaining what they mean, p. 20. What his perfect Description is, I do not know; but I think I have described a Witch or Witchcraft in my Considerations, sufficiently to be understood, and the Conception which I, and, I think, most Men have is, That a Witch is one, who can do or seems to do strange things, beyond the known Power of Art and ordinary Nature, by virtue of a Confederacy with Evil Spirits. Strange Things, not Miracles; these are the extraordinary Effects of Divine Power, known and distinguished by their circumstances, as I shall shew in due place. The strange things
are really performed, and are not all Impostures and Delusions. The Witch occasions, but is not the Principal Efficient, she seems to do it, but the Spirit performs the wonder, sometimes immediately, as in Transports and Possessions, sometimes by applying other Natural Causes, as in raising Storms, and inflicting Diseases, sometimes using the Witch as an Instrument, and either by the Eyes or Touch conveying Malign Influences: And these things are done by vertue of a Covenant, or Compact betwixt the Witch and an Evil Spirit. A Spirit, viz. an Intelligent Creature of the Invisible World, whether one of the Evil Angels called Devils, or an Inferiour Daemon or Spirit, or a wicked Soul departed; but one that is able and ready for mischief, and whether altogether Incorporeal or not, appertains not to this Question.

S E C T. III.

That neither the Notation of the Name that signifies indifferently, nor the false Additions of others to the Notion of a Witch can any way dissettle the Authors definition.

TH I S I take to be a plain Description of what we mean by a Witch and Witchcraft: What Mr. Webster and other Advocates for Witches, talk concerning the words whereby these are express'd, that they are improper and Metaphorical, signifying this, and signifying that, is altogether idle and impertinent. The word Witch signifies originally a Wise Man, or rather a Wise Woman. The same doth Saga in the Latin, and plainly so doth Wizzard in English signifies a Wise Man, and they are vulgarly called cunning Men or Women. An Art, Knowledge, Cunning they have that
that is extraordinary; but it is far from true Wisdom and the word is degenerated into an ill sense, as Magia is.

So then they are called, and we need look no further, it is enough, that by the Word, we mean the Thing and Person I have described, which is the common meaning; and Mr. Webster and the rest prevaricate when they make it signify an ordinary Cheat, a Cousener, a Poisoner, Seducer, and I know not what. Words signify as they are used, and in common use, Witch and Witchcraft, do indeed imply these, but they imply more, viz. Deluding, Cheating and Hurting by the Power of an Evil Spirit in Covenant with a wicked Man or Woman: This is our Notion of a Witch.

Mr. Webster I know will not have it to be a perfect Description. He adds to the Notion of the Witch he opposeth, carnal Copulation with the Devil, and real Transformation into an Hare, Cat, Dog, Wolf; the same doth Mr. Wagstaffe. Which is, as if a Man should define an Angel to be a Creature in the shape of a Boy with Wings, and then prove there is no such Being: Of all Men I would not have Mr. Webster to make my Definitions for me; we our selves are to have the leave to tell what it is that we affirm and defend. And I have described the Witch and Witchcraft, that sober Men believe and affirm. Thubriefly for Defining.

**S E C T. IV.**

**What things the Author concedes in this Controversie about Witches and Witchcraft.**

I Shall let the Patrons of Witches know what I allow and rant to them;

First, I grant; That there are some Witty and Ingenious
nious Men of the opposite Belief to me in the Question. Yea, it is accounted a piece of Wit to laugh at the Belief of Witches as silly Credulity. And some Men value themselves upon it, and pride them in their supposed Sagacity of seeing the Cheat that imposteth on so great a part of Believing Mankind. And the Stories of Witches and Apparitions afford a great deal of Subject for Wit, which it is pity that a witty Man should lose.

Secondly, I own that some of those who deny Witches have no design against, nor a disinclination to Religion, but believe Spirits, and a Life to come, as other sober Christians do, and so are neither Atheists, Sadducees and Hobbits.

Thirdly, I allow that the great Body of Mankind is very credulous, and in this matter so, that they do believe vain impossible things in relation to it. That carnal Copulation with the Devil, and real Transmutation of Men and Women into other Creatures are such. That people are apt to impute the extraordinaries of Art, or Nature to Witchcraft, and that their Credulity is often abused by subtle and designed Knaves through these. That there are Ten thousand silly lying Stories of Witchcraft and Apparitions among the vulgar. That infinite such have been occasioned by Cheats and Popish Superstitions, and many invented and contrived by the Knavery of Popish Priests.

Fourthly, I grant that Melancholy and Imagination have very great force, and can beget strange persuasions. And that many Stories of Witchcraft and Apparitions have been but Melancholy fancies.

Fifthly, I know and yield, that there are many strange natural Diseases that have odd Symptomes, and produce wonderful and astonishing effects beyond the usual course of Nature, and that such are sometimes falsely ascribed to Witchcraft.

Sixthly, I own, the Popish Inquisitors, and other Witch-finders have done much wrong, that they have destroyed
The Introduction.
destroyed innocent persons for Witches, and that watching and Torture have extorted extraordinary Confessions from some that were not guilty.

Seventhly and Lastly, I grant the Transactions of Spirits with Witches, which we affirm to be true and certain, are many of them very strange and uncouth, and that we can scarce give any account of the Reasons of them, or well reconcile many of those passages to the commonly received Notion of Spirits, and the State of the next World.

If these Concessions will do mine Adversaries in this Question any good, they have them freely. And by them I have already almost spoiled all Mr. Webster's and Mr. Vigilant's, and the other Witch-Advocates Books, which prove little else than what I have here granted. And having, been so free in Concessions, I may expect that something should be granted me from the other party.

ADVERTISEMENT.

Those that are mentioned in the second Concession, though they are not Atheists, Sadducees nor Hobbits; yet if they deny Witches, it is plainly they are Antiscripturists, the Scripture so plainly testifying the contrary.

S E C T. V.

The Postulates which the Author demands of his Adversaries as his just right.

The demands that I make are; First, That whether Witches are or are not, is a question of Fact: For it is in effect, whether any Men or Women have been, or are in Covenant with Evil Spirits, and whether they by the Spirits help, or he on their account performs such or such things.

Q; Secondly,
The Introduction.

Secondly, That matter of Fact can only be proved by immediate Sense, or the Testimony of others Divine or Humane. To endeavour to demonstrate Fact by abstract reasoning and speculation, is, as if a Man should prove that Julius Cesar founded the Empire of Rome, by Algebra or Metaphysics. So that what Mr. Webster faith, p. 43. That the true and proper medimus to prove the actions of Witches by, are Scripture and found Reason, and not the improper way of Testimony (which we use in the opposition that Testimony stands to Scripture and found Reason) is very Nonsense.

Thirdly, That the History of the Scripture is not all Allegory, but generally hath a plain literal and obvious meaning.

Fourthly, That some Humane Testimonies are credible and certain, viz. They may be so circumstanniated as to leave no reason of doubt. For our senses sometimes report truth, and all Mankind are Liars, Cheats, and Knaves, at least they are not all Liars, when they have no Interest to be so.

Fifthly, That which is sufficiently and undeniably proved, ought not to be denied, because we know not how it can be, that is, because there are difficulties in the conceiving of it. Otherwise Sense and Knowledge is gone as well as Faith. For the Modus of most things is unknown, and the most obvious in Nature have inextricable difficulties in the Speculation of them, as I have shewn in my Sceptica Scientifica.

Sixthly and lastly, we are much in the dark, as to the Nature and Kinds of Spirits, and the particular condition of the other World. The Angels, Devils, and Souls happiness and misery we know, but what kinds are under these generals, and what actions, circumstances and ways of Life under those States we little understand. These are my Postulata or demands, which I suppose will be thought reasonable, and such as need no more proof.
Proof of
Apparitions, Spirits, and Witches,
From
HOLY-SCRIPTURE.

S E C T. I.

The Authors purpose of proving Apparitions and Witchcraft, to such as believe Scripture, as first from the Apparition of Angels.

And having thus prepared my way, I come to prove that there are Witches against both the sorts that deny their Existence, viz. Those that believe the Scriptures, and the Wits or Witlings that will not admit their Testimony. To the first I shall prove the being of Witches by plain Evidence taken from the Divine Oracles, and to the other, and indeed to both, I shall evince the same by as full and clear Testimonies, as matter of fact is capable of, and then answer the opposite Objections, and those particularly of the three late confident Exploders of Witchcraft; * Mr. Webster, Mr. Wagstaffe, and the Author of the Doctrine of Devils.

The Proof I intend shall be of these two things, viz. That Spirits have sensibly transfacted with Men, and that some have been in such Leagues with them, as to be enabled thereby to do wonders.

These sensible Transactions of Spirits with Men, are evident from Apparitions and Possessions. The Apparition of Angels, their discourses and predictions sensibly converses with Men and Women are frequently recorded in the Scripture. An Angel appeared
Troofs of Apparitions &c.

Three Angels in the shape of Men appeared to Abraham, Gen. 18. Two to Lot in the same like-
dels, Gen. 19. An Angel called to Hagar, Gen. 21, 17. and so
id one to Abraham, Gen. 22. An Angel spake to and conversed,
with Jacob in a Dream, Gen. 31. One of the same appeared
to Myes in the Bath, Exod. 3. An Angel went before the Camp
An Angel spake to all the People of Israel, Judges 2. An Angel ap-
ppeared to Gideon, Judges 6. and to the Wife of Manab, Judg.
13. An Angel destroyed the People, 2 Sam. 24. An Angel ap-
ppeared to Elijah, 1 Kings 19. An Angel smote in the Camp of
the Assyrians 184000. 2 Kings 19. An Angel stood by the Thresh-
ning floor of Ornan, 1 Chron. 21. 15. An Angel talked with Za-
chariah the Prophet, Zach. 1.

An Angel appeared to the two Mary's at our Lords Sepulchre,
Matth. 28. An Angel foretold the Birth of John Baptist to Za-
chariah the Priest, Luk. 1. Gabriel was sent to the Holy Virgin,
Luk. 1. 26. An Angel appeared to the Shepherds, Luk. 2. An
Angel opened the Prison Door to Peter and the rest. Acts 5.
I might accumulate many more instances, but these are enough.
And many circumstances of sensible Converse belong to more
of them, which may be read at large in the respective Chapters.
And since the Intercourses of Angels were so frequent in former
days, why should we be averse to the belief that Spirits some-
times transact with Men now?

ADVERTISEMENT.

I Find amongst Mr. Glanvil's Papers, the first Lineaments or
Strokes of an Answer to Mr. Wagstaft, and to the Author
of the Doctrine of Devils, but more fully to Mr. Webster, at
least Seventeen Sheets where he answers solidly and substantially
where I can read his Hand, but it reaches but to the Sixth Chap-
ter. And in truth he has laid about him so well in these Sheets
that are published, that those may well seem the less necessary,
SECT. II.

The Evasions his Adversaries use to escape the force of these Proofs of Scripture from the Apparition of Angels, with the Author's Answer.

There are several Evasions, by which some endeavour to escape these Texts; as First, the Sadducees of old and Familists of later Days, who hold, to wit, these, That the Angels we read of, were but Divine Graces; the other, That they were Divine Phantasms created to serve a present occasion, which ceased to be as soon as they disappeared. One would think, that none that ever had read the Scriptures, should entertain such a Conceit as this, that is so contrary to the account they every where give of those Celestial Creatures. But there is nothing so absurd, but some Men will embrace to support their Opinions.

Let us consider a little how differently from this vain Fancy the Scripture describes them. They are called Spirits, an Attribute given to God himself, the prime Subsistence, who is by way of Eminence called the Father of Spirits, not of Phantasms. And Spirits imports as much Substance as Body, though without gross Bulk. We read of elected Angels, and the Angels that stand before the Throne of God continually, and that always behold the Face of God. Of the fallen Angels, that kept not their first Station, that are held in the Chains of Darknes; and of everlasting Fire prepared for the Devil and his Angels, against the Judgment of the great Day. Both had their Order of Superiority and Inferiority, Michael and his Angels, the Dragon and his Angels. We are made little lower than the Angels. In Heaven we shall be as the Angels of God. Of the Day of Judgment knoweth no Man, no not the Angels. Let all the Angels of God Worship him.

Which Descriptions of the Nature, Order, Condition, Attributes of Angels, and infinite more such, up and down the Scriptures, are not applicable to Phantasms, but demonstratively prove, that the Angels of whose Apparitions we hear so frequently there, were real permanent Subsistencies, and not mere Phantasms and Shadows.
SECT. III.

That the Angels that are said to have appeared in Scripture, were not Men-Messengers, but Inhabitants of the invisible World: And whether they Eat and Drank or no.

But were not those Angels that so appeared, special Prophets, Divine Messengers, sometimes in Scripture confessedly called Angels? They did Eat and Drink with Abraham and with Lot, by which it should seem that they were real Men. But whoever shall look over the Instances alleged of the Apparition of Angels, and read them in all the Circumstances of the Text, will plainly see that they could not be Men.

Such could not be the Angel that spake to Abraham and Hagar out of Heaven, that Conversed with Jacob in a Dream, that appeared to Moses in the Burning-bush, that appeared to Manoah, and ascended in his and his Wifes presence, in the Flame of the Sacrifice, that went before the Camp of Israel, that stood before Balaam in the way unseen by him, that smote the Army of the Assyrians, that appeared to Zacharias in the Temple, and to the Maries at the Sepulchre. These must be a sort of Beings superiours to Mankind, Angels in the proper Sense, who are sometimes in Scripture called Men, because they appear in our likenes.

But whether these do receive reflexion or sustinance in their own World and State or not, I will not dispute. It is most probable, that it hath been the Doctrine both of Fathers and Philosophers, that they are vitally united to Ethereal and Heavenly Bodies, which possibly may need Recruits some such way, and so Angels Food may be more than a Metaphor. But certainly they cannot Eat after our manner, nor Feed on our gross Diet, except in appearance only; they may make a shew of doing it, as the Angel Raphael told Tobit that he did, Tob. 12. 19. All these Days I did appear unto you, but I did neither Eat nor Drink, but you did see a Vision;) but really they do it not: So that when Abraham's and Lot's Angels are said to Eat and Drink with them, the Scripture speaks as to them it seemed. And so the Jerusalem Targum reads, And they seemed as if they did Eat and Drink: And we may suppose that Mens Conceptions
tions of Angels were not very refined in those Days, nor could they have born their sensible and free Converses, if they had look'd on them as Creatures of a Nature so distant from their own.

And therefore afterward, when they were better understood, those to whom they appeared were struck with great dread and amazement, and thought they should presently Die. Nor do we, as I remember, read any more of the Angels Eating or Drinking, after what seemed to Abraham and Lot. Indeed Manoah invited the Angel to Eat, Judg. 13. 15. but it was before he knew he was an Angel, and it is set down in excuse of the offer, v. 16. For Manoah knew not that he was an Angel of the Lord, implying, that the Invitation had been absurd if he had known it.

I have said this in Answer to the Objection, though the main Cause is not concerned; for though I should grant that Abraham's and Lot's Angels were Men, yet the other Instances in which that could not be said or supposed, are more than enough to carry my Point, That real Angels, Inhabitants of the invisible World, did sometimes sensibly appear.

S E C T. IV.

That Angels are still ministering Spirits as well as of old.

But it will be said, when they did appear, it was upon Divine Errands, and God sent them to serve the ends of his Government and Providence; which I grant, and God Almighty hath the same ends to serve still, he Governs the World now, and his Providence is as watchful as ever, and the Angels are the chief Ministers of that Providence, and ministering Spirits for our good. The Gospel was ushered in by the Apparition of Angels, and many things done by them in the carrying of it on; and why we should think they may not be sent, and should not appear on occasion now, I do not see; but this is more than I need say yet, being for the first step only to shew, that Spirits have transacted with Men.
S E C T. V.

Proof from the Apparitions of evil Spirits, recorded in Scripture.

Those I have mentioned hitherto, have been good and benign Spirits, but evil Spirits have also appeared, and sensibly had to do with Mankind. My first Instance of this, is one of the first Businesses that was in the World, the Temptation of Eve by the Devil in the Serpent; an Argument which those that adhere to the Letter of those three first Chapters cannot avoid. Evil Angels were sent among the Egyptians, Psal. 78. 49. and those passed through and smote the Land; but the Destroyers viz. the evil Angels were not permitted to come into the Israelites Houses, Exod. 12. 23. When God asked Satan whence he came, Job. 1. 7. he answered, from going to and fro in the Earth. By Divine Permission he raised the great Wind that blew down the House upon Job's Children, v. 19, and smote his Body all over with Boils, Job 2. 7. He tempted our Saviour in an external sensible way, carrying him from place to place, and urging the Son of God to Worship him, Matt. 4. But more of this will appear by considering the second Head proposed, viz. Possession of evil Spirits.

S E C T. VI.

Proofs from Possessions of evil Spirits, and that they were not Diseases, as the Witch-Advocates would have them.

That such Possessions have been, we find frequently and plainly delivered in the History of the Gospel, and so often, that I shall not need to recite Particulars. The Evasion that the Witch-Advocates have for this, is, That the Devils and unclean Spirits spoken of in those places, which our Saviour is said to have cast out, were strange and uncommon Diseases, which the Jews thought to be Devils, and Christ who
And Christ, extraordinary, he and Diseases, he that were vexed with unclean Spirits were brought to him, and he healed them likewise. And most plainly, Mark 4:24. And they brought unto him all sick People, that were taken with divers Diseases and Torments, and those that were possessed with Devils, and those that were Lunatick, and those that had the Palsy, and he healed them. The Mad-men, and those that had the Falling-sickness, the Dimenters which the Witch-Advocates make Devils of, are here mentioned apart, and as distinct from those Devils our Saviour cast out.

Thirdly, Many things are attributed to those Devils that were castout, which are not applicable to Diseases. The Devils in the Possessed among the Gergasens, Mark 1:26. 17. besought him, If thou cast us out. Suffer us to go away into the Herd of Swine, and he gave them leave. Mark 5:8. Sure the Diseases did not beseech him; but perhaps the Men did. Had they a Mind to go into the Swine? And did they enter into them? A sort of possession as this was never heard of, a Beast possessed with a Man. But St. Luke tells us, they were the Devils that went out of the Men, and entered into the Swine, Luke 8:33. The Men did not go out of themselves, and therefore, if what went out was not the Disease, it was really the Devil or unclean Spirit.

So Luke 4:33. In the Synagogue there was a Man that had a Spirit of an unclean Devil, and cried out with a loud Voice, saying,
saying, let us alone, &c. well, but might not this be the man himself that cried out so? therefore read a little on, v. 35. and jesus rebuked him, viz. him that spake, saying to the same still, hold thy peace, and come out of him. which must be another person distinct from the man himself, and who was that? it follows, and when the devil had thrown him in the midst, he came out of him, the same devil that spake; that our saviour rebuked, and commanded to come out, which could be no other than a real evil spirit.

and that those ejected devils were not diseasés appears farther, mat. 12. v. 22. there was brought unto him, one possessed with a devil, blind and dumb, and he healed him, insomuch (to wit, the consequence of the ejecting the devil was) that the blind and dumb both spake and saw. the pharisees v. 24. impute this casting out devils to a confedency with beelzebub the prince of the devils; our saviour there argues, that then satan should be divided against himself; namely, beelzebub the chief, against the inferior devils that he cast out, who are of his kingdom, and doing the work of it; for there it follows, that bis kingdom could not stand, v. 26. these things will be hardly applied to diseasés.

fourthly and lastly, if the evangelist should call diseasés devils, and unclean spirits, and speaking of casting out devils in an history with all the plainness and expressness of words, phrase, and circumstance, that such an action could be described by, and yet mean nothing of it, what would this suggest, but that they falsely ascribed to christ wonders that he never did, and consequently, that they were liars and deceivers, and vain impostors? for clear it is, that whoever shall read those passages in the gospel, without a prepossess opinion, will be led into this belief by them, that our saviour did really cast devils out of persons possessed. and if there be really no such thing as possession by evil spirits, but only diseasés by the ignorant and credulous people taken for such, then the history imploeth on us, and leads men into a persuasion of things done by the power of christ that never were. and what execution this will do upon the truth and credit of the whole history, is very easy to understand.
That the Witch-Advocates cannot elude Scripture Testimony of Possession by evil Spirits, by saying it speaks according to the received Opinions of Men.

But the Scripture doth, we know, speak often according to the received Opinion of Men, though they are Errors, which it is not concerned to rectifie, when they concern no Morality or Religion.

But first, The Doctrine of Spirits and Devils was not the received Opinion of all the Jews: The Sadducees, a considerable Sect, were of another Mind. So that the Stories of ejecting such, must look to them as Impostors; and the Scriptures were not only for the Jews, and for that particular time alone, but for all Places, and all Ages. Most of which have no such use of calling Diseases Devils, and among them, the History must either convey a false Opinion, or lose the Reputation of its Truth.

Secondly, Though the Scripture doth not vary from the common Forms of Speech, where they are grounded upon harmless and lesser Mistakes, yet when such are great and dangerous, prejudicial to the Glory of God, and Interest of Religion, it is then much concerned to reform and rectify such Errors: And according to the Belief of the Witch-Advocates, the Doctrine of Possessions is highly such, for it leads to the Opinion of Witchcraft, which they make such a dismal and tragical Error, Blasphemy, an abominably Idolatrous, yea an Atheistical Doctrine, the grand Apostasie, the greatest that ever was or can be, that which cuts off Christ's Head, and Un-Gods him, renounceth Christ and God, and owns the Devil, and makes him equal to them, &c. As the Author of the Grand Apostasie raves.

And Mr. Webster faith little less of this Opinion in his Preface, viz. That it tends to advance Superstition and Popery, is derogatory to the Wisdom, Justice, and Providence of the Almighty, tending to cry up the Power of the Kingdom of Darkness, to question the Verity of the principal Articles of the Christian
Proof of Apparitions, &c.

Christian Faith, concerning the Resurrection of Christ, and generally tends to the obstructing of Godliness and Piety.

And Mr. Wagstaffe loads it with as dreadful Imputations in his Preface; as that it doth necessarily infer plurality of Gods, by attributing Omnipotent effects to more than one, and that it supposeth many Omnipotents, and many Omniscients. If any thing of this be so, certainly our Saviour's inspired Historians would not have connived at, much less would they have spoken in the Phrase, that supposeth and encourageth a common Error, that leads to such an horrid Opinion.

S E C T. VIII.

An Answer to an Objection, from Christ's not mentioning his casting out Devils to John's Disciples, amongst other Miracles.

But faith the Author of the Grand Apostasie, p. 34. our Saviour himself in his Answer to the Disciples of John the Baptist, Luke 7. doth not pretend to the casting out Devils; but only the cure of Diseases, and raising the Dead. To which I say, First, We may not argue Negatively from Scripture in such Matters, and certainly we ought not to argue from silence in one place, against plain Affirmations in many.

Secondly, our Saviour Answers in reference to the things he was then doing; when the Disciples of John came to him, v. 21. And in that same hour, he cured many of their Infirmities and Plagues. Evil Spirits, it must be confessed, are also mentioned. Some of those Diseases, 'tis like, were occasioned by Evil Spirits, as Mat. 12. 22. the Blindness and Dumbness of the possessed Person there was. And then the Ejection of the Evil Spirit is implied, when the Disease is said to be Cured.

Thirdly, The Business of John's Disciples, was to enquire whether he was the Messiah, and it was fit our Saviour in his Answer, should give such Proofs of his being so, as were plain and palpable. Go your way, faith he, and tell John what things ye have seen and heard, Luke 7. 22. They had heard him Preach the Gospel it is like, and had seen him Cure Diseases. These things were plain and sensible, and could admit of no Dispute.
Dispute or Doubt. But whether the Distempers Christ then healed, were inflicted by evil Spirits, and whether those were cast out in the Cure, did not plainly appear at that time. Our Saviour therefore did not bid them mention that Instance to their Master John, because they could not testify it on their own Knowledge, as they could the things themselves saw and heard.

S E C T. IX.

An Answer to two more Objections; the one, that St. John mentions no casting out Devils in his Gospel; the other, that to have a Devil, and to be Mad are Synonyma's.

But the Passionate Witch-Advocate goes on. St. John the Evangelist, who especially sets himself upon the Proof of the Godhead of Christ, hints nothing of his Ejecting Devils. Which one would think should be no Proof, since the other Three do; and St. John chiefly supplied what they omitted. And since this Evangelist so particularly sets himself upon the Proof of Christ's Divinity, he mentions no Miracles, which were the Proof, but such as were sensible and indisputable. And our Author himself, after p. 41. saith, That the Cure of Diseases was more for Christ's Honour, and the Proof of his Godhead, than the casting out Devils could have been: For possibly, saith he, in that there might have been some probable grounds of the Pharisees Blasphemy, that he cast out Devils by Beelzebub.

So that he Answers and Contradicts himself at once; for p. 34. he saith. It had been a great over-sight in St. John to neglect such an Argument, if such a thing had ever been, this would have proved him to have been God indeed, and his Power paramount above all Principalities and Powers, &c. p. 35. And yet now, Curing Diseases proves it better, and the casting out Devils will scarce do it all, since it might, adds he, be in some sort credible, that he did it by Favour, Connivance, Compliment, which is upon the borders of the highest Blasphemy.

Again
Again it is allledged by this Writer, that to have a Devil, and to be mad, seem to be Synonyma’s in Scripture p. 35. I answer, Possession begot a certain µαράους, and madness; and therefore when any were extravagant, the Jews said in common Speech, that they had a Devil, as we do, The Devil is in you, that is, you act unreasonably and madly. But as we do not mean by this Metaphorical Possession to exclude the belief of a real, so neither did they. Yea, the very Phrase, hath a Devil, or the Devil is in him, applied to those that act furiously and unadvisedly, doth imply that there is such a real thing as diabolical Possession, to which madness and extreme folly are resembled.

See then how the Patrons of Witches argue, The Jews sometimes used the having a Devil Metaphorically; therefore there are no other Possessions, or therefore all those passages of Scripture, in which they are literally and plainly related, intend no other. Indeed if we argue from mere words and expressions of having Devils and calling out Devils, there would be somewhat of more colour in our Adversaries reasoning. But since we infer chiefly from plain circumstances of History and Fact, there is no force at all in it.

S E C T. X.

The ignorance of the Author of The Grand Apostasie, in his interpreting the Word άδιάβροχος.

But what doth this Writer mean, when he tells us άδιάβροχος can scarce signify any thing else properly, but an unusual affliction from God, such as madness; when all Men and Boys know that Substantively it is the same with άδιάμονος Demon, taken already in Scripture in an ill sense for an impure Spirit. Adjectively it signifies sometimes Divinum quid, but so it is not understood in the places we dispute about, Luk. 4. 35. When the Devil had thrown him, the possessed Man, in the midst, he came out of him, the word is το άδιάμονος. The same v. 33. is called πρύμνα άδιάμονος. By which and the latter circumstances of the History, it plainly appears that το άδιάμονος, is to be understood Substantively for a Person, viz, an Evil Spirit. So in the Story of the Devils entering into the Herd of Swine, Luk. 8.
from Holy Scripture.

Luke 8. 33. the word we translate Devils is τοὺς δαιμόνια, called v. 29. τῶν ματρών ἄγαθῶν, and the same, Matth. 8. 29. Δαιμών. Besides the force of which words, I have shewn that the Story also determines them to a Substantive and Personal meaning. But the Author faith, That Δαιμόνια can hardly with propriety signify any thing else but an extraordinary affliction from God, because of its derivation from Δαιμών, p. 37. One would wonder at the confidence of these Men, especially in their pretended Criticisms, by which they would impose what fene upon words they please. Δαιμών it is notoriously known signifies Demon, taken often in the ill sense, and so particularly in the place newly mentioned, deriving from Δαιμών, which degenerates here, as in Saga, Witch, Wizard and the like, and what then should this Author by this mean?

S E C T. XI.

Whether there were no feats performed by the Demoniacks in the Gospels, but Mad-men might perform.

It is further Objected by this Writer, that there are no Feats Recorded of those supposed Demoniacks, but what Mad-men could perform and often do. In which he considered not the Spirits in the Possess, in the Country of the Gergesens, Matth. 8. 29. St. Mark and St. Luke write Gadarens, the Countries lye near together. Josephus reckons Gadara among the Grecian Cities which Pompey took from the Jews, and according to him the People were mostly Syrians.

In this Country where our Saviour had not been before nor after, that we read, two possess with Devils who had lived among the Tombs, out of the Conversation of Mankind met him, and presently cried out; What have we to do with thee, Jesus, thou Son of God, art thou come to torment us before the time? Was there nothing now beyond the rate of ordinary Mad-men in this? How did they, who lived in such a dismal solitude among the Tombs, in a place where no Man pass'd, come to know this was Jesus, who never had been thereabout before, as far as we can hear? Or how came those Mad-men to know,
and utter such a great truth, which our Saviour did not presently publish, that he was the Son of God? Did any come near to whisper this in their ear? Or was this a raving fancy only? St. Mark writes (who speaks but of a single Demoniack) that when he saw Jesus afar off, he came and worshipped him. He knew him presently and understood his true condition before most of the Jews about him; and even some of his own Disciples did. Could a mere Mad-man have done so? But further they expected torment, and from him, in the time to come, though they looked not for it so soon. Art thou come to torment us before the time? How applicable is this to the condition of evil Spirits and their expectations?

We have a like acknowledgment of our Saviour from another unclean Spirit, Mark 1. 24, I know thee who thou art, the Holy One of God. And our Saviour in what he saith, in answer plainly, implies it was the Evil Spirit, not the Mad-man that spake, or at least caused the confession. Hold thy peace and come out of him, v. 25. And that the Demoniacks did things beyond the force of mere Mad-men is further sufficiently declared in the History, Mark 5. No Man could bind him, no not with Chains; because he had been often bound with Fetters and Chains, and the Chains had been pluckt in sunder by him. I would fain know, whether this be not beyond the force of mere natural madness?

---

**ADVERTISEMENT.**

Hitherto the Paper was the same, and the Hand the same, and so far of the Copy transcribed. Afterward the Hand alters, and is Mr. Glanvil's own Hand, but with an Hiatus of above half a Sheet of unwrit Paper between, but the Number of the Pages is continued. Something there was to intervene, to make a more full Connexion; but yet what follows, is of the same suit, and produced to prove out of Scripture the Negotiation of Evil Spirits with their Clients.
Farther proof of the Negotiation of Evil Spirits with their Clients from the History of the Magicians of Egypt; Mr. Wagstaffe, Mr. Webster, and the Author of The Doctrines of Devils, their Evasions proposed and answered.

In the General, they all say the same thing; viz. That the Magicians were Jugglers, who by their Tricks and Legerdemain, imposed upon Pharaoh and the Egyptians. Mr. Wagstaffe is so modell, as not to describe the manner of the performance. But Mr. Webster thus; The Magicians holding a Rod in their hands, and seeming to throw it down upon the ground, how soon might they throw down an Artificial Serpent in its head and immediately and unperceivably make conveyance of the Rod, p. 154. This is his fear: and for the Changing Water into Blood, and the producing of Frogs he faith, they were so easy to be done after the same manner, that they need not any particular explication, p. 155. This is the main answer, after a great deal of Impertinence, and Mr. Webster hath done his business.

But the Author of The Doctrine of Devils, hath devised a more particular way for this Juggle. 'Tis probable, he faith that these Men having the Art or Knack of Making, Graving, or Carving the Pictures of Men, Beasts, Serpents, Reptiles, &c. had the Feat also of Colouring, Painting Fudcufing of them also, and so might easily, especially in the dark, or by the Juggling Feats as the Text intimates, make a Rod look like a Serpent, &c. p. 114. But besides these Knabish Painters, the Man hath found other Jugglers to help on the Deceit; Subtle and politick Oratours, who with fallacious Arguments, cunning pretences, and plausible Rhetoric could so disguise Truth, and flourish upon Knavery and Falshood, that Falshood should seem Truth, and Truth Falshood, p. 115.

Whatever the Magicians of Pharaoh were, any one that considers these Answers, would take the Framers of them for Colourers, Changers, Perverters of the Face of thing, as this Author speaks, cunning Oratours, Jugglers, Hocus-Pocus, Hiccius-Doccius, whip! the Serpents, Blood and Frogs are gone. But let us look a little nearer to the business, and to these subtle men,
men, Witches of Oratours, and examine what they tell us in
the light of the Text and impartial Reason.

The Text faith, Aaron cast down his Rod before Pharaoh, and
before his Servants, and it became a Serpent, v. 10. and v. 11. 12.
The Magicians of Ægypt, they also did in like manner with their
Enchantments For they cast down every man his Rod and they be-
came Serpents, but Aaron's Rod swallowed up their Rods. Now,
say the Witch-Advocates, the Magicians were Jugglers; they
did not in like manner, they did not cast down their Rods, but
made conveyance of them, they were not Serpents but Pictures.
Which are plain contradictions to the Text, arbitrary Fig-
ments, that have no ground. And if Men may feign what they
will, and put what borrowed fensible they please upon plain Re-
lations of Fact, all History will be a Nose of Wax, and be ea-

dily shaped as the Interpreter has a mind to have it.

Secondly, If this were so, and the Serpents were but Artil-
ficial Pictures; 'tis strange, that neither Pharaoh, nor his Ser-

vants should perceive the difference between the Carved and Pain-
ted Serpents and the real ones; except they suppose also that
Pharaoh contrived the busincs in a dark Room on purpose,
as the Author of The Doctrine of Devils seems to intimate. And
'tis stranger yet, that neither Moses nor Aaron that was concern-
ed to detect the Impofure that was so grofs and thick, should
not discern it, of if they did, 'tis as strange, that they should
keep the Jugglers counfel, and say nothing of it.

Thirdly, Aaron's Serpents are said to have swallowed up those
of the Magicians. What, did they swallow the Wiars and
Pictures? It seems they were very artificially done indeed, that
the true Serpents mistook them for real ones, as the Birds once
did the Painted Grapes. But it would be more wonderful yet,
if all were but the Oratory of the Magicians; for then the Ser-
pents are their Words and Rhetorick.

Fourthly, Moses and Aaron turned the Rivers into Blood, v. 20.
and the Magicians of Ægypt did so with their Enchantments,
v. 22. They caused Frogs to come up, and to cover the Land, Ch. 8.
v. 6. and the Magicians did so, and brought up Frogs on the Land
of Ægypt, v 7. Now how did the Jugglers do this, with Paint-
ing and Fucuffing; or how, by Legerdemain and Slight of
Hand were the Waters made Blood, and the Frogs brought up
out of the Rivers on the Land? To turn a little Water into the
appearance of Blood, was not the thing that was like to what
Moses and Aaron did, and to shew an Artificial Frog, Two or
Three was not bringing up of Frogs on the Land of Ægypt,
which implies, multitudes that covered the ground. So that

th
the Hocis-Pocus Tricks, and Juggling and Painting will not colour this part of the Story. And I should wonder at Mr. Webster, if he did not afford so many occasions of wondering at him, when he passed this so slightly over saying, p. 15. 5. as to the changing Water into Blood, and the producing of Frogs, they were so easy to be done after the same manner, viz. by Wiers and Juggling, that they need not any particular explication, for by this the manner of their performance may most easily be understood. How shall one deal with these Men, and what will not their confidence affirm?

Fifthly, 'Tis very strange also how those Jugglers should know what signs Moses and Aaron would shew, and accordingly furnished themselves with counterfeit Serpents, Blood and Frogs against the time; or had they those always in their Pockets? If not, it was great luck for them that Moses and Aaron should shew those very Miracles first, that they were provided to imitate.

Sixthly and Lastly. If the Magicians did all this by Tricks and Juggling, may not one fear what Opinion these Men have of the same things done by Moses and Aaron? These indeed out-did the others in divers following Instances, but may not they say, that that was by their having more Cunning and Dexterity in the Art of Juggling? If they or their Profelytes have a mind to say thus, they may by their Principles, which will serve them to elude the History, in reference to Moses and Aaron, as well as it doth in relation to the Magicians. They may with as much modesty turn all into Allegory and Metaphor.

I think by all this it appears, that this shift of the Witch-Advocates is very vain, and that what the Magicians did, was not mere Juggling, much less only Politick Oratory and Rhetorick. As if those Magicians by their Eloquence could persuade Pharaoh and his Servants against their Senses, as these Patrons of Witches endeavour to do by us they being the greatest Witches in their own sense that are extant, and some of them are belied, if they are not so in other senses.
SECT. XIII.

That what the Magicians of Egypt did perform, was at least by an implicit Confederacy with Evil Spirits.

Well! If there be any truth in the History the Magicians were not only Couzeners and Hocus-Pocus Men; there was something done that was extraordinary beyond Mans Art and Contrivance, or the effects of ordinary Nature. And therefore must have either God or some Spirit or Demon, one or more for the Author. The former no one faith; the Hand of God in this was only permisive. Therefore it is plain the Magicians did this by Spirits, Creatures of the Invisible World. The Text faith, by their Enchantments, per arcana, the vulgar Latin reads Which because it is a general word, Mr. Wagstaffe takes hold of it of it, and determines it to secret and fly Trick, those of Legerdemain and Couzenage, when as it is as applicable to any kind of secret (and so to the Diabolical Art and Confederacy) as to his sense. And that it is so to be understood here, is plain from the matter of the History. By those arcana (others read, incantations, veneficia) they did those strange things, viz. by secret Confederacy with Spirits, they obliged them to perform the wonders.

But what did the Spirits do, were the Serpents Blood and Frogs real or apparent only? I am not obliged to say, who is of one Opinion, and who of another in this, it matters not. The reality of the performance is most easie, and most suitable to the sacred Story, and there is no difficulty in conceiving that Spirits might suddenly convey Serpents, with which Egypt abounded into the place of the Rods, which they might unperceivably snatch away after they were thrown down; This they could do, though the Magicians of themselves could not. And they might be provided for the performances by knowing the Command God had given Moses and Aaron, concerning the things he would have them do; which the Magicians could not know, at least but by them.

And for the Blood and the Frogs, they might by Infusion, or a Thousand ways that we cannot tell, make the Water to all appearance Bloody, or perhaps really transmute some (we know
know not the extent of their powers.) And to bring up the Frogs from the Lakes and the Rivers, was no hard thing for them to effect, though impossible for the Magicians to do by Tricks of Juggling. We see the fence of the History is plain, and easie in our way, but forced, harsh, contradictory, and most absurd in the Interpretation of the Hag-Advocates.

To make the Inference from these Magicians to my point, yet more plain and demonstrative, I shall further take notice, that if we do not suppose a confederacy, and formal compact between them and the Spirits they act by, it must at least be granted that those Magicians had a way to oblige them to act, either by Words or Ceremonies, which they have bound themselves to attend in order to further familiarity with the persons that so employ them, and at last to explicit Compacts: And even this is sufficient for what I would infer.

I have thus dispatcht a great Argument briefly, and yet I hope fully; Mr. Webster is after his manner very voluminous about it. But all he hath said in Five or Six Leaves in Folio to the purpose, is in those few Lines I have recited. All the rest is fensle, rambling impertinence, amufing his Readers with Actives, and Passives, Macassaphims, Hartummims, Talismans, wonderful Cures, and the virtues of Plants, telling Stories, and citing scraps from this Man, and from that, all which serve only for Oftentation, and the Deception of the injudicious, but signifie nothing to any purpose of Reasoning.

The other grand Instance of Confederacy with Evil Spirits, in the Witch of Endor, whom Saul consulted. A brief and plain Narration of the Story.

Come to another grand Instance, viz. that of the Witch of Endor. The Story of her is related, 1 Sam. 28. and is briefly thus Samuel was dead v. 3. and the Philistines gathered themselves against Saul, and pitched in Gilboa, v. 4. Saul on this was much afraid, v. 5. and enquired of the Lord, but had no answer from him, v. 6. Upon this he bid his Servants find him out
out a Woman that had a Familiar Spirit, that he might enquire of her. They told him of one at Endor, v. 7. He disguised himself, and with two Men by night went to her, desired her to divine unto him by her Familiar Spirit, and to bring up him whom he should name, v. 8. The Woman first excused her self minding him how dangerous such a business might be to her, since Saul had cut off those that had Familiar Spirits, and the Wizzards out of the Land. So that she was afraid that this Proposition of his was a snare for her Life, v. 9. But Saul assured her by swearing, that no harm should come to her for this thing, v. 10.

She then askt him whom she should bring up, and he said bring me up Samuel, v. 11. Samuel accordingly begins to appear, and when the Woman saw him, she cried with a loud voice being much surprized, it seems, to see Samuel in good earnest, whom she probably expected not, but some Familiar in his likeness. By this she knew Saul, v. 12. He heartens her again, and asks whom she saw. She answers, she saw Gods Ascending out of the Earth, an usual Hebrewism, the Plural for the Singular Number, Gods to wit, a Spirit, v. 13. Saul asks what Form he was of, she answered, an Old Man cometh up and he is covered with a Mantle. Then Saul perceived it was Samuel, and he bowed himself to the ground, v. 14.

Samuel, askt why he had disquieted him to bring him up? He declares the displeasures he was in, and his desire to know what he was to do, v. 15. Samuel reproves him, and declares his Fate, viz. That the Lord had rent the Kingdom from him, and given it to David, v. 17. That the Israelites should be delivered into the hands of the Philistines, and that Saul and his Sons should to morrow be with him, viz. in the state of the Dead, as eventually it was, v. 19. This is the History, and one would think it speaks very plainly, but nothing is plain to prejudice. The Patrons of Witches labour hard to avoid this evidence, and I shall propose and consider their shifts and slights of answering.
S E C T. XV.

The Evasion of Mr. Reginald Scot, concerning the Witches Closet proposed and confuted.

Mr. Reginald Scot, the Father of the modern Witch-Advocates, orders the matter thus. When Saul, faith he, had told her that he would have Samuel brought up to him, he departed from his Presence into her Clofet, where doubtles she had her Familiar, to wit, some lewd crafty Priest, and made Saul stand at the Door like a Fool, (as it were with his Finger in a hole) to hear the couzening Answers, but not to see the couzening Handling thereof, and the counterfeiting of the matter. And so goeth she to work, using ordinary Words of ConJuration; &c. so belike, after many such Words spoken, she faith to her self; Lo! now the matter is brought to pass: I see wonderful things: So as Saul hearing these Words longed to know all, and askt her what she saw; whereby you know that Saul saw nothing, but stood without like a Mome, whilft she plaid her part in her Clofet, as may most evidently appear by the 21 Verse of this Chapter, where it is said, Then the Woman came out to Saul, &c. Scot, p. 108.

Now this is not Interpreting a Story, but making one; for we read nothing of her Clofet, or her going from Saul into it, nothing of the crafty Priest she had there, or of Saul's standing at the Door like a Fool, like a drowned Puppy, as Mr. Webster has it, (very respectful Language for a Prince in distress) nothing of the Words of ConJuration, or of the Womans talk to her self, but all this is Whimzie and Fiction.

And according to this way of Interpreting, a Man may make what he will of all the Histories in the Bible, yea in the World. If one may supply, and put in what he pleaseth, any thing may be made any thing.

But Mr. Scot faith, it evidently appears, that Saul saw nothing, but stayed without like a Mome, whilft she played her Part in her Clofet. It evidently appears by the 21 Verse of this Chapter, where 'tis said, Then the Woman came out unto Saul. Is it not evident from hence, that she had a Clofet, how else should she come out? But the mischief of it is, there is nothing of coming out in the Text, or any Version of it: Our Translation

from Holy Scripture.
is, And the Woman came unto Saul. The vulgar Latin, Ingressa est, the came in, which implies that she went out of Doors, rather than into her Closet. The Sceunagine read eiwm.év "vuv, being the same sense with the vulgar Latin. The Chaldee Paraphrase simply she came, so the Syriack and Arabick; but we find nothing of coming out any where but in the Discoverer; so that here is a Text made two, as well as many a groundles Comment.

But whether she only came to Saul, or in or out to him, it matters not much, for it implies only, that the withdrew, while Saul communed with Samuel, out of respect, and after the Communication he returned, and found the King in great Disorder, and what is this to a Closet?

**S E C T. XVI.**

Two of Mr. Webster's Arguments for the Witches Closet proposed and answered.

But Mr. Webster persues the Business in the behalf of the Discoverer; First, If they were in the same Room, and Samuel a visible Object, how comes it to pass, that Saul saw him not? Mr. Glanvil saith he, must pump to find it out; p. 169. But doth not Mr. Webster know, that it is usual in Apparitions, (and he owns there are such) for the Spirit to appear to one, when it is not visible to another, though in the same Room, and every ways capable of seeing? In the famous Story of Walker and Sharp, recited by him, p. 299, 300, which he confesseth to be of undoubted Verity, he faith, It was reported, that the Apparition did appear in Court to the Judge, or Fore man of the Jury, (and I have from others Hands very credible Attestation that it was so) but the rest saw nothing. Many other well-attefted Relations of this kind, speak of the like, and there are innumerable Stories of People that have their Second-sight, as they call it, to wit, a Faculty of seeing Spectres, when others cannot discern them. In which there is nothing either impossible or unlikely: And why then should there be need of so much pumping to Answer this Objection?
from Holy Scripture.

Samuel it seems, appeared to the Woman a little before Saul saw him, shewing himself so, it may be, to prepare Saul for the terrible Sight by degrees, left the suddenness of it might have affrighted him into an incapacity of hearing what he had to say to him: Or it may be, the Body of the Woman, or some other thing in the Room might interpose between Saul and the first appearance of Samuel, or he might be at an unfit distance, or out of due light to see presently as she did; so that there is no need of supposing them to be in two Rooms on this account.

Secondly, He argues farther for the Closet or another Room; The Woman cried out with a loud Voice when she saw Samuel: What need of that, faith he, if they were in one Room, might an ordinary Tone make him to have heard her? 'Tis like it might, but that was not the cause of her crying out, but her surprize to see Samuel, (if it were the real Samuel) when she expected only her Familiar, appearing in some resemblance of him; and 'tis like there were circumstances in this Appearance, which she had never seen before, that might on the sudden affright and amaze her. And if it were Samuel indeed, which is very probable, the sight of him, assured her that the enquirer was Saul; for though she might not conclude it presently from his requiring her to raise Samuel, yet when he really and unexpectedly appeared, it was plain that he was come upon some great Errand, and with whom could he probably have such Business as with Saul? So that she seeing him, the importance of his Appearance, and the Relation he had to Saul, brought the King presently to her Mind, and with him her Fears, and that this was one cause of her crying out, is plainly intimated in the next Words; And the Woman spake to Saul, saying, Why hast thou deceived me, for thou art Saul, v. 12. And that she was affrighted at that Knowledge, is implied in Saul's assuring her again against her Fears, in his immediate Answer. And the King said unto her, be not afraid, v. 13.

Besides this, there is another thing that may be collected from the Text, which might occasion her astonishment and crying out; for as soon as Saul had said, Bring me up Samuel, v. 11: it immediately follows, v. 12. And when the Woman saw Samuel, she cried with a loud Voice. It seems, he appeared before she had performed her usual Conjunctions (so little ground is there for what Mr. Scott talks of her Words of Conjunction, and those she spake to her self,) and upon that she was surprized and affrighted.
SECT. XVII.

Other Arguments of Mr. Webster, for a Room distinct from that Saul was in, proposed and answered.

Mr. Webster's third Argument to prove a Closet, is that it had been incongruous for Saul to have asked, what sawest thou? if they had been in one Room: But what is the incongruity, or what the wonder, if one in his condition should speak incongruously?

His Fourth and Fifth Arguments are to prove, that Saul had yet seen nothing, when he asked the Woman upon her Out-cry, what she had seen. They prove that she saw the Apparition first, which is granted, but her being in another Room, cannot thence be inferred, as I have shewn, though that be the thing he should make out, or all is impertinent.

The Sixth Argument is, That after all, Samuel was but coming up. An old Man cometh up, which proves nothing for Mr. Webster, but against him; for now, he shews him to Saul; she saw the first beginning of his appearing, which Saul did not. When he was risen higher out of the Earth, she shews him to the King, who 'tis said, perceived then it was Samuel, and bowed himself, v. 14. which is very easy and congruous, applied to one and the same Room. And what then makes Mr. Webster insult in the Conclusion of this Argument in these Words: Now let Mr. Glanvil consider, and answer whether it be not only intimated, but clearly holden forth in the Text, that either they were in two Rooms, or that nothing visible did appear before Saul, p. 171. His seeing nothing at first, I grant, but the two Rooms there is no ground for, and he doth not prove it. Whether he did not see Samuel after, I shall not now enquire. Hitherto I have nothing to do, but with the conceit of the Closet, or the other Room which Mr. Scot made for the Woman, and Mr. Webster endeavours to uphold, with much good Will, but little Success.
Convincing Arguments brought, to prove that Saul saw Samuel, which frustrates the Figment of two Rooms.

After all, if he really saw the Apparition, the Figment of the two Rooms is gone, or at least signify nothing to their purpose; this the Text intimates plainly. She said, *An old Man cometh up, and he is covered with a Mantle*; and it follows, And Saul perceived that it was Samuel, and he stooped with his Face to the ground, and bowed himself, v. 14.

He perceived it was Samuel, he perceived it, saith Mr. Webster, by the Description of the Woman. But she had only said, *An old Man cometh up, covered with a Mantle*; This is but a very general Description, why must that needs notifie Samuel? Could the Devil represent no other old Man in a Mantle, or could none of the Dead appear but Samuel only? By these Words alone, Saul could not certainly perceive that it was her but he perceived this so, that he could not but know and acknowledge it, as the Hebrew Word seems to imply. I say this Word [*perceived*] implies more than bare seeing. *Tis that and somewhat else, viz. that he saw him so, as to be convinced that it was he indeed; the Judgment was added to the Sense. So that Mr. Webster's Objection, that the Word [*saw*] it was Samuel, is of no weight, he [*perceived*] implies, that he saw it so as to be assured. If the laying of the Woman had been all, the assurance had been none at all, and Saul could not have perceived or understood any certainty of the thing from it.

But Secondly, It appears yet farther, that his perceiving did imply seeing; for, he stooped with his Face to the ground, and bowed himself: Now what did Saul make this respectful Reverence to, if he saw nothing? Was it to Samuel in his Fancy? Mr. Webster saith, *Surely in rational consequence it could be nothing else*, p. 171. This is something an unusual Courtesie to bare Ideas and Imaginations. But Mr. Webster gives a Reason: *All that the Woman had done and said, being undeniable Lyes and Cheats, this also in just right and reason must be judged to be so also*. Which is assuming the thing to be proved.
That it was a real Apparition, not a confederate Knave, as Mr. Webster fancies, that Saul saw and did Obeyance to.

But did she not turn out her confederate Knave to act the Part of Samuel? and was not this he to whom Saul bowed? This Mr. Webster offers as part of his Answer. The Woman, v. 14. describes Samuel in the Form of an old Man covered with a Mantle; such a shape she must have put the confederate Knave into. It may be it was an old Fellow, or she made him look like old; but let that pass; but where got she the Mantle? A Sacerdotal Habiliment it was, according to Josephus. Had the Woman a Wardrobe of all Habits for all purposes? Or was it some short Cloak of her own that she threw on him? We will suppose either that will serve Mr. Webster's turn best. But how did the Fellow himself, or the old Queen for him, change his Vifage into the likeness of Samuel, or how alter his Voice, so as to make Saul, who well knew Samuel, to believe it was even he? These are hard Questions.

But if we should so far gratifie Mr. Scot, Mr. Webster, and the rest, as not to press with such untoward Queries; yet one cannot chuse but ask how the confederate Knave came to forestel truly such contingent things, as that the Israelites should be vanquished by the Philistines, and Saul and his Sons slain on the Morrow, as v. 19. How could the Cheat, or the Woman in another Room tell this? Why! faith Mr. Wagstaffe, he spake it at a venture, and he or the Witch gave a shrewd guefs to the Sequel, faith Mr. Scot, but what ground was there for conjecture? and since there was none, the Confederate might as well have chose to have told Saul, that he and his Sons should Live and be Victorious; and this, if he were so cunning a Fellow, as thefe cunning Men make him, he would have done, for the Witches Business and his, was to get by their Practice, and the likelier way to a good Reward, had been to have Prophecyed grateful and pleasant things to the troubled King; and if the Prophetfer knew nothing of the Event, he might as well have chosen the good as the evil side, which as it had been for his Interest, it had been also for the better saving of the credit of
of his Predictions; for if he had foretold the King's good Success and Victory, the Woman and he, the Confederate, in consequence, had been sure of Reputation and Favour, and further Rewards, if it happened so; but no Evil could have befallen them from the contrary Success: For if Saul was killed, the Falshood of the Prediction would be buried with him, (for we read not that the two Servants were at this Communication, which in all likelihood was private) and no other Evil like to ensue.

So that if it were a confederate Knave, as the Witch-Advocates have contrived, that made the Answers, he was not so cunning as Mr. Scot, Mr. Webster, and the rest pretend, but indeed a very silly Juggler. He speaks very severe and disobliging things, and such as were not like to redound to his advantage, and indeed such things they were, as do not at all look as if they proceeded from a confederate Cousener. They have that Gravity, Majesty, Religion, and Vertue in them, that became the true Samuel, and are very unlike the Words of a vicious cheating Knave.

To which may be added, that this Woman, though otherwise an ill one, seems to have been of a kind and benign Nature, by the courteous Entertainment she gave the afflicted Prince, and Josephus extolls her much for her good Nature: So that it is very improbable, that she would by her self or her Confederate, lay such an heavy load of Trouble and Desperation upon the King, that was in such Distress before. I think, all these things put together, are abundantly sufficient to disprove, and shew the ungrounded Fancy of the Witch-Advocates, that all was done by a Confederate. And consequently it was a real Apparition that Saul saw, and did civil Obeyance to.
S E C T. XX.

That it was not the Witch herself that acted all, as Scot and Webster for another shift would suppose, putting her self into a Trance, and deluding Saul by Ventriloquy.

But was it not the Witch herself that acted all? Mr. Scot faith, that if the Exposition of the Confederate like us not, he can easily frame himself to the Opinion, That this Pythomæs being in a Ventriloque, that is, speaking as it were from the bottom of her Belly, did cast her self into a Trance, and so abused Saul, answering to Saul in Samuel's Name, in her counterfeit hollow Voice, p. 111. To the same purpose Mr. Webster also supposeth, That what she did or pretended to do, was only by Ventriloquy, or casting her self into a feigned Trance, lay groveling on the Earth, with her Face downwards, and so changing her Voice, did Mutter and Murmur; and Peep, and Chirp like a Bird coming forth of the Shell, or that she spake in some hollow Cave or Vault, through some Pipe, or in a Bottle, and so amused and deceived poor Timothy and despairing Saul; p. 165, 166.

What stuff is this, and how shall one deal with such Men, as set their Wits upon the rack to invent Evasions, and are ready to assert any Nonsense or Absurdity, to pervert the Sense of a plain and simple History? What I have already spoke against the Dream of a Confederate, viz. Saul's perceiving it was Samuel, his bowing himself upon it; his taking the Voice for the Prophet's, the suitableness and gravity of the Words, and the contrivance of the Prediction, and the Truth of it, are as strong against this Whim, as against the other idle Fancy, and in some particular of more force, as will appear to any one that considers the Matter duly.

For Ventriloquy, or speaking from the bottom of the Belly, is a thing I think as strange and difficult to be conceived, as any thing in Witchcraft, nor can it, I believe, be performed in any distinctness of articulare sounds, without such assistance of the Spirits, that spoke out of the Demoniacks. I would fain have any of the Witch-Advocates shew how it is naturally possible: So that this that they suppose, will infer the thing they would avoid. It cannot certainly in any reason be thought, that
that the Woman could by a natural Knack, speak such a Discourse as is related from Samuel, much less that she could from her Belly imitate his Voice, so as to deceive one that knew him as Saul did.

As for Mr. Webster's Peeping, Chirping, and Muttering, they are nothing to the purpose, and his hollow Cave, Pipe, and Vault, are as arbitrary Figments as the Closet, and fall under the same Confutations that disprove the rest of the Chimeras.

---

**SECT. XXI.**

*That it was Samuel himself that appeared, not the Devil, nor a confederate Knave,*

But the Witch-Advocates have another Argument to prove an Imposture in this Business. For say they, the Person denouncing the Fate of Saul, could not be the true Samuel, nor the Devil in his likeness; therefore it must be either the Woman or some cheating Confederates. Which conclusion follows nor, for it is possible it might be a good Spirit personating Samuel: These the Scripture assures us, are often employed in Errands and Ministries here below, and on those occasions they cloath themselves in humane Shape and Appearance. So that it is not absurd to think it might be thus here; but this I affirm not. Who actually it was hath been great matter of Debate among Interpreters, and considerable Authors have been on either side. My cause doth not require that I should positively determine who the appearing Person was, it might be one of them, though I cannot tell which.

I confess it seems to me most probable, that it was the true Samuel, for the Scripture calls the Apparition so Five times, that is, as often as he is mentioned. And when the Woman saw Samuel, v. 12. And Saul perceived that it was Samuel, v. 14. and Samuel said to Saul, v. 15. Then said Samuel, v. 16. Then Saul was fore afraid, because of the Words of Samuel, v. 20. Which Expressions are neither from Saul nor the Woman, but from that Spirit that Indited the Holy Scriptures. And if after all this, Samuel was a Knave, or the Witch, or the Devil, what assurance can we have in interpreting of Scripture? I know,
that it speaks sometimes agreeably to the deceived Apprehensions of Men; but when it is so, there is something in the Context or Nature of the thing that leads us to make this Judgment. And if we rashly suppose whenever we have a Mind to it, that the Scripture speaks according to deceived Opinion; we may by this Rule make it say any thing. The plain Letter, and most obvious Sense is always to be followed, where there is no cogent Reason to the contrary, and I shall shew by and by, that there is none to decline it here.

According to the obvious plain Sense, the Words are Interpreted, Eclesiastic 46. And after his Death, (speaking of Samuel) he Prophe)sed, and shewed the King his end. And the circumstances of the Story, which I have already considered, seem to me very plainly to determine the Sense this way. Thus doth the surprize of the Woman, who cried out with astonishment upon the sight of the Prophet, whom she was affrighted to see. Her knowing it was Saul by the Apparition, which she could not have done by the Devil's appearing in his likeness. The Expression that Saul perceived that it was Samuel, he did not only fancy or think so. The Divine and Majestic words he spake, so becoming the true Samuel, and so unlike the Words of an evil Spirit. And the Prediction of Events so contingent as the loss of the Battle, and the death of the King and his Sons.

---

**S E C T XXII.**

The needlessness and impertinency of Mr. Webster's Confutation of Samuel's appearing with his Body out of the Grave.

NOW there are several Evasions, whereby some endeavour to shift off this Evidence. But if we will deal plainly and sincerely, we must, I think, acknowledge the force of the Arguments, which I have briefly and nakedly proposed.

But all this Mr. Webster pretends to confute thus. It was not Samuel's Body with his Soul joined, nor his Soul that appeared in his wonted Shape and Habit, p. 172, 173.
from Holy Scripture.

The first he proves by these Reasons. First, His Body had lain too long in the Grave, so that it must have been disfigured. Secondly, it must have stunk. Thirdly, There was no Taylor in the Grave to make him a Mantle. Fourthly, It must have been an Omnipotent Power to have done this. Fifthly, A Syllogism is brought to prove this contrary to the Scripture, which faith, That those that die in the Lord, rest from their Labours.

Now the Four first Arguments he may take again, we have no concern with them. For 'tis senseless to think, that the gross Body came out of the Grave; and if he means the resting of the Terrestrial Body, by the Fifth, he may take that back too. And indeed, as applied to the Body without the Soul, the disturbing of it is Nonsense. Its corruption in the Grave is continual motion, and more disturbance than the raising it entirely would be, if it were any at all, but properly it is none, no more than is the taking of a Stone out of a Quarry. Therefore if there be any Argument in this, it falls under the next Query.

The Sixth Argument is a Question, viz. Who joyned the Soul and Body again? Not the Witch nor the Devil. The Opinion is Erroneous, Impious, and Blasphemous. And for me, let him call it what he pleaseth; his strength is in hard Words, which here like the Stones thrown sometimes by Witchcraft light like Wool, and here far alo from the Mark.

SECT. XXIII.

That it was the Soul of Samuel that appeared without his Terrestrial Body, and that it is an indifferent Opinion, in which are divided as well Papists as Protestants.

But there is a Second Opinion yet to be Confuted, viz. That it was Samuel's in his wonted Shape and Habit, p. 173. He must mean his Soul without the Body, or else 'tis the same again; and if he means without any Body, I am none of those that mean with him. It is most fully and plainly proved by those excellent Men, Dr. C-- and Dr. M-- that Souls departed are embodied in Aerial or Aetherial Vehicles; and they have
have largely shewn that this was the Doctrine of the greatest Philosophers, and most Ancient and Learned Fathers. And agreeable it is to the Holy Scripture and highest Reason and Philosophy, as I may have another occasion to shew. Now Samuel appeared here to Saul in this his more pure Aerial or Ethereal Body, which he could form into such an appearance and habit as he had in the Terrestrial.

Against the Opinion of Samuel's Soul appearing, Mr. Webster urges cogent Arguments, as still he calleth his; they are all manifest, cogent, irrefragable, unanswerable, even then when they are scarce sense. He prefaceth to them, by an intimation, that the Doctrine is Popish maintained, he faith, it is by the Popish party. His hard words use to be his strongest Arguments. But this is only to raise odium and prejudice to the opinion. For there are Papists and Protestants on both sides of this Question. As also Rabbins and Fathers have divided upon it. Some of the last sort, and those perhaps of the greatest and most considerable having been for it, as R. Eleazer, R. Saadiai, The Writers of the Midrash, Josephus also, Origen, Augustine, Basil, Ambrose, &c. as some others have been against it. So that, I suppose, a Man may freely and without offence declare his Judgment, though it happen to be different from Mr. Webster's.

S E C T. XXIV.

Three Arguments of Mr. Webster against the appearing of the Soul of Samuel proposed and answered.

Wherefore to his Arguments, First he could not, faith he, come whether God would or no. Right! Secondly, he would not run on as Errand without God's consent. No doubt. Thirdly that God did not command him, he faith, is most certain. Here I must stop. How doth that appear to be so certain? Why! they never were employed in Ministries here below, because never created for any such end or purpose, p. 173. They were never employed in Ministries here below! What thinks he of the Souls of Moses and Elias, at the transfiguration on the Mount? were not they then employed in a Ministry here below, or were they only Phantals? or glorified Bodies without
out their Souls? and how then did they talk and converse with our Lord? But these he will say were sent on an extraordinary occasion. Be it so, they are sometimes then employed in such, and so Mr. Webster must eat his words. And if blessed Souls are, or have been employed at any time, how is he so certain the real Samuel was not sent here;

Thus briefly to his bold Affertion. But he pretends a reason; They were never created for this purpose. If that were so, what then? The Stars were never made to fight against Sifera, nor any one. Nor the Waters to drown the World. Nor the Ravens to feed Prophets or other Men. May not they therefore be used in those Services? Again, No sensitive Being was made primarily for another, but to enjoy itself, and to partake of the goodness of its Maker. May it not therefore minister to others? and doth not every Creature so? All things serve him. Thirdly The Angels are Ministering Spirits, he faith, ordained to be such. Doth he think they were made for that purpose only to serve us? Fourthly, Reasonable humane Creatures are for one another. Non nobis solus, &c. Souls are most proper to serve such not here only, but in the next World. They are εικόνες like unto Angels, and they are as proper at least for the service, of Men. They have the same nature and affections. They feel our infirmities, and consider us more than abstract Spirits do.

Which is the reason given why our Saviour took not upon him the nature of Angels, but of Men. Fifthly, Souls departed have Life and Sensibilitye and Motion, capacity of being employed, and no doubt inclination to it; and whither more properly may they be sent, than to those of their own nature, whom they affect, are allied to, and so lately came from? Sixthly, The Angels are not confined to their celestial habitation, but are sent often to this nether World, as Mr. Webster and the rest confess, and why then should we think that the Souls of the Just are so limited and restrained?

And Lastly it is supposed both by Jews and Christians, that the Soul of the Messiah appeared to the Patriarchs, and was the Angel of the Covenant; and we know he was pleased to appear to St. Stephen at his Martyrdom, though then in Glory. And in the various Apparitions of Angels recorded in the Scripture, we have reason to think that some were humane Souls, called Angels from their Office.

So that on the whole, we see we have no cause to rely on Mr. Webster's certainty, that Samuel's Soul came not on a Divine Command.
Other Arguments of Mr. Webster against the appearing of the Soul of Samuel, proposed and answered.

But Mr. Webster goes on: Fourthly, faith he, Mr. Glanvil hath only affirmed, not proved it. Which is not so, I alledge the fame reasons I have mentioned here in my Philosophical Considerations about Witchcraft, Sect. 16. And the frequent affirmations of the Sacred Text, were sufficient ground for the Assertion, though no other reasons were added to them.

He argues, Fifthly, Miracles are wrought to confirm truth, but this would have confirmed Saul and the Witch in their wicked ways, p. 174. I answer, Miracles are not always wrought to confirm truth, but sometimes to declare it. And these fort are often for that purpose. Such was this, to pronounce the final Sentence and Doom on Saul, as to the concerns of this World. And the Prophet's appearing so contrary to the Woman's expectation, and before she had performed her Spells, struck her into dread and amazement, and so she could draw no encouragement thence, to countenance her trade of Witchcraft.

Sixthly, He faith it is not credible, but that Samuel would have reproved the Sorceress. But that was not his busines, and it is like she being one of that vile and Diabolical profession was forsaken of God and good Spirits, and given up to those evil ones that were her Agents and Familiars. Such derelictions we sometimes read of. And certainly if any course of finning occasions and brings such a judgment (as some no doubt do) this of Witchcraft and Confederacy with evil Spirits, is one that most justly may. Sevemly, But God had refused to answer Saul by any living Prophet, and Eighthly would not vouchsafe him his Spirit in the ordinary way, and therefore it is not probable he would do it by sending a Prophet from the dead. Which arguings can only discover our ignorance in the Reasons of the Divine Counsels and Actions. But yet it may be said, God had indeed withdrawn all comfortable and directive Communications from him, but this was of another fort, a farther instance of the Divine Displeasure,
Displeasure, and Declarative of the forsaken King's Doom. Which was no favour but indeed a judgment to which the Divine Justice was probably farther provoked by this his sin of dealing with the Sorcerers.

But Ninthly, Abraham would not send Lazarus upon the Rich Mans desire to his surviving Brethren. p. 175. Nor can any one think it follows that, because one came from the dead to an extraordinary person, and upon an occasion that was such; that therefore Prophets, or other Souls shall be sent from thence, ordinarily to warn those that have other sufficient means of conviction and amendment. The Tenth is to fill up tale. Where doth Mr. Glanvil, faith he, find it in Scripture, or Orthodoxal Divines, that ever any Blessed Soul was sent on a divine Errand to any here below? Which he objected, and I answered before.

SECT. XXVI.

That the Soul of Samuel might come of it self, as well as be sent by Divine Command, either Opinion defensible.

I Have briefly recited, and I hope cleared Mr. Webster's Objections, which he runs out into great length and numerous impertinencies. And indeed his Arguments are often such confident Northing, that it is really a shame to go about to answer them. But I shall never pass by any thing of his strength.

But though I have defended the Opinion, that Samuel's Soul was sent on a Divine Errand to Saul, against Mr. Webster's contrary pretences; yet is there another thing supposable, which is as probable, viz. That Samuel came without any direct command, being barely permitted, and that the earnest and importunate desire of Saul to have some Communication with him in his distress, invited and inclined him to it. Thus it might be, and there is no cause to think, but that blessed Souls have sometimes such liberty allowed them; which of these it was, I shall not presume to determine, both are defensible, and either sufficient for my purpose.
Several other Objections against the appearing of the Soul of Samuel answered.

But there are other Objections besides Mr. Webster's, against the Tenent that it was the Soul of Samuel; I shall not conceal any one that hath any force in it.

First it is urged, That Witches and Magicians have no power over the Spirits of the Just, and therefore this Pythoness could not raise Samuel. Nor do we say she did. He appear'd (as 'tis probable from the Text) before she had made her Conjurations. Which might be one reason of her crying out. He came either sent from God, or of his own inclination. The Devil nor Witch had nothing to do in it.

But Secondly, would God send Samuel at such a time, when he was seeking satisfaction from Enchantment? And why not as well that, as appoint the Prophet to meet the Messengers of Abaziah when he sent to Beelzebub, 2 Kings 1? That King sent to the Idol of Ekron to inquire his Fate, and God acquainted him with it by his Prophet Elijah. Thus also when Balak had required Balaam to curse the Israelites, God put a Prophecy into his Mouth, and made him bless them, Numb. 22. &c.

Thirdly the Woman laid, she saw Gods arising, a company of evil Spirits (so some interpret) and what did Samuel among them? But I saw Gods is more probably rendered by others a God, a Divine Personage, the plural Number for the singular to express honour. And that it is so to be understood is signified plainly by the singular Relative that follows; Of what form is he, v. 14. Or if more be meant, why might they not be good Genii that accompanied Samuel, a great and Divine Personage, eminent no doubt in the other World as he was in this?

Fourthly, some argue from the Question of the Apparition, v. 15. Why hast thou disquieted me? Samuel, say they, whether sent by God, or coming of his own accord, could not be disquieted by appearing. Nor was there any real disturbance in it, but the Spirit of the Prophet speaks our Language, who are apt to fancy the dead to rest in their Graves, and to be disturbed of their repose,
from Holy Scripture.

repole, when upon any occasion they appear among the living.

Fifthly, But he saith, that Saul and his Sons should be with him, viz. in Thalamo justorum, which some think, not unlikely, believing that Saul was reprobate only in Type. But more probably the meaning is, that he should be in the State of the dead in another World, as he the Prophet was.

Sixthly and Lastly, The Spectre said, that to morrow he should be with him, which was not true, for several days intervened before the Battle. But the word to morrow need not to be taken in strictness, but in a Latitude of interpretation for a short time. He was to dye in or upon the Fight, and the enemies were now ready for it, and so the event was to be within a very little while. The prediction of which, was a Prophecy of a thing very contingent, and shews that the Predictor was the real Samuel.

S E C T. XXVIII.

An Answer to that Objection, That if it was Samuel's Soul that appeared, it makes nothing to Witchcraft.

BUT if it were the real Samuel, will they say, this Story will then make nothing for the Opinion of Witchcraft. For Samuel was not raised by Enchantment, but came either of his own accord, or on a Divine Errand. To which Objection, I say,

First, Here is at least proof of an Apparition of a Man after Death.

Secondly, Saul's going to this Pythoness upon such an Inquiry, and she undertaking to bring the person up, whom he should name (at least the appearance of him) intimated v. i. 1. are good proof that this had been her practice, though at this time over ruled, and that she acted by an evil Spirit. For certainly when Saul intreats her to Divine to him by her Familiar Spirit, he did not mean that she should deceive, and delude him by a Confederate Knave. The lownessness of which Figment I have already sufficiently disproved. That the Woman
man was used to such practices, will appear fully when I come to prove Witchcraft from * express Texts.

ADVERTISEMENT.

*THE express Texts that he means, I suppose are such as these,
Exod. 22. 18. 2 Chron. 33. 6. Gal. 5. 20. Micah. 5. 12.
Acts 13. 6, 8. and Chap. 8, 9. and more especially Deut. 18. 10.
Where almost all the Names of Witches are enumerated, namely,
of all those that are inveigled by Covenant with Evil Spirits, ei-
ther explicitly, or by submitting to their Ceremonies, See Dr. H. M.
bis Postscript.

S E C T. XXIX.

They that hold it was an Evil Spirit that appeared
to Saul, that their opinion may be true for ought
Mr. Webster brings against it.

As to the Opinion of divers Divines, that the appearing Sa-
uel was indeed an Evil Spirit in his likeness, though I
judge it not so probable as the other of the real Samuel, yet the
interpretation is not absurd nor impossible. And because I do
not absolutely determine either way, I shall defend it against
Mr. Webster's contrary Arguments, which whether it be so or
not so, prove nothing. He faith,

First, That this begins two false suppositions, p. 175. as First,
That the Devils are simply incorporeal Spirits. By which if
he means Incorporeal in their Intrinick Essential Constitution,
such no doubt they are, as every Intellectual Being is. But if
he mean by simply Incorporeal, difunited from all Matter and
Body, so perhaps (and most likely) they are not. But nei-
ther the one, or the other of these, is supposed by the Opinion
Mr. Webster impugnes. The second false supposition is, That
Devils can assume Bodies. That they can appear in divers
Shapes
Shapes and Figures, like humane and other Bodies, we affirm, and it is plain from the Scripture, as to Angels, and I shall make the same good, in reference to other Spirits in due place. So that we may suppose it still; till Mr. Webster hath evinced the contrary, as he promiseth. How he performs I shall consider in due place.

His Second Argument is, That he is not of their Opinion, that the Devils move, and rove up and down in this Elementary World at pleasure. Which no one I know faith. They go to and fro, and compass the Earth, but still within the bounds of the Divine permission, the Laws of the Angelical World, and those of their own Kingdom; which prevent the Troubles and Disturbances in the World from them, which he faith would infue.

ADVERTISEMENT.

Thus far runs the Proof of the Existence of Apparitions and Witchcraft, from Holy Scripture, entire. The three or four Lines that follow in the M. S. and are left out, break off abruptly. But what is said, sufficiently subverts the force of Mr. Webster’s Arguments against their Opinion, that say it was the Devil that appeared to Saul. I will only here take notice, that this part which reaches hitherto, though it be not fully finished, yet it abundantly affords Proof, for the Conclusion namely, for the Existence of Spirits, Apparitions, and Witches, from Testimony of Holy Scripture, to as many as yield to the Authority thereof. But the following Collection is a Confirmation of the same things, as well to the Anti-Scripturists, as to them that believe Scripture.

And the leading Story of the Demon of Tedworth, I hope now will prove irrefrangible, and unexceptionable, if the Reader retain in his mind, Mr. Glanvil’s Preface to this second Part of his Saducismus Triumphatus, and Mr. Mompeston’s Letters, the one to Mr. Glanvil, the other to Mr. Collins, which cannot but abundantly undeceive the World. So that it is needless to record how Mr. Glanvil wrote to Mr. William Claget of Bury, and professed, He had not the least ground to think he was imposed on in what he related, and that he had great cause from what he saw himself, to say, it was impossible there should be any Imposture in that business.
To the same purpose he wrote to Mr. Gilbert Clark in Northamptonshire, as also to my self, and undoubtedly to many more, as he has intimated in his Preface. Besides that, to the Parties above named, he sent a Copy of that Letter of Mr. Mompeflon which was wrote to himself.

So that that groundless Rumour being thus fully silenced, we may now seasonably relate, and that with confidence, that assured and unexceptionably attested Story of the Daemon of Tedworth. Which is as follows.
Proof of

Apparitions, Spirits, and Witches,

From a choice

COLLECTION

of

Modern RELATIONS.

RELATION I.

Which is the enlarged Narrative of the Daemon of Tedworth, or of the Disturbances at Mr. Mompefson's House, caused by Witchcraft, and the villany of the Drummer.

Mr. John Mompefson of Tedworth, in the County of Wilts, being about the middle of March, in the Year 1661, at a Neighbouring Town called Ludgarsboal, and hearing a Drum beat there, he inquired of the Bailiff of the Town, at whose House he then was, what it meant. The Bailiff told him, that they had for some days been troubled with an idle Drummer, who demanded Money of the Constable by vertue of a pretended Pass, which he thought was counterfeit. Upon this Mr. Mompefson sent for the Fellow, and asked him by what Authority he went up and
and down the Country in that manner with his Drum. The Drummer answered, he had good Authority, and produc'd his Pass, with a Warrant under the Hands of Sir William Cawley, and Colonel Ayliff of Greentham. Mr. Monpeffon knowing the Gentlemen's Hands, discovered that the Pass and Warrant were counterfeit, and thereupon commanding the Vagrant to put off his Drum, and charged the Constable to carry him before the next Justice of the Peace, to be farther Examined and Punisht. The Fellow then confessed the Cheat, and begg'd earnestly to have his Drum. Mr. Monpeffon told him, that if he understood from Colonel Ayliff, whose Drummer he said he was, that he had been an honest Man, he should have it again, but in the mean time he would secure it, so he left the Drum with the Bailiff, and the Drummer in the Constable's Hands, who it seems was prevailed on by the Fellows intreaties to let him go.

About the midst of April following, when Mr. Monpeffon was preparing for a Journey to London, the Bailiff sent the Drum to his House; when he was returned from that Journey, his Wife told him, that they had been much affrighted in the Night by Thieves, and that the House had like to have been broken up. And he had not been at home above three Nights, when the same Noise was heard that had disturbed his Family in his absence. It was a very great knocking at his Doors, and the outsides of his House: Hereupon he got up, and went about the House with a Brace of Pistols in his Hands; he opened the Door where the great Knocking was, and then he heard the Noise at another Door, he opened that also, and went out round the House, but could discover nothing, only he still heard a strange Noise and hollow Sound. When he was got back to Bed, the Noise was a Thumping and Drumming on the top of his House, which continued a good space, and then by degrees went off into the Air.

After this, the Noise of Thumping and Drumming was very frequent, usually five Nights together, and then it would intermit three. It was on the outsides of the House, which is most of it of Board. It constantly came as they were going to sleep, whether early or late. After a Month's Disturbance without, it came into the Room where the Drum lay; four or five Nights in seven, within half an Hour after they were in Bed, continuing almost two. The sign of it just before it came, was, they still heard an hurling in the Air over the House, and at its going off, the beating of a Drum like that at the breaking up of a Guard. It continued in this Room for the space of two
two Months, which time Mr. *Mompesson* himself lay there to observe it. In the fore-part of the Night, it used to be very troublesome, but after two Hours all would be quieter.

Mrs. *Mompesson* being brought to Bed, there was but little Noise the Night she was in Travail, nor any for three Weeks after, till she had recovered Strength. But after this civil Cessation, it returned in a ruder manner than before, and followed and vexed the youngest Children, beating their Bed-steads with that violence, that all present, expected when they would fall in pieces. In laying Hands on them, one should feel no Blows, but might perceive them to shake exceedingly: For an Hour together it would Beat, *Round-heads and Cuckolds*, the *Tat-too*, and several other *Points of War*, as well as any Drummer. After this, they should hear a scratching under the Children's Beds, as if by something that had *Iron-Tal-lons*. It would lift the Children up in their Beds, follow them from one Room to another, and for a while, haunted none particularly but them.

There was a Cock-loft in the House, which had not been observed to be troubled, thither they removed the Children, putting them to Bed while it was *fair Day*, where they were no sooner laid, but their Troubler was with them as before.

On the Fifth of *November 1661* It kept a mighty Noise, and a Servant observing two Boards in the Children's Room seeming to move, he bid it give him one of them; upon which the Board came (nothing moving it that he saw) within a Yard of him; the Man added, *Nay let me have it in my Hand*; upon which it was show'd quite home to him again, and so up and down, to and fro, at least twenty times together, till Mr. *Mompesson* forbid his Servant such Familiarities. This was in the Day-time, and seen by a whole Room-full of People. That Morning it left a sulphurous Smell behind it, which was very offensive. At Night the Minister, one Mr. *Crage*, and divers of the Neighbours came to the House on a *Visit*. The Minister went to Prayers with them, kneeling at the Children's Bed-side, where it was then very troublesome and loud. During Prayer-time it withdrew into the Cock-loft, but returned as soon as Prayers were done, and then in sight of the Company, the Chairs walked about the Room of themselves, the Children's Shoes were hurled over their Heads, and every loose thing moved about the Chamber. At the same time a Bed-staff was thrown at the Minister, which hit him on the Leg, but so favourably, that a lock of Wool could not fall more softly, and
it was observed, that it flopt just where it lighted, without rolling or moving from the place.

Mr. Mompeffon perceiving, that it so much persecuted the little Children, he lodged them out at a Neighbours House, taking his eldeft Daughter, who was about Ten Years of Age, into his own Chamber, where it had not been a Month before. As soon as she was in Bed, the Disturbance began there again, continuing three Weeks Drumming, and making other Noises, and it was observed, that it would exactly answer in Drumming, any thing that was beaten or called for. After this, the Houfe where the Children were Lodged out, happening to be full of Strangers, they were taken home, and no Disturbance having been known in the Parlour, they were lodged there, where also their Persecutor found them, but then only pluckt them by the Hair and Night-cloaths without any other Disturbance.

It was noted, that when the Noise was loudest, and came with the moft sudden and surprizing Violence, no Dog about the House would move, though the Knocking was oft so boisterous and rude, that it hath been heard at a considerable distance in the Fields, and awakened the Neighbours in the Village, none of which live very near this House. The Servants sometimes were lift up with their Beds, and let them gently down again without hurt, at other times it would lie like a great Weight upon their Fear.

About the latter end of Dec. 1661, the Drumming was less frequent, and then they heard a noise like the gingling of Money, occasioned, as it was thought by somewhat Mr. Mompeffon's Mother had spoken the Day before to a Neighbour, who talkt of Fairiers leaving Money, viz. That she should like it well, if it would leave them some to make amends for their Trouble. The Night after the speaking of which, there was a great chinking of Money over all the House.

After this, it desisted from the ruder Noises, and employed it self in little Apifh and les troublesome Tricks. On Christ-\(\text{mas-Eve}\) a little before Day, one of the little Boys arising out of his Bed, was hit on a sore place upon his Heel, with the Latch of the Door, the Pin that it was fastened with, was so small, that it was a difficult matter to pick it out. The Night after Christ-ma\(\text{s-Day}\), it threw the old Gentlewomans Cloaths about Room, and hid her Bible in the Ashes. In such filly Tricks it was frequent.

After this, it was very troublesome to a Servant of Mr. Mompeffon's, who was a stout Fellow, and of sober Conversation; this
this Man lay within during the greatest Disturbance, and for several Nights something would endeavour to pluck his Cloaths off the Bed, so that he was fain to tug hard to keep them on, and sometimes they would be pluckt from him by main force, and his Shoes thrown at his Head; and now and then he should find himself forcibly held, as it were bound Hand and Foot, but he found that whenever he could make use of his Sword, and struck with it, the Spirit quitted its hold.

A little after these Contests, a Son of Mr. Thomas Benner, whose Workman the Drummer had sometimes been, came to the House, and told Mr. Mompeffon some Words that he had spoken, which it seems was not well taken. For as soon as they were in Bed, the Drum was beat up very violently and loudly, the Gentleman arose and called his Man to him, who lay with Mr. Mompeffon's Servant just now spoken of, whose Name was John. As soon as Mr. Bennet's Man was gone, John heard a rustling Noise in his Chamber, and something came to his Bed-side, as if it had been one in Silk; the Man presently reached after his Sword, which he found held from him, and 'twas with difficulty and much tugging that he got it into his power, which as soon as he had done, the Spectre left him, and it was always observed, that it still avoided a Sword.

About the beginning of January, 1662 they were wont to hear a Singing in the Chimney before it came down. And one Night about this time, Lights were seen in the House. One of them came into Mr. Mompeffon's Chamber, which seemed blue and glimmering, and caused great stiffness in the Eyes of those that saw it. After the Light, something was heard coming up the Stairs, as if it had been one without Shoes. The Light was seen also four or five times in the Childrens Chamber; and the Maids confidently affirm, that the Doors were at least ten times opened and shut in their sight, and when they were opened, they heard a noise as if half a dozen had entered together, after which some were heard to walk about the Room, and one rustled as if it had been Silk; the like Mr. Mompeffon himself once heard.

During the time of the Knocking, when many were present, a Gentleman of the Company said, Satan if the Drummer set thee to work, give three Knocks and no more; which it did very distinctly, and stopp'd: Then the Gentleman knockt to see if it would answer him as it was wont, but it did not. For farther trial, he bid it for confirmation, if it were the Drummer, to give five Knocks and no more that Night; which it did, and left the House quiet all the Night after. This was done in the presence
presence of Sir Thomas Chamberlain of Oxfordshire, and divers others.

On Saturday Morning, an Hour before Day, Jan. 10 a Drum was heard beat upon the outsides of Mr. Mompefson's Chamber, from whence it went to the other end of the House, where some Gentlemen strangers lay, playing at their Door and without, four or five several Tunes, and so went off into the Air.

The next Night, a Smith in the Village lying with John the Man, they heard a noise in the Room, as one had been a Shoeing of an Horse, and somewhat came, as if it were with a Pair of Pincers, snipping at the Smiths Nose most part of the Night.

One Morning Mr. Mompefson rising early to go a Journey, heard a great noise below, where the Children lay, and running down with a Pistol in his Hand, he heard a Voice, crying, A Witch, a Witch, as they also had heard it once before. Upon his entrance all was quiet.

Having one Night played some little Tricks at Mr. Mompefson's Beds-feet, it went into another Bed, where one of his Daughters lay; there it passe'd from side to side, lifting her up as it passe'd under. At that time there were three kinds of noises in the Bed, they endeavoured to thrust it with a Sword, but it still shifted and carefully avoided the Thrust, till getting under the Child, when they offered at it. The Night after it came panting like a Dog out of Breath; upon which one took a Bed-staff to knock, which was caught out of her Hand, and thrown away, and Company coming up, the Room was presently filled with a bloomy noitone Smell, and was very hot, though without Fire, in a very sharp and severe Winter. It continued in the Bed panting and scratching an Hour and half, and then went into the next Chamber, where it knocked a little, and seemed to rattle a Chain; thus it did for two or three Nights together.

After this, the Gentlewomen's Bible was found in the Ashes, the Paper-sides being downwards. Mr. Mompefson took it up, and observed that it lay open at the third Chapter of St. Mark, where there is mention of the unclean Spirits falling down before our Saviour, and of his giving power to the Twelve to cast out Devils, and of the Scribes Opinion, that he cast them out through Beelzebub.

The next Night they strew Ashes over the Chamber, to see what Impressions it would leave; in the Morning they found in one place, the resemblance of a great Claw, in another of a leffer, some Letters in another, which they could make nothing of, besides many Circles and Scratches in the Ashes.
About this time I went to the House, on purpose to enquire the Truth of those Passages, of which there was so loud a report. It had ceased from its Drumming and ruder Noises before I came thither, but of the more remarkable Circumstances before related, were confirmed to me there, by several of the Neighbours together, who had been present at them. At this time it used to haunt the Children, and that as soon as they were laid. They went to Bed that Night I wasthere, about 8 of the Clock, when a Maid-servant coming down from them, told us it was come. The Neighbours that were there, and two Ministers who had seen and heard divers times, went away, but Mr. Monpesson and I, and a Gentleman that came with me went up. I heard a strange scratching as I went up the Stairs, and when we came into the Room, I perceived it was just behind the Bolster of the Children's Bed, and seemed to be against the Tick. It was as loud a scratching, as one with long Nails could make upon a Bolster. There were two little modest Girls in the Bed, between 7 and 8 Years old, as I guest. I saw their Hands out of the Cloaths, and they could not contribute to the Noise that was behind their Heads; they had been used to it, and had still some body or other in the Chamber with them, and therefore seemed not to be much afraid. I standing at the Beds-head, thrust my Hand behind the Bolster, directing it to the place whence the Noise seemed to come, whereupon the Noise ceased there, and was heard in another part of the Bed; but when I had taken out my Hand it returned, and was heard in the same place as before. I had been told that it would imitate Noises, and made trial by scratching several times upon the Sheet, as 5 and 7 and 10, which it followed and still stopped at my Number. I searched under and behind the Bed, turned up the Cloaths to the Bed-cords, grafted the Bolster, founded the Wall behind, and made all the search that possibly I could to find if there were any Trick, Contrivance, or common Cause of it; the like did my Friend, but we could discover nothing. So that I was then verily persuaded, and am so still, that the Noise was made by some Daemon or Spirit. After it had scratched about half an Hour or more, it went into the midst of the Bed under the Children, and there seemed to pant like a Dog out of Breath very loudly. I put my Hand upon the place, and felt the Bed bearing up against it, as if something within had thrust it up. I grafted the Feathers, to feel if any living thing were in it. I looked under and every where about, to see if there were any Dog or Car, or any such Creature in the Room, and so we all did,
The motion it caused by this panti-
ing was so strong, that it shook the Room and Windows very senibly. It continued thus more than half an Hour, while my Friend and I stayed in the Room, and as long after, as we were told. During the panti
ing, I chanced to see as it had been something (which I thought was a Rat or Mouse) moving in a Linnen-Bag, that hung up against another Bed that was in the Room. I step and caught it by the upper-end with one Hand, with which I held it, and drew it through the other, but found nothing at all in it. There was no body near to shake the Bag, or if there had, no one could have made such a Motion, which seemed to be from within, as if a living Creature had moved in it. This Passage I mention'd not in the former Editions, because it depended upon my single Testimony, and might be sub-
ject to more Evasions than the other I related; but having told it to divers learned and inquisitive Men, who thought it not altogether inconsiderable, I have now added it here. It will I
know be said by some, that my Friend and I were under some afright, and so fancied Noises and sights that were not. This is the eternal Evasion. But if it be possible to know how a Man is affected, when in fear, and when unconcerned, I cer-
tainly know for mine own part, that during the whole time of my being in the Room, and in the House, I was under no more Afrightment, than I am while I Write this Relation. And if I know that I am now awake, and that I see the Objects that are before me, I know that I heard and saw the particulars I have told. There is, I am senible, no great matter for Story in them, but there is so much as convinced me, that there was somewhat extraordinary, and what we usually call preternatu-
ral in the bufines. There were other Passages at my being at Tedworth, which I published not, because they are not such plain and unexceptionable Proofs. I shall now briefly mention them, Valeant quantum valere possunt. My Friend and I lay in the Chamber, where the first and chief Disturbance had been. We slept well all Night, but early before Day in the Morning, I was awakened, (and I awakened my Bed-fellow) by a great Knocking just without our Chamber-door. I askt who was there several times, but the Knocking still continued without Answer. At last I said, In the Name of God who is it, and what would you have? To which a Voice answered, Nothing with you. We thinking it had been some Servant of the House, went to sleep again. But speaking of it to Mr. Mompefton when we came down, he assured us, that no one of the House lay that way, or had business thereabout, and that his Servants were not up till he
he called them, which was after it was Day. Which they con-
formed, and protested that the Noise was not made by them
Mr. Mompeffon had told us before, that it would be gone in the
middle of the Night, and come again divers times early in the
Morning, about Four a Clock, and this I suppose was about
that time.

Another Passage was this, my Man coming up to me in the
Morning, told me, that one of my Horses (that on which I
rode) was all in a Sweat, and looked as if he had been rid all
Night. My Friend and I went down and found him so. I
enquired how he had been used, and was assured that he had
been well fed, and order'd as he used to be, and my Servant
was one that was wont to be very careful about my Horses.
The Horse I had had a good time, and never knew but that he
was very sound. But after I had rid him a Mile or two, very
gently over a plain Down from Mr. Mompeffon's House, he fell
Lame, and having made a hard shift to bring me home, died in
2 or 3 days, no one being able to imagine what he ailed. This
I confess might be accident, or some unusual Diftemper, but
all things being put together, it seems very probable that it
was somewhat else.

But I go on with Mr. Mompeffon's own particulars. There
came one Morning a Light into the Children's Chamber, and a
Voice crying A Witch, a Witch, for at least an Hundred times
together.

Mr. Mompeffon at another time, (being in the Day) seeing
some Wood move that was in the Chimney of of a Room,
where he was, as of it self, discharged a Pistol into it, after
which, they found several Drops of Blood on the Hearth, and
in divers places of the Stairs.

For two or three Nights after the discharge of the Pistol,
there was a calm in the House, but then it came again, ap-
plying it self to a little Child newly taken from Nurie, which
it so persecuted, that it would not let the poor Infant rest for
two Nights together, nor suffer a Candle in the Room, but
carry'd them away lighted up the Chimney, or throw them un-
der the Bed. It so feared this Child by leaping upon it, that
for some Hours it could not be recover'd out of the Fright, so that
they were forced again to remove the Children out of the
House. The next Night after which, something about Mid-
night came up the Stairs, and knockt at Mr. Mompeffon's
Door, but he lying still, it went up another pair of Stairs, to
his Man's Chamber, to whom it appeared, standing at his
Beds-foot; the exact Shape and Proportion he could not dis-
cover.
cover, but he faith he saw a great Body, with two red and glaring Eyes, which for some time were fixed steadily upon him, and at length disappared.

Another Night, Strangers being present, it purr'd in the Childrens Bed like a Car, at which time also, the Cloaths and Children were lift up from the Bed, and six Men could not keep them down; hereupon they removed the Children, intending to have ript up the Bed; but they were no sooner laid in another, but the second Bed was more troubled than the first. It continued thus four Hours, and so beat the Childrens Legs against the Beds-posts, that they were forced to arise, and fit up all Night. After this it would empty Chamber-pots into their Beds, and firew them with Ashes, though they were never so carefully watch't. It put a long pike Iron into Mr. Mompeffon's Bed, and into his Mothers, a naked Knife upright. It would fill Porrengers with Ashes, throw every thing about, and keep a noife all Day.

About the beginning of April, 1663 a Gentleman that lay in the House, had all his Money turned black in his Pockets; and Mr. Mompeffon coming one Morning into his Stable, found the Horse he was wont to ride, on the ground, having one of his hinder Legs in his Mouth, and so fastened there, that it was difficult for several Men to get it out with a Leaver. After this, there were some other remarkable things, but my Account goes no farther; only Mr. Mompeffon Writ me word, that afterwards the House was several Nights beset with 7 or 8 in the shape of Men, who, as soon as a Gun was discharg'd, would shuffle away together into an Arbour.

The Drummer was Tryed at the Assizes at Salisbury upon this occasion. He was committed first to Gloucester Goal for Stealing, and a Wilts Man coming to see him, he askt what News in Wilts; the Visitant said, he knew of none: No, faith the Drummer, Do not you hear of the Drumming at a Gentleman's House at Tedworth? That I do enough, said the other: I, quoth the Drummer, I have plagued him, ( or to that purpose ) and he shall never be quiet, till he hath made me satisfaction for taking away my Drum. Upon Information of this, the Fellow was Tried for a Witch at Sarum, and all the main Circumstances I have related, were Sworn at the Assizes, by the Minifter of the Parish, and divers others of the moit intelligent and substantial Inhabitants, who had been Eye and Ear witnesses of them, time after time, for divers Years together.

The Fellow was Condemn'd to Transportation, and accordingly sent away; but I know not how ('tis said by raising Storms,
Storms, and affrighting the Seamen;) he made a shift to come back again. And 'tis observable, that during all the time of his retirement and absence, the House was quiet, but as soon as ever he came back at liberty, the disturbance returned.

He had been a Soldier under Cromwel, and used to talk much of Gallant Books he had of an old Fellow, who was counted a Wizzard. Upon this occasion I shall here add a Passage, which I had not from Mr. Mompeffon, but yet relates to the main purpose.

The Gentleman who was with me at the House, Mr. Hill, being in Company with one Compton of Summersetshire, who practis'd Physick, and pretends to strange Matters, related to him this Story of Mr. Mompeffon's Disturbance. The Physician told him, he was sure it was nothing but a Rendez-vous of Witches, and that for an Hundred Pounds he would undertake to rid the House of all Disturbance. In pursuict of this Discourse, he talkt of many high things, and having drawn my Friend into another Room, apart from the rest of the Company, said, he would make him sensible he could do something more than ordinary, and askt him who he desired to see. Mr. Hill had no great confidence in his Talk, but yet being earnestly prèst to name some one, he said, he desired to see no one so much as his Wife, who was then many Miles distant from them at her home. Upon this, Compton took up a Looking-glass that was in the Room, and letting it down again, bid my Friend look in it, which he did, and there, as he most solemnly and seriously professe'd, he saw the exact Image of his Wife, in that Habit which she then wore, and working at her Needle in such a part of the Room (there represented also) in which and about which time she really was, as he found upon enquiry when he came home. The Gentleman himself averred this to me, and he is a very sober, intelligent, and credible Person. Compton had no knowledge of him before, and was an utter stranger to the Person of his Wife. The same Man we shall meet again, in the Story of the Witchcrafts of Elisabeth Style, whom he discovered to be a Witch, by foretelling her coming into an House, and going out again without speaking, as is set down in the third Relation. He was by all accounted a very odd Person.

Thus I have written the sum of Mr. Mompeffon's Disturbance, which I had partly from his own Mouth related before divers, who had been witnisses of all, and confirmed his Relation, and partly from his own Letters, from which the order and series of things is taken. The same particulars he writ also to Dr. Creed, then Doctor of the Chair in Oxford.

Mr.
Mr. Mompejon is a Gentleman, of whose truth in this account; I have not the least ground of suspicion, he being neither vain nor credulous, but a discreet, sagacious and manly person. Now the credit of matters of Fact depends much upon the Relators, who, if they cannot be deceived themselves, nor supposed any ways interested to impose upon others, ought to be credited. For upon these circumstances, all humane Faith is grounded, and matter of Fact is not capable of any proof besides, but that of immediate sensible evidence. Now this Gentlemen cannot be thought ignorant, whether that he relates be true or not; the Scene of all being his own house, himself a witness, and that not of a circumstance or two, but of an hundred, nor for once or twice only, but for the space of some years, during which he was a concerned, and inquisitive Observer. So that it cannot with any shew of reason be supposed that any of his Servants abused him, since in all that time he must needs have detected the deceit. And what interest could any of his Family have had (if it had been possible to have managed without discovery) to continue so long so troublesome, and so injurious an Imposture? Nor can it with any whit of more probability be imagined, that his own melancholy deluded him since (besides that he is no crazy, nor imaginative person) that humour could not have been so lasting and pertinacious. Or if it were so in him, can we think he infected his whole Family, and those multitudes of Neighbours and others, who had so often been witnesses of those passages? Such suppositions are wild, and not like to tempt any, but those whose Will are their Reasons. So that upon the whole, the principal Relator Mr. Mompejon himself knew, whether what he reports was true or not, whether those things acted in his House were contrived Cheats, or extraordinary Realities. And if so, what interest could he serve in carrying on, or conniving at a jugling Design and Imposture?

He suffered by it in his Name, in his Estate, in all his Affairs; and in the general peace of his Family. The Unbelievers in the matter of Spirits and Witches took him for an Impostor. Many others judged the permission of such an extraordinary Evil to be the judgment of God upon him, for some notorious wickedness or impiety. Thus his Name was continually exposed to censure, and his Estate suffered, by the concourse of people from all parts to his House, by the diversion it gave him from his affairs, by the discouragement of Servants, by reason of which he could hardly get any to live with him. To which if I add the continual hurry that his Family was in, the affrights
of Relations.

61

frights, vexations and tossings up and down of his Children, and the watchings and Disturbance of his whole house, (in all which, himself must needs be the most concerned) I say, if these things are considered, there will be little reason to think he could have any interest to put a cheat upon the World, in which he would most have injured and abused himself. Or if he should of all have designed and managed so incredible, so unprofitable a Delusion, 'tis strange that he should have troubled himself so long in such a busines, only to deceive, and to be talkt of. And it is yet more so, that none of those many inquisitive persons that came thither purposely to criticize and examine the truth of those matters, could make any discoveries of the Jugling, especially since many came prejudiced against the belief of such things in general, and others resolved before-hand against the belief of this, and all were permitted the utmost freedom of search and enquiry. And after things were weighed and examined, some that were before greatly prejudiced, went away fully convinced. To all which I add, that

There are divers particulars in the story, in which no abuse or deceit could have been practised, as the motion of Boards and Chairs of themselves, the beating of a Drum in the midst of a Room, and in the Air, when nothing was to be seen: the great heat in a Chamber that had no Fire in excessive cold weather, the scratching and panting, the violent beating and shaking of the Bedsteads, of which there was no perceivable cause or occasion: In these and such like Instances, it is not to be conceived how tricks could have been put upon so many, so jealous, and so inquisitive Persons as were witnesses of them.

'Tis true, that when the Gentlemen the King sent were there, the House was quiet, and nothing seen nor heard that night, which was confidently and with triumph urged by many, as a confutation of the story. But 'twas bad Logick to conclude im matters of Fact from a single Negative and such a one against numerous Affirmatives, and so affirm that a thing was never done, because not at such a particular time, and that no body ever saw what this Man or that did not. By the same way of reasoning, I may infer that there were never any Robberies done on Salisbury Plain, Hounslow Heath, or the noted places, because I have often Travelled all those ways, and yet was never Robbed; and the Spaniard inferred well that said, There was no Sun in England, because he had been six weeks here, and never saw it. This is the common argument of those that deny the Being of Apparitions, they have Travelled all hours of the night, and never saw any thing worse than themselves (which
may well be) and thence they conclude, that all pretended Apparitions are Fancies or Impostures. By why do not such arguers conclude, that there was never a Cut-purse in London, because they have lived there many years without being met with by any of those Practises? Certainly he that denies Apparitions upon the confidence of this Negative against the vast heap of Positive assurances, is credulous in believing there was ever any Highway-man in the World, if he himself was never Robb'd. And the Trials of Aßizes and Attestations of those that have (if he will be just) ought to move his Affent no more in this case, than in that of Witches and Apparitions, which have the very famé evidence.

But as to the quiet of Mr. Mompeßon's house when the Courtiers were there, it may be remembred and considered, that the disturbance was not constant, but intermitted sometimes several days, sometimes weeks. So that the intermission at that time might be accidental, or perhaps the Demon was not willing to give so publick a Testimony of those Transactions, which possibly might convince those, who he had rather should continue in the unbelief of his existence. But however it were, this circumstance will afford but a very slender inference against the credit of the story, except among those who are willing to take any thing for an Argument against things which they have an interest not to acknowledge.

I have thus related the sum of the story, and noted some circumstances that assure the truth of it. I confess the passages recited are not so dreadful, tragical and amazing, as there are some in story of this kind yet; are they never the less probable or true, for being not so prodigious and astonishing. And they are strange enough to prove themselves effects of some invisible extraordinary Agents, and so demonstrate that there are Spirits, who sometimes sensibly intermeddle in our affairs. And I think they do it with clearness of evidence. For these things were not done long ago, or at far distance, in an ignorant age, or among a barbarous people, they were not seen by two or three only of the Melancholick and Superstitious, and reported by those that made them serve the advantage and interest of a party. They were not the passages of a Day or Night, nor the vanishing glances of an Apparition; but these Transactions were near and late, publick, frequent, and of divers years continuance, witnessed by multitudes of competent and unbyass'd Attestors, and acted in a searching incredulous Age: Arguments enough one would think to convince any modest and capable reason.

ADVER-
ADVERTISEMET.

This Narrative of the Daemon of Tedworth is published in an Epistolar Form in the former Impressions. But the enlargement thereof; that is to say, the said Narrative enlarged for this intended Edition, is not in that form, and therefore is thus published according to Mr. Glanvil's M. S. in this bare simple form it was found. We proceed now to the second Relation.

RELAT. II.

Which is concerning Witchcraft practised by Jane Brooks upon Richard Jones, Son of Henry Jones of Shepton Mallet.

On Sunday 15. of Novemb. 1657. about Three of the Clock in the Afternoon. Richard Jones then a sprightly youth about twelve years old, Son of Henry Jones of Shepton Mallet, in the County of Somerset, being in his Father's house alone, and perceiving one looking in at the Windows, went to the Door, where one Jane Brooks of the same Town (but then by name unknown to this Boy) came to him. She desired him to give her a piece of close Bread, and gave him an Apple. After which she also stroked him down on the right side, shook him by the hand, and so bid him good night. The youth returned into the house, where he had been left well, when his Father and one Gibson went from him, but at their return, which was within an hour or thereabout, they found him ill, and complaining of his right side, in which the pain continued in most part of that night. And on Monday following in the Evening, the Boy roasted the Apple he had of Jane Brooks, and having eat about half of it, was extremely ill, and sometimes speechless, but being recovered, he told his Father that a Woman of the Town on Sunday before, had given him that Apple, and that she stroked him on the side. He said he knew not her name, but should her person if he saw her. Upon this Jones was advised to invite the Women of Shepton to come to his House, upon the occasion of
of his Son's illness, and the Child told him, that in case the Woman should come in when he was in his Fit, if he were not able to speak, he would give him an intimation by a Jogg, and desired that his Father would lead him through the Room, for he said he would put his hand upon her, if she were there! After this he continuing very ill, many Women came daily to see him, And Jane Brooks the Sunday after, came in with two of her Sistors, and several other Women of the Neighbourhood were there.

Upon her coming in, the Boy was taken so ill, that for some time he could not see nor speak, but having recovered his sight, he gave his Father the Item, and he led him about the Room. The Boy drew towards Jane Brooks, who was behind her two Sistors among the other Women, and put his hand upon her, which his Father perceiving, immediately scratcheth her Face and drew Blood from her. The Youth then presently crying out that he was well, and so he continued seven or eight days. But then meeting with Alice Coward, Sis ter to Jane Brooks, who passing by said to him, [How do you do my Honey] he presently fell ill again. And after that, the said Coward and Brooks often appeared to him. The Boy would describe the Clothes and Habit they were in at the time exactly, as the Constable and others have found upon repairing to them, though Brook's House was at a good distance from Jones's. This they often tried, and always found the Boy right in his Descriptions.

On a certain Sunday about Noon, the Child being in a Room with his Father and one Gibson. and in his Fit, he on a sudden called out, that he saw Jane Brooks on the Wall, and pointed to the place, where immediately Gibson struck with a Knife. Upon which the Boy cried out, [ O Father, cous Gibson hath cut Jane Brook's hand, and 'tis Bloody] The Father and Gibson immediately repaired to the Constable a discreet Person, and acquainting him with what had passed, desired him to go with him to Jane Brook's House, which he did. They found her sitting in her Room on a Stool with one hand over the other. The Constable askt her how she did? She answered, not well. He askt again why she sat with one hand over the other. She replied, she was wont to do so. He enquired if any thing were amifs with her Hand? Her answer was, it was well enough. The Constable desired he might see the hand that was under, which she being unwilling to shew him, he drew it out and found it bloody according to what the Boy had said. Being askt how it came so, she laid 'twas scratched with a great Pin.
On the Eighth of December, 1657. The Boy, Jane Brooks, and Alice Coward, appeared at Castle-Cary before the Justices, Mr. Hunt and Mr. Cary. The Boy having began to give his Testimony, upon the coming in of the two Women and their looking on him was instantly taken Speechless; and so remained till the Women were removed out of the Room, and then in a short time upon Examination he gave a full relation of the mentioned particulars.

On the Eleventh of January following, the Boy was again Examined by the same Justices at Shepton Mallet, and upon the fight of Jane Brooks was again taken Speechless, but was not so afterwards when Alice Coward came into the Room to him.

On the next appearance at Shepton, which was on the Seventeenth of February, there were present many Gentlemen, Ministers and others. The Boy fell into his Fits upon the sight of Jane Brooks, and lay in a Man's Arms like a dead Person; the Woman was then willed to lay her Hand on him, which she did and he thereupon started and sprang out in a very strange and unufual manner. One of the Justices to prevent all possibilities of Legerdemain, caused Gibson and the rest to stand off from the Boy, and then that Justice himself held him; the Youth being blind-folded, the Justice called as if Brooks should touch him, but winked to others to do it, which two or three successively did, but the Boy appeared not concerned. The Justice then called on the Father to take him, but had privately before defired one Mr Geoffrey Strode, to bring Jane Brooks to touch him at such a time as he should call for his Father, which was done, and the Boy immediately sprang out after a very odd and violent fashion. He was after touched by several Persons and moved not, but Jane Brooks being again caused to put her Hand upon him, he started and sprang out twice or thrice as before. All this while he remained in his Fit and some time after; and being then laid on a Bed in the same Room, the People present could not for a long time bow either of his Arms or Legs.

Between the mentioned 15. of Nov. and the 11. of Jan. the two Women appeared often to the Boy, their Hands cold, their Eyes staring, and their Lips and Cheeks looking pale. In this manner on a Thursday about Noon, the Boy being newly laid into his Bed, Jane Brooks and Alice Coward appeared to him; and told him that what they had begun they could not perform. But if he would lay no more of it, they would give him Money, and so put a Two-pence into his Pocket. After which they took him out of his Bed, laid him on the ground and vanished, and the Boy was found by those that came next into the Room lying
lying on the Floor as if he had been dead. The Two-pence was seen by many, and when it was put into the Fire and hot, the Boy would fall ill; but as soon as it was taken out and cold, he would be again as well as before. This was seen and observed by a Minister, a discreet Person, when the Boy was in one Room, and the Two-pence (without his knowledge) put into the Fire in another, and this was divers times tried, in the presence of several Persons.

Between the 8 of Dec. and the 17 of Feb. in the Year mentioned, divers Persons at sundry times, heard in the Boy, a noise like the croaking of a Toad, and a Voice within him saying, Jane Brooks, Alice Coward, twelve times in near a quarter of an Hour. At the same time some held a Candle before the Boy’s Face, and earnestly looked on him, but could not perceive the least motion of his Tongue, Teeth, or Lips, while the Voice was heard.

On the 25 of Feb. between two and three in the Afternoon, the Boy being at the House of Richard Isles in Shepton Mallet, went out of the Room into the Garden, Isles his Wife followed him, and was within two Yards when she saw him rise up from the ground before her, and so mounted higher and higher, till he pass’d in the Air over the Garden-Wall, and was carried so above ground more than 30 Yards, falling at last at one Jordan’s Door at Shepton, where he was found as dead for a time; but coming to himself, told Jordan, that Jane Brooks had taken him up by the Arm out of Isles his Garden, and carried him in the Air, as is related.

The Boy at several other times, was gone on the sudden, and upon search after him, found in another Room as dead, and at sometimes strangely hanging above the ground; his Hands being flat against a great Beam in the top of the Room, and all his Body 2 or 3 Foot from ground. There he hath hung a quarter of an Hour together, and being afterwards come to himself, he told those that found him, that Jane Brooks had carried him to that place, and held him there. Nine People at a time saw the Boy so strangely hanging by the Beam.

From the 15 of Nov. to the 10 of March following, he was by reason of his Fits, much wafted in his Body, and unspirited, but after that time, being the Day the two Women were sent to Goal, he had no more of those Fits.

Jane Brooks was Condemned and Executed at Charle Assizes, March 26, 1658.
This is the sum of Mr. Hunt's Narrative, which concludes with both the Justices Attestation, thus:

The aforesaid Passages, were some of them seen by us; and the rest, and some other remarkable ones, not here set down, were upon the Examination of several credible Witnesses, taken upon Oath before us.

Subscribed,

This I think is good Evidenc of the being of Witches; if the Sadducee be not satisfied with it, I would fain know what kind of Proof he would expect. Here are Testimonies of Sense, the Oaths of several credible Attesters, the nice and deliberate Scrutiny of quick-sighted and judicious Examiners, and the Judgment of an Aflize upon the whole. And now the security of all our Lives and Fortunes depends upon no greater circumstances of Evidence than these. If such Proof may not be credited, no Fact can be proved, no Wickedness can be punished, no Right can be determined, Law is at an end, and blind Justice cannot tell how to decide any thing.

ADVERTISEMENT.

The most fit Advertisement here, is Mr. Glanvil's Transition to fresh Evidences, out of Mr. Hunt's Examinations, which which is this. Thus far, faith he, the Evidenc of Fact went in the former Editions, but having resolved upon this Re-inforcement, I write again to my Honoured Friend Mr. Hunt, knowing he had more Materials for my purpose, and such as would afford Proof sufficient to any modest Doubter. In Answer he was pleased to send me his Book of Examinations of Witches, which he kept by him, fairly Written. It contains, the Discovery of such an Hellish Knot of them, and that Discovery so clear and plain, that perhaps there hath not yet any thing appeared to us with stronger Evidence to confirm the belief of Witches. And had not his Discoveries and Endeavours met with great Opposition and Discouragement from some then in Authority, the whole Clan of those Hellish Conce-
The Collection

derates in these parts had been justly exposed and punished. Our
of that Book I have collected some main Instances, the clearness of
which I think will be enough to overcome and silence any indifferent
Prejudice. But some are so settled and obdurate, that no Proof in
the World is sufficient to remove them. I begin with the Witch-
crafts of Elizabeth Style.

R E L A T. III.

Which containeth the Witchcrafts of Elizabeth
Style of Bayford, Widow.

THIS Elizabeth Style of Stoke Trister, in the County of So-
merset, was accused by divers Persons of Credit, upon
Oath, before Mr. Hunt, and particularly and largely Confessed
her Guilt her self, which was found by the Jury at her Trial
at Taunton; but the prevented Execution, by dying in Goal,
a little before the expiring of the term her Confederate Da-
mon had set for her enjoyment of Diabolical Pleasures in this
Life, I have shortned the Examinations, and cast them into
such an order, as I think fittest for the rendring the Matter clear
and intelligible.

1. Exam. Rich. Hill, of Stoke Trister, in the County of So-
merset, Yeoman; being Examined upon Oath, Jan. 23, 1664,
before Rob. Hunt, Esq; one of his Majesties Justices for that
County, concerning the Bewitching of his Daughter by Eliz.
Style, declareth, That his Daughter Elizabeth Hill, about the
the Age of 13 Years, hath been for about two Months last past,
taken with very strange Fits, which have held 2 or 3 Hours
and more; and that in those Fits, the Child hath told her Fa-
ther the Examinant and others, that one Eliz. Style, of the fame
Parish, appeared to her, and is the Person that Torments her.
She also in her Fits, usually tells what Cloaths Eliz. Style
hath on at the time, which the Informant and others have seen
and found true.

He faith farther, that about a Fortnight before Christmas laft,
he told Style, that his Daughter spoke much of her in her Fits,
and did believe that she was bewitched by her. Whereupon Fran-
cis White, and Walter, and Robert Thcek being present, willed
her
her to complain to the Justice against him, for accusing of her. But the having used several Put off's, said, she would do worse than fetch a Warrant. After which, the Girl grew worse than before, and at the end of a Fit, she tells the Examinant when she shall have another, which happens accordingly, and affirms, that *Style* tells her when the next Fit shall come. He informs farther, That *Monday Night* after *Christmas-Day*, about 9 of the Clock, and 4 or 5 times since, about the same Hour of the Night, his Daughter had been more Tormented than formerly, and that though held in a Chair by four or five People, sometimes six, by the Arms, Legs, and Shoulders, she would rise out of her Chair, and raise her Body about three or four Foot high. And that after, in her Fits, she would have Holes made in her Hand, Wrist, Face, Neck, and other parts of her Body, which the Informant, and others that saw them, conceived to be with Thorns; for they saw Thorns in her Flesh, and some they hooked out. That upon the Child’s pointing with her Finger from place to place, the Thorns and Holes immediately appeared to the Informant and others looking on. And as soon as the Child can speak after the Fit, she faith, that Widow *Style* did prick her with Thorns in those several places, which was horrible Torment, and she seemed to the Informant and others standing by, to be in extreme Pain and Torture. The Child hath been so tormented and pricked with Thorns four several Nights, at which time the Informant and many other People have seen the Flesh rise up in little Bunches, in which Holes did appear. The Pricking held about a Quarter of an Hour at a time, during each of the four Fits, and the Informant hath seen the Child take out some of those Thorns.

The same *Rich. Hill, Examined Jan. 26. 1664* informs, that when he rode from the Justice’s House, with a Warrant to bring *Style* before him, his Horse on a sudden slid down on his Breech, and he could not after ride him, but as soon as he attempted to get up, his Horse would fit down and paw with his Fore-Feet. He faith farther, That since *Style* was Examined before the Justice, and made her Confession to him, she hath acknowledged to the Informant, that she had hurt his Daughter, and that one *Ann Bishop, and Alice Duke*, did join in Bewitching her.

*Taken upon Oath, before me,*

*Rob. Hunt.*

1. 2.

2. Exam
The Collection

2. Exam. William Parsons, Rector of Stoke Trilvet, in the County of Somerset. Examined the 26 of Jan. 1664 before Rob. Hunt, Esq; concerning the Bewitching of Rich. Hill's Daughter, faith, That on Monday Night after Christmas-day, then laft past, he came into the Room when Eliz. Hill was in her Fit, many of his Parishioners being present, and looking on. He there saw the Child held in a Chair by main force by the People, plunging far beyond the strength of Nature, Foaming and Catching at her own Arms and Cloaths with her Teeth. This Fit he conceives held about half an Hour. After some time, he pointed with her Finger to the Left-side of her Head, next to her Left-Arm, and then to her Left-Hand, &c. and where she pointed, he perceived a Red-spot to arise, with a small black in the midst of it, like a small Thorn. She pointed also to her Toes one after another, and express great sense of Torment. This latter Fit, he guesses, continued about a quarter of an Hour, during most, or all of which time, her Stomach seem'd to swell, and her Head where she seem'd to be prickt, did so very much. She fate Foaming much of the time, and the next Day after her Fit, she shew'd the Examinant the places where the Thorns were stuck in, and he saw the Thorns in those places.

Taken upon Oath, before me,

Rob. Hunt.

Subscribed,

William Parsons, Rector of Stoke Trilvet.

3. Exam. Nicholas Lambert, of Bayford, in the County of Somerset, Yeoman, Examined upon Oath, before Rob. Hunt, Esq; Jan 30 1664, concerning the Bewitching of Rich. Hill's Daughter, by Elizabeth Style, testifieth, That Monday after Christmas-day last, being with others in the House of Rich. Hill, he saw his Daughter Elizabeth taken very ill, and in Fits that were so strong, that six Men could not hold her down in a Chair in which she was fate, but that she would raise the Chair up in Spight of their utmost Force. That in her Fits being not able to peak, she would wrest her Body as one in great Torment, and point with her Finger to her Neck, Head, Hands, Wrists, Arms, and Toes. And he, with the rest, looking on the places to which she pointed, saw on the sudden, little Red-spots
spots arise with little black ones in the midst, as if Thorns were stuck in them, but the Child then only pointed without touching her Flesh with her Finger.

Taken upon Oath, before me,

Rob. Hunt.

4. Exam. Richard Vining, of Stoke Trifer, Butcher, Examined Jan. 26, 1664, before Rob. Hunt, Esq; concerning the Bewitching of his Wife by Eliz. Style, faith, That about 2 or 3 Days before St. James's Day, 3 Years since, or thereabout, his late Wife Agnes fell out with Eliz. Style, and within 2 or 3 Days after, she was taken with a grievous pricking in her Thigh, which pain continued for a long time, till after some Physick taken from one Hallet, she was at some Ease for 3 or 4 Weeks. About the Christmas after the mentioned St. James's Day, Style came to the Examinant's House, and gave Agnes his Wife two Apples, one of them was a very Fair Red-apple, which Style desired her to Ear, which she did, and in a few Hours was taken ill, and worse than ever she had been before. Upon this, the Examinant went to one Mr. Compton, who lived in the Parish of Ditch Eate, (the same Person that shewed my Friend his Wife in a Glass, as I have related in the Story of Mr. Monpeffon) for Physick for his Wife. Compton told him he could do her no good, for that she was hurt by a near Neighbour, who would come into his House, and up into the Chamber where his Wife was, but would go out again without speaking. After Vining came home, being in the Chamber with his Wife, Style came up to them, but went out again without speaking a word. Agnes his Wife continued in great pain till Easter-Eve following, and then she dyed. Before her Death her Hip rotted, and one of her Eyes swelled out: She declared to him then, and at several times before, that she believed Eliz. Style had Bewitched her, and that she was the cause of her Death.

Taken upon Oath, before me,

Rob. Hunt.

Whilst the Justice was Examining Style at Wincawnton, (which is not above a Mile and a half from Stoke Trifer) upon the former Evidence against her, he observed that Rich. Vining looked...
very earnestly upon him; whereupon he askt Vining if he had any thing to say unto him: He answered, That Style had Bewitched his Wife, and told the manner how, as is in his Depo-
sition related. The Woman Style upon this, seemed appaled and concerned, and the Justice saying to her, You have been an old Sinner, &c. You deserve little Mercy: She replied, I have askt God mercy for it. Mr. Hunt askt her, Why then she would continue in such ill Course? She said, The Devil tempted her; and then began to make some Confession of his actions with her: Upon this, the Justice sent her to the Constable's Houfe at Bayford, which is in the Parish of Stoke Trifter, (the Constable was one Mr. Gapper) and the next Morning went thither himself, accompanied with two Persons of Quality, Mr. Bull, and Mr. Court, now Justices of the Peace in this County.

Now before I proceed farther in the Story, I shall take no-
tice, that here are Three credible Witnessès Swearing to the fame particulars, in that the Child Elizabeth Hill, was sometimes in strange Fits, in which her Strength was encreased beyond the proportion of Nature, and the force of divers Men: That then she pointed to the Parts of her Body, where they saw Red-spots arifing, and black specks in the midft of them, that she complained that she was prickt with Thorns, and two of them saw Thorns in the place of which she complained. Some of which Thorns, one Swears that he and others saw hooked out, and that the Girl her self pulled out others: That in her Fits he declared Style appears to her (as Jane Brooks did to Richard Jones, in the former Relation) and tells her when the shall have another Fit, which happens accordingly: That she describes the Cloaths the Woman hath on, exactly as they find. But notwithstanding, all this shall be Melancholy and Fancy; or Leger-de-main, or natural Distemper, or any thing but Witchcraft; or the Fact shall be denied, and the 3 Witnessès perjur'd, though this confidence against the Oaths of sober Men, tend to the overthrow of all Testimony and History, and the rendering all Law useless. I shall therefore proceed to farther Proof, and such as will abundantly strengthen this. It is the Confession of Style her self.

I left Mr. Hunt, and the other two Gentlemen at the Consta-
bile's Houfe, where Style was, upon business of farther Exami-
nation, where she enlarged upon the Confession she had before begun to make, and declared the whole matter at that and two other times after, in the particulars that follow.

5. Exam,
5. Exam. Elizabeth Styles her Confession of her Witchcrafts, Jan. 26 and 30, and Feb. 7, 1664, before Rob. Hunt Esq; She then confessed, That the Devil about 10 Years since, appeared to her in the shape of a handsome Man, and after a Black-Dog; that he promised her Money, and that she should Live gallantly, and have the Pleasure of the World for 12 Years, if she would with her Blood sign his Paper, which was to give her Soul to him, and observe his Laws, and that he might suck her Blood. This after four Solicitations, the Examinant promised to do; upon which, he pricked the fourth Finger of her Right-hand, between the middle and upper Joint, (where the sign at the Examination remained) and with a Drop or two of her Blood, she signed the Paper with an [O] Upon this, the Devil gave her Sixpence, and vanished with the Paper.

That since he hath appeared to her in the shape of a Man, and did so on Wednesday Seven-night past, but more usually he appears in the likeness of a Dog, and Cat, and a Fly like a Millar, in which last he usually sucks in the Poll about four of the Clock in the Morning, and did so Jan. 27, and that it usually is pain to her to be so suckt.

That when she hath a desire to do harm, she calls the Spirit by the Name of Robin, to whom when he appeareth, she uteth these words, O Satan give me my purpose! She then tells him what she would have done. And that he should so appear to her, was part of her Contract with him.

That about a Month ago he appearing, she desired him to Torment one Elizabeth Hill, and to thrust Thorns into her Fleth, which he promised to do, and the next time he appeared, he told her he had done it.

That a little above a Month since this Examinant, Alice Duke, Ann Bishop, and Mary Penny, met about 9 of the Clock in the Night, in the Common near Trister Gate, where they met a Man in Black-cloaths, with a little Band, to whom they did Courtesie and due Observance, and the Examinant verily believes that this was the Devil. At that time Alice Duke brought a Picture in Wax, which was for Elizabeth Hill. The Man in Black took it in his Arms, anointed its Fore-head, and said, I Baptize thee with this Oyl, and used some other Words. He was God-Father, and the Examinant and Ann Bishop God-mothers. They called it Elizabeth or Bess. Then the Man in Black, this Examinant, Ann Bishop, and Alice Duke stuck Thorns into several places of the Neck, Hand-Wrists, Fingers, and other Parts of the said Picture. After which they had Wine, Cakes, and Roast-mear, (all brought by the Man in Black,) which they
they did eat and drink. They danced and were merry, were bodily there and in their Clothes.

She farther faith, that the same persons met again, at or near the same place about a Month since, when Anne Bishop brought a Picture in Wax, which was baptized John, in like manner as the other was, the Man in black was Godfather, and Alice Duke, and this Examinant God-mothers. As soon as it was baptized, Anne Bishop stuck two Thorns into the Arms of the Picture, which was for one Robert Numan's Child of Wincanton. After they had eaten, drank, danced, and made merry, they departed.

That she with Anne Bishop, and Alice Duke met at another time in the Night, in a ground near Marnbul, where also met several other persons. The Devil then also there in the former shape, baptized a Picture by the name of Anne or Rachel Hatcher. The Picture one Dunfords's Wife brought, and stuck Thorns in it. Then they also made merry with Wine and Cakes, and so departed.

She faith, before they are carried to their meetings, they anoint their Foreheads, and Hand-Wrists with an Oyl the Spirit brings them which smells raw) and then they are carried in a very short time, using these words as they pass, Thout, tout, a tout, tout, throughout and about. And when they go off from their Meetings, they say Rentum Tormentum.

That at their first meeting, the Man in black bids them welcome, and they all make low obeysance to him, and he delivers some Wax Candles like little Torches, which they give back again at parting. When they anoint themselves, they use a long form of words, and when they stick in Thorns into the Picture of any they would torment, they say A Pox on thee, I le spit thee.

That at every meeting before the Spirit vanisheth away, he appoints the next meeting place and time, and at his departure there is a foul smell. At their meeting they have usually Wine or good Beer, Cakes, Meat, or the like. They eat and drink really when they meet in their bodies; dance also and have Musick. The Man in black fits at the higher end, and Anne Bishop usually next him. He uttereth some words before meat, and none after; his voice is audible, but very low.

That they are carried sometimes in their Bodies and their Clothes, sometimes without, and as the Examinant thinks their Bodies are sometimes left behind. When only their Spirits are present, yet they know one another.

When
When they would bewitch Man, Woman or Child, they do it sometimes by a Picture made in Wax, which the Devil formally Baptizeth. Sometimes they have an Apple, Dish, Spoon, or other thing from their evil Spirit, which they give to the party to whom they would do harm. Upon which they have power to hurt the person that eats or receives it. Sometimes they have power to do mischief by a touch or curse by these they can mischief Cattle and by cursing without touching; but neither without the Devils leave.

That she hath been at several general meetings in the night at High Common, and a Common near Matcomb, at a place near Marnhull, and at other places where have met John Combes, John Vining, Richard Dickes, Thomas Boster or Bolster, Thomas Dunning, James Bush a lame Man, Rachel King, Richard Lannen, a Woman called Dunford, Alice Duke, Anne Bishop, Mary Penny and Christopher Ellen, all which did obeyance to the Man in black, who was at every one of their meetings. Usually they have at them some Picture Baptiz'd.

The Man in black, sometimes plays on a Pipe or Cittern, and the Company dance. At last the Devil vanis PART, and all are carried to their several homes in a short space. At their parting they say [A Boy! merry meet, merry part.]

That the reason why she caused Elizabeth Hill to be the more tormented was, because her Father had said, she was a Witch. That she has seen Alice Dukes Familiar suck her, in the shape of a Cat, and Anne Bishop suck her in the shape of a Rat.

That she never heard the name of God or Jesus Christ mentioned at any of their meetings.

That Anne Bishop, about five years and a half since, did bring a Picture in Wax to their meeting, which was baptized by the Man in black, and called Peter. It was for Robert Newman's Child at Winnington.

That some two years ago, she gave two Apples to Agnes Vining, late Wife of Richard Vining, and that she had one of the Apples from the Devil, who then appeared to her and told, That Apple would do Vining's Wives business.

Taken in the presence of several Grave and Orthodox Divines before me

Robert Hunt.

6. Exam. William Parsons Rector of Stoke Trifer, Examined Feb. 7. 1664, before Rob. Hunt Esq; concerning Elizabeth Style's confession, faith, That he heard Style before the Justice of Peace, at the time of her Examination confess'd, as she hath done also to the Examinant several times since, that she was in Covenant with the Devil, that she had signed it with her Blood, that she had been with the Devil at several meetings in the night, that at one time of those meetings, there was brought a Picture in blackish Wax, which the Devil in the shape of a Man in blackish Clothes, did Baptize by the name of Eliz. Hill, that she did stick in one Thorn into the Hand-Wrists of the Picture, that Alice Duke stuck Thorns into the same, and that Anne Bishop and Mary Penny were present at that meeting with the Devil.

Taken upon Oath before me

Robert Hunt.

Subscribed,

William Parsons Rector of Stoke Trifer.

This Confession of Styles was free and unforced, with out any torturing or watching drawn from her by a gentle Examination, meeting with the Convictions of a guilty Conscience. She confesseth that she desired the Devil to torment Eliz. Hill, by thrusting Thorns into her Flesh, which he promised, and said he had done it, That a Picture was Baptized for her the said Elizabeth, and that she, the Familiar and Alice Duke stuck Thorns into several places of the Neck, Hand-Wrists, Fingers and other parts thereof, which exactly agrees with the strange Effects related, concerning the tortments the Child suffer'd, and this mischief she confesseth she did, because her Father said she was a Witch. She confessed she gave two Apples to Vinings Wife, one of which she had from the Devil, who said it would do the business, which sutes also with the Testimony of Vinings concerning his Wife.

She confesseth farther, That the Devil useth to suck her in the Poll, about four a Clock in the Morning, in the Form of a Fly like a Millar, concerning which, let us hear Testimony (the other particulars of her Confession we shall consider as occasion offers).
7. Exam. Nicholas Lambert Examined again Jan. 26. 1664, before Rob. Hunt Esq, concerning what happened after Styles confession, testifieth, That Eliz. Style having been Examined before the Justice, made her Confession, and committed to the Officer, the Justice required this Examinant, William Thick and William Read of Bayford to watch her, which they did; and this Informant sitting near Style by the Fire, and reading in the Practice of Piety, about Three of the Clock in the Morning there came from her Head a glistering bright Fly, about an Inch in length, which pitched at first in the Chimney, and then vanished. In less than a quarter of an hour after, there appeared two Flies more of a less size, and another colour which seemed to strike at the Examinants hand, in which he held his Book, but missed it, the one going over, the other going under at the same time. He looking steadfastly then on Style, perceived her countenance to change, and to become very black and gaffly, the Fire also at the same time changing its colour; whereupon the Examinant, Thick and Read conceiving that her Familiar was then about her, looked to her Poll, and seeing her Hair shake very strangely took it up, and then a Fly like a great Millar flew out from the place, and pitched on the Table-board, and then vanished away. Upon this the Examinant, and the other two persons looking again in Styles Poll, found it very red and like raw Beef. The Examinant askt her what it was that went out of her Poll, she said it was a Butterfly, and and askt them why they had not caught it. Lambert said, they could not. I think so too, answered she. A little while after, the Informant and the others looking again into her Poll, found the place to be of its former colour. The Examinant demanded again what the Fly was, she confessed it was her Familiar, and that she felt it tickle in her Poll, and that was the usual time when her Familiar came to her.

Taken upon Oath before me

Robert Hunt.
like a Kernel of Beef, whereupon they suspecting it to be an ill
mark, thrust a Pin into it, and having drawn it out, thrust it
in again the second time, leaving it sticking in the flesh for some
time, that the other Women might also see it. Notwithstanding
which Style did neither at the first or second time make the least
shew that she felt any thing. But after, when the Constable told
her he would thrust in a Pin to the place, and made a shew
as if he did, O Lord, said she, do you prick me? whenas no
one then touched her.

The Examinant farther faith, that Style hath since confessed
to her, that her Familiar did use to suck her in the place men-
tioned, in the shape of a great Millar or Butterfly.

Catherine White, Mary Day, Mary Bosser, and Bridget Pran-
vard do lay, that the abovefaid Examination of Eliz. Tormwood
is truth.

Taken upon Oath before me

Robert Hunt

R E L A T. IV.

Which is the Examination and Confession of A-
lize Duke, alias Manning (another Witch
of Styles Knot) of Wincaunton, in the
County of Somerset Widow, taken Jan. 27. and
Feb. 2. 7. 10. 21. An. 1664. before Robert
Hunt Esq,

T H E Examinant faith, That when she lived with Anne
Bishop of Wincaunton, about Eleven or Twelve years ago
Anne Bishop persuaded her to go with her into the Church-yard
in the night-time, and being come thither, to go backward
round the Church, which they did three times. In their first
round, they met a Man in black Clothes, who went round a se-
cond time with them, and then they met a thing in the shape of
a great black Toad, which leapt up against the Examinants
Apron. In their third round they met somewhat in the shape of
of a Rat, which vanished away. After this the Examinant and Anne Bishop went home, but before Anne Bishop went off, the Man in black said somewhat to her softly, which the Informant could not hear.

A few days after, Anne Bishop speaking about their going round the Church, told the Examinant, that now she might have her desire, and what she would wish for. And shortly after, the Devil appeared to her in the shape of a Man, promising that she should want nothing, and that if she curfed any thing with A Pox take it, she should have her purpose, in case she would give her Soul to him, suffer him to suck her Blood, keep his Secrets, and be his instrument to do such mischief as he would fcr her about. All which, upon his second appearing to her, she yielded to, and the Devil having prickt the fourth finger of her right hand between the middle and upper joynt (where the mark is yet to be seen) gave her a Pen, with which she made a cross or mark with her Blood on Paper or Parchment, that the Devil offered her for the confirmation of the Agreement, which was done in the presence of Anne Bishop. And as soon as the Examinant had signed it, the Devil gave her Sixpence, and went away with the Paper or Parchment.

Further the confesseth, That she hath been at several meetings in Lie Common, and other places in the night, and that her Forehead being first anointed with a Feather dipt in Oyl, she hath been suddenly carried to the place of their meeting. That about five or six Weeks since (or more) she met in the said Common in the night, where were present Anne Bishop, Mary Penny of Wincaunton, Elizabeth Style of Bayford, and a Man in black Clothes with a little Band, whom she supposes to have been the Devil. At the meeting there was a Picture in Wax, which the Man in black took in his Arms, and having anointed its Forehead with a little greenish Oyl, and using a few words, Baptized it by the name of Elizabeth or Befi Hill, for the Daughter of Richard Hill. Then the Devil, this Examinant, Anne Bishop, and Elizabeth Style stuck Thorns in the Neck, Head, Hand-writs, Fingers and other parts of the Picture, saying, A Pox on thee, I le spite thee. This done, all sat down, a white Cloth being spread on the ground, and did drink Wine, and eat Cakes and Mear. After all was ended, the Man in black vanished, leaving an irky smell at parting. The rest were on a sudden conveyed to their homes,
On Monday Night after Christmas Day last, she met the same Company again, near about the same Place, and then Ann Bishop (who was there in a Green-apron, a French-Wallcoat, and a Red-Petticoat) brought in her Apron a Picture in black-in Wax, which the Devil Baptized as before, by the Name of John Newman, for the Son of Rob. Newman of Wincanton, and then the Devil first, after Ann Bishop and this Examinant thrust Thorns into the Picture, Ann Bishop sticking in two Thorns into the Arms of it. The Picture Ann Bishop carried away with her. They were all there present in their Cloaths, and the Devil in the Shape of a Man in Black.

About 5 Years and a half since, the same Persons were at the Baptizing of another Image, by the Name of Peter Newman, another Son of Robert Newman, both which are since dead, and then Ann Bishop desired the Examinant to join with her in Bewitching of Peter and John Newman.

At another time she was carried to a Meeting in the Night, to a green Place near Marnhull as she was then told, where were present Ann Bishop, Elizabeth Style, Mary Penny, and some unknown to her. Then also an Image in Wax was Baptized by the Devil, in the fore-related manner, by the Name of Ann or Rachel Hatcher, one of Marnhull, as she was then informed. After the Ceremony was ended, they had Wine, Cakes, &c.

She likewise confesseth, That she was at another such Meeting, where 12 Persons were present, many of whom were unknown to her, but she took notice of one lame Man in black-in Hair among them, and of the Devil as before.

She saith, That after their Meetings, they all make very low Obeyances to the Devil, who appears in Black-cloaths, and a little Band. He bids them Welcome at their coming, and brings Wine or Beer, Cakes, Meat, or the like. He sits at the higher end, and usually Ann Bishop sits next him. They Eat, Drink, Dance, and have Musick. At their parting they use to say, Merry meet, merry part; and that before they are carried to their Meetings, their Foreheads are anointed with green-in Oyl that they have from the Spirit, which smells raw. They for the most part are carried in the Air. As they pass they say, Thou, tout a tout, tout, throughout and about. Passing back they say, Tormentum Tormentum, and another Word which she doth not remember.

She confesseth, That her Familiar doth commonly suck her Right-breast about 7 at Night, in the Shape of a little Cat of a dunnish Colour, which is as smooth as a Want, and when she is suckt, she is in a kind of a Trance.
That she hurt Thomas Garret's Cows, because he refused to write a Petition for her.

That she hurt Thomas Conway, by putting a Dish into his Hand, which Dish she had from the Devil, she gave it him to give his Daughter for good Hanse.

That she hurt Dorothy the Wife of George Vining, by giving an Iron-plate to put into her Steeling-box.

That being angry with Edith Watts, the Daughter of Edmund Watts, for treading on her Foot, she Curfed Edith with a Pox on you, and after touched her, which hath done the said Edith much harm, for which she is sorry.

That being provoked by Swantons's first Wife, she did before her Death Curse her, with a Pox on you; believes she did there-by hurt her, but denies she did Bewitch Mr. Swantons's Cattle.

She faith, That when the Devil doth any thing for her, she calls for him by the Name of Robin, upon which he appears, and when in the Shape of a Man, she can hear him speak, but his Voice is very low. He promised her, when she made her Contract with him, that she should want nothing, but ever since she hath wanted all things.

Taken before me,

Rob. Hunt.

1. Exam. Thomas Conway of Wincanton in the County of Somerset, Examined Feb. 12, 1664, before Robert Hunt Esquire, concerning Alice Duke, informeth, That about 12 Months since Alice Duke, alias Manning, brought a little Pewter-dish to this Informant, and told him that it was good Handsel for his Daughter. The Examinant willed the said Alice to carry it to her, she being within by the Fire, but she forc'd the Dish into his Hand, and went away; shortly after he was taken extremely ill in all his Limbs, of which Illness the Physicians whom he applied himself to, could give no account. When she went from him, she was very angry, and mutter'd much, because he would not sign a Petition on her behalf. She hath confessed to him since, that she had the Dish from the Devil, and gave it to him on purpose to hurt him. He hath been, and is since, in great torment, and much weakened and wasted in his Body, which he imputes to the evil Practices of Alice Duke.

Taken upon Oath, before me,

Rob. Hunt.

2. Exam.
The Collection

2. Exam. Mary the Wife of Tho. Conway, Examined March 6, 1664, before Rob. Hunt Esq; concerning Alice Duke, faith, That her Husband Tho. Conway, about a Year ago, delivered her a little Pewter-dish, telling her he had it from Alice Duke, for good Hansel for his Daughter, who had lately lain in. In this Dish she warmed a little Deer-fuet and Rose-water, anointing her Daughters Nipples with it, which put her to extreme pain; upon which, suspecting harm from the Dish, she put it into the Fire, which then presently vanish’d, and nothing of it could afterwards be found. After, when she anointed her Daughters Nipples with the same Deer-fuet and Rose-water, warmed in a Spoon, she complained not of any pain: She farther faith, That her Husband after he had received the Dish from the Hands of Alice Duke, was taken ill in all his Limbs, and held for a long time in a very strange manner.

Taken upon Oath, before me,

Rob. Hunt.

3. Exam. Edward Watts of Wincanton, in the County of Somerset, Examined Mar. 6. 1664, before Robert Hunt Esq; concerning Alice Duke, faith, That he hath a Child called Edith, about 10 Years of Age, who for the Space of half a Year hath languished and pined away, and that she told him, that treading one Day on the Toe of Alice Duke, she in great Anger Curfed her with A Pox on thee, and that from that time the Child began to be ill and to pine away, which she hath done ever since.

Taken upon Oath, before me,

Rob. Hunt.

ADVERTISEMENT.

Besides the plain Agreement betwixt the Witnesses, and the Witches own Confession, it may be worth the taking notice here, how well her Confession of having her Familiar suck her in the Shape of a Cat, agrees with Eliz. Style’s Confession, that she had seen
Relations.

seen Alice Duke's Familiar suck her in that Shape. As also how the Bewitching of Edward Watt's Child by Alice Duke her saying, A Pox on her, agrees with the Promise of the Devil to her, which is expressly, That if the Cursed any thing with a Pox take it, she should have her purpose. She also testifying of the Baptizing the Image of Eliz. Hill, and of those Forms of Words, Thou, tout a tout, and Renturn Tormentum at their going to their Meetings and departing, plainly shows these are not transact-ed in Dreams, but in reality. The Devil also as in other Stories leaving an ill Smell behind him, seems to imply the reality of the business, those aschittious Particles he held together in his visible Vehicle, being loosed at his vanishing, and so offending the Nostrils by their floating and diffusing themselves in the open Air.

R E L A T. V.

Which is the Examination and Confession of Christian Green, aged about Thirty three Years, Wife of Robert Green of Brewham, in the County of Somerset, taken before Robert Hunt Esq; March 2, 1664.

This Examiner faith, That about a Year and a half since, (she being in great Poverty) one Catherine Green of Brewham, told her, that if she would, she might be in a better Condition, and then persuaded her to make a Covenant with the Devil. Being afterwards together in one Mr. Hussy's ground in Brewham Forest about Noon, Catherine called for the Devil, who appeared in the shape of a Man in black Cloaths, and said somewhat to Catherine, which Christian could not hear. After which the Devil (as she conceiv'd him) told the Examinant, that she should want neither Cloaths, Victuals, nor Money, if she would give her Body and Soul to him, keep his Secrets, and suffer him to Suck her once in 24 Hours; which at last, upon his and Catherine Green's persuasion, she yielded to; then the Man in Black prickt the fourth Finger of her Right-hand, between the middle and upper Joints, where the signs yet remains, and took two Drops of her Blood on his Finger.
The Collection

The Finger, giving her Four-pence-half-penny, with which she bought Bread in Brewham. Then he spake again in private with Catherine and vanished, leaving a smell of Brimstone behind.

Since that time the Devil (she faith) hath and doth usually Suck her Left-Breast about five of the Clock in the Morning, in the likeness of an Hedge-hog, bending, and did so on Wednesday Morning last: She faith it is painful to her, and that she is usually in a Trance when she is Sucked.

She faith also, That Catherine Green, and Margaret Agar of Brewham, have told her, that they are in Covenant with the Devil, and confesseth, that she hath been at several Meetings in the Night at Brewham Common, and in a Ground of Mr. Haffey's; that she hath there met with Catherine Green, and Margaret Agar, and 3 or 4 times with Mary Warborton of Brewham: That in all thole Meetings, the Devil hath been present, in the shape of a Man in Black-cloaths: At the first coming, he bids them Welcome, but always speaks very low.

That at a Meeting about 3 Weeks or a Month since, at or near the former Place, Margaret Agar brought thither an Image in Wax, for Elizabeth the Wife of Andrew Cornish of Brewham, and the Devil, in the shape of a Man in Black-cloaths, did Baptize it, and after stuck a Thorn into its Head; that Agar stuck one into its Stomack, and Catherine Green one into its Side. She farther faith; That before this time, Agar said to her this Examinant, that she would hurt Elizabeth Cornish, who since the Baptizing of the Picture, hath been taken and continues very ill.

She faith. That 3 or 4 Days before Jof. Talbot of Brewham died, Margaret Agar told her, That she would rid him out of the World, because he being Overfeer of the Poor, he made her Children go to Service, and refused to give them such good Cloaths as she defired. And since the Death of Talbot, she confessed to the Examinant, that she had Bewitcht him to Death. He died about a Year since; was taken ill on Friday, and died about Wednesday after.

That her Mother in Law, Catherine Green, about 5 or 6 Years ago, was taken in a strange manner: One Day one Eye and Cheek did swell, another Day another, and so she continued in great Pain till she died: Upon her Death, the several times said, in the hearing of the Examinant, That her Sister in Law, Catherine Green, had Bewitched her, and the Examinant believes that the Bewitched her to Death.

That
That a little before Michaelmas last, the said Catherine curfed the Horses of Rob. Walter of Brewham, saying, A Murrain on them Horses to Death; upon which the Horses, being 3, all Died.

Taken before me, Rob. Hunt.

RELAT. VI.

Containing farther Testimonies of the villainous Feats of that rampant Hag Margaret Agar, of Brewham in the County of Somerset.

1. Exam. Elizabeth Talbot of Brewham, Examined March 7, 1664, before Robert Hunt Esq; faith, That about 3 Weeks before her Father Jos. Talbot died, Margaret Agar fell out with him, because he being Overseer for the Poor, did require Agar's Daughter to go to Service, and said to him, that he was proud of his Living, but Swore by the Blood of the Lord, that he should not long enjoy it. Within 3 Weeks of which he was suddenly taken in his Body, as if he had been stabbed with Daggers, and so continued four or five Days in great pain, and then Died.

Rob. Hunt.

2. Exam. Jos. Smith of Brewham, Husbandman, Examined March 15, 1664. before Rob. Hunt Esq; faith, That some few Days before Jos. Talbot died, he heard Margaret Agar rail very much at him, because he had caused her Daughter to go to Service, and said, that he should not keep his Living, but be drawn out upon Four Mens Shoulders: That he should tread upon his Jaws, and see the Graps grow over his Head, which he Swore by the Blood of the Lord.

Taken upon Oath, before me, Rob. Hunt.

X 2

3. Exam,
3. Exam. Mary the Wife of William Smith of Brestham, Examined March 8, 1664, before Rob. Hunt Esq.; faith, That about two Years since, Margaret Agar came to her, and called her Whore, adding, A Plague take you for an old Whore, I shall live to see thee rot on the Earth before I die, and thy Cows shall fall and die at my Feet. A short time after which, she had 3 Cows that died very strangely, and 2 of them at the Door of Margaret Agar. And ever since the Examinant hath consumed and pined away, her Body and her Bowels rotting, and she verily believes that her Cartel and her Self were Bewitcht by Agar.

Taken upon Oath, before me, Rob. Hunt.

4. Exam. Catherine Green, alias Cornish, of Brestham, Widow, Examined May 16, 1665, before Rob. Hunt Esq.; faith, That on Friday in the Evening, in the beginning of March last, Margaret Agar came to her, and was earnest she should go with her to a Ground called Huyseys-knap, which she did, and being come thither, they saw a little Man in Black-cloaths, with a little Band. As soon as they came to him, Margaret Agar took out of her Lap a little Picture in blackish Wax, which she delivered to the Man in Black, who stuck a Thorn into the Crown of the Picture, and then delivered it back to Agar; upon which she stuck a Thorn towards the Heart of the Picture, Cursing, and saying, A Plague on you; which she told the Examinant, was done to hurt Eliz. Cornish, who as she hath been told, has been very ill ever since that time.

That a little above a Year since Jos. Talbot, late of Brestham, being Overseer for the Poor, did cause two of Agars Children to go to Service; upon which she was very Angry, and said in the Examinants hearing, a few Days before he fell sick and died, that she had trod upon the Jaws of 3 of her Enemies, and that she should shortly see Talbot rot, and tread on his Jaws. And when this Examinant desired her not to hurt Talbot, she Sware by the Blood of the Lord, she would confound him if she could. The Day before he died, she said to the Examinant, God's wounds I'll go and see him, for I shal never see him more; and the next Day Talbot died.

That she heard Margaret Agar Curse Mary Smith, and say, She should live to see her and her Cattle fall and rot before her Face.

Taken upon Oath, before me, Rob. Hunt.
of Relations.

5. Exam. Mary Green of Brewham, single Woman, Examined, June 3, 1665, before Rob. Hunt Esq; faith. That about a Month before Jos. Talbot, late of Brewham, died, Margaret Agar fell out with him about the putting out of her Child to Service. After that she saw a Picture in Clay or Wax, in the Hands of Agar, which she said was for Talbot, the Picture she saw her deliver in Redmore, to the Fiend in the Shape of a Man in Black, about an Hour in the Night, who stuck a Thorn in or near the Heart of it; Agar stuck another in the Breast, and Catherine Green, Alice Green, Mary Warberton, Henry Walter, and Christian Green, all of Brewham, were then and there present, and did all stick Thorns into the Picture.

At that time Catherine Green spake to Agar not to hurt Talbot, because she received somewhat from him often times, but Agar replied, By the Lord's Blood she would confound him, or Words to that purpose.

That a little before Talbot was taken sick, Agar being in the House where the Examinant lived, Swore, That she should ere long tread upon his Jaws; and that if Talbot made her Daughter to go to Service for a Year, yet if she came home in a quarter, it would be time enough to see him carried out upon four Men's Shoulders, and to tread upon his Jaws.

That on the Day Talbot died, she heard Agar Swear, That she had now plagued Talbot; and that being in company with her sometime before, and seeing a dead Horse of Talbot's drawn along by another of his Horses, she Swore, That that Horse should be also drawn out to Morrow, and the next Day she saw the well Horse also drawn out dead.

That above a Month before Margaret Agar was sent to Goal, she saw her, Henry Walter, Catherine Green, Joan Symes, Christian Green, Mary Warberton, and others, meet at a place called Hufsey-knap in the Forest, in the Night-time, where met them the Fiend, in the Shape of a little Man in Black-cloaths, with a little Band, to him all made Obeyances, and at that time a Picture in Wax or Clay, was delivered by Agar to the Man in Black, who stuck a Thorn into the Crown of it, Margaret Agar one towards the Breast, Catherine Green in the side; after which Agar threw down the Picture, and said, There is Cornish's Picture with a Murrain to it, or Plague on it. And that at both the Meetings there was a noisome Smell of Brimstone.

That about two Years since, in the Night, there met in the same Place, Agar, Henry Walter, Catherine Green, Joan Symes, Alice Green, and Mary Warberton. Then also Margaret Agar delivered
delivered to the little Man in Black, a Picture in Wax, into which he and Agar stuck Thorns, and Henry Walter thrust his Thumb into the Side of it; then they threw it down, and said, There is Dick Green's Picture with a Pox in't; a short time after which, Richard Green was taken ill and died.

Further, she faith, That on Thursday Night before Whitsunday last, about the same Place, met Catherine Green, Alice Green, Joan Syme, Mary Warberton, Dinah and Dorothy Warberton, and Henry Walter, and being met, they called out Robin, upon which instantly appeared a little Man in Black-cloaths, to whom all made Obeysance, and the little Man put his Hand to his Hat, saying, How do ye? speaking low but big: Then all made low Obeyances to him again. That she hath seen Margaret Clark twice at the Meetings, but since Margaret Agar was sent to Prison, she never saw her there.

Taken before me,

Rob. Hunt.

ADVERTISEMENT.

Before we pass to other Relations, it will not be amiss farther to remark upon these taken out of the Examinations of Mr. Hunt: From the poisoned Apples that Jane Brooks gave to Rich. Jones, and Eliz. Style to Agnes Vining, and the poisoned Pewter-dish that Alice Duke put into the Hands of Tho. Conway, (which Diso and Apples they had from the Devil,) we may observe what a peculiar Sense, Witches and Wizards are called Σαγωνιδαι, Venefici, and Venefice, Poisoners. Not that they mischief People ordinarily by natural Poisons, as Arsenick and the like, but rather by some bellish Malignancy infused into things by the Art and Malice of the Devil, or by the Streams of their own Body which the Devil sucketh. For the Hand of Jane Brooks stroaking down Rich. Jones his Side impressed a pain thereon.

We may observe also what an eximious Example of Moses his Mefaffepham, (the Word which he uses in that Law, Thou shalt not suffer a Witch to live,) Margaret Agar is, and how unseily some Interpreters render Mefaffephim, Malefici, from the great Mischief.
Mischiefs they do and delight in, and what a great credit this Agar is to J. Webster and the rest of the Hag-Advocates, which would make them to be meer courzing Queans, or melancholy Fops that had nothing to do with the Devil. As if the Man in Black and a little Band were but such another as J. Webster, or any other Hag-Advocate that in wagery aided the part of the Devil in Hufley's-knap, or any suchlike place of a Forest, and so after all, quickly and suddenly recoiling behind a Bush, and letting fly into the Wind, the deluded Hags took it for the vanishing of the very Fiend and his perfuming the Air with the smell of Brimstone. One that can resolve all the Feats of the Harummas of Egypt into Tricks of Leger-de-main, cannot be easily delude the Company with such a Feat as this, the old Wives being thick of Hearing, and carrying their Spectacles not on their Noses, but in their Pockets.

And lastly from the Devils covenanting with the Witches for their Souls, it may be observed, that the old Hags dealing bonâ fide, and thinking they have Souls surviving their Bodies, are better Philosophers than the huffy Wits of our Age, that deny distinction of Soul and Body. But if they have not (as these Huffers would have it,) and the Hags think so themselves, it is a pretty Paradox, that these old Fops should be able to out-wit the very Devil, who does not in Bartering for their Bodies and Souls buy a Pig in a Poke, as the Proverb is, but a Poke without a Pig. But I rather believe, that these huffing Wits, as high as they are, may learn one true Point of Philosophy from these Hags and their Familiars; these evil Spirits certainly making their Bargains wisely enough in Covenanting for the Witches Soul. Which clause, if it were not express, the Soul were free from the Familiars jurisdiction after Death. Wherefore it is no contemptible Argument, these evil Spirits Covenanting for the Soul of the Witch, that they know the Soul survives the Body, and therefore make their Bargain sure for the possession of it, as their Peculium after Death, otherwise if the Soul were mortal they would tell the Witches so, the more easily to precipitate them into all wickedness, and make them more eager by their ministry to enjoy this present Life. But this Doctrine is inconsistent with the Form of his Covenant, whereby they are assur'd to him after Death.
Touching Florence Newton, an Irish Witch of Youghal, taken out of her Tryal at the Assizes held for the County of Cork, September 11. Anno 1661.

This Florence Newton was committed to Youghal Prison, by the Mayor of the Town, March 24. 1661, for Bewitching Mary Longdon, who gave Evidence against her at Cork Assizes, as follows.

Mary Longdon being Sworn and Examined what she could say against the said Florence Newton for any Practice of Witchcraft upon her self, and being bidden to look on the Prisoner, her Countenance chang'd pale, and she was very fearful to look towards her, but at last she did. And being askt whether she knew her, she said she did, and with she never had. Being askt how long she had known her, she said for 3 or 4 Years; and that at Christmas last, the said Florence came to the Deponent, at the Houle of John Pyne in Youghal, where the Deponent was a Servant; and askt the Deponent to give her a piece of Beef out of the Powdering-Tub; and the Deponent answering her, that she could not give away her Master's Beef, she said Florence seemed to be very angry, and said, Thou hast it as good have given it me, and so went away grumbling.

That about a Week after, the Deponent being going to the Water with a Pail of Cloth on her Head, she met the said Florence Newton, who came full in her Face, and threw the Pail off her Head, and violently kist her, and said, Mary, I pray thee, let thee and I be Friends; for I bear thee no ill Will, and I pray thee do thou bear me none: And that she the Deponent went afterwards home, and that within a few Days after, she saw a Woman with a Vail over her Face, stand by her Bedside, and one standing by her like a little old Man in Silk-cloaths, and that this Man which she took to be a Spirit, drew the Vail from off the Woman's Face, and then she knew it to be Goody Newton; and that the Spirit spake to the Deponent, and would have had her promise him to follow his Advice and she should have all things after her own Heart, to which she says, she Anfwered, That she would have nothing to say to him, for her Trust was in the Lord.
That within a Month after the said Florence had Kift her, she this Deponent fell very ill of Fits or Trances, which would take her on the sudden, in that violence, that 3 or 4 Men could not hold her; and in her Fits she would often be taken with Vomiting, and would vomit up Needles, Pins, Horfe-nails, Stubbs, Wool, and Straw, and that very often. And being askt whether she perceived at these times what she Vomited? She said she did; for then she was not in so great Diftraction as in other parts of her Fits she was. And that a little before the first beginning of her Fits several (and very many) small Stones would fall upon her as she went up and down, and would follow her from place to place, and from one Room to another, and would hit her on the Head, Shoulders, and Arms, and fall to the ground and vanish away. And that she and several others would see them both fall upon her, and on the ground, but could never take them, save onely some few, which she and her Master caught in their Hands: Amongst which one that had a hole in it she tied (as she was advised) with a leather Thong to her Purfe, but it was vanisht immediately, though the Leather continued tied on a faft Knot.

That in her Fits she often faw this Florence Newton, and cryed out against her for Tormenting of her, for she says, that she would several times stick Pins into her Arms, and some of them fo faft, that a Man must pluck 3 or 4 times to get out the Pin, and they were stuck betwixt the Skin and the Flesh. That sometimes she should be remov’d out of her Bed into another Room, sometimes she should be carried to the top of the Houfe laid on a Board betwixt two Sollar-beams, sometimes put into a Cheft, sometimes under a parcel of Wool, sometimes betwixt two Feather-beds on which she used to lie, and sometimes betwixt the Bed and the Mat in her Master’s Chamber in the Day-time. And being askt how she knew the was thus carried about and disposed of, seeing in her Fits she was in a violent Diftraction? She answered, she never knew where she was, till they of the Family and the Neighbours with them, would be taking her out of the places whither she was so carried and removed. And being askt the reafon wherefore she cryed out so much against the faid Florence Newton in her Fits? She answer’d, because she saw her, and felt her Torturing.

And being askt how she could think it was Florence Newton that did her this prejudice? She said, first, because the threatened her, then because after she had Kift her, she fell into these Fits, and that she both saw and felt her tormenting. And laftly,
that when the People of the Family by advice of the Neigh-
bours and consent of the Mayor, had sent for Florence Newton
to come to the Deponent, she was always worse when she was
brought unto her, and her Fits more violent than at another
time. And that after the said Florence was committed at Toug-
ball, the Deponent was not troubled, but was very well till a
little while after the said Florence was removed to Cork, and
then the Deponent was as ill as ever before. And the Ma-
ior of Toughall, one Mr. Mayre, then sent to know whether the
said Florence were bolted (as the Deponent was told) and find-
ing she was not, order was given to put her Bolts on her;
which being done, the Deponent faith she was well again, and
so hath continued ever since. And being asked whether she had
such like Fits before the said Florence gave her the kids, she faith
she never had any, but believes that with that kids she bewitcht
her, and the rather because she hath heard from Nicholais Pyne,
and others, that the said Florence had confessed as much.

This Mary Longdon having closed up her Evidence, Florence
Newton peep'd at her, as it were betwixt the heads of the by stan-
ders that interposed betwixt her and the said Mary, and lifting
up both her hands together as they were manacled cast them in
an angry violent motion (as was seen and observed by W. Aston)
towards the said Mary, as if she intended to strike at her if she
could have reacht her, and said, Now she is down. Upon
which the Maid fell suddenly down to the ground like a stone,
and fell into a most violent fit, that all the People that could
come to lay hands on her could scarce hold her, she biting her
own Arms and shreeking out in a most hideous manner to the
amazement of all the beholders. And continuing so for about a
quarter of an hour (the said Florence Newton sitting by her self
all that while pinching her own Hands and Arms, as was sworn
by some that observed her) the Maid was ordered to be carried
out of Court and taken into a House. Whence several Persons
after that, brought word that the Maid was in a Vomiting fit,
and they brought in several crooked Pins, and Straws, and
Wooll, in white foam like spittle in great proportions. Where-
upon the Court having taken notice that the Maid had said she
had been very well when the said Florence was in Bolts, and ill
again when out of them, till they were again put on her, de-
manded of the Gaoler if she was in Bolts or no, to which he
said she was not, but only manacled. Upon which order was
given to put on her Bolts, and upon putting them on, she cryed
out, she was killed, she was undone, she was spoiled, why do
you torment me thus? and so continued complaining grievously
for half a quarter of an hour. And then came in a Messenger
from
from the Maid, and informed the Court the Maid was well. At which Florence immediately and cholerickly uttered these words, She is not well yet. And being demanded how she knew she was not well yet? she denied she said so, though many in Court heard her say the words, and she said, if she did, she knew not what she said, being old and disquieted, and distracted with her sufferings. But the Maid being reasonably well come to her self, was before the Court knew any thing of it, sent out of Town to Toughbal, and so was no farther Examined by the Court.

The Fit of the Maid being urged by the Court with all the Circumstances of it upon Florence, to have been a continuance of her Devilish practice, she denied it, and likewise the motion of her hands, or the saying, Now she is down, though the Court saw the first and the words were sworn by one Roger Moor. And Thomas Harrison swore that he had observed the said Florence peep at her, and use that motion with her hands, and saw the Maid fall immediately upon that motion, and heard the words, Now she is down uttered.

Nicholas Stout was next produced by Mr. Attorney-General, who being sworn and Examined said. That he had oft tried her, having heard say that Witches could not say the Lord's Prayer, whether she could say that Prayer or no, and found she could not. Whereupon she said she could say it, and had oft said it, And the Court being desired by her to hear her say it; gave her leave, And four times together after these words [give us this day our daily bread] she continually said as we forgive them, leaving always out the words [and forgive us our trespasses] upon which the Court appointed one near her to teach her these words she so left out. But she either could not or would not say them, using only these or the like words when these were repeated, Ay, Ay, trespasses, that's the words. And being oft pressed to utter the words as they were repeated to her, she did not. And being asked the reason, she said she was old and had a bad memory; and being asked how her memory served her so well for other parts of the Prayer, and only fail her for that, she said she knew not, neither could she help it.

John Pyne being likewise sworn and Examined, said that about January last the said Mary Longdon being his Servant, was much troubled with little Stones that were thrown at her wherever she went, and that he hath seen them come as if they were thrown at her, others as if they dropped on her, and that he hath seen very great quantities of them, and that they would, after they had hit her, fall on the ground, and then vanish
vanish, so that none of them could be found. And farther that the Maid once caught one of them, and he himself another, and one of them with a hole in it, she tyed to her Purse, but it vanished in a little time, but the knot of the Leather that tied it remained unaltered. That after these stones had thus haunted her, she fell into most grievous fits, wherein she was so violently distracted, that four Men would have very much ado to hold her, and that in the highest extremity of her fits, she would cry out against Gammer Newton for hurting and tormenting of her. That sometimes the Maid would be reading in a Bible, and on a sudden he hath seen the Bible struck out of her Hand into the middle of the Room, and she immediately cast into a violent fit. That in the fits he hath seen two Bibles laid on her Breast, and in the twinkling of an eye they would be cast betwixt the two Beds the Maid lay upon, sometime thrown into the middle of the Room, and that Nicholas Pyne held the Bible in the Maids hand so fast, that it being suddenly snatcht away, two of the Leaves were torn. That in many other fits the Maid was removed strangely, in the twinkling of an eye, out of the Bed, sometimes into the bottom of a Chest with Linnen, under all the Linnen, and the Linnen not at all disordered sometimes betwixt the two Beds she lay on, sometimes under a parcel of Wool, sometimes betwixt his Bed and the Mat of it in another Room; and once she was laid on a small deal Board, which lay on the top of the House betwixt two Sollar Beams, where he was forced to rear up Ladders to have her fetch down. That in her fits she hath often Vomited up Wool, Pins, Horse-nails, Straw, Needles, and Mois, with a kind of white Foam or Spittle, and hath had several Pins stuck into her Arms and Hands, that sometimes a Man must pull three or four times before he could pull one of them out; and some have been stuck between the flesh and the skin, where they might be perfectly seen, but not taken out, nor any place seen where they were put in. That when the Witch was brought into the Room, where she was, she would be in more violent and longer lasting fits than at other times. That all the time the Witch was at liberty, the Maid was ill, and as soon as she was committed and bolted, she recovered and was well, and when the Witch was removed to Cork the Maid fell ill. And thereupon the Mayor of Toughal sent to see if she were bolted or no, and to acquaint them the Maid was ill, and desire them if the Witch were not bolted, they would bolt her. That she immediately mended and was as well as ever she was: and when the Messenger came from Cork, and
of Relations.

and told them when the Witch was bolted, it fell out to be the very time the Maid amended at Toughal.

Nicholas Pyne being sworn, faith, That the second night after that the Witch was in Prison, being the 24 of March last, he and Joseph Thompson, Roger Hawkins, and some others went to speak with her concerning the Maid, and told her that it was the general Opinion of the Town that she had bewitched her, and desired her to deal freely with them, whether she had bewitched her or no. She said she had not bewitched her, but it may be she had over-looked her, and that there was a great difference betwixt bewitching and over-looking, and that she could not have done her any harm if she had not toucht her, and that therefore she had kist her. And she said that what mischief she thought of at that time she kist her, that would fall upon her, and that she would not but confess she had wronged the Maid, and thereupon fell down upon her Knees, and prayed God to forgive her for wronging the poor Wench. They wist that she might not be wholly destroyed by her; to which she said, it must be another that must help her, and not they that did the harm. And then she said, there were others, as Goody Half-penny, and Goody Dod in Town, that could do these things as well as she, and that it might be one of them that had done the Maid wrong.

That towards Evening the Door of the Prison shook, and she arose up hastily and said, What makest thou here this time a night? and there was a very great noise, as if some body with Bolts and Chains had been running up and down the Room, and they asked her what it was she spoke to and what it was made the noise; and she said she saw nothing, neither did she speak, and if she did it was she knew not what. But the next day she confess it was a Spirit, and her Familiar in the shape of a Grey-hound.

He faith farther, That he and Mr Edward Perry, and others for Trial of her took a Tyle off the Prison, next to the place where the Witch lay, and carried it to the Houfe where the Maid lived, and put it into the fire till it was red-hot, and then dropped some of the Maids Water upon it, and the Witch was then grievously tormented, and when the Water consum'd she was well again.

And as to the stones falling on and cast at the Maid, as to the Maids fits, her removal into the Chest under the Wool, betwixt the Feather-beds, on the top of the deal Board betwixt two Sollar beams, concerning the Bibles and their remove, his holding one of them in the Maids hands till two Leaves were torn,
torn, concerning the Maid Vomiting, and calling out against the Witch, he agreeeth perfectly throughout with John Pyne as before.

Edward Perry being likewise sworn, deposeth, That he, Mr. Greatrix, and Mr. Blackwall, went to the Maid, and Mr. Greatrix and he had read of a way to discover a Witch, which he would put in practice. And so they went for the Witch, and set her on a Stool, and a Shoemaker with a strong Awl endeavoured to stick it in the Stool, but could not till the third time. And then they bad her come off the Stool, but she said she was very weary and could not stir. Then two of them pulled her off, and the Men went to pull out his Awl, and it drop into his hand with half an Inch broke off the blade of it, and they all looked to have found where it had been stuck, but could find no place where any entry had been made by it. Then they took another Awl, and put it into the Maids hand, and one of them took the Maids hand, and ran violently at the Witches hand with it, but could not enter it, though the Awl was so bent that none of them could put it staight again. Then Mr. Blackwall took a Launce and launc'd one of her hands an Inch and a half long, and a quarter of an Inch deep, but it bled not at all. Then he launc'd the other hand, and then they bled.

He further saith, That after she was in Prison, he went with Roger Hawkins and others to discourse with the Witch about the Maid, and they asked what it was she spoke to the day before, and after some denial, she said it was a Grey-hound which was her Familiar, and went out at the Window; and then she said, If I have done the Maid hurt, I am sorry for it. And being then asked whether she had done her any hurt, she said she never did bewitch her, but confessed she had overlooked her that time she kist her, but that she could not now help her, for none could help that did the mischief, but others. And further the Deponent saith, That after at the Assize at Caskal, he meeting with one William Lap, and discoursing about these passages with him, the said Lap told the Deponent, that if he would but take a Tyle off the House near the place where the Witch lay and heat it red hot in the Fire, and then take some of the Maids Water and drop upon it, that so long as this was doing, he should find the Witch most grievously tormented: That afterwards he, Edward Perry, Nicholas Pyne and others put this in practice, and found that the Witch was extremely tormented and vexed, and the experiment was over, she came to her self, and then they askt her how she came to hurt the Maid? and she said, that what evil she thought against the Maid that time she kist.
kirt her, that would fall upon her, and that she could not have hurt her except she had toucht her, and then she fell on her knees and confessed she had wronged the Maid, and desired God to forgive her. And then they put her upon saying the Lord's Prayer, but she could not say the words, and forgive us our tres-
passes.

Mr. Wood a Minister being likewise sworn, and Examined, deposeth, That having heard of the Stones dropt and thrown at the Maid, and of her Fits, and meeting with the Maids Brother, he went along with him to the Maid, and found her in her Fit crying out against Gammer Newton, that she prickt her and hurt her. And when she came to her self, he asked her what had troubled her, and she said Gammer Newton And the Deponent said, why, she was not there. Yes, said she, I saw her by my bed side. The Deponent then askt her the original of all, which she related from the time of her begging the Beef, and after Kissing, and so to that time. That then they caused the Maid to be got up and sent for Florence Newton, but she refused to come, pretending she was sick, though indeed it appeared she was well. Then the Mayor of Youghal came in and spoke with the Maid, and then sent again and caused Florence Newton to be brought in, and immediately the Maid fell into her Fit far more violent, and three times as long as at any other time, and all the time the Witch was in the Chamber, the Maid cried out continually of being hurt here and there, but never named the Witch; but as soon as she was removed, then she cried out against her by the name of Gammer Newton, and this for several times. And still when the Witch was out of the Chamber, the Maid would desire to go to Prayers, and he found good affections in her in time of Prayer, but when the Witch was brought in again, though never so privately, although she could not possibly, as the Deponent conceives, see her, she would be immediately senses and like to be strangled, and so would continue till the Witch was taken out, and then though never so privately carried away, she would come again to her senses. That afterwards Mr. Greatrix, Mr. Blackwall, and some others, who would need satisfie themselves in the influence of the Witches presence, tried it and found it several times. Although he did it with all possible privacy, and so as none could think it possible for the Maid to know either of the Witches coming in or going out.

Richard Mayre, Mayor of Youghal, being likewise Sworn, saith, That about the 24th of March last, he sent for Florence Newton, and Examined her about the Maid, and she at first denied it,
it, and accused Goodwife Halfpenny and Goodwife Dod, but at length when he had caused a Boat to be provided, and had thought to have tryed the Water-Experiment on them all 3, then Florence Newton confessed she had over-lookt the Maid, and done her wrong with a Kiss; for which she was heartily sorry, and desired God to forgive her. That then he likewise Examined the other two Women, Halfpenny and Dod, but they utterly denied it, and were content to abide any Tryal: Whereupon he caused both Florence, Halfpenny, and Dod, to be carried to the Maid; and he told her, these two Women, or one of them were said by Gammer Newton to have done her hurt, but she answer'd; No, no, they are honest Women, but it is Gammer Newton that hurts me, and I believe she is not far off. That then they afterwards brought in Newton privately, and then she fell into a most violent Fit, ready to be strangled, till the Witch was removed, and then she was well again, and this for 3 several times. He farther Deposeth, That there were 3 Aldermen in Toughal, whose Children she had kift, as he had heard them affirm, and all the Children died presently after. And as to the sending to Cork to have the Bolts put on, Swears as is formerly Depos'd.

Joseph Thompson being likewise Sworn, said, That he went in March last with Roger Hawkins, Nicholas Pyne, and others to the Prison to confer with Florence Newton about the Maid; but she would confess nothing that time. But towards Night there was a noise at the Prison-door, as if something had shak'd the Door, and Florence started up and said, What aileth thee to be here at this time of the Night? And there was much noise. And they askt her what she spoke to, and what made the great Noise? But she denied that she spake, or that she knew of any Noise, and said, If I spake, I said I knew not what. And they went their ways at that time, and went to her again the next Night, and askt her very seriously about the last Night's Passage, and the Noise; and then she confess'd to them that it was a Greyhound that came to her, and that she had seen it formerly, and that it went out at the Window: And then she confessed that she had done the Maid wrong, for which she was sorry, and desired God to forgive her.

Hitherto we have heard the most considerable Evidence touching Florence Newton's Witchcraft upon Mary Longdon, for which she was committed to Toughal Prison, March 24, 1661. But April following the Bewitch one David Jones to Death, by killing his Hand through the Grate of the Prison, for which she was
was Indicted at Cork Assizes, and the Evidence is as follows.

**Elenor Jones** Relict of the said David Jones, being Sworn and Examined in open Court, what she knew concerning any practice of Witchcraft by the said Florence Newton, upon the said David her Husband, gave in the Evidence, That in April last, the said David her late Husband having been out all the Night, came home early in the Morning, and said to the said Elenor his Wife, Where doft thou think I have been all Night? To which she answered, She knew not: Whereupon he replied, I and Frank Besely have been standing Sentinel over the Witch all Night: To which she the said Elenor said, Why, what hurt is that? Hurt, quoth he, marry I doubt it's never a jot the better for me; for she hath kist my Hand, and I have had a great pain in that Arm, and I verily believe she hath Bewitched me, if ever she Bewitched any Man. To which she answered, The Lord forbid. That all the Night, and continually from that time, he was restless and ill, complaining exceedingly of a great pain in his Arm for 7 Days together, and at the 7 Days end he complained that the pain was come from his Arm to his Heart, and then kept his Bed Night and Day, grievously affected, and crying out against Florence Newton, and about 14 Days after he died.

**Francis Besely**, being Sworn and Examined, said, That about the time aforesaid, meeting with the said David Jones, and discoursing with him of the several Reports then stirring concerning the said Florence Newton, (who was then in Prison at Youghal, for Bewitching Mary Longdon) viz. That she had several Familiars resorting to her in sundry Shapes; the said David Jones told him, the said Francis Besely, that he had a great mind to Watch her, the said Florence Newton, one Night, to see whether he could observe any Cats or other Creatures resort to her through the Grate, as 'twas suspected they did, and defir'd the said Francis to go with him, which he did. And that when they came thither, David Jones came to Florence, and told her, that he had heard she could not say the Lord's Prayer; to which she answered, She could: He then desir'd her to say it; but she excused her self by the decay of Memory through old Age: Then David Jones began to teach her, but she could not, or would not say it, though often taught it.

Upon which the said David Jones and Besely being withdrawn a little from her, and discoursing of her, not being able to learn this Prayer, she called out to David Jones, and said,
The Collection

David! David! come hither, I can say the Lord's Prayer now: Up on which David went towards her, and the said Deponent would have plucked him back, and persuaded him not to have gone to her, but he would not be persuaded, but went to the Grave to her, and the began to say the Lord's Prayer, but could not say [Forgive us our Trespasses] so that David again taught him, when the seem'd to take very thankfully, and told him the hand of his mind to have kist him, but that the Grate hindered, but defir'd she might kist his Hand; whereupon he gave her his hand through the Grate, and she kist it, and towards break of Day, they went away and parted, and soon after, the Depo-

and that David Jones was ill.

Whereupon he went to visit him, and found him about 2 or 3 days after, very ill of a pain in the Arm; which he exced-

complained of, and told the Deponent, that ever since he

did with him, he had been seized on with that pain, and that

Hag had Bewitched him when she kist his Hand, and that

and him now by the Hand, and was pulling off his Arm,

he said, Do you not see the old Hag how she pulls me? Well,

Play my Death on her, she bas Bewitch me. And several times

after, would complain that she had tormented him, and had

Bewitched him, and that he laid his Death on her. And after 14

Days languishing, he, the said David Jones died.

ADVERTISEMENT.

THIS Relation is taken out of a Copy of an authentick Record

as I conceive, every half Sheet having W. Afton writ in the

Margin, and then again W. Afton at the end of all, who in all

affixed must before Publick-Notary or Record-keeper. But this

Apostle of Yonghal is so famous, that I have heard Mr. Greatrix

speak of her at my Lord Conway's at Ragley, and remember very

well she told the story of the Aow to me there. There is in this Re-

lation an eminent Example of the Magical Venom of Witches;

(under they are called Ven fce) in that all the Mischief this

had, did, was by Killing, or some way touching the party she Be-

witched, and the confest unless she touch her, she could do her no hurt.

This may be called a Magical Venom or Contagion. But how

One-Awaking and Bewitching are distinguished with those of this

Hells
Hellish Fraternity, I know not. But that Mary Longdon was Be-
witcht by her Over-looking, her is manifest. Whether this Over-
looking relates to ὀφθαλμός βάλσανθ, and that the Magical Ve-
num came out at her Eyes when she kissed the Maid, and whether
this ὀφθαλμός βάλσανθ was the first kind of Witchery, distinct
from that of Bewitching People by Images made of Wax, and after-
ward any bewitching by meer Looking or Touching, was, called
Over-looking, we will leave to the Criticks of that black School to
decide. As also what is that, which in the Witches Shape, so haunts
and torments the Bewitched party: For that it is not the meer
Fancy of the Bewitched seems reasonoble to judge, because their meer
Fancy could not create such kinds of extreme Torments to them.
And therefore it is either the Witches Familiar in her Shape, or
the Aerial Spirit of the Witch, because the Witch is sometimes
wounded by striking at her Appearance, as it happened in the Ap-
pearance of Jane Brooks, and also in that of Julian Cox, as you
shall find in the Relation following.

RELAT. VIII.

The Narrative of Mr. Pool, a Servant and Officer
in the Court to Judge Archer in his Circuit, con-
cerning the Trial of Julian Cox for Witchcraft;
who being himself then present, an Officer in the
Court, noted as follows, viz.

Julian Cox, aged about 70 Years, was Indicted at Taunton
in Somersetshire, about Summer Assizes, 1663, before Judge
Archer, then Judge of Assize there, for Witchcraft, which she
practised upon a young Maid, whereby her Body languished,
and was impaired of Health, by reason of strange Fits upon ac-
count of the said Witchcraft.

The Evidence against her was divided into two Branches:
First, to prove her a Witch in general: Secondly, to prove
her Guilty of the Witchcrafts contained in the Indictment.

For the proof of the first Particular: The first Witness
was a Huntsman, who Swore that he went out with a Pack
of Hounds to Hunt a Hare, and not far from Julian Cox her
House.
House, he at last started a Hare: The Dogs hunted her very close. and the third Ring hunted her in view, till at last the Huntsman perceiving the Hare almost spent, and making toward a great Bush, he ran on the other side of the Bush to take her up, and preserve her from the Dogs; but as soon as he laid Hands on her, it proved to be Julian Cox, who had her Head groveling on the ground, and her Globes (as he exprest it) upward: He knowing her, was so affrighted that his Hair on his Head stood an end; and yet spake to her, and askt her what brought her there; but she was so far out of Breath, that she could not make him any Answer: His Dogs also came up with full Cry to recover the Game, and smelt at her, and so left off Hunting any farther. And the Huntsman with his Dogs went home presently, sadly affrighted.

Secondly, Another Witness Swore, That as he pass'd by Cox her Door, she was taking a Pipe of Tobacco upon the Threshold of her Door, and invited him to come in and take a Pipe, which he did, and as he was Smoaking, Julian said to him, Neighbour, look what a pretty thing there is: He lookt down and there was a monstrous great Toad betwixt his Legs, staring him in the Face: He endeav'rd to kill it by spurning it, but could not hit it: Whereupon Julian bade him forbear, and it would do him no hurt; but he threw down his Pipe and went home, (which was about two Miles off of Julian Cox her House) and told his Family what had happen'd, and that he believed it was one of Julian Cox her Devils.

After, he was taking a Pipe of Tobacco at home, and the same Toad appear'd betwixt his Legs: He took the Toad out to kill it, and to his thinking, cut it in several pieces, but returning to his Pipe, the Toad still appeared: He endeav'rd to burn it, but could not: At length he took a Switch and beat it; the Toad ran several times about the Room to avoid him, he still persuing it with Correction: At length the Toad cry'd, and vanisht, and he was never after troubled with it.

Thirdly, Another Swore, That Julian past by his Yard while his Beasts were in Milking, and stooping down, scored upon the ground for some small time; during which time, his Cattle ran Mad, and some ran their Heads against the Trees, and most of them died speedily: Whereupon concluding they were Bewitcht, he was after advis'd to this Experiment, to find out the Witch, viz. to cut off the Ears of the Bewitcht Beasts, and burn them, and that the Witch should be in misery, and could not rest till they were pluckt out; which he tried, and while they
they were burning, Julian Cox came into the House, raging and scolding, that they had abused her without cause, but she went presently to the Fire, and took out the Ears that were burning, and then she was quiet.

Fourthly, Another Witnes斯 Swore, That she had seen Julian Cox fly into her own Chamber-window in her full proportion, and that she very well knew her, and was sure it was she.

Fifthly, Another Evidence, was the Confession of Julian Cox her self, upon her Examination before a Justice of Peace, which was to this purpose: That she had been often tempted by the Devil to be a Witch, but never contented. That one Evening she walkt out about a Mile from her own House, and there came riding towards her 3 Persons upon 3 Broom-staves, born up about a Yard and a half from the ground; 2 of them she formerly knew, which was a Witch and a Wizard that were Hang'd for Witchcraft several Years before. The third Person she knew not; he came in the Shape of a black Man, and tempted her to give him her Soul, or to that effect, and to express it by pricking her Finger, and giving her Name in her Blood in token of it, and told her, that she had Revenge against several Persons that had wronged her, but could not bring her purpose to pass without his help, and that upon the Terms aforesaid he would assist her to be revenged against them; but she said, she did not consent to it. This was the sum of the general Evidence to prove her a Witch.

But now for the second Particular, to prove her guilty of the Witchcraft upon the Maid, whereof she was Indicted, this Evidence was offer'd.

It was proved that Julian Cox came for an Alms to the House where this Maid was a Servant, and that the Maid told her, she should have none, and gave her a cross Answer that displeased Julian; whereupon Julian was angry, and told the Maid she should repent it before Night, and to the did; for before Night she was taken with a Convulsion Fit, and that after that left her, she saw Julian Cox following her, and cryed out to the People in the House to save her from Julian.

But none saw Julian but the Maid, and all did impute it to her Imagination only. And in the Night she cryed out of Julian Cox, and the black Man, that they came upon her Bed and tempted her to Drink something they offered her, but she cryed out, She defied the Devils Drenches. This also they imputed to her Imagination, and bade her be quiet, because they in the same Chamber, with her, did not see or hear any thing, and they thought it had been her Conceit only.

Y 3
The Maid the next Night expecting the same Conflict the had the Night before, brought up with her a Knife, and laid it at her Beds-head. About the same time of the Night as before, Julian and the black Man came again upon the Maids Bed, and tempted her to Drink that which they brought, but she refused, crying in the audience of the rest of the Family, that she defied the Devils Drenches, and took the Knife and stabbd Julian, and as she said, she wounded her in the Leg, and was im- portunate with the Witness to ride to Julian Cox's House pre- fently to see if it were not so. The Witness went and took the Knife with him. Julian Cox would not let him in, but they forc'd the the Door open, and found a fresh Wound in Julians Leg, as the Maid had said, which did suit with the Knife, and Julian had been just Dresing it when the Witness came, There was Blood also found upon the Maids Bed.

The next Morning the Maid continu'd her Out-cries, that Julian Cox appeared to her in the House-wal, and off'red her great Pins which she was forc'd to swallow: And all the Day the Maid was observed to convey her Hand to the House-wal, and from the Wall to her Mouth, and she seem'd by the motion of her Mouth, as if she did Eat something; but none saw any thing but the Maid, and therefore thought it till it might be her Fancy, and did not much mind it. But towards Night, this Maid began to be very ill, and complain'd, that the Pins that Julian forc'd her to Eat out of the Wall, did torment her in all parts of her Body that she could not endure it, and made lamen- table Out-cries for pain: Whereupon several Persons being present, the Maid was undreft, and in several parts of the Maids Body several great swellings appeared, and out of the heads of the swellings, several great Pins points appear'd; which the Witness took out, and upon the Trial there were about 30 great Pins produc'd in Court, (which I my self handled ) all which were Sworn by several Witnesses, that they were taken out of the Maids Body, in manner as is aforesaid.

Judge Archer, who Tried the Prisoner, told the Jury, That he had heard that a Witch could not repeat that Petition in the Lords-Prayer, "And lead us not into Temptation " and ha- ving this occasion, he would try the Experiment, and told the Jury, that whether she could or could not, they were not in the strict measure to guide their Verdict according to it, because it was not Legal Evidence, but that they must be guided in their Verdict by the former Evidences given in upon Oath only.

The Prisoner was call'd for up to the next Bar to the Court, and demanded if she could say the Lord's Prayer? She said the
the could, and went over the Prayer readily, till she came to that Petition; then she said, [And lead us into Temptation] or [And lead us not into no Temptation] but could not say [And lead us not into Temptation] though she was directed to say it after one that repeated it to her distinctly; but she could not repeat it otherwise than is express already, though tried to do it near half a score times in open Court. After all which the Jury found her Guilty, and Judgment having been given within 3 or 4 Days, she was Executed without any Confession of the Fact.

---

**ADVERTISEMENT.**

THIS is a Copy of a Narrative sent by Mr. Pool, Octob. 24, 1672. to Mr. Archer of Emanuel College, Nephew to the Judge, upon the desire of Dr. Bright. But I remember here at Cambrigc. I heard the main Passages of this Narrative when they first were spread abroad after the Assizes, and particularly by G. Ruft, after Bishop of Dromore in Ireland. Nor do I doubt but it is a true Account of what was attested before Judge Archer at the Assizes. For it is a thing to me altogether incredible, that he that was an Officer or Servant of the Judge, and present in the Court at the Examination and Tryal, and there took Notes, should write a Narrative, when there were so many Ear-witnesses besides himself of the same things, that would be obnoxious to the disproof of those that were present as well as himself. It may not be amifs here to transcribe what Dr. M. did write to Mr. G. touching this Story in a Letter Dated Dec. 26. 1678.

This Narrative, says he, hath the most authentick Confirmation that humane Affairs are capable of, Sense and the sacredness of an Oath. But yet I confess, I heard that Judge Archer has been taxed by some of overmuch Credulity, for sentencing Julian Cox to Death upon those Evidences. But to deal freely, I suspect by such as out of their Ignorance misinterpreted several Passages in the Evidence, or were of such a dull stupid Sadducean Temper, that they believe there are no Spirits nor Witches. And truly I must confess, that the Huntsman, though he deposed upon Oath, that when he came in to take up the Hare at the Bush, it proved to be Julian.
Julian Cox with her Face towards the ground, &c. His expressing
for himself touching her Globes, and the Dogs smelling, &c. looks
something humoursomely and ludicrously on it. But I must farther
add, that I think it was only that his Fancy was tickled with the
features of the Phenomenon, not that he would be so wicked as to tell a
Lie upon Oath, and that for nothing. Sic vita hominum eft says Tul-
ly, ut ad maleficium nemo contur fine spe atque emolumento ac-
cedere. But that these Half-witted People thought he Swore falsely
I suppose was, because they imagined that what he told, implied that
Julian Cox was turned into an Hare, which she was not, nor did
his Report imply any such real Metamorphosis of her Body, but that
these ludicrous Demons exhibited to the sight of this Huntsman and
his Dogs, the Shape of an Hare, one of them turning himself into
such a Form, and others hurrying on the Body of Julian near the same
place, and at the same Swifthenes, but interposing between that Hare-
like Specie and her Body, modifying the Air, so that the Scene there
to the Beholders sight, was as if nothing but Air were there, and a
show of Earth perpetually juxted to that where the Hare passed. As
I have heard of some Painters that have drawn the Sky in a huge
Lanskip, so lively, that the Birds have flown against it, thinking
it free Air, and so have fallen down. And if Painters and Juglers
by the Tricks of Leger-de-main can do such strange Feats to the
deceiving of the Sight, it is no wonder that these airy invisible Spi-
rits as far surpass them in all such prestigious doings, as the Air sur-
passes the Earth for subtlety.

And the like Præstigiae may be in the Toad. It might be a real
Toad (though actuated and guided by a Daemon) which was cut in
pieces, and that also which was whipt about, and at last fastened out
of sight (as if it had vanisht) by these Aerial Hocus-Pocus’s.
And if some Juglers have Tricks to take bot Coals into their Mouth
without hurt, certainly it is no strange thing that some small attempt
did not suffice to burn that Toad. That such a Toad, sent by a
Witch, and crawling up the Body of the Man of the House as a
Fate by the Fire-side, was over-mastered by him and his Wife toge-
er, and burnt in the Fire. I have heard sometime ago credibly re-
ported by one of the Isle of Ely. Of these Daemoniack Vermin, I
have heard other Stories also, as of a Rat that followed a Man some
score of Miles, trudging through thick and thin along with him. So
little difficulty is there in that of the Toad.

And that of Julian Cox’s being seen to fly in at her own Chamber
Window, there is no difficulty in it, if it be understood of her Famili-
lar, the black Man, that had transformed himself into her Shape.
For there is no such unusual thing for Witches to appear either in
their Altaral Spirits, or by their Familiars, as if it were their very
bodily
of Relations.

bodily Persons. But when she appeared to the Maid together with the black Man, and offered her to drink, it is likely it was her Astral Spirit, and Julians being wounded in her body by the wound on her Astral Spirit is just such another case, as that of Jane Brooks, which you your self note in your Book of Witchcraft.

The most incredible thing is her eating of Pins, she knowing them to be such. But they that are bewitched are not themselves, and being possess'd are actuated in the parts of their body, and their mind driven by that ugly inmate in them, to what he will; which is notorious in the story of Mrs. Frogmorton's Children. And for the Pins thus swallowed, their coming out in the exterior parts of her body, Examples of this sort are infinite; and far more strange than these are recorded by Baptifla Van Helmont, de Injiccis.

These are the most incredible passages in this Narrative, and yet you see how credible they are, if rightly understood. But those that believe no Spirits, will believe nothing never so credible of this kind and others that have some natural aversion from these things will presently interpret them in the vulgar sense, and then sweetly sneer at their own ignorance. But I must confess, if this be a true Relation of what passed in the Court, I do not question but the things that were sworn did so appear to them that swore them. Or else there is nothing to be credited in humane affairs. But concerning the truth of the Relation, besides what I hinted in my last to you, you would do well to write to some or other in Taunton, &c. Thus far Dr. M.

And if one be so curious as to desire an account of Mr. G. his farther inquiry into this business, I can tell him that he wrote to Mr. Hunt, who was then busy in some Court, yet made shift to read the Narrative, and wrote two or three lines to him back to this effect. That one principal Evidence was omitted in the Narrative, but that is nothing against the truth of the rest. But he adds also, that some things were false. Which would stumble one, and make him think that the credit of this Narrative is quite blasted thereby. But this riddle is easily unriddled by him that considers, that Mr. Hunt may respect those things that are said to be confess'd by her in her examination before a Justice of Peace. For he also having some time Examined her, and she making no such confession to him (as Mr. G. himself says in a Letter to Dr. M. that he perused that Examination in Mr. Hunt's Book, and there was not any thing considerable therein) might speak this in reference to the Examination which she had taken, she then not confessing so freely as to some other Justice, whose Examination therefore was made use of in the Court. But this cannot concern at all the rest of the Narrative, which was given upon Oath in the Court in the hearing of all. This I thought fit not to omit as being desirous
The Collection

rous to deal with all faithfulness in concealing nothing, and not to impose upon the Reader, but that he may make his judgment upon the whole matter.

As for the Witches being buried along with that Hare-like Spectre, her being out of breath (as the Huntsman testified) makes it most probable; or at least that she was buried from some other place on the earth, or in the air (to meet those at length with the Hare-like Spectre) but this invisibly by that κλαμών, or Prestigiatory art or faculty of these ridiculous Demons, whereby they can so modify the Air immediately next to the party; they would conceal, that it looks there like the free Skie, or what Landkip they please, as when they shew in a Sheew-Stone or Glass, the very Room in which the party is, the Demon by the power of his Imagination, so modifying at least his own Vehicle. Which power some of these of the Atheistic Brotherhood cannot with any face deny, supposing there are Demons, they giving a greater power to the Imagination of a Man, as if it were able to transform the Air into real Birds or Mice, or such like Creatures livingly such for the present. But any thing must be believed, rather than the Existence of Witches and Demons.

It will not be amiss here to take notice what an eminent example this Julian Cox is of Moses his Megnonenah or Megassaphah taken in the same sense, that is, of such a Witch as is thought by a κλαμών, or prestigiatory power (though it is the Devil that does these feats, not she) to transform her self into strange shapes, and use other such like deceptions of the light. As also it is a notable instance of the Astral Spirits of Witches, how strongly, though at a distance of place, they are tied together in a fatal Sympathy with their Bodies, the Body of Julian being wounded by a stab at her Astral Spirit, as it fared also in Jane Brooks, and an Old Woman in Cambrige-hire, whose Astral Spirit coming into a Mans house, (as he was sitting alone at the Fire) in the shape of an huge Cat, and setting her self before the Fire, not far from him, he stole a stroke at the back of it with a Fire-fork, and seemed to break the back of it, but it scammed from him, and vanished he knew not how. But such an Old Woman, a reputed Witch, was found dead in her Bed that very Night, with her Back broken, as I have heard some years ago credibly reported.

That also is a marvellous Magical Sympathy in this story of Julian Cox, that the burning of the Ears of the Beast bewitched by her, should put her into such rage and torment. Like the beating of the Tile red hot in the story of Florence Newton, and pouring some of the bewitched Maids water upon it. Which puts me in mind of a very remarkable story of this kind, told by Mr. Brearely, once
once Fellow of Christs Colege in Cambrige, who boarded in an house in Suffolk, where his Landlady had been ill handled by Witches.

For an old Man that Travelled up and down the Country, and had some acquaintance at that house, calling in and asking the Man of the house bow he did and his Wife; He told him that himself was well, but his Wife had been a long time in a languishing condition, and that she was haunted with a thing in the shape of a Bird, that would flurr near to her face, and that she could not enjoy her natural rest well. The Old Man bid him and his Wife be of good courage. It was but a dead Spright, he said, and he would put him in a course to rid his Wife of this languisement and trouble. He therefore advised him to take a Bottle, and put his Wives Urine into it, together with Pins and Needles and Nails, and Cork them up, and set the Bottle to the Fire well corkt, which when it had felt a while the heat of the Fire began to move and joggle a little, but he for sureness took the Fire shovel, and held it hard upon the Cork. And as he thought, he felt something one while on this side, another while on that, joggle the Fire-shovel off, which he still quickly put on again, but at last at one joggling the Cork bounced out, and the Urine, Pins, Nails and Needles all flew up, and gave a report like a Pistol, and his Wife continued in the same trouble and languisement still.

Not long after, the Old Man came to the house again, and enquired of the Man of the house how his Wife did. Who answered, as ill as ever, if not worse. He askt him if he had followed his direction. Yes, says he, and told him the event as is above-said. Ha, quoth he, it seems it was too nimble for you. But now I will put you in a way that will make the business sure. Take your Wives Urine as before, and Cork it in a Bottle with Nails, Pins and Needles, and bury it in the Earth; and that will do the feat. The Man did accordingly. And his Wife began to mend sensibly and in a competent time was finely well recovered: But there came a Woman from a Town some miles off to their house, with a lamentable Out-cry, that they had killed her Husband. They askt her what she meant and thought her disstraited, telling her they knew neither her nor her Husband. Yes, saith she, you have killed my Husband, he told me so on his Death-bed. But at last they understood by her, that her Husband was a Wizard, and had bewitched this Mans Wife, and that this Counter-practice prescribed by the Old Man, which saved the Mans Wife from languisement, was the death of that Wizard that had bewitched her. This story did Mr. Breary hear from the Man and Womans own Mouth who were concerned.
cerned, at whose house he for a time Boarded, nor is there any doubt of the truth thereof.

But it will be more easy for any rational Man to believe stories of this kind, than to find out a satisfactory account of the operation and effect, or to assure the lawfulness of such counter-practices against Witchcraft, unless they can be resolved into the Sympathy and Synenergy of the Spiritus Mundanus, (which Plotinus calls the grand Magician) such as the operation of the Weapon-false, and other Magnetick Cures are resolved into. And forasmuch as the power of a truly Divine Magick, such as Prophets and Holy Law-givers are endued with, is too great and August to be found in ordinary good Men, that are to bring in no new Law or Religion into the World, the benignity of Providence is to be acknowledged in that the Villanies of Witchcraft lie obnoxious to such a natural or ratified way of Discoveries and Counter practices as these. But how this obnoxiousness of Witches is complicated with their Familiars sucking their Bodies, is a point too nice and prolix to enter upon here. But it is most safe not to tamper at all with these things, and most happy to have no occasion for it.

Lastly, as for Julian Cox her not being able to say one of the Petitions in the Lords Prayer, the case is like that of Florence Newton the Irish Witch, but unlike in this, that it was not the same Petition Florence Newton stuck at. And I remember when I had the curiosity with a friend of mine, of examining certain Witches at Castle-hill in Cambridge, the most notorious of them, who also was hanged for a Witch, offered to say the Creed and Lord's Prayer, as an Argument she was no Witch, and so far as I remember, she said the Lord's Prayer right, but was out at the Creed; nor do I think this any certain sign of their guilt or innocency, and therefore Judge Archer did well to lay no stress on it. But these things are of less moment, and therefore I pass to the next Relation, which looks not so much like Witchcraft, as the Apparition of the Ghost of one deceased.
RELAT. III.

Which is a Relation of Thomas Goddard of Marlborough, in the County of Wilts, Weaver, made the 23 Nov. 1674.

Who faith, That on Munday the Ninth of this Instant, as he was going to Ogborn at a Style on the Highway near Mr Goddard’s Ground, about Nine in the Morning, he met the Apparition of his Father-in-Law, one Edward Avon of this Town, Glover, who died in May last, having on, to his appearance, the same Clothes, Hat, Stockings, and Shoes he did usually wear when he was living, standing by, and leaning over that Style. Which when he came near, the Apparition spake to him with an audible voice these words, Are you afraid? To which he answered, I am thinking on one who is dead and buried, whom you are like. To which the Apparition replied with the like voice, I am he that you were thinking on, I am Edward Avon your Father-in-Law, come near to me, I will do you no harm. To which Goddard answered, I trust in him who hath bought my Soul with his precious Blood, you shall do me no harm. Then the Apparition said, How stand cafes at home? Goddard askt what cafes? Then it askt him how do William and Mary, meaning, as he conceived, his Son William Avon a Shoemaker here, and Mary his Daughter the said Goddard’s Wife. Then it said, What! Taylor is dead, meaning, as he thought, one Taylor of London, who Married his Daughter Sarah, which Taylor dyed about Michaelmas last. Then the Apparition held out its hand, and in it, as Goddard conceived, twenty or thirty shillings in silver, and then spake with a loud voice: Take this Money and send it to Sarah; for I shew up my Bowels of compassion toward her in the time of my life, and now here is somewhat for her. And then said, Mary (meaning his the said Goddard’s Wife as he conceived) is troubled for me; but tell her God hath shewed mercy to me contrary to my deserts. But the said Goddard answered, In the Name of JESUS CHRIST I refuse all such Money. Then the Apparition said I perceive you are afraid, I will meet you some other time. And immediately it went up the Lane to his appearance So he went over the same Style, but saw it no more that day.
He faith, The next night about seven of the Clock, it came and opened his Shop Window, and stood in the like Clothes, looked him in the Face, but said nothing to him. And the next night after, as Goddard went forth into his Backside with a Candle light in his hand, it appeared to him again in the same shape, but he being in fear, ran into his house, and saw it no more then.

But he faith, That on Thursday the twelfth instant, as he came from Chilton, riding down the Hill between the Mannon-house and Axford-Farm-Field, he saw something like a Hare crossed his way, at which his Horse frighted threw him in the dirt, as soon as he could recover on his feet, the same Apparition there met him again in the same habit, and there standing about eight foot directly before him in the way, spake again to him with a loud voice, Source (a word he commonly used when living) you have stayed long; and then said to him, Thomas, bid William Avon take the Sword that he had of me, which is now in his house, and carry it to the Wood as we go to Alton, to the upper end of the Wood by the ways side; for wish that Sword I did wrong above Thirty years ago, and he never prospered since he had that Sword, And bid William Avon give his Sister Sarah twenty shillings of the Money which he had of me. And do you talk with Edward Lawrence, for I borrowed twenty shillings of him several years ago and did say I had paid him, but I did not pay it him; and I would desire you to pay him twenty shillings out of the Money which you had from James Elliot at two payments. Which Money the said Goddard now faith was five pounds, which Jam Elliot a Baker here owed the said Avon on Bond, and which the said Goddard had received from the said Elliot since Michaelmas at two payments, viz. 35. s. at one, and 3 l. 5 s. at another payment. And it farther said to him, Tell Margaret (meaning his own Wife as he conceived) that I would desire her to deliver up the little which I gave to little Sarah Taylor, to the Child, or to any one she will trust for it. But if she will not, speak to Edward Lawrence to persuade her. But if she will not then, tell her that I will see her very suddenly. And see that this be done within a Twelve-month and a day after my decease, and peace be with you. And so it went away over the Rails into the Wood there in the like manner as any Man would go over a Style to his apprehension, and so he saw it no more at that time. And he faith, that he paid the twenty Shillings to Edward Lawrence of this Town, who being present now doth remember he lent the said Avon twenty Shillings about twenty years ago, which
none knew but himself and Wife and Avon and his Wife, and was never paid it again before now by this Goddard.

And this said Goddard further saith, That this very day by Mr. Majors order, he with his Brother-in-Law William Avon went with the Sword, and about Nine a Clock this Morning, they laid down the Sword in the Copse near the place the Apparition had appointed Goddard to carry it, and then coming away thence Goddard looking back, saw the same Apparition again in the like habit as before. Whereupon he called to his Brother-in-Law, and said, Here is the Apparition of our Father; Who said, I see nothing. Then Goddard fell on his Knees; and said, Lord open his Eyes that he may see it. But he replied, Lord grant I may not see it, if it be thy blessed Will. And then the Apparition to Goddard’s appearance, beckoned with his hand to him to come to it. And then Goddard said, In the Name of the Father, Son, and Holy Ghost, what would you have me do? Then the Apparition said to him, Thomas, take up the Sword, and follow me. To which he said, Should both of us come, or but one of us? To which it answered, Thomas, do you take up the Sword. And so he took up the Sword and followed the Apparition about ten Lugs (that is Poles) farther into the Copse, and then turning back, he stood still about a Lug and a half from it, his Brother-in-Law staying behind at the place where they first laid down the Sword. Then Goddard laying down the Sword upon the ground, saw something stand by the Apparition like a Mastiff Dog of a brown colour. Then the Apparition coming towards Goddard, he stept back about two steps, And the Apparition said to him, I have a permission to you, and commission not to touch you; and then it took up the Sword, and went back to the place at which before it stood, with a Mastiff Dog by it as before, and pointed the top of the Sword in the ground, and said, In this place lies buried the Body of him whist I murdered in the year 1635, which is now rotten and turned to dust. Whereupon Goddard said, I do adjure you in the Name of the Father, Son, and Holy Ghost, wherefore did you do this Murder? And it said, I took Money from the Man, and he contended with me, and so I murdered him. Then Goddard askt him, who was confederate with him in the said Murder? and it said, None but my self. Then Goddard said, What would you have me do in this thing? And the Apparition said, This is that the World may know that I murdered a Man, and buried him in this place in the year 1635.

Then the Apparition laid down the Sword on the bare ground there whereon grew nothing, but seemed to Goddard to be as a Grave sunk in, And then the Apparition rushing further into the
the Copse vanished, he saw it no more. Whereupon Goddard and his Brother-in-Law Avon leaving the Sword there, and coming away together, Avon told Goddard he heard his voice, and understood what he said, and heard other words distinct from his, but could not understand a word of it, nor saw any Apparition at all. Which he now also present affirmeth, and all which the said Goddard then attested under his hand, and affirmed he will depose the same when he shall be thereto required.

In the Presence of Christ. Lypatt, Maior, Rolf Bayly, Town-Clerk, Joshua Sacheverel, Rector of St. Peters in Marlborough.

Examined by me,

Will. Bayly.

ADVERTISEMENT.

That Tho. Goddard saw this Apparition, seems to be a thing undubitable; but whether it was his Father in law's Ghost, that is more questionable. The former is confirmed from an Hand at least impartial, if not disfavourable to the Story. The party in his Letter to Mr. G— Writes briefly to this effect. 1. That he does verily think that this Tho. Goddard does believe the Story most strongly himself. 2. That he cannot imagine what interest he should have in raising such a Story, he bringing Infamy on his Wives Father, and obliging himself to pay 20s. Debt, which his Poverty could very ill spare. 3. That his Father in law Edward Avon, was a resolute Sturdy Fellow in his young Years, and many Tears a Bailif to Arrest People. 4. That Tho. Goddard had the repute of an honest Man, knew as much in Religion as most of his Rank and Breeding, and was a constant frequenter of the Church, till about a Tear before this happened to him, he fell off wholly to the Non-Conformists.

All this hitherto, save this last of all, tends to the Confirmation of the Story. Therefore this last shall be the first Allegation against the credibility thereof. 2 It is farther alleged, That possibly the design of the Story may be to make him to be accounted an extraordinary Some-body among the Dissenting Party. 3 That he is sometimes
times troubled with Epileptical Fits. 4 That the Major sent the next Morning to Dig the place where the Spectre said the Murder'd Man was buried, and there was neither Bones found, nor any difference of the Earth in that place from the rest.

But we answer briefly to the first: That his falling off to the Non-Conformists, though it may argue a vacillancy of his Judgment, yet it does not any defect of his external Sense, as if he were less able to discern when he saw or heard any thing than before: To the second, That it is a perfect contradition to his strong belief of the Truth of his own Story, which plainly implies that he did not feign it to make himself an extraordinary Some body: To the third: That an Epileptical Person, when he is out of his Fits, hath his external Sense, as true and entire, as a drunken Man has when his drunken Fit is over, or a Man awake after a Night of Sleep and Dreams. So that this Argument has not the least show of force with it, unless you will take away the authority of all Mens Senses, because at sometimes they have not a competent use of them, namely, in Sleep, Drunkenness, or the like. But now lastly, for the fourth, which is most considerable, It is yet of no greater force than to make it questionable, whether this Spectre was the Ghost of his Father, or some ludicrous Goblin, that would put a Trick upon Thomas Goddard, by perfonating his Father in law, and by a false pointing at the pretended Grave of the Murdered make him ridiculous. For what Porphyrius has noted, I doubt not but is true, That Daemons sometimes personate the Souls of the Deceased. But if an uncoffined Body being laid in a Ground exposed to wet and dry, the Earth may in Thirty or Forty Years space consume the very Bones and assimilate all to the rest of the Mold, when some Earths will do it in less than the fifteenth or twentieth part of that space: Or if the Ghost of Edward Avon might have forgot the certain place (it being no grateful Object of his Memory) where he buried the murdered Man, and only guessed that to be it, because it was something sunk, as if the Earth yielded upon the wafting of the buried Body, the rest of the Story will still naturally import, that it was the very Ghost of Edward Avon. Besides, himself expressly declares, as that the Body was buried there, so that by this time it was all turn'd into Dust.

But whether it was a ludicrous Daemon, or Edward Avon's Ghost concerns not our Scope. It is sufficient that it is a certain Instance of a real Apparition, and I thought fit as in the former Story, so here to be so faithful as to conceal nothing that any might pretend to lessen the credibility thereof. Stories of the appearing of Souls departed are not for the Tooth of the Non-Conformists, who, as it is said, if they generally believe this, it must be from the undeniable Evidence.
Evidence thereof, nor could Thomas Goddard gratifie them by inventing of it; and that it was not a Fancy the Knowledge of the 20 s. Debt imparted to Thomas Goddard, ignorant thereof before, and his Brother Avon's hearing a Voice distinct from his, in his Discourse with the Apparition, does plainly enough imply. Nor was it Goddard's own Fancy, but that real Spectre that opened his Shop-window: Nor his Imagination, but something in the Shape of an Hare that made his Horse start and cast him into the Dirt: The Apparition of Avon being then accompanied with that Hare, as after with a Mastiff Dog. And lastly, the whole frame of the Story, provided the Relator does verily think it true himself, (as Mr. S. testifies for him in his Letter to Mr. Glanvil, and himself profess he was ready at any time to Swear to it) is such, that it being not a voluntary Invention, cannot be an imposing Fancy.

R E L A T. X.

The Apparition of the Ghost of Major George Sydenham, to Captain William Dyke, taken out of a Letter of Mr. James Douch of Mongton, to Mr. Jos. Glanvil.

Concerning the Apparition of the Ghost of Major George Sydenham, (late of Dulvertone in the County of Somerset) to Captain William Dyke, late of Skilgate in this County also, and now likewise deceas'd: Be pleas'd to take the Relation of it as I have it from the Worthy and Learned Dr. Tho. Dyke, a near Kinman of the Captains, thus: Shortly after the Ma-jors Death, the Doctor was desired to come to the House, to take care of a Child that was there sick, and in his way thither he called on the Captain, who was very willing to wait on him to the place, because he must, as he said, have gone thither that Night, though he had not met with so encouraging an Opportunity. After their arrival there at the House, and the Civility of the People shewn them in that Entertainment, they were reasonably conduct'd to their Lodging, which they desired might be together in the same Bed: Whereafter they had lain a while, the Captain knockt, and bids the Servant bring him two of the large-
largest and biggest Candles lighted that he could get. Where-
upon the Doctor enquires what he meant by this? The Cap-
tain answers, You know Cousin what disputes my Major and I
have had touching the Being of a God, and the Immortality of
the Soul; in which points we could never yet be resolved, tho'
we so much sought for and desired it; and therefore it was at
length fully agreed between us, That he of us that dyed first,
should the third Night after his Funeral, between the Hours
of 12 and 1, come to the little House that is here in the Garden,
and there give a full account to the Survivor touching these
Matters, who should be sure to be present there at the set time,
and to receive a full satisfaction; and this, says the Captain, is the
very Night, and I am come on purpose to fulfil my Promise. The
Doctor diffused him, minding him of the danger of following
those strange Counsels, for which we could have no Warrant,
and that the Devil might by some cunning Device make such
an advantage of this rash attempt, as might work his utter Ru-
ine. The Captain replies, That he had solemnly engag’d; and
that nothing should discourage him; and adds, That if the
Doctor would wake a while with him, he would thank him,
if not, he might compose himself to his rest; but for his own
part, he was resolv’d to watch, that he might be sure to be pre-
sent at the Hour appointed: To that purpose he sets his Watch
by him, and as soon as he perceived by it that it was half an
Hour past 11, he rises, and taking a Candle in each Hand, goes
out by a Back-door, of which he had before gotten the Key, and
walks to the Garden-house, where he continued two Hours
and an half, and at his return declared, that he had neither saw
nor heard any thing more than what was usual: But I know,
said he, that my Major would surely have come, had he been
able.

About 6 Weeks after, the Captain rides to Eaton to place his
Son a Scholar there, when the Doctor went thither with him.
They lodged there at an Inn, the Sign was the Christopher, and
tarried 2 or 3 Nights, not lying together now as before at Dul-
verton, but in two several Chambers. The Morning before
they went thence, the Captain staid in his Chamber longer than
he was wont to do before he called upon the Doctor. At length
he comes into the Doctor’s Chamber, but in a Visage and Form
much differing from himself, with his Hair and Eyes staring, and
his whole Body shaking and trembling: Whereat the Doctor
wondering, presently demanded: What is the matter Cousin
Captain? The Captain replies, I have seen my Major: At
which the Doctor seeming to smile, the Captain immediately

2

confirms
The Collection

confirms it, saying. If ever I saw him in my Life, I saw him but now: And then he related to the Doctor what had pass-
ed, thus: This Morning after it was light, some one comes to
my Beds-side, and suddenly drawing back the Curtains, calls
Cap. Cap. (which was the term of Familiarity that the Major
used to call the Captain by) To whom I replied, What my Ma-
ior? To which he returns, I could not come at the time appoint-
ed, but I am now come to tell you. That there is a God, and a very
just and terrible one, and if you do not turn over a new Leaf, (the
very Expressions as is by the Doctor punctually remembred)
you will find it so. The Captain proceeded: On the Table by,
there lay a Sword, which the Major had formerly given me.
now after the Apparition had walked a turn or two about the
Chamber, he took up the Sword, drew it out, and finding it
not so clean and bright as it ought, Cap, Cap, says he, this Sword
did not use to be kept after this manner when it was mine. After
which Words he suddenly disappeared.

The Captain was not only throughly persuaded of what he
had thus seen and heard, but was from that time observed to
be very much affected with it: And the Humour that before
in him was brisk and jovial, was then strangely alter'd; infor-
much, as very little Meat would pass down with him at Din-
nner, though at the taking leave of their Friends there was a
very handsome Treat provided: Yea it was observed, that
what the Captain had thus seen and heard, had a more lasting
Influence upon him, and 'tis judged by those who were well
acquainted with his Conversation, that the remembrance of this
Passage stuck close to him, and that those Words of his dear
Friend were frequently sounding fresh in his Ears, during the
remainder of his Life, which was about two Years.

ADVERTISEMENT.

For a farther Assurance of the Truth of the Story, it will not
be amiss to take notice what Mr. Douch writes in his second
Letter to Mr. Glanvil, touching the Character of the Major and
the Captain. They were both, faith he, of my good Acquaintance,
men well bred, and of a brisk Humour, and jolly Conversation of
very
at the Doctor wondering, presently demanded; What is
the matter Cousin Captain? The Captain replies, I have
seen my Major: At which the Doctor seeming to smile,
the Captain immediately confirms it, saying, If ever I saw
him in my Life, I saw him but now: And then he related
to the Doctor what had passed, thus: This Morning, after
it was light, some one comes to my bed-side, and suddenly
drawing back the Curtains, calls Cap. Cap. (which was the
term of familiarity that the Major used to call the Captain
by) To whom I replied, What my Major? To which he
returns, I could not come at the time appointed, but I am
now come to tell you, That there is a God, and a very just
and terrible one, and if you do not turn over a new Leaf, (the
very Expressions as is by the Doctor punctually remem-
bered) you will find it so. The Captain proceeded: On the
Table by, there lay a Sword, which the Major had formerly
given me. Now after the Apparition had walked a turn
or two about the Chamber, he took up the Sword, drew it
out; and finding it not so clean and bright as it ought, Cap.
Cap. says he, this Sword did not use to be kept after this
manner when it was mine. After which Words he sudden-
ly disappeared.

The Captain was not only throughly persuaded of what
he had thus seen and heard, but was from that time obser-
ved to be very much affected with it: And the Humour
that before in him was brisk and jovial, was then strange-
lly alter'd; insomuch, as very little Meat would pass down
with him at Dinner, though at the taking leave of their
Friends there was a very handsome Treat provided: Yes,
it was observed, that what the Captain had thus seen and
heard, had a more lasting Influence upon him, and 'tis
judged by those who were well acquainted with his Con-
versation, that the remembrance of this Passage stuck close
to him, and that those words of his dead Friend were fre-
cently sounding fresh in his Ears, during the remainder
of his Life, which was about two Years.

N. B. For a farther Confirmation of the Truth of the
Story, it will not be amiss to take notice what Mr. Douch
writes in his second Letter to Mr. Glanvill, touching the
Character of the Major and the Captain. They were both,
say he, of my good Acquaintance, Men well bred, and of
a brisk Humour, and jolly Conversation, of very quick and
keen Parts, having also been both of them University and
Inns
The Collection of Relations.

The Major I conceive, was about 45 Years old when he died, and I believe the Captain might then be 50, or somewhat more. I cannot understand that the Doctor and the Captain had any Discourse concerning the former Engagement to meet, after the disappointment at that Time and Place; or whether the Captain had after that any expectation of the performance of the Promise which the Major had made him. Thus far Mr. Douch: and truly one would naturally think, that be failing the term appointed time, the Captain would consequently let all Hopes and Expectation of his appearing afterward, if he did, that it would be at such a time of the Night as was first determined of, and not at the Morning-light: which season yet is less obnoxious to the Impostures of Fancy and Melancholy, and therefore adds some weight to the Assurance of the Truth of the Apparition. I will only add one more out of that second Letter that makes to the point. This story, faith be, has and doth still obtain credit from all that knew the Captain, who it seems was not at all scrupulous to relate it to any one that ask'd him concerning it, though it was observed be never mentioned it, but with great Terror and Trepidation.

Relation XI.

Being a Postscript of the first Letter of Mr Douch, concerning the appearing of the Ghost of Sir George Villiers, Father to the first Duke of Buckingham.

SIR,

Since the Writing of the premises, a Passage concerning an Apparition of Sir George Villiers, giving warning of his Son's (the Duke of Buckingham's) Murder, is come into my Mind, which hath been assured by a Servant of the Duke's to be a great Truth, thus: Some few Days before the Duke's going to Portsmouth, (where he was stab'd by Felton) the Ghost of his Father, Sir George Villiers appeared to one Parker, (formerly his own Servant, but then Servant to the Duke) in his Morning Gown, charging Parker to tell his Son, that he should decline that Employment and Design he was going upon, or else he
he would certainly be murdered: Parker promised the Apparition to do it, but neglected it. The Duke making preparations for his Expedition to Rochel, the Apparition came again to Parker, taxing him very severely for his breach of Promise, and required him not to delay the acquainting his Son of the Danger he was in: Then Parker the next Day tells the Duke, that his Father's Ghost had twice appeared to him, and had commanded him to give him that Warning: The Duke flighted it, and told him he was an old doating Fool. That Night the Apparition came to Parker a third time saying, "Parker, thou hast done well in warning my Son of his Danger, but though he will not yet believe thee, go to him once more, however, and tell him from me by such a Token, (naming a private Token) which no body knows, but only he and I that if he will not decline this Voyage, such a Knife as this is (pulling a long Knife out from under his Gown) will be his Death. This Message Parker also delivered the next Day to the Duke, who when he heard the private Token, believed that he had it from his Father's Ghost; yet said, that his Honour was now at Stake, and he could not go back from what he had undertaken, come Life, come Death. These Three several appearances of this Apparition to Mr. Parker, was always at Midnight when he was reading some Book. This Fact, Parker, after the Duke's Murder, communicated to his Fellow-servant, Henry Ceeley, who told it to a Reverend Divine, a Neighbour of mine, from whose Mouth I have it. This Henry Ceeley, has not been dead above twenty Years, and his Habitation for several Years before his death, was at North-Currey, but three Miles from this place. My Friend, the Divine aforesaid, was an intimate Acquaintance of this Henry Ceeley's, and assures me he was a Person of known Truth and Integrity.

N. B. This Story is likewise related by the Earl of Clarendon in his History of the Civil Wars, and also recorded with great Enlargements by Mr. William Lilly in his Observations on the Life and Death of King Charles 1st. 1715, pag. 28. Lond. 1715.

REL
RELATION XII.

The appearing of Mr. Watkinson's Ghost to his Daughter Toppam, contained in a Letter of Mrs. Taylor of the Ford by Sr. Neots, to Dr. Ezekias Burton.

SIR,

Y Service to you and your Lady. Now according to your desire I shall write what my Cousin told me: Her name was Mary Watkinson, her father did live in Smithfield, but she was married to Francis Toppam, and she did live in York with her Husband, being an ill one, who did steal her away from her Parents consent, so that they could not abide with him, upon their parting she express'd, that she should never see him more. He answer'd, if he shou'd die, if ever God did permit the Dead to see the Living, he would see her again. Now after she had been buried about half a Year, on a Night when she was in Bed, but could not sleep, she heard a knock, and the Chamber grew lighter and lighter; and being broad-awake, saw her Father stand at her side; who said, Mall, did I not tell thee that I should see thee once again? She called him Father, and said of many things; and he bid her be Patient, and Dutiful to her Mother. And when she told him she had a Child since he did die: He said that would not trouble her long. He bid her speak what she had now to him, for he must go, and that he should not see her more till they met in the Kingdom of Heaven. So the Chamber grew darker and darker, and was gone with Musick. And she said she did never hear of him, nor did ever see any Apparition of him since.

He was a very honest godly Man, as far as I can tell.

N. B. This Story Dr. Rust, who was after Bishop Dromore, told me, I remember, with great assurance some
The Collection of Relations.

Some twenty years ago, who was not at all credulon in these things. And it was so as Mrs. Taylor relates to Dr. Burton.

RELATION XIII.

The appearing of the Ghost of the Daughter of Dr. Farrar to him after her Death, according to a brief Narrative sent from the Revd. Mr. Edward Fowler to Dr. H. More, Anno. 1678, May 11.

This Week Mr. Pearson, who is a worthy good Minister of this City of London, told me, That his Wife's Grandfather, a Man of great Piety and Physician to this present King, his name Farrar, nearly related (I think Brother) to the famous Mr. Farrar of Little-Giddon, I say this Gentleman and his Daughter (Mrs. Pearson's Mother, a very pious Soul) made a Compact at his Intreaty, That the first of them that Died, if happy, should after Death appear to the Survivor, if it were possible: The Daughter with some difficulty consenting thereto.

Some time after, the Daughter who lived at Gillingham-lodge, two Miles from Salisbury, fell in Labour and, by mistake, being given a noxious Potion, instead of another prepared for her, suddenly died. Her Father lived in London, and that very Night she died she opened his Curtains, and looked upon him. He had before heard nothing of her illness, but upon this Apparition confidently told his Maid, that his Daughter was dead, and two Days after received the News. Her Grandmother told Mrs. Pearson this, as also an Uncle of hers, and the above-said Maid, and this Mrs. Pearson I know, and she is a very prudent and good Woman.
ABOUT ten Years ago, one Mr. Bower, an ancient Man, living at Guilford in Surrey, was upon the High-way, not far from that place, found newly murdered very barbarously, having one great cut cross his Throat, and another down his Breast. Two Men were seiz'd upon suspicion, and put into Goal at Guilford, to another who had before been committed for Robbing as I suppose. That Night this third Man was awakened about one of the Clock, and greatly terri-fied with an old Man, who had a great gash cross his Throat almost from Ear to Ear, and a wound down his Breast. He also came in stooping, and holding his Hand on his Back. Thus he appeared, but said no-thing. The Thief calls to his two new Companions, they grumbled at him, but made no answer. In the Morning he had retained so lively an impreffion of what he had seen, that he spoke to them to the same purpose again, and they told him it was nothing but his fancy: But he was so fully persuaded of the reality of the Apparition, that he told others of it, and it came to the Ears of my Friend Mr. Readings, Justice of Peace in Surrey, and Cousin to the Gentle-man that was murdered.

He immediately sent for the Prisoner, and ask'd him in the first place, whether he was born, or had lived about Guilford? To which he answered, no. Second-ly, he enquired if he knew any of the Inhabitants of that Town, or of the Neighbourhood? He replied, That he was a stranger to all thereabout. Then he enquired if he had ever heard of one Mr. Bower? He said, no. After this, he examined him for what cause those two other Men were imprisoned? To which he an-swered, he knew not, but supposed for some Rob-bery.

AFTER
After these preliminary Interrogatories, he desired him to tell him what he had seen in the Night, which he immediately did, exactly according to the Relation he had heard, and I gave before. And withal, described the old Gentleman so by his picked Beard, and that he was (as he called it) rough on his Cheeks, and that the Hair of his Face were black and white. Mr. Reading faith That he himself could not have given a more exact Description of Mr. Bower than this was. He told the Highway-man, that he must give him his Oath, (though that would signify little from such a Rogue) to which the Man readily consented, and took Oath before the Justice of all this.

Mr. Reading being a very discrete Man, concealed this Story from the Jury at the Assizes, as knowing that this would be no Evidence according to our Law. However, the Friends of the Murdered Gentleman had been very inquisitive, and discovered several suspicious Circumstances; one of which was, that those two Men had washed their Cloaths, and that some Stains of Blood remained. Another, that one of them had denied he ever heard that Mr. Bower was dead, whereas he had in another place confessed it two Hours before. Upon these and such like Evidences, those two were condemn'd and executed, but denied it to the last: But one of them said, the other could clear him if he would, which the By-standers understood not.

After some time a Tinker was hang'd, (where the Gentleman has forgot) who at his Death said, That the murder of Mr. Bower of Guilford, was his greatest trouble; for he had a hand in it: He confessed he struck him a blow on the Back, which fetch'd him from his Horse, and when he was down, those other Men that was arraign'd and executed for it, cut his Throat and rifled him. This is the first Story, which I had from Mr. Reading himself, who is a very honest prudent Person, and not credulous.

I know you desire to have the names of all the Persons refer'd to in this Relation, and the exact time and place, but Mr. Reading cannot recollect them now, though he tells me, he sent an exact and full Narrative of all to one Mr. Onslow, a Justice of the Peace
that Neighbourhood, with whom I have some acquaintance, and I will endeavour to retrieve it.

N. B. The names of all the Persons, and exact time and Place of all the Actions, I find not amongst Glanvill's Papers, but the Story is perfect as it is, and so credible, that I thought it worthy of a Place with the rest. And this appearing of Mr. Bower just such another thing as the appearing of Anne Glanvill.

We proceed to the second Story, which Mr. Reading parted to the Doctor.

RELATION XV.

Another appearing of a Ghost of a Man of Guilford for the recovery of a Field for his Child, unjustly detained by his Brother; out of the above-said Letter of Dr. Ezekias Burton, to Dr. H. More.

An Inhabitant of the before-nam'd Town of Guilford, who was possess'd of some Copy-hold-Land, which was to descend to his Children, or in default of such Issue, to his Brother: He dies having a Child born: And his Wife apprehending herself to be with Child, which her Husband's Brother did her immediately after his Brother's death: She told him she believ'd she was not, but afterwards proved to be, which when she knew, she went, by instigation of Neighbours, to her Brother, and told him how it was with her: He rated her, called her Whore, and told her she had procured somebody to get her with Child, knowing that such a Field could not be inherited by the posterity of her Husband, nor her Whoring should not fool him out of that estate. The poor Woman went home troubled, that only her Child should lose the Land, but which is worse, that she should be thought a Whore: However she quieted herself, and resolved to fit down with her Loss.

When her time came, she was delivered of a Son, and grew up, and one Summer's Night, as she was undressing him in her Yard, her Husband appeared, and bid her
her go to his Brother, and demand the Field, which she did, but was treated very ill by him. He told her, that neither she nor her Devil, (for she had told him, her Husband had appeared, and bid her speak to him) should make him forego his Land. Whereupon she went home again. But some time after, as her Brother was going out of this Field homewards, the dead Man appears to him at the Style, and bids him give up the Land to the Child, for it was his right. The Brother being greatly frightened at this, runs away, and not long after, comes to her, and tells her she had sent the Devil to him, and bid her take the Land, and so gave it up, and her Son is now possessor of it: His Name is Mar. he lived in the Service of Mr. Reading's Brother for some Years, but he has forgo his Surname, though he knows him very well.

N. B. Though the Surname of the Party be wanting, yet he is determined so by other Circumstances, and the Story so fresh, and told by so credible a Person, that the Narrative is sufficiently considerable as it is. But of recovery of Land to the right Owners, the Story of Mrs. Bretton, Ghost appearing, is an excúouisExample, which is as follows.

RELATION XVI.

The appearing of the Ghost of Mrs. Bretton, for the recovery of some Lands into the Hands of the Poor, taken from them by some mistake in Law or Right, as it is in a Narrative sent to Dr. H. More, from Mr. Edward Fowler, Prebendary of Gloucester. Afterwards Bishop of that Diocese.

Dr. Bretton, late Rector of Ludgate and Deptford, lived formerly in Herefordshire, and married the Daughter of Dr. S——. This Gentlewoman was a Person of extraordinary Piety, which she express'd as in her Life, so at her Death. She had a Maid that she had a great Kindness for, who was married to a near Neighbour, whose Name, as I remember, was Alice. Not long after her death, as Alice was rocking her Infant in the Night, she was called from the Cradle by a Knocking at her Door, which opening, she was surpriz'd at the figure
A Gentlewoman not to be distinguished from her late Mistress, neither in Person, nor Habit. She was in a Morning-Gown, the same in appearance, with that she had then seen her Mistress's wear. At first sight she express'd my great amazement, and said, *Were not my Mistress and I should not question but that you are she.* She reply'd, *I am the same that was your Mistress,* and took her by the Hand; which *Alice* affirmed was as cold as a Clod. She added, that she had business of great importance to employ her in, and that she must immediately go a little way with her. *Alice* trembled, and beseech'd her to excuse it, and intreated her very importunately to go to her Mistress, who must needs be more fit to be employ'd. She answered, that he who was her Husband, was not at all concerned, but yet she had a desire rather to make use of him, in order thereunto had several times been in his Chamber, but he was still asleep, nor had the power to do more than once uncover his feet towards the awakening of him, and the Doctor said, that he had heard walking in his chamber in the Night, which till now he could give no Account of. *Alice* next object'd that her Husband was gone a Journey, and she had no one to look to her Child, that it was very apt to cry vehemently, and she feared if it awakened before her return, it would cry itself to death, or do itself mischief. The Spectre reply'd, the Child shall sleep till you return.

*Alice* seeing there was no avoiding it, sorely against her will, followed her over a stile into a large Field, who then did to her, observe how much of this Field I measure with my feet. And when she had taken a good large and measureless compass, she said all this belongs to the Poor, it being gotten from them by wrongful means, and charged her to go and tell her Brother, whose it was at that time, that he should give it up to the Poor again forthwith as he loved her and his deceased Mother. This Brother was not the person who did this unjust act, but his Father. She added, that she was more concerned, because her name was made de of in some writing that related to this Land.

*Alice* ask'd her how she should satisfy her Brother that this was no Cheat, or delusion of her Fancy, she reply'd, tell him this secret, which he knows that only himself and I are privy to and he will believe you. *Alice* having promised her to go on this Errand, she proceeded to give
ADVERTISEMENT.

Though the Sir-name of the Party be wanting, yet he is determined so by other Circumstances, and the Story so fresh, and told by so credible a Person, that the Narrative is sufficiently considerable as it is. But of recovery of Land to the right Owners, the Story of Mrs. Bretton's Ghost appearing, is an eximious Example, which is as follows.

RELAT. XVI.

The appearing of the Ghost of Mrs. Bretton, for the recovery of some Lands into the Hands of the Poor, taken from them by some mistake in Law or Right, as it is in a Narrative sent to Dr. H--- More, from Mr. Edward Fowler, Prebendary of Gloucester.

Dr. Bretton, late Rector of Ludgate and Deptford, lived formerly in Herefordshire, and Married the Daughter of Dr. S--- This Gentlewoman was a Person of extraordinary Piety, which she express in her Life, so at her Death. She had a Maid that she had a great Kindness for, who was Married to a near Neighbour, whose Name, as I remember, was Alice. Not long after her Death, as Alice was Rocking her Infant in the Night, she was called from the Cradle by a Knocking at her Door, which opening, she was surpriz'd at the sight of a Gentlewoman not to be distinguished from her late Mistress, neither in Person, nor Habit. She was in a Morning-Gown, the same in appearance, with that she had often seen her Mistress wear. At first sight she express very great amazement, and said, Were not my Mistress dead, I should not question but that you are she. She reply'd, I am the same that was your Mistress, and took her by the Hand, which Alice affirmed was as cold as a Cled.
She added, That she had business of great importance to employ her in, and that she must immediately go a little way with her. Alice trembled, and beseech'd her to excuse her, and treated her very importunately to go to her Master, who must needs be more fit to be employed. She answered, that he who was her Husband, was not at all concerned, but yet she had a desire rather to make use of him, and in order thereunto had several times been in his Chamber, but he was still asleep, nor had she power to do more than once uncover his feet towards the awakening of him. And the Doctor said, that he had heard walking in his Chamber in the night, which till now he could give no account of. Alice next objected that her Husband was gone Journey, and she had no one to look to her Child, that it was very apt to cry vehemently, and she feared if it awaked before her return, it would cry it self to death, or do it self mischief. The Spectre replied, The Child shall sleep till you return.

Alice seeing there was no avoiding it, sorely against her will, followed her over a style into a large Field, who then said to her, observe how much of this Field I measure with my feet. And when she had taken a good large and leisurely compass, she said all this belongs to the Poor, it being gotten from them by wrongful means, and charged her to go and tell her Brother, whole it was at that time, that he should give it up to the Poor again forthwith as he loved her and his deceased Mother. This Brother was not the Person who did this unjust act, but his Father. She added, that she was more concerned, because her name was made use of in some writing that related to this Land.

Alice askt her how she should satisfie her Brother that this was no Cheat, or delusion of her Fancy, She replied, tell him this secret, which he knows that only himself and I are privy to and he will believe you. Alice having promised her to go on this Errand, she proceeded to give her good advice, and entertained her all the rest of the Night with most heavenly and divine Discourse. When the Twilight appeared they heard the whistling of Carters, and the noise of Horse-Bells. Whereupon the Spectre said, Alice I must be seen by none but your self, and so she disappered.

Immediately Alice makes all haste home, being thoughtful for her Child, but found it as the Spectre had said, asleep as she left it. When she had dressed it, and committed it to the care of a Neighbour, away she went to her Master the Doctor, who amazed at the account she gave him, sent her to his Brother-in-

Law.
Law. He at first hearing Alice's story and message, laughed at it heartily. But he had no sooner told him the secret, but he changed his countenance, told her he would give the Poor their own, and accordingly he did it, and they now enjoy it.

This with more circumstances hath several times been related by Dr. Bretton himself, who was well known to be a person of great goodness and sincerity. He gave a large Narrative of this Apparition of his Wife to two of my Friends. First to one Mrs. Needham, and afterwards a little before his Death to Dr. Whichcot.

Some years after I received the foregoing Narrative (viz. near four years since) I light into the company of three sober persons of good Rank, who all lived in the City of Hereford, and I travelled in a Stage Coach three days with them. To them I happened to tell this story, but told it was done at Deptford, for I presumed it was, because I knew that there Dr. Bretton lived. They told me as soon as I had concluded it, that the story was very true in the main, only I was out as to the place. For 'twas not Deptford, but as I remember they told me Pembridge near Hereford, where the Doctor was Minister before the Return of the King. And they assured me upon their own knowledge, that to that day the Poor enjoyed the piece of Ground. They added, That Mrs. Bretton's Father could never endure to hear any thing mentioned of his Daughters appearing after her death, but would still reply in great anger, that it was not his Daughter but it was the Devil. So that he acknowledged that something appeared in the likeness of his Daughter.

This is attested by me this 16th.

of Febr. 1681

Edward Fowler.
Of a Dutch Man that could see Ghosts, and of the Ghost he saw in the Town of Woodbridge in Suffolk,

Mr. Broom the Minister of Woodbridge in Suffolk, meeting one day, in a Barber's-shop in that Town, a Dutch Lieutenant (who was blown up with Opdam, and taken alive out of the Water, and carried to that Town, where he was a Prisoner at large,) upon the occasion of some discourse was told by him, that he could see Ghosts, and that he had seen divers. Mr. Broom rebuking him for talking so idly he persisted in it very stiffly. Some days after lighting upon him again, he asked him whether he had seen any Ghost since his coming to that Town. To which he replied, No. But not long after this, as they were walking together up the Town, he said to Mr. Broom, Yonder comes a Ghost. He seeing nothing, asked him where about it was? The other said, it is over against such a house, and it walks looking upwards towards such a side, flinging one Arm with a Glove in its hand. He said moreover, that when it came near them, they must give way to it. That he ever did so, and some that have not done so, have suffered for it. Anon he said, 'tis just upon us, let's out of the way. Mr. Broom believing all to be a fiction, as soon as he said those words, took hold of his Arm, and kept him by force in the way. But as he held him, there came such a force against them, that he was flung into the middle of the street, and one of the Palms of his hands, and one knee bruised and broken by the fall, which put him for a while to excessive pain.

But spying the Lieutenant lye like a dead Man, he got up as soon as he could, and applied himself to his relief. With the help of others he got him into the next shop, where they poured strong water down his Throat, but for some time could discern no Life in him. At length, what with the strong-water, and what with well chasing him he began to stir, and when he was come to himself, his first words were, I will shew you no more Ghosts. Then he desired a Pipe of Tobacco, but Mr. Broom told
told him, he should take it at his house; for he feared, should he take it so soon there, it would make him sick.

Thereupon they went together to Mr. Broom's House where they were no sooner entering in, but the Bell rang out. Mr. Broom presently sent his Maid to learn who was dead. She brought word that it was such an one, a Taylor, who dyed suddenly, though he had been in a Consumption a long time. And inquiring after the time of his death, they found it was as punctually as it could be guessed at the very time when the Ghost appeared. The Ghost had exactly this Taylor's known Gate who ordinarily went also with one Arm swinging, and a Glove in that hand, and looking on one side upwards.

---

**ADVERTISEMENT.**

This Relation was sent to Dr. H. More from Mr. Edward Fowler; at the end whereof he writes, that Dr. Burton as well as himself, heard it from Mr. Broom's own mouth. And I can add, that I also afterwards heard it from his own mouth at London.

---

**RELAT. XVIII.**

An Irish story of one that had like to have been carried away by Spirits, and of the Ghost of a Man who had been seven years dead that brought a Medicine to the above-said parties Bed-side.

A Gentleman in Ireland near to the Earl of Orrery's, sending his Butler one afternoon to buy Cards; as he passed a Field, he, to his wonder, espied a company of people sitting round a Table, with a deal of good cheer before them in the midst of the Field. And he going up towards them, they all

As
arose and saluted him, and desired him to sit down with them. But one of them whispering these words in his Ear; Do nothing this company invites you to. He therefore refused to sit down at the Table, and immediately the Table and all that belonged to it were gone; and the company are now dancing and playing upon Musical Instruments, and the Butler being desired to join himself to them; but he refusing this also, they fall all to work, and he not being to be prevailed with to accompany them in working any more than in feasting or dancing, they all disappeared, and the Butler is now alone. But instead of going forwards, home he returns as fast as he could drive, in a great consternation of mind. And was no sooner entred his Master's door, but down he falls, and lay some time senseless, but coming to himself again, he related to his Master what had happened to him.

The night following, there comes one of this company to his Bed-side, and tells him, that if he offered to stir out of doors the next day, he would be carried away. Hereupon he kept within, but towards the Evening, having need to make water, he adventured to put one foot over the threshold, several standing by. Which he had no sooner done, but they espied a Rope cast about his middle, and the poor Man was hurried away with great swiftness, they following after him as fast as they could, but could not overtake him. At length they espied a Horseman coming towards them, and made signs to him to stop the Man, whom he saw coming near him, and both the ends of the Rope, but no body drawing. When they met, he laid hold on one end of the Rope, and immediately had a smart blow given him over his Arm with the other end. But by this means the Man was stopp'd, and the Horseman brought him back with him.

The Earl of Orrery hearing of these strange passages, sent to the Master to desire him to send this Man to his House, which he accordingly did. And the morning following, or quickly after, he told the Earl that his Spectre had been with him again, and assured him that that day he should most certainly be carried away, and that no endeavours should avail to the saving of him. Upon this he was kept in a large room, with a considerable number of persons to guard him, among whom was the famous Stroker, Mr. Greatrix, who was a Neighbour. There were besides other persons of Quality, two Bishops in the House at the same time, who were consulted touching the making use of a Medicine the Spectre or Ghost prescribed, of which, mention will
will be made anon, but they determined on the Negative. But
this by the By.
Till part of the Afternoon was spent all was quiet, but at
length he was perceived to rise from the ground, whereupon
Mr. Greatrix and another lofty Man clapt their Arms over his
Shoulders, one of them before him, and the other behind, and
weighed him down with all their strength. But he was forcibly
taken up from them, and they were too weak to keep their hold,
for a considerable time he was carried in the Air to and fro over
their heads. Several of the Company still running under him to pre-
vent his receiving hurt if he should fall. At length he fell, and was
cought before he came to ground, and had by that means no hurt.

All being quiet till bed-time, My Lord ordered two of his
Servants to lie with him, and the next Morning he told his
Lordship, that his Spectre was again with him, and brought a
Wooden Dish with grey liquor in it, and bad him drink it off.
At the first sight of the Spectre, he said, he endeavoured to a-
wake his bedfellows, but he told him that that endeavour should
be in vain, and that he had no cause to fear him, he being his
Friend, and he that at first gave him the good advice in the
Field, which had he not followed, he had been before now
perfectly in the power of the Company he saw there. He
added, that he concluded it was impossible, but that he should
have been carried away the day before, there being so strong a
Combination against him. But now he could assure him that
there would be no more attempts of that nature, but he being
troubled with two sorts of sad Fits, he had brought that liquor
to cure him of them, and bad him drink it. He peremptorily
refusing, the Spectre was angry, upbraided him with great
disgenuity, but told him, that however he had a kindness for
him, and that if he would take Plantain juice he should be well
of one sort of Fits, but he should carry the other to his Grave.
The poor Man having by this time somewhat recovered himself,
ask't the Spectre, whether by the juice of Plantain he meant that
of the Leaves or Roots? It replied, the Roots.

Then it askt him, whether he did not know him? He an-
swered, No. He replied, I am such a one? The Man answert-
ed: He hath been long dead. I have been dead said the Spe-
catre or Ghost seven years, and you know that I lived a loose
life. And ever since have I been hurried up and down in a rest-
less condition with the Company you saw, and shall be to the
day of Judgment. Then he proceeded to tell him, that had he
acknowledged God in his ways, he had not suffered such severe
things by their means. And farther said, you never prayed to

A a. 2  

God
God that day before you met with this Company in the Field, and also was then going about an unlawful business, and to vanish.

---

**ADVERTISEMENT.**

THIS story was sent also from Mr. E. Fowler to Dr. H. More concerning which he farther adds by way of Postscript, that, Mr. Greatrix told this story to Mrs. Foxcraft at Ragley, and at her request he told it a second time in her hearing at the Table. My Lady Roydon being then present, inquired afterwards concerning it of my Lord Orrery, who confirmed the truth of it: acknowledging all the circumstances of this Narrative to my Lady Roydon to be true, except that passage, that the Spectre told the Man that he was that day going about an unlawful busines. And Mr. Fowler farther adds, that since an eminent Doctor in this City told me, that my Lord told him, that he saw at his own house a Man taken up into the Air.

Lastly, I find Dr. H. More in a Letter to Mr. Glanvil, affirming that he also heard Mr. Greatrix tell the story at my Lord Conway's at Ragley, and that he particularly inquired of Mr. Greatrix about the man's being carried up into the Air above men's heads in the Room, and that he did expressly affirm that he was an Eye-witness thereof.

---

**RELAT. XIX.**

The miraculous Cure of Jesch Claes a Dutch Woman of Amsterdam, accompanied with an Apparition,

THE Narrative taken by a Dutch Merchant from her own Mouth begins thus. A miraculous Cure upon Jesch Claes, a Woman about fifty years of Age: For this many years well known to myself and the Neighbours. This Woman for fourteen years had been lame of both Legs, one of them being
dead and without feeling, so that she could not go but creep up
on the ground, or was carried in Peoples Arms as a Child, but
now through the power of God Almighty the hath walked a-
gain. Which came to pass after this manner, as I have taken it
from her own Mouth.

In the year 1676. about the 13th or 14th of this Month Octo-
ber, in the Night, between one and two of the Clock, this Jefch
Claes being in bed with her Husband who was a Boatman, she
was three times pulled by her Arm, with which she awaked
and cryed out, O Lord! What may this be? Hereupon she
heard an answer in plain words: Be not afraid, I come in the
Name of the Father Son and Holy Ghost. Your malady which
hath for many years been upon you shall cease, and it shall be gi-
ven you from God Almighty to walk again. But keep this to
your self till farther answer. Whereupon she cried aloud, O
Lord! That I had a light, that I might know what this is,
Then had she this answer, There needs no light, the light shall
be given you from God. Then came light all over the Room,
and she saw a beautiful Youth about ten years of Age, with
Curled Yellow Hair, Clothed in White to the Feet, who went
from the Beds head to the Chimney with a light, which a little
after vanished. Hereupon did there shoot somthing or suth
from her Hip or diffuse it fled through her Leg as a Water into
her great Toe, where she did find life rising up, felt it with her
hand, crying out, Lord give me now again my feeling which I
have not had in so many years. And farther she continued
crying and praying to the Lord according to her weak mea-
Sure.

Yet she continued that day Wednesday, and the next day Thunrfday, as before till Evening at fix a Clock. At which time
she sat at the Fire dressing the Food. Then came as like rush-
ing noise in both her Ears, with which it was said to her Stand.
Your going is given you again. Then did she immediately stand
up that had so many years crept, and went to the door. Her
Husband meeting her, being exceedingly afraid, drew back.
In the mean time while she cryed out, My dear Husband I can
go again, The Man thinking it was a Spirit, drew back, say-
ing, you are not my Wife. His Wife taking hold of him, said,
My dear Husband I am the self same that hath been Married
thee Thirty years to you. The Almighty God hath given my
going again. But her Husband being amazed, drew back to
the side of the Room, till at last the claspt her Hand about his
Neck, and yet he doubted, and said to his Daughter, is this
your Mother? She answered, yes Father, this we plainly see.
A a 3

I had
I had seen her go also before you came in. This Person dwells upon Prince's Island in Amsterdam.

ADVERTISEMENT.

THIS account was sent from a Dutch Merchant procured by a Friend for Dr. R. Cudworth, and contains the main particulars that occur in the Dutch Printed Narrative, which Monseur Van Helmont brought over with him to my Lady Conway at Ragley, who having inquired upon the Spot when he was there at Amsterdam, though of a Genius not at all credulous of such Relations, found the thing to be really true. As also Philippus Limbergius in a Letter to Dr. H. More, sent this Testimony touching the party cured, That she was always reputed a very honest good Woman, and that he believed there was no fraud at all in the Business.

RELAT. XX.

An house haunted some Thirty years ago or more at or near Bow, not far from London, and strangely disturbed by Demons and Witches.

A Certain Gentleman about Thirty years ago or more, being to Travel from London into Essex, and to pass through Bow, at the request of a Friend he called at a house there, which began then to be a little disquieted. But not any thing much remarkable yet, unless of a young Girl who was pluckt by the Thigh by a cold Hand in her Bed, who died within a few days after.

Some
Some weeks after this, his occasions calling him back, he passed by the same house again, but had no design to give them a new visit, he having done that not long before. But it happening that the Woman of the house stood at the door, he thought himself engaged to ride to her and ask how she did? To whom she answered with a sorrowful Countenance; That though she was in tolerable health, yet things went very ill with them, their house being extremely haunted, especially above stairs, so that they were forced to keep in the low Rooms, there was such flinging of things up and down, of Stones and Bricks through the Windows, and putting all in disorder. But he could scarce forbear laughing at her, giving so little credit to such stories himself, and thought it was the tricks only of some unhappy Wags to make sport to themselves, and trouble to their Neighbours.

Well says she, if you will but stay a while you may chance to see something with your own Eyes. And indeed he had not stayed any considerable time with her in the Street, but a Window of an upper Room opened of itself (for they of the Family took it for granted no body was above stairs) and out comes a piece of an old Wheel through it. Whereupon it presently clapt to again. A little while after it suddenly flew open again, and out came a Brick-bat, which inflamed the Gentleman with a more eager desire to see what the matter was, and to discover the Knavery. And therefore he boldly resolved if anyone would go up with him, he would go into the Chamber. But none present durst accompany him. Yet the keen desire of discovering the Cheat, made him adventure by himself alone into that Room. Into which when he was come, he saw the Bedding, Chairs and Stools, and Candelsticks, and Bedstaves, and all the Furniture rudely scattered on the Floor, but upon search found no mortal in the Room.

Well! he stays there a while to try conclusions, anon a Bedstaff begins to move, and turn it self round a good while together upon its Toe, and at last fairly to lay it self down again. The curious Spectator, when he had observed it to lie still a while, steps out to it, views it, whether any small String or Hair were tied to it, or whether there were any hole or button to fasten any such String to, or any hole or String in the Ceiling above; but after search, he found nor the least suspicion of any such thing.

He retires to the Window again, and observes a little longer what may fall out. Anon, another Bedstaff rises off from the ground of its own accord higher into the air, and seems to make
towards him. He now begins to think there was something more than ordinary in the business, and presently makes to the door with all speed, and for better caution shuts it after him. Which was presently opened again, and such a clatter of Chairs, and Stools, and Candlesticks, and Bedstaves, sent after him down Stairs, as if they intended to have maimed him, but their motion was so moderated, that he received no harm; but by this time he was abundantly assured, that it was not mere Womanish fear or superstitious that so affrighted the Mistress of the house. And while in a low Room he was talking with the Family about these things, he saw a Tobacco-pipe rise from a side Table, no body being nigh, and fly to the other side of the Room, and break it self against the wall, for his farther confirmation, that it was neither the tricks of Waggs, nor the fancy of a Woman, but the mads frolicks of Witches and Daemons. Which they of the house being fully persuaded of, roasted a Bedstiff, upon which an Old Woman, a suspected Witch, came to the House, and was apprehended, but escaped the Law. But the House after was so ill haunted in all the Rooms, upper and lower, that the house stood empty for a long time after.

ADVERTISEMET.

THIS Story is found amongst Mr. Glanvil's Papers, written to him from Dr. H. More, who says, some three months before, he had received it from the parties own mouth, that was at the haunt-ed house in Bow and saw the motion of the Bedstives and Tobacco-pipe, &c. And I very well remember, that about Thirty or Forty years ago, there was a great fame of an house haunted at Bow, and such like feats as this Spectator saw, was rumoured of it, and the time agrees with that of this Spectator or Eye-witness of the above recited Feats. And a Book was then said to be printed, though I never saw any but one of late with any date of the year, the things then being in fieri, when it was printed. And they seem to refer to the same haunted place, though the Pamphlet names Plaistoe for Bow. But the haunting of which the fame went so many years ago, I very well remember was Bow. But whether Bow was talked of
of Relations.

of instead of Plaifto, it being a place near, and of more note, I know not. And Paul Fox a Weaver, was the Man, whose House was haunted in Plaifto, according to that Pamphlet.

If the Gentleman that so well remembers the strange things he saw, had not forgot the Man’s Name whose House was Haunted, (and the strangeness of those things would fix themselves in his Memory, even whether he would or no, when the Name of the Master of the House might easily in 30 or 40 Years time slide out of it) we might be sure whether it were Plaifto or Bow. But I am sure the Fame went of Bow, though the Pamphlet name Plaifto, and that might make the above-said Party, who told Dr. More the Story, fix the Scene, without all scruple in Bow.

But methinks I hear the Reader complain, that it was a great Omission in Mr. Glanvil, that he did not enquire of Dr. More, who this Party was, that told him the Story, it seeming an Headless piece without that part. Wherefore I find in a Paper, (whose Title is Doctor More’s Particulars about the Stories) these Words in Answer to Mr. Glanvil. That is is Dr. Gibbs, a Prebendary of Westminister, and a sober intelligent Person. And some dozen Lines after, Dr. More says, Dr. Gibbs told the Story to myself, and to Dr. Outram, who brought me to him. And I have told you already, that he is a Person of Understanding and Integrity. He has also some Sermons in Print as I take it.

But forasmuch, as it was about 3 Months after Dr. More had received this Account of the Story from Dr. Gibbs, that he Wrote to Mr. Glanvil, it is not to be expected that he related it in the very same Words, and in every punctilio as he heard it. But I dare undertake for him, that for the Main, and that which makes to the evincing of Witchcraft, and the ludicrous Feats of Demons, that he hath committed no Error therein, nor set down anything whose Substance was not related to him by the Reverend Dr. Gibbs.

RELAT.
Mr. Jermin's Story of an House haunted, and what Disturbance himself was a Witness of there at a visit of his Wife's Sister.

ONE Mr. Jermin, Minister of Bignor in Sussex, going to see a Sister of his Wife's, found her very Melancholy, and asking her the Reason, she reply'd, You shall know to Morrow morning. When he went to Bed, there were two Maids accompanied him in his Chamber, and the next Day, he understood that they durst not go into any Room in the House alone.

In the Night, while he was in his Bed, he heard the trampling of many Feet upon the Leads over his Head, and after that the going off of a Gun, upon which followed a great silence. Then they came swiftly down Stairs into his Chamber, where they fell a Wrestling, and tumbling each other down, and so continued a great while. After they were quiet, they fell a Whispering, and made a great Buz, of which he could understand nothing. Then one called at the Door, and said, Day is broke, come away, upon which, they ran up Stairs as fast as they could drive, and so heard no more of them.

In the Morning his Brother and Sister came in to him, and she said, Now Brother you know why I am so Melancholy: After she had asked him how he had slept, and he answered, I never rested worse in all my Life, having been disturbed a great part of the Night with Tumblings and Noises. She complained that her Husband would force her to live there, notwithstanding their being continually scared. Whereto the Husband answered, Their Disturbers never did them any other Mischief.

At Dinner they had a Physician with them, who was an Acquaintance, Mr. Jermin discoursing about this Disturbance; the Physician also answered, That never any hurt was done, of which he gave this Instance: That Dining there one Day, there came a Man on Horseback into the Yard, in Mourning. His Servant went to know what was his Business, and found him sitting very Melancholy, nor could he get any Answer from him. The Master of the House and the Physician went to see who it was; upon which, the Man clapt Spurs to his Horse, and rode into the House, up Stairs into a long Gallery, whither...
the Physician followed him, and saw him vanish in a Fire at the upper end of the Gallery. But though none of the Family received hurt at any time; yet Mr. Jermin fell into a Fever with the Disturbance he experience'd, that endangered his Life.

**ADVERTISEMENT.**

Mr. Scot and his Wife heard this Narrative from Mr. Jermin's own Mouth: And I also have heard it from Mr. Scot, who is a Minister of London, and the Author of a late excellent good Treatise, which is Entitled, The Christian Life, &c.

---

**RELAT. XXII.**

*Contained in a Letter of Mr. G. Clark, to Mr. M. T. touching a House haunted in Welton near Daventry.*

SIR,

Send you here a Relation of a very memorable Piece of Witchcraft, as I suppose, which would fit Mr. More gallantly. I first heard the Story related to Sir Justinian Isham, by a Reverend Minister, of his own experience. Sir Justinian would have had me have gone to the Place, which I could not then do. But a little after, going to visit a Friend, and not thinking of this, my Friend told me the Story, the Place being near him, and the principal Man concerned in the Story being a Relation of his, and one that I myself had some acquaintance with. He had occasion to go to this Man's House for some Deeds of Land, and I went with him for satisfaction touching this Story, which I had to the full, and in which I could not but acquiesce, though otherwise I am very chary, and hard enough to believe Passages of this Nature.
The Story is this, At Welton, within a Mile of Daventry, in Northamptonsfjire, where live together Widow Cowley, the Grandmother, Widow Stiff, the Mother, and her two Daughters. At the next House but one, live anothers Widow Cowley, Sitter to the former Widow Cowley; Moses Cowley my Acquaintance her Son, and Moses his Wife, having a good Estate in Land of their own, and very civil and orderly People. These 3 told me, That the younger of the two Daughters, 10 Years of age, Vomited in less than 3 Days, 3 Gallons of Water, to their great Admiration. After this, the elder Wench comes running, and tells them, that now her Sitter begins to Vomit Stones and Coals. They went and were Eye-witnesses, told them till they came to Five hundred; some weighed a quarter of a Pound, and were so big, as they had enough to do to get them out of her Mouth, and he proffed to me, that he could scarce get the like into his Mouth, and I do not know how any should, if they were so big, as he shewed the like to me. I have sent you one, but not a quarter so big as some of them were. It was one of the biggest of them that were left and kept in a Bag. This Vomiting lasted about a Fortnight, and hath Witnessed good store.

In the meantime they threw Hards of Flax upon the Fire, which would not blaze though blown but dwindled away. The Bed-cloaths would be thrown off the Bed. Moses Cowley told me, that he laid them on again several times, they all coming out of the Room, and go but into the Parlour and they were off again. And a strike of Wheat standing at the Beds-feet, set it how they would, it would be thrown down again. Once the Coffers and things were so transposed, as they could scarce stir about the Room. Once he laid the Bible upon the Bed, but the Cloaths were thrown off again, and the Bible hid in another Bed. And when they were all gone into the Parlour, as they used to go together, then things would be transposed in the Hall, their Wheel taken in pieces, and part of it thrown under the Table. In their Buttery, their Milk would be taken off the Table, and set on the Ground, and once one Panchion was broken, and the Milk spilt. A 7 Pound Weight with a Ring was hung upon the Spigot, and the Beer mingled with Sand and all spoiled, their Salt mingled most perfectly with Bran.

Moses's Mother said, That their Flax was thrown out of a Box, she put it in again, it was thrown out again; she put it in again and lock'd the Box, trying by the Halp or Lid, (as they use to do) whether it was fast, it was so. But as soon as her Back was turned, the Box was unlockt, and the Flax was thrown out again. Moses said, That when he was coming out of
of the Parlour, he saw a Loaf of Bread tumbling off the Form, and that was the first thing he saw. After a Womans Patten rise up in the House, and was thrown at them. He heard the Comb break in the Window, and presently it flew at them in two pieces. A Knife rose up in the Window, and flew at a Man, hitting him with the Haft. An Ink-glas was thrown out of the Window into the Floor, and by and by the Stopple came after it. Then every Day abundance of Stones were thrown about the House, which broke the Windows, and hit the People, but they were the less troubled, because all this while no hurt was done to their Persons, and a great many People being in the Room, the Wheat was thrown about amongst them.

I was in the House, where I saw the Windows which were still broken, and the People themselves shewed me where the several particulars were done. The Grandmother told me that the thought that she had loft half a strike of Wheat, and the like happen'd to some Vetches in the Barn. One Mr. Robert Clark, a Gentleman being hit with the Stones, bade the Baker at the Door look to his Bread well, and by and by a Handful of Crums were thrown into his Lap. They could see the things as they came, but no more.

At last some that had been long suspected for Witches were Examined, and one sent to the Jail, where it is said she plays her Pranks, but that is of doubtful credit. I askt the old Woman whether they were free now; she said, that one Night since, they heard great Knockings and cruel Noife, which scared them worse than all the rest, and once or twice that Week her Cheefe was crumbled into pieces and spoiled. I was there about May-day, 1658. This is all that I remember at present. I have heard several other Stories, and 2 or 3 notable ones lately from Mens own Experience, which in reason I was to believe as I did. But in my Judgment, this out-goes all that I knowv of, it having so much of Sense, and of the Day-time, so many and so credible Witnesses, beyond all Cavil and Exception. I will trouble you no farther, but commending you to the Protection of God Almighty, I take my Leave,

And rest

Yours,

G. Clark.

Loddington, May,
22th. 1658.
The Relation of James Sherring, taken concern-the matter at old Gaft's House of Little-Burton, June 23, 1677, as follows.

The first Night that I was there with Hugh Mellmore, and Edward Smith, they heard as it were the Washing in Water over their Heads. Then taking a Candle and going up the Stairs, there was a wet Cloth thrown at them, but it fell on the Stairs. They going up farther, there was another thrown as before. And when they were come up into the Chamber, there stood a Bowl of Water, some of it sprinkled over, and the Water looked white, as if there had been Soap used in it. The Bowl just before was in the Kitchen, and could not be carried up but through the Room where they were. The next thing that they heard the same Night was a terrible noise as if it had been a clap of Thunder, and shortly after they heard great scratching about the Bedstead, and after that great Knocking with a Hammer against the Beds-head, so that the two Maids that were in the Bed cried out for Help. Then they ran up the Stairs, and there lay the Hammer on the Bed, and on the Beds-head there were near a Thousand Prints of the Hammer, which the violent Strokes had made. The Maids said, that they were scratched and pincht with a Hand that was put into the Bed, which had exceeding long Nails. They said the Hammer was lockt up fast in the Cupboard when they went to Bed. This was that which was done the first Night, with many other things of the like Nature.

The second Night that James Sherring, and Tho. Hillary were there, James Sherring sat down in the Chimney to fill a Pipe of Tobacco; he made use of the Fire-tongs to take up a Coal to light his Pipe, and by and by the Tongs were drawn up the Stairs, and after they were up in the Chamber, they were play'd withal, (as many times Men do) and then thrown down upon the Bed. Although the Tongs were so near him, he never perceived the going of them away. The same Night one of the Maids left her Shoes by the Fire, and they were carried up into the Chamber, and the old Man's brought down and set in their places. The same Night there was a Knife carried
carried up into the Chamber, and it did scratch and scrape the Beds head all the Night, but when they went up into the Chamber, the Knife was thrown into the Loft. As they were going up the Stairs, there were things thrown at them, which were just before in the low Room, and when they went down the Stairs, the Old Mans Breeches were thrown down after them. These were the most remarkable things done that Night, only there was continual knocking and pinching the Maids, which was usually done every Night.

The third Night, when James Sherring and Thomas Hillary were there, as soon as the People were gone to bed, their Clothes were taken and thrown at the Candle and put out, and immediately after they cried with a very hideous cry and said, they should be all choaked if they were not presently helped. Then they run up the Stairs and there were abundance of Feathers plucked out of the Bolster that lay under their heads, and some thrust into their Mouths that they were almost choaked. The Feathers were thrown all about the Bed and Room. They were plucked out at a hole no bigger than the top of ones little Finger. Some time after they were vexed with a very hideous knocking at their heads as they lay on the Bed. Then James Sherring and Thomas Hillary took the Candle and went up Stairs and stood at the Beds-feet, and the knocking continued. Then they saw a Hand with an Arm-wrist hold the Hammer which kept on knocking against the Bedstift. Then James Sherring going towards the Beds-head, the Hand and Hammer fell down behind the Bolster and could not be found. For they turned up the Bed-cloths to search for the Hammer. But as soon as they went down the Stairs the Hammer was thrown out into the middle of the Chamber. These were the most remarkable things that were done that Night.

The fourth and fifth Nights, there was but little done more than knocking and scratching as was usually.

The sixth and seventh Nights, there was nothing at all but as quiet as at other houses. These were all the Nights that they were there.

The things that do follow are what James Sherring heard the People of the house report.

There was a Saddle in the house of their Uncle Warren's of Leigh, (which it should seem they detained wrongfully from the right owner) that as it did hang upon a Pin in the Entry would come off and come into the house, as they termed it, hop about the house from one place to another, and upon the Table, and so to another, which stood on the other side of the house
The Collection

house. Jane Gaff and her Kinswoman took this Saddle and carried it to Leigh, and as they were going along in the broad Common, there would be Sticks and Stones thrown at them, which made them very much afraid, and going near together, their Whistles which were on their Shoulders were knit together. They carried the Saddle to the House which was Old Warren's, and there left and it returned home very quiet. But being gone to Bed at Night the Saddle was brought back from Leigh, (which is a Mile and a half at least from Old Gaff's House) and thrown upon the Bed where the Maids lay. After that, the Saddle was very troublesome to them, until they broke it in small pieces and threw it out into the Highway.

There was a Coat of the same Parties, who was owner of the Saddle, which did hang on the Door in the Hall, and it came off from the place and flew into the fire and lay some considerable time, before they could get it out. For it was as much as three of them could do to pluck it out of the fire, because of the ponderous weight that lay on it, as they thought. Nevertheless there was no impression on it of the fire.

Old Gaff sat at Dinner with a Hat of this old Warren's on his Head, and there was something came and struck it off into the Dishes where his Meat was.

There was a Pole which stood in the backside about 14 or 15 Foot in length, which was brought into the House, and carried up into the Chamber, and thrown on the bed; but all the Wit they had could not get it out of the Chamber, because of its length, until they took down a light of the Window. They report that the things in the House were thrown about and broken to their great damage.

One night there were two of this old Gaff's Grand-daughters in Bed together, they were aged, one of them about twelve or thirteen years, and the other about sixteen or seventeen. They said, that they felt a hand in Bed with them, which they bound up in the Sheet, and took Bed-staves and beat it until it were as soft as Wool, then they took a Stone which lay in the Chamber, about a quarter of an hundred weight, and put on it, and were quiet all the Night. In the morning, they found it as they left it the night before. Then the eldest of the Maids swore that she would burn the Devil, and goes and fetches a Fuz Faggot to burn it, but when she came again, the Stone was thrown away, and the Cloth was found wet.

There were many other things which are too long and tedious to write, it would take up a great deal of time.
This which follows is the Relation of Jone Winfor of long Burton, she being there three Nights, taken the Third day of July 1677.

She heard or saw nothing as long as the Candle did burn, but as soon as it was out, there was something which did seem to fall down by the Bed side, and by and by it began to lay on the Bed's-head with a Staff, and did strike Jone Winfor on the Head. She put forth her Hand and caught it, but was not able to hold it fast. She got out of the Bed to light a Candle, and there was a great Stone thrown after her, but it missed her. When the Candle was lighted, they arose and went down to the Fire. One of them went up to fetch the Bed-clothes to make a Bed by the Fire, and there lay a heap of Stones on the Bed whereon they lay just before. As soon as the Bed was made, and they laid down to take their rest, there was a scratching on the Form that stood by them in an extreme manner. Then it came, and did heave up the Bolster whereon they laid their Heads, and did endeavour to throw them out. At last it got hold on one end of the Pillow, and set it quite on end, and there it stood for some considerable time; at last falling down in its place, they fell fast asleep, and so continued all that Night.

The Staff that was spoken of before was Jone Winfor's, and the says, she left it below in the Kitchin. She says, that which troubled, did endeavour to kill the people, if it had power. She put them to it, to know the reason why they were so troubled and they said they knew nothing, unless it was about the business of Old Warren. She was there three Nights, and the trouble was much after the same manner, nothing that was more remarkable.

This is the truth of what I heard them speak from their own Mouths and they will attest it if called thereunto.

---

ADVERTISEMENT

A Very considerable Story this is, and sufficiently circumstanciated for time and place, saving that the County is not named. The reason whereof I conceive to be, that it was in the very County in which Mr. Glanvil lived, to whom the Information was sent, namely, B.
in Somersetshire. And there are Burtons more than one there, and also Leighs, but this Burton is determined by the space of something more than a Mile and an half's distance from Leigh. So that the Topographical account is sufficiently exact. And the manner of the Narrative is so simple, plain, and rural, that it prevents all suspicion of Fraud or Imposture in the Relator.

The transporting of things out of one Room into another, and striking and the like by invisible Agents, minds me of Mr. Lloyd's story, as 'tis called in Mr. Glanvil's Papers, whom in a Letter he tells he may rely upon it for truth, as being sent from a Person of Quality and Integrity in those parts. It is of a House haunted of one Walter Meyrick of the Parish of Bletworth, in the County of Radnor, some Two and twenty years ago. Where, besides strange kind of Tunable Whistlings in the Rooms, where none was seen to Whistle, there were stones flung down out of a loft of great weight, the doors bolted or barred against them on the inside, when returned from the Church, no body being within. And at Prayer at home when some of the Women out of fear held another by the Arms, some invisible Power would pluck another their Arms, whether they would or no. By such an Invisible force, one as he was sitting at Supper, was struck flat to the ground, and a Trencher struck out of the Maid's Hand that waited, and a smart Box on the Ear given to another, no Visible thing being near that did it. A Purse lost with two Gold Rings, and Six and Four-pence in it, the party complaining thereof, the Purse dropped down from the top of the Room, which had no Room over it, and Four pence only in it. That Men were struck down with Stones, and yet had no great hurt shews plainly they were not flung but carried. But there was one beaten with Two Staves black and blue, but none to be seen that thus be-laboured him, though in the Day.

We pass by the Frying-Pan, beaten with a little piece of Iron, and tinkling over a Man's Head in the Night, to his being struck down with a Stick by Day, while he tended the Goose roasting, which that Invisible Striker seemed to have a Plot upon, as also by his knocking a Pickaxe against the Lid of a Coffer, to have a Design upon a Bag of Money. These and the like Fears, that Narrative relates, which Mr. Glanvil calls Mr. Lloyd's story, who assures him he may rely on the Truth thereof, be procuring it from a Justice of Peace, who took the parties Testimonies that dwelt in the House, or upon occasions were present there, and were Eye-witnesses of the strange Pranks that were plaid in the place. And there being that Congeneracy betwixt James Sherting's story and this, they mutually corroborate one another.
Mr. Andrew Paschall, once Fellow of Queen's College in Cambridge, his Narrative of three Nights disturbance at his Father's House in London in Soper-Lane, in August 1661.

The first Nights disturbance; There was in Family my Father and Mother, my eldest Brother, and one of my Sisters with a young Maiden Gentlewoman her Bedfellow (who seemed to be principally concerned) besides a Maid that lay in the same Chamber.

The Gentlewoman beforementioned, being in bed with my Sister in a Chamber within that where my Father and Mother lay, (the Maid lying in another bed alone by) there seemed to her then lying awake, to be one walking in the Chamber, by a noise made as of a long Gown or some Trailing Garment brushing and sweeping up and down the Room.

By and by, there was a noise of clattering their Shoes under the Bed, with a scratching and rugging of the Mat under the bed likewise. This continued for some time, my Sister being awakened heard it, so did the Maid. After this my Mother being called out of the next Chamber where she was up (to prepare a Chymical water which required their being up all Night) came in, they being in a great fright. My Brother went up also, who not gone to bed fette below. A Candle was brought, and the noise ceased while they were in the Chamber. Presently after they were gone out again, and the light removed, the Chamber door (which shuts with difficulty) flew to with a great bounce, it being wide open before, it shook the Room where my Mother was busied about the aforesaid preparation. After this one of the shoes that was by the bed-side, was slung over the bed with a mighty force against a Press that stood on the other side. This put them to such a fright again, that the Gentlewoman arofe. My Brother went into the Room again, and sate up with them all Night.

This I received from my Brother, who came to bed to me, (who by reason of some illness had gone to bed first in the Family) early the next Morning. I was confirmed in it afterward.
by my Mother, upon whose bare assertion I dare confidently believe any thing that shall be related.

The Second Nights disturbance; the next Evening, as we sat at Supper, we all heard a great noise above in the Chamber, at the end of the house, as it were flinging of Chairs and Stools about the Room, or removing of great Trunks. And going up to see, all was still till we came down again: However the Gentlewoman resolved to go to bed again that night in the same Chamber. My Sister went to bed with her, and the rest to their Lodgings, only my Brother and I resolved to fit up some time and expect the event. Within a while after we heard them knock earnestly above, we went both up, they told us there had been the same disturbance as the night before and something more. For besides the tugging of the Mat under the Bed, the Bed-clothes upon them were often tugged and pulled, insomuch as they were fain to hold them hard with their hands to keep them from being pulled off. All was quiet for a little time while we were in the Chamber with a light, but we were no sooner out of the Chamber with the Candle, but the noise under the Bed tugging of the Mat, pulling off the Bed-clothes began again. Moreover something came into the bed, which the Gentlewoman said ran upon her by degrees, and seemed little and soft like a Mole. Upon this she skrecket out, and we came in again with the Candle, then all was still again.

We retired often with the Candle, and presently the same disturbance returned, together with a low whispering noise in many places about the Bed, but chiefly towards the Bed's head, which we all heard lying in the Chamber, and removing the Candle into the next Room. My Father and Mother arose, and there were none of us but heard all or most part of this, but nothing appeared to us. The thing was continually moving and stirring in some part or other of the bed, and most commonly at the feet, where it usually came up first. At last it came to that boldness that it would make the same disturbance while the Candle was in the Chamber, if but a little shed from behind the door, so that we could sometimes see the Clothes pulled and tugged, and we frequently saw it heave and lift up the Clothes upon the bed towards the feet, in a little hill or rising, which both my Brother and I often clapt our hands upon, perceiving it to move, and withal to make a little clacking noise, which cannot, any more than the former whispering, be express'd in Writing. We could not perceive any thing more than the Clothes, as often as we saw them so moved and heaved up, The Shoes were laid
laid up upon the Bed's-tæster, the second Night, to prevent the clattering which was made with them the night before, and whilst we were standing talking in the Chamber, as I was some distance from the bed, one of the shoes flew off and hit me light-ly on the head, my Hat being on. And another came present-ly tumbling, down after it, none stirring the bed. Afterwards the aforesaid little thing came upon the Gentlewoman so fre-quently, that if we were but the least removed, she could not lie quiet in her Bed. Then she fæte up in her bed with a Mantle about her, which when we were retired was pulled at as if it would have been plucked from her. Whereupon she cried out again, and I came into the Chamber again, and was defir'd to hold fæt upon the Mantle about her, which notwithstanding upon removal of the Candle was tugged hard again, which I very sensibly perceived. Whereupon we perceiving no Cessati-on, my Brother and I continued in the Chamber all that night, till break of day, with a Candle in the Room. The tugging of the Mat under the bed, the heaving of the Clothes about the feet, and the other whispering noise continuing by fits till light appeared. There was scarcely any of us, efpccially her felf, that did not Conjure that Whisperer, by the most Sacred Names, to speak out and tell us its intent, but nothing was to be seen, nor any answer made.

The third Nights disturbance; the Gentlewoman resolved now to change her Chamber, to try if the disturbance would follow, she did fo, my Sifter still accompanying of her. My Brother fæte up as before below, expecting again what would follow. The fame noise was heard this third night as the night before above in the Chamber. We had not fæte long below be-fore we were Summoned up with loud knockings again, they were in the fame cafe as before, if not worse. A while after they were in bed in this other Chamber, there was a clattering heard at the door; presently after the fame noise under the bed, the fame heaving of the Clothes, and the fame whispering as before. But towards midnight that thing which came into the Bed before, came now fo often with fuch ungrateful skippings up and down upon her, that she often skreekt and cryed out. It seemed cold and very smooth as the related, and would communely come in at her feet, and run all upon her by her fide to her shoulder. Once she defir'd me to clap my hand, upon her back near her shoulder blade, as feeling it just then come up thi-ther. I did fo on a sudden, and there seemed a cold blast or puff of Wind to blow upon my hand just as I clapt it on her. And one thing more remarkable was this, when the whispering was
was heard at her Bed's-head, after we had many times in vain conjured it to speak and tell us the intent of its whisperings and disturbance, I spake to it very earnestly to speak out or whisper louder. Hereupon it hissed out much louder than before, but nothing intelligible to be heard. At last this disturbance with the thing in the bed being no longer tolerable to the Gentlewoman, my Mother arose (lying in the next Chamber, and hearing their perplexity) came into her Camber, and prayed sometime at her bed-side just by her. Whereupon it pleased God, within a very short time after, to remove all those noises, and that which disturbed her. After that night I cannot tell certainly that there hath been any thing of that nature heard in the house.

ADVERTISEM ENT.

THIS Narrative, though it was not among Mr. Glanvil's Papers, but I found it by chance in mine own Study, yet it being made by an Eye-witness whom I knew to be one of Judgment and Integrity, I thought fit to insert it. And the rather, because of that passage, that when he clapt his hand upon the Shoulder of the Gentlewoman where the Ghost was, a cool blast or puff of Air seem- ed to bear or blow against his Hand. Which is like Mr. Glanvil's Experiment of pressing the Linnen Bag in which some Spirit was moving as a living Animal. Which are notable instances of their easie percibiuation through porous Bodies. This troublesome Spirit I suspect to have been the Ghost of some party deceased who would have uttered something, but had not the knack of speaking so articulately as to be understood. And when they can speak intelligibly, it is ordinarily in a hoarse and low Voice, as is observable in many stories, and particularly in a very fresb story of the Ghost of one deceased that spake to Jacob Brent, some two years ago, an Apprentice then to one Mr. Lawrence in the Little Minorities; of which to give some brief account, I think fitting for the very same reasons that I have inserted this of Mr. Paschal, namely, that it is from an Eye-witness, and a discreet and well-disposed young Man, as they that know him do testify: and I will set down no more, nor so much as he himself declared or acknowledged, not only to Dr. Cudworth, Mr. Fowler, and Mr. Glanvil, but very lately to my self also, viz. That
That he had Conference with the Ghost of some deceased Party for about a quarter of an Hour: That he had a glimpse of the joice thereof, being called into the Room where it was, by a Voice, saying, Here, here; but that he presently cried out, Good God! let me see nothing; He being so affrighted with the sight. But however, he entertained Discourse with it, for about the time above mentioned; received several things in charge from it to be done, and was commanded Secretly in some special Matters; but it gave such Instructions, and made such Discoveries as right might be done to some that had been wronged by the Party deceased. Upon which performance of Jacob Brent, the Disturbance of the House ceased: But for about 6 Weeks before, Mr. Lawrence his House was miserably disturbed, they being most Nights affrighted with Thumpings and loud Knockings at the Chamber-doors, sometimes with a strange whirling Noise up and down the Rooms, and Clapping upon the Stairs. And that Night Jacob Brent sat up in the Kitchen, expecting some conference with the Spirit for the quiet of the House, he heard the Door of the Room above him, that was fast locked, fly open, while he was Reading in Eulebius, and immediately a swift running down the Stairs, and a great Knocking at the Kitchen-door, which stood a-jar, and a chinking of Money on the Stairs, as he pass'd from the Kitchen towards the Dining-Room over against it, whose Door was locked when they went to Bed, but now open'd as the Door of the other Room above the Kitchen.

Into this Dining-Room he was invited, as is above-said, by a Voice saying, Here, here; and there he received, and after executed, such Directions as gave quiet afterwards to the House; and he received Thanks from the Ghost, after he had made his Journey abroad to fulfil its desire, at his returning home, with a Promise it would never trouble the House more. And of the Troubles of the House before, the whole Family were Witnesses, as also of the Conference of J. B., and the Spirit, that they heard two Speaks in the Dining-Room, tho' they were not so near to understand what they said, only, they heard J. B. pray to God that he might see nothing.

That the House was really Haunted, besides what has been said already, is farther confirmed by Mr. Bamfield, who was desir'd to lie in the House some Days before this Conference of J. B. with the Spirit; who though he heard no Noises, yet felt his Cloaths tuck'd about him, and his Hand kindly strok'd, he being awake all Night. And that this could be no Trick of J. B. is farther evident, from that great emotion of Mind he was in after this, for some 2 Hours, even almost to distraction, and was fain afterwards to be let Blood. But for his constant Temper, he is observ'd to be.

Bb 4 and
The Collection

and I take him to be such, of a sober, honest, and sensible Genius; nor is he my Sectarian, but an orderly Son of the Church of England.

And if the Injunctions of the Ghost he conversed with, and common Rules of Prudence, did not forbid the declaring of some particulars, this is an Experiment that might convince the most Incredulous touching such things. But Mr. Glanvil complains, in a Letter of his to Dr. H. More, that this science, and tender respect of Persons, has hindered him of many a considerable Story; as I have also taken notice long since, how mutilate the Story of the Shoemaker of Breslaw is made, by reason of Martinus Weinrichius his concealing the Shoemaker's Name. But the mentioning of locke Doors flying open of their own accord, reminds me of Mr. Alcock's Story of a Chest with 3 Locks, unlocking it self, and flying wide open, and then Locking it self again: Which is as follows.

RELAT. XXV.

The Story of Mr. John Bourne, of Durley in Ireland, about a Mile from Bridgewater, Counsellor at Law.

Mr. John Bourne, for his Skill, Care, and Honesty, was made by his Neighbour John Mallet Esq; of Enmore, the chief of his Trustees, for his Son John Mallet; (Father to Elizabeth, now Countess Dowager of Rochester) and the rest of his Children in Minority. He had the Reputation of a worthy good Man, and was commonly taken notice of for an habitual Saying, by way of Interjection almost to any thing, viz. You say true, you say true, you are in the right. This Mr. Bourne fell Sick at his House at Durley, in the Year 1654, and Dr. Raymond of Oak was sent for to him, who after some time, gave the said Mr. Bourne over. And he had not now Spoken in 24 Hours, when the said Dr. Raymond, and Mrs. Carlisle, (Mr. Bourne's Nephew's Wife, whose Husband he had made one of his Heirs) sitting by his Bed-side, the Doctor opened the Curtains at the Bed's-feet, to give him air; when on a sudden, to the Horror and Amazement of Dr. Raymond, and Mrs. Carlisle, the
of Relations. 155

the great Iron Chest by the Window, at his Bed’s-feet, with 3 Locks to it, (in which were all the Writings and Evidences of the said Mr. Mallet’s Estate) began to open, first one Lock, then another, then the third; afterwards the Lid of the said Iron Chest, lifted up itself, and stood wide open. Then the Patient, Mr. Bourne, who had not spoke in 24 Hours, lifted himself up also, and looking upon the Chest, cry’d: You say true, you say true, you are in the right, I’ll be with you by and by. So the Patient lay down, and spake no more. Then the Chest fell again of itself, and Lockt itself, one Lock after another, as the 3 Locks opened; and they tried to knock it open, and could not, and Mr. Bourne died within an Hour after.

ADVERTISEMENT.

THIS Narrative was sent in a Letter to J. C. for Dr. H. More from Mr. Thomas Alcock, of Shear-Hampton; of which in a Letter to the said Doctor, he gives this Account. I am, faith he, very confident of the Truth of the Story; for I had it from a very good Lady, the eldest Daughter of the said John Mallet, (whose Trustee Mr. Bourne was) and only Aunt to the Countess of Rochester, who knew all the Parties; and I have heard Dr. Raymond, and Mr. Carlisle, relate it often with amazement, being both Persons of Credit.

The curious may be inquisitive what the meaning of the opening of the Chest may be, and of Mr. Bourne his saying. You say true, &c. I’ll be with you by and by. As for the former, it is noted by Paracelsus especially, and by others, that there are Signs often given of the Departure of sick Men lying on their Death-beds, of which this opening of the Iron Coffer or Chest, and closing again, is more than ordinary significant, especially if we consider the nearness of Sound and Sense, betwixt Coffer and Coffin, and re-call to mind that of Virgil:

Olli dura quies oculos & ferreus urget
Sonnus

Though
Though this quaintness is more than is requisite in these Prodigies prefaging the sick Man's Death. As for the latter, it seems to be nothing else but the saying Amen to the Presage, uttered in his accustomary Form of Speech; as if he should say, You of the invisible Kingdom of Spirits, have given the Token of my sudden Departure, and you say true, I shall be with you by and by. Which he was enabled so assuredly to assert, upon the advantage of the relaxation of his Soul now departing from the Body: Which Diodorus Siculus, lib. 18, notes to be the Opinion of Pythagoras and his Followers, that it is the privilege of the Soul near her departure, to exercise a satirical Faculty, and to pronounce truly touching things future, Περιγινόμενον τῶς ὕπνου τῷ μελλόντα καθ' ὑπ' ἐν ἀν χωρίζων τῇ τελευτῇ τῶν ἄνδρῶν σωμάτων, That humane Souls prophesied things to come, at what time they are separating from their Body.

RELA T. XXVI.

The Apparition of James Haddock, to Francis Taverner, near Drum-bridge in Ireland, comprised in a Letter of Thomas Alcock, to Dr. H. More.

At Michaelmas, 1662, Francis Taverner, about 25 Years old, a lusty proper stout Fellow, then Servant at large, (afterwards Porter) to the Lord Chichester Earl of Donegal, at Belfast, in the North of Ireland, County of Antrim, and Diocces of Connor, riding late in the Night from Hilbrough homeward, near Drum-bridge, his Horse, though of good Metal, suddenly made a stand; and he supposing him to be taken with the Staggers, alighted to blood him in the Mouth, and presently mounted again. As he was setting forward, there seemed to pass by him two Horsemen, though he could not hear the reading of their Feet, which amazed him. Presently there appeared a third in a white Coat, just at his Elbow, in the likeness of James Haddock, formerly an Inhabitant in Malone, where he died near five Years before. Whereupon Taverner askt him in the Name of God who he was? He replied, I am James Haddock,
Haddock, and you may call me to mind by this Token; That about five Years ago, I and two other Friends were at your Father's House, and you, by your Father's appointment, brought us some Nuts, and therefore be not afraid, sa's the Apparition. Whereupon Taverner remembering the circumstances, thought it might be Haddock; and those two who passed by before him, he thought to be his two Friends with him, when he gave them Nuts, and courageously ask him why he appeared to him rather than any other. He answered, Because he was a Man of more resolution than others; and if he would ride his way with him, he would acquaint him with a Business he had to deliver him. Which Taverner refused to do, and would go his own way, (for they were now at a Quadrival) and so rode on homewards. But immediately on their departure, there arose a great Wind, and within he heard very hideous Screeches and Noises; to his great amazement; but riding forward as fast as he could, he at last heard the Cocks crow, to his Comfort; he alighted off from his Horse, and falling to Prayer, desired God's Assistance, and so got safe home.

The Night after, there appeared again to him the likeness of James Haddock, and bid him go to Elenor Welsh, (now the Wife of Davis, living at Malone, but formerly the Wife of the said James Haddock, by whom she had an only Son, to whom the said James Haddock had by his Will a Lease which he held of the Lord Chichester, of which the Son was deprived by Davis, who had Married his Mother) and to ask her if her Maiden-name was not Elenor Welsh; and if it were, to tell her, that it was the Will of her former Husband, James Haddock, that their Son should be righted in the Lease. But Taverner, partly loath to gain the ill Will of his Neighbours, and partly thinking he should not be credited, but lookt on as declined, long neglected to do his Message, till having been every Night for about a Months space haunted with this Apparition in several Forms, every Night more and more terrible, (which was usually preceded by an unusual trembling over his whole Body, and great change of Countenance manifest to his Wife, in whose presence frequently the Apparition was, though not visible to her) at length he went to Malone, to Davis's Wife, and asked whether her Maiden-name was not Elenor Welsh; if it was, he had something to say to her. She replied, there was another Elenor Welsh besides her. Hereupon Taverner returned without delivering his Message. The same Night, being fast asleep in his Bed, (for the former Apparitions were as he late by the Fire with his Wife) by something pressing upon him he was
was awakened, and saw again the Apparition of James Had−
dock in a white Coat as at other times, who asked him if he had
delivered his Message? He answered, he had been there with
Elenor Welsh. Upon which the Apparition looking more plea−
santly upon him, bid him not be afraid, and so vanished in a
flash of brightness.

But some nights after (he having not delivered his Message)
he came again, and appearing in many formidable shapes, thre−
thalm to tear him in pieces if he did not do it. This made
him leave his house where he dwelt in the Mountains, and be−
take himself to the Town of Belfast, where he sat up all night at
one Pierce's house a Shoemaker, accompanied with the said
Pierce, and a Servant or two of the Lord Chichester's, who were
defirous to see or hear the Spirit. About midnight as they were
all by the Fire-side they beheld Taverner's countenance to change,
and a trembling to fall on him, who presently espied the Ap−
parition in a Room opposite to him where he sat, and took up
the Candle and went to it, and resolutely ask'd him in the Name
of God wherefore it haunted him? It replied, because he had
not delivered the Message, and withal threatened to tear him in
pieces if he did not do it speedily; and so, changing it self into
many prodigious shapes, it vanished in white like a Ghost.
Whereupon Francis Taverner became much dejected and trou−
bled, and next day went to the Lord Chichester's house, and
with tears in his Eyes, related to some of the Family the sadness
of his condition. They told it to my Lord's Chaplain Mr.
James South, who came presently to Taverner, and being ac−
quainted of his whole Story, advis'd him to go this present time
to Malone to deliver punctually his Message, and promised to go
along with him. But first they went to Dr. Lewis Downs, then
Minister of Belfast, who upon hearing the Relation of the
whole matter, doubted at first of the truth of it, attributing it
rather to Melancholy than any thing of reality. But being after−
wards fully satisfied of it, the only scruple remaining was,
Whether it might be lawful to go on such a busines, not know−
ing whose errand it was; Since, though it was a real Apparition
of some Spirit, yet it was questionable whether of a good or
a bad Spirit. Yet the justice of the Cause, (it being the com−
mon report the Youth was wronged) and other considerations
prevailing, he went with them. So they three went to Davis's
house, where the Woman being desir'd to come to them, Taver−
ner did effectually do his Message, by telling her, that he could
not be at quiet for the Ghost of her former Husband James Had−
dock, who threatened to tear him in pieces if he did not tell her
the must right John Haddock her Son by him, in a Lease where-
in she and Davis her now Husband had wronged him. This
done, he presently found great quietness in his mind, and
thanking the Gentleman for their Company, Advice, and Af-
ffiance, he departed thence to his Brother's House at Drum-
bridge: Where, about two nights after, the aforesaid Appariti-
on came to him again, and more pleafantly than formerly,
askt if he had delivered his Message? He anfwered, he had
done it fully. It replied, that he muft do the Message to the
Executors alfo, that the bufinefs might be perfected. At this
meeting Taverner asked the Spirit if Davis would do him any
hurt; to which it anfwered at firft somewhat doubtfully; but
at length threatened Davis if he attempted any thing to the inju-
ry of Taverner, and fo vanifh away in white.

The day following, Dr. Jeremie Taylor Bishop of Down, Con-
nor, and Dromore, was to go to keep Court at Dromore, and
commanded me, who was then Secretary to him, to write for
Taverner to meet him there, which he did. And there in the
preffence of many he examined Taverner strictly in this strange
Scene of Providence, as my Lord flil'd it; and by the account
given him both by Taverner, and others who knew Taverner,
and much of the former particulars, his Lordfhip was fatisfied
that the Apparition was true and real; but faid no more there
to him, becaufe at Hilbrough, three miles from thence on his
way home, my Lord was informed that my Lady Conway and
other Perfons of Quality were come purposely to hear his Lord-
ship examine the Matter. So Taverner went with us to Hil-
brough, and there to fatisfie the curiofity of the refh company,
after asking many things anew, and fome over again, my Lord
advised him the next time the Spirit appeared to ask him these
Quettions. Whence are you? Are you a good or a bad Spirit?
Where is your abode? What fation do you hold? How are you regrim-
ented in the other World? And what is the reafon that you appear
for the relief of your Son in fo small a matter, when fo many Wi-
doms and Orphans are opprefled in the World, being defrauded of
greater matters, and none from thence of their Relations appear, as
you do, to right them?

That night Taverner was, fent for to Lisburne, to my Lord
Conway's three miles from Hilbrough, on his way home to Bel-
faft, where he was again strictly examined in the preffence of
many good men and women of the aforesaid matter, who was
ordered to lie at my Lord Conway's all night; and about nine
or ten a clock at night, standing by the Fire-side with his Bro-
ther and many others, his Countenance changed, and he fell into

of Relations.
a trembling, the usual prognostick of the Apparition; and, being loath to make any disturbance in his Lordship's house, he and his Brother went out into the Court, where he saw the Spirit coming over the Wall) which approaching nearer asked him if he had done his Message to the Executor also? He replied, he had, and wondered it should still haunt him. It replied, he need not fear, for it would do him no hurt, nor trouble him any more, but the Executor, if he did not see the Boy righted. Here his Brother put him in mind to ask the Spirit what the Bishop bid him, which he did presently. But it gave him no answer, but crawled on its Hands and Feet over the Wall again, and so vanished in white, with a most melodious Harmony.

Note, (1.) That Pierce, at whose house, and in whose presence the Apparition was, being asked whether he saw the Spirit, said, he did not, but thought at that time he had a Mist all over his eyes. (2.) What was then spoke to Taverner was in so low and hollow a voice, that they could not understand what it said. (3.) At Pierce's house it stood just in the entry of a Door; and as a Maid passed by to go in at the Door, Taverner saw it go aside and give way to the Maid, though she saw it not. (4.) That the Leaf was hereupon disposed on to the Boy's use. (5.) The Spirit at the last appearing at my Lord Conway's house, revealed somewhat to Taverner, which he would not discover to any of us that asked him.

This Taverner, with all the Persons and Places mentioned in the Story, I knew very well, and all wise and good men did believe it, especially the Bishop, and Dean of Connor Dr. Rust Wits.

Your humble Servant,

Thomas Alcock.

ADVERTISEMENT.

It will not be amiss to set down here what Mr. Alcock adds by way of Postscript in his Letter, There is an odd story, faith he, depending on this, which I cannot chuse but tell you. The Boy's Friends put the Trustees and Executor on this Apparition's account into
of Relations

into our Courts, where it was pleasant to hear my Lord talk to them on the whole matter. The Uncle and Trustee, one John Coffler, forswore the thing, railed on Taverner, and made strange impre-

sions, and wishes Judgments might fall on him if he knew of any such Leaves; but the fear of the Apparition's menaces by Taverner 
sca'd him into a promise of Justice at least. About four or five 
years after, when my Lord died, and the noise of the Apparition 
was over, Coffler began again to threaten the Boy with Law, &c. 
But being drunk at Hill-hall by Lisburne, coming home he fell 
from his Horse, and never spake more. This is a sad truth to my 
knowledge.

R E L A T. XXVII.

The Story of David Hunter Neat-herd to the Bis-
shop of Down and Connor, at Portmore in Ire-
land, 1663. from the same hand.

David Hunter Neat-herd at the Bishops house at Portmore, 
there appeared to him one night, carrying a Log of Wood 
into the Dairy, an old Woman, which amazed him, for he 
knew her not: but the fright made him throw away his Log 
of Wood, and run into the house. The next night she appeared 
again to him, and he could not chuse but follow her all night, 
and so almost every night for near three quarters of a Year. 
Whenever she came, he must go with her through the Woods 
at a good round rate: and the poor fellow lookt as if he was 
bewitcht and travelled off his legs. And when in bed with his 
Wife, if she appeared, he must rize and go. And because his 
Wife could not hold him in his bed, she would go too, and 
walk after him till day though she saw nothing: But his little 
Dog was so well acquainted with the Apparition, that he would 
follow her as well as his Master. If a Tree stood in her walk, 
he observed her always to go through it. In all this while she 
spake not.

But one day the said David going over a Hedge into the High-
way, she came just against him, and he cryed out, Lord bles-
se me, would I was dead; shal I never be delivered from this mis-
ery?
At which, *And the Lord bless me too,* says she, *It was very happy you spake first,* for till then I had no power to spake, though I have followed you so long. My Name, says she, *is Margaret*—

I lived here before the War, and had one Son by my Husband, when he died, I Married a Soldier, by whom I had several Children, which that former Son maintained, else we must all have starved. He lives beyond the Ban-water; pray go to him, and bid him dig under such a Hearth, and there he shall find 28 s. Let him pay what I owe in such a place, and the rest to the charge unpayed at my Funeral; and go to my Son that lives here, which I had by my latter Husband, and tell him, that he lives a wicked and a dissolute Life, and is very unnatural and ungrateful to his Brother that maintained him, and if he does not mend his Life, God Almighty will destroy him.

David Hunter told her he never knew her: No, says she, *I died 7 Years before you came into the Country,* but for all that, if he would do her Message, she should never hurt him. But he deferred doing as the Apparition bid him, and she appeared the Night after, as he lay in Bed, and struck him on the Shoulder very hard; at which he cried out, and asked her if she did not promise she would not hurt him? She said that was if he did her Message; if not, she would kill him. He told her, he could not go now, for reason the Waters were out. She said, she was content he should stay till they were abated; but charged him afterwards not to fail her. So he did her Errand, and afterwards she appeared, and gave him Thanks. *For now,* said she, *I shall be at rest, therefore pray you lift me up from the Ground,* and I will trouble you no more. So David Hunter lifted her up from the Ground, and, as he said, she felt just like a Bag of Feathers in his Arms; so the vani$t, and he heard most delicate Musick as she went off, over his Head; and he never was more troubled.

This Account the poor Fellow gave us every Day, as the Apparition spake to him, and my Lady Conway came to Portmore, where she asked the Fellow the same questions, and many more. This I know to be true, being all the while with my Lord of Down, and the Fellow but a poor Neat-herd there.
ADVERTISEMEN'T.

IT is no small confirmation to my self of the Truth of these two last Stories, in both which my Lady Conway is mentioned, in that I received two Letters from that incomparable Lady out of Ireland, touching them both; the former is Dated, Lisburn, March 3, 1662, wherein she Writes thus: I have spoken lately with two simple Country people who have been much perplexed with two several Persons who have died lately: The Stories are too long to relate; but the Circumstances are such, as I know not how to mis-believe the Stories. The Persons cannot be suspected to have any design, and were altogether unacquainted in the Families of them that appeared, and wholly ignorant of those things in them that they now relate, and have charge to solicit the amendment of some Mifcarriages by some Persons intrusted, which they could never hear of, as is supposed, by any other means. There are many other probabilities, but all evaded by several Persons here. And to give you a taste of their goodly Evolutions, I will transcribe a Passage out of the other Letter of the said excellent Lady, Dated Lisburn, April 29, 1663. wherein she Writes thus: The Relation I sent you of two in this Country, is certainly liable to as little Exception (there was mention of the Drummer of Tedworth before) as any one shall meet with; as may appear, by the diligent search some have made for a Flaw and Objection against the Parties, who after all they confess, must needs appear perfectly uninterested, and impossible to have had from any concerned what they have delivered. But they believe, that either Drunkenness, or desparate Melancholy, did by chance enable them to light upon greater Truths than themselves thought of. Thus far that excellent Person. And it was enough for this Noble Lady, only to recite the solution of the Phenomenon into Melancholy and Drunkenness, it being so trifling and silly, that it wanted no farther refutation, than the more recital.

That Drink may discover the Secrets of him that is Drunk, as the Poet observes, is reasonable enough; but that a Man being Drunk, is better capacitated to understand the Secrets of another Man, or of his Family, is so wild a Paradox, that no sober Man can admit it. And what is Melancholy, but a natural Drunkenness when it fermentes? And moreover it being but by chance that Melancholy or Drunkenness enables them to light upon such things, why

C e
may not Sanguine and Sobriety chance as well to do the same, and not rather better, if there be any betterness in things by chance? But if there be any advantage in fermenting Melancholy, or strong Drink, it is because the Soul is more excited, and made more ready to discover its own more inward Furniture, as Men in Drink reveal their own Secrets. But the Soul has no innate Ideas of particular things, and therefore the greatest efervescency of Drink or Melancholy will not a jot better dispose her to the Knowledge of particulars, but indispose her for the reception of them from without. So blindly do these Wistlings Philosophize touching things of this Nature.

And yet I dare say, this was the very best of their Evasions: Which being no better against these two Stories so sifted and examined (to say nothing of others) by a Person of so quick a Wit, impartial Judgment and Sagacity, as I know that excellent Lady to have been, I must confess, that to me it is a Confirmation as strong as I can desire for the main strokes of the Stories, of which I retain some in my Memory, having heard a more particular Account of them from her Ladyship, presently upon her return from Ireland, some 16 Years ago. Nor no doubt but Mr. Alcock has approved himself a faithful Reciter of them, as to the main; nor can there any one rightly be deemed more fit and able, he being present at the Examination of Taverner, and dwelling at Portmore, with the Bishop of Down, whose Servant Hunter was.

R E L A T. XXVIII.

The Confessions of certain Scotch Witches, taken out of an Authentick Copy of their Trial at the Assizes held at Paisley in Scotland, Feb. 15, 1678, touching the Bewitching of Sir George Maxwel.

The Tenour of the Confessions, taken before Justices: As first of Annabil Stuart, of the Age of 14 Years, or thereby; who declared that she was brought in the Presence of the Justices for the crime of Witchcraft; and declared, That on Harvest last, the Devil in the shape of a black Man, came to her Mothers House, and required the Declarant to give her self
self upto him; and that the Devil promised her she should not want any thing that was good. Declares, That the being critic'd by her Mother Janet Mathie, and Bessie Weir, who was Officer to their several Meetings, she put her Hand to the crown of her Head, and the other to the sole of her Foot, and did give her self up to the Devil. Declares, That her Mother promised her a new Coat for doing it. Declares, That her Spirits Name was Enippa, and that the Devil took her by the Hand and nipt her Arm, which continued to be sore for half an Hour. Declares, That the Devil in the shape of a black Man, lay with her in the Bed under the Cloaths, and that she found him cold. Declares, That thereafter he placed her nearest himself. And declares, She was present in her Mothers House; when the Effigies of Wax was made; and that it was made to rerepresent Sir George Maxwell. Declares, That the black Man, Janet Mathie, the Declarants Mother, (whose Spirits Name was Landlady; Bessie Weir, whose Spirits Name is Sophia; Margaret Craige, whose Spirits Name is Riggerum; and Margaret Jackson, whose Spirits Name is Lucas) were all present at the making of the said Effigies; and that they bound it on a Spit, and turned it before the Fire; and that it was turned by Bessie Weir, saying as they turned it, Sir George Maxwell, Sir George Maxwell; and that this was expressed by all of them, and by the Declarant. Declares, That this Picture was made in October last. And farther declares. That upon the third Day of January instant, Bessie Weir came to her Mothers House, and advertised her to come to her Brother John Stuart's upon the Night following. And that accordingly she came to the place; where she found Bessie Weir, Margaret Craige, Margaret Jackson, and her Brother John Stuart, and a Man with black Cloaths; a blue Band, and white Hand-cuffs with Hogers, and that his Feet were cloven. And the Declarant sate down by the Fire-side with them, when they made a Picture of Clay, in which they placed Pins in the Breast and Sides: And declares, That they placed one in every Side, and one in the Breast. Declared, That the black Man did put the Pins in the Picture of Wax; but is not sure who put in the Pins in the Picture of Clay. Declares, That the Effigies produced, are the Effigies she saw made. Declares, That the black Man's Name is Ejaal. This Declaration was emitted before James Dunlop, of Hulc, William Gremlay, &c. Jan. 27, 1677, &c. of Robertus Park, Notarius Publicus, &c.
The second Confession, is of John Stuart, who being interrogated about this Crime of Witchcraft, declared, That upon Wednesday the third Day of January instant, Bessie Weir in Pollution came to the Declarant late at Night, who being without Doors near to his own House, the said Bessie Weir did intimate to him, that there was a Meeting to be at his House the next Day: And that the Devil under the shape of a black Man, Margaret Jackson, Margery Craige, and the said Bessie Weir, were to be present. And that Bessie Weir, required the Declarant to be there, which he promised. And that the next Night, after the Declarant had gone to Bed, the black Man came in, and called the Declarant quietly by his Name, upon which, he arose from his Bed, and put on his Cloaths, and lighted a Candle. Declares, That Margaret Jackson, Bessie Weir, and Margery Craige, did enter in at a Window in the Cavil of the Declarant's House. And that the first thing that the black Man required, was, that the Declarant should renounce his Baptism, and deliver himself wholly to him; which the Declarant did, by putting one Hand on the crown of his Head, and the other on the sole of his Foot. And that he was tempted to it, by the Devil's promising that he should not want any Pleasure, and that he should get his Heart filled on all that shall do him wrong. Declares, That he gave him the Name of Jonat for his Spirits Name. Declares, That thereafter the Devil required every one of their Contents for the making of the Effigies of Clay, for the taking away the Life of Sir George Maxwell, of Pollock, to revenge the taking the Declarant's Mother Jannet Mathie. Declares, That every one of the Persons above-nam'd, gave their Consent to the making of the said Effigies, and that they wrought the Clay, and that the black Man did make the Figure of the Head and Face, and two Arms to the said Effigies. Declares, That the Devil set 3 Pins in the same, one in each Side, and one in the Breast: And that the Declarant did hold the Candle to them, all the time the Picture was making. And that he observed one of the black Man's Feet to be cloven; and that his Apparel was black; and that he had a blueish Band and Hand-cuffs; and that he had Hogers on his Legs without Shoes; and that the black Man's Voice was Hough and Gouftie. And farther declares, That after they had begun the forming of the Effigies, his Sister Annabil Stuart, a Child of 13 or 14 Years of Age, came Knocking at the Door, and being let in by the Declarant, she staid with them a considerable time, but that she went away before the rest, he having opened the Door to her. Declares, That the rest went out at
at the Window at which they enter'd. Declares, That the Effigies was placed by Bessie Weir in his Bed-straw. He farther declares, He himself did envy against Sir George Maxwel for Apprehending Jannet Mathies his Mother: And that Bessie Weir had great Malice against this Sir George Maxwel; and that her Quarrel was, as the Declarant conceived, because the said, Sir George had not entred her Husband to his Harvest-service; and also declares, That the said Effigies was made upon the fourth Day of January instant, and that the Devil's Name was Ejoal. Declares, That his Spirits Name was Jonas, and Bessie Weirs Spirits Name, who was Officer, was Sophia; and that Margaret Jackson's Spirits Name was Locas; and that Annabil Stuart, the Declarant's Sisters was Erippa; but does not remember what Margery Craige's Spirits Name was. Declares, That he cannot Write. This Confession was emitted in the presence of the Witnesses to the other Confession, and on the same Day. Ita eft. Robertus Park, Notarius Publicus, &c.

The Confession of Margaret Jackson, Relict of Tho. Stuart in Shaws, who being Examined by the Justices anent her being guilty of Witchcraft, declares, That she was present at the making of the first Effigies and Picture that was made in Jannet Mathies House in October, and that the Devil in the shape of a black Man, Jannet Mathies, Bessie Weir, Margery Craige, and Annabil Stuart, was present at the making of the said Effigies, and that it was made to represent Sir George Maxwel of Pollock, for the taking away his Life. Declares, That 40 Years ago, or thereabout, she was at Pollockstraw-crest, with some few sticks on her Back, and that the black Man came to her, and that she did give up her Self unto the black Man, from the top of her Head to the sole of her Foot; and that this was after the Declarants renouncing of her Baptism; and that the Spirits Name which he designed her, was Locas. And that about the third or fourth of January instant, or thereby, in the Night-time, when she awaked, she found a Man to be in Bed with her whom she supposed to be her Husband; though her Husband had been dead 20 Years, or thereby, and that the Man immediately disappeared: And declares, That this Man who disappeared was the Devil. Declares; That upon Thursday, the 4th of January instant, she was present in the House of John Stuart, at Night, when the Effigies of Clay was made, and that she saw the black Man there, sometimes sitting, sometimes standing with John Stuart; and that the black Man's Cloaths were black, and that he had white Hand-cuffs. And that Bessie Weir in Pollockton, and Annabil Stuart in Shaws, and Margery Craige, were at the
aforesaid time and place of making the said Effigies of Clay; and declares, that she gave her consent to the making of the same; and declares that the Devil’s name who compered in the black Man’s shape was Ejoll.  

Now follow the Depositions of certain persons agreeing with the Confessions of the aforesaid Witches.

Andr. Martin, Servitour to the Lord of Pollock, of the age of Thirty years, or thereby, Depones That he was present in the house of Jamet Mathie Pannel when the Picture of Wax produced was found in a little hole in the Wall at the back of the Fire. Depones, That Sir George his Sickness did fall upon him about the eighteenth of October, or thereby. Depones, that the Picture of Wax was found on the — of December, and that Sir George his Sickness did abate and relent above the time the Picture of Wax was found and discovered in Jamet Mathie’s house. Depones, that the Pins were placed in the right and left sides; and that Sir George Maxwell of Pollock his pains, as he understood by Sir George’s complaining of these pains, lay most in his right and left sides. And depones, that Sir George’s pains did abate and relent after the finding of the said Picture of Wax, and taking out of the Pins as is laid. And depones, that the Pannel Jamet Mathie has been by fame and bruile reputed a Witch these several years by past. And this is the truth as he shall answer to God.  

Lawrence Pollock, Secretary to the Lord of Pollock, sworn and purged of Partial Counsel, depones that on the day of December he was in the Pannel Jamet Mathie’s house when the Picture was found; and that he did not see it before it was brought to the Pannal’s door. Depones, that Sir George Maxwell of Pollock’s Sickness did seize upon him about the fourteenth of October or thereby, and he did continue in his Sickness or Distemper for six Weeks or thereby. Depones, that Sir George’s Sickness did abate and relent after the finding of the said Picture of Wax and taking out of the Pins that were in the Effigies. Depones, that by open bruile and common fame, Jamet Mathie, and Bessie Weir, and Margaret Craige, are brandit to be Witches. Depones, That the truth is this as he shall answer it to God.  

Loraine Stuart of Auchinhead being sworn and purged of partial Counsel, depones, That Sir George’s Sickness fell upon him the
the fourteenth or fifteenth of October or thereby. Depones, that he was not present at the finding of the Picture of Wax; but that he had seen Sir George Maxwel of Pollock after it was found; and having seen him in his Sickness often times before, he did perceive that Sir George had sensibly recovered after the time that the said Picture was said to be found, which was upon the 11th or 12th of December. Depones, that Janet Mathie and Margery Craige two of the Pannals are by report of the Country said to be Witches. Depones, that he having come to Pollock he did see Sir George Maxwel, whose pains did recur, and that his pains and torments were greatly increas’d in respect of what they were before the finding of the Picture of Wax. Depones, that upon the 8 of January when they left the said Sir George Maxwel of Pollock, the Deponent James Dunlop of Hounfil, Allan Douglass, and several others, did go to the house of John Stuart Warlock on Pollock's-fraw, and there he found a Picture of Clay in the said John Stuart's Bed-straw. Depones, that there was three Pins in the said Picture of Clay, and that there was one in each side, and one in the Breast: and depones, that being returned to Sir George's house, Sir George told the Deponent that he found great ease of his pains, and that it was before the Deponent Hounfil and the rest did reveal to him that they had found the said Picture of Clay, and further depones, that this is truth as he shall answer it to God. Sic subscrib. Lodowick Stuart.

There follow more Depositions in the Copy, but these are the most for our purpose, and enough to discover that the Confession of those Witches are no Fables nor Dreams.

ADVERTISEMENT.

These Confessions and Depositions are transcribed out of the Copy in the same Scots dialect that I found them; and several words there are which I profess I understand not, as those for example concerning the black Man's Voice, that it was hough and goustie: But if the voice of this black man be like that of his who appeared to the Witches whom Mr. Hunt examined, they may signify a big and low voice.

Cc 4
There is another Scotch Tryal of Witches amongst Mr. Glanvil's Papers, with the same general subscription that this has, viz. Robert Martin Clerk to the Justice Court. But that is of too old a date, it being in the year, 1590. to comply with the title of our Stories. But it being a true Copy of Record to Authentick, though not so fresh, it may haply not be amiss briefly to name some Effects, Kinds, or Circumstances of Witchcraft therein mentioned; such especially as have not occurred in the foregoing Stories; as the giving and taking away power from sundry Mens Genital-members, for which Jammet Clark was accused.

That which is observable in John Pieue is, that the Devil appeared to him not in black, but in white raiment; but proposed, as hellish a Covenant to him as those Fiends that appear in black. As also lying dead two or three hours, and his Spirit ranc, (as the Phrase in the Record is) his being carried or transported to many Mountains, and, as he thought, through the World, according to his own Depositions. His hearing the Devil preach in a Kirk in the Pulpit in the night by Candle-light, the Candle burning blew. That in a Conventicle of Witches, whose names are specified in the Record, he with the rest at parting kissed the Devil's Breech; the Record speaks more broadly. His skimming on the Sea in a Boat with those of his Gang, and his foretelling the Leak in the Queens Ship by the help of the Devil. His raising Winds with the rest at the King's passage into Denmark, by casting a Cat into the Sea, which the Devil delivered to them, and taught them to cry Hola when they first cast it in. His raising a Mist at the King's return from Denmark, by getting Satan to cast a thing like a Foot-ball (it appearing to John like a Wispy) into the Sea, which made a vapour or reck to arise, whereby the Kings Majesty might be cast upon the Coast of England. His hearing the Devil again preach in a Pulpit in black, who after pointed them to Graves, to open and dismember the Corps therein; which done, incontinently they were transported without words. His opening Locks by Sorcery, as one by mere blowing into a Womans hand while he fate by the Fire. His raising four Candles on the Luggs of an Horse, and another on the top of the Staff of his Rider in the night, that he made it as light as day; and how the man fell down dead at the entering within his return home. His embarking in a Boat with other Witches, and sailing over Sea, and entering within a Ship, and drink-
of Relations.

171

drinking good Wine and Ale there, and sinking the Ship when they had done, with the persons in it. His kissing Satan's Breech after another Conventicle. His being swiftly carried above in the chafing of a Cat to catch her to cast into the Sea, thereby to raise Winds, according to the prescription of Satan. His pretending to tell any man how long he should live if he told but the day of his birth.

There are also several things in Agnes Symfon's Witchcraft, such as there scarce occur the like in the foregoing stories. As her skill in Diseases. That the sicknels of William Black was an Elf-shot. Her heating also of them by Sorcery, and foretelling the party whether he should live or die, and others how long they should live. Her taking the sick parties pains and sicknesses upon herself for a time, and then translating it to a third person. Her use of long scriptural Prayers and Rhymes, containing the main points of Chrifitianity, fo that she may seem to have been not so much a white Witch as an holy Woman. And yet it is upon Record that she made a Covenant with the Devil in the shape of a Man, and in such like hellifh manner as other Witches do. But when she sought for answers from the Devil upon any occasion, he appeared to her in the shape of a Dog, but the formula of her dismissing of him, was, The charging him to depart on the Law he lives on, as she did when she dismissed him after her consulting him about the old Lady Edmondston's sickness; but her invocation was, Elua, come and speak to me, who came in the likeness of a Dog. Her sailing with her fellow-Witches in a Boat to a Ship, where the Devil caused her to drink good Wine, she neither seeing the Mariners, nor the Mariners her. But after all, the Devil raised a Wind whereby the Ship perifhed. Her baptizing, and using other Ceremonies upon a Cat; with other Witches, to hinder the Queens coming into Scotland. Her raising of a Spirit to conjure a Picture of Wax for the destroying of Mr. John Mefcrope.

Hitherto I have brought but small shreds out of this ancient Record, but I will conclude with a full Paragraph, it containing the Confession of Agnes Symfon to King James then of the Scots: Which is this.

Item, Fyled and convict for fameckle as she confeft before his Majesty, that the Devil in Man's likenefs met her going out in the Fields from her own house at Keith between five and six at Even, being alone, and commandit her to be
The Collection

at Northbervick-Kirk the next night. And the next day on Horseback, conveyed by her good-man called John Cooper, and lighted at the Kirk-yard, or a little before she came to it, about eleven hours at Even. They danced along the Kirk-yard, Geilie Duncan plaid to them on a Trump. John Fien muffled led all the rest; the said Agnes and her Daughter followed next. Besides, there were Kate Grey, George Moils's Wife, Robert Grierison, Katherine Duncan Buchanan, Thomas Barnbile and his Wife, Gilbert Magil, Job. Magil, Katharine Magil, with the rest of their Complices above an hundred persons, whereof there were six Men, and all the rest Women. The Women made first their homage, and then the Men. The Men were turned nine times widderhins about, and the Women six times. John Fien blew up the Doors and blew in the Lights, which were like mickle black Candles sticking round about the Pulpit. The Devil startit up himself in the Pulpit like a mickle black Man, and every one answered here. Mr. Robert Grierison being named, they all ran hirdie girdie, and were angry: for it was promisèd he should be called Robert the Comptroller, alias Rob the Rower, for expriming of his name. The first thing he demandit was as they kept all promise, and been good Servants, and what they had done since the last time they had convened. At his command they opened up three Graves, two within, and one without the Kirk, and took off the Joints of their Fingers, Toes, and Neife, and parted them amongst them: and the said Agnes Symson got for her part a Winding Sheet and two Joynts. The Devil commandit them to keep the Joynts upon them while they were dry, and then to make a powder of them to do evil withal. Then he commandit them to keep his Commandments, which were to do all the evil they could. Before they departed they kis'd his Breech; the Record speaks more broad, as I noted before. He had on him ane Gown and ane Hat, which were both black: and they that were assembled, part stood and part fate: John Fien was ever nearest the Devil at his left Elbock; Graymaical keepe'd the door.

I have retaine'd the Scotch Dialect here also, for the more Authenticness of the matter, and have adjoined this large Paragraph, the Confession therein contained being in all probability a more special occasion of King James's changing his opinion touching the Existence of Witches, which he was, as is reported, inclinable to think to be but a mere conceit.
conceit before. For he was then but young, not passing five or six and twenty years of age when this Examination was had before him. And part of the Third Chapter of his Second Book of his Demonologie seems to be a Transcript of this very Confession. Wherefore this being so considerable an occurrence touching a business of such moment, the bringing in here so old a Story amongst those of frether memory, will, I hope, bring along with it its own excuse.

Thus have we contrived all the Relations, in Mr. Glanvil’s, Papers which were thought considerable, into this second Part of his Saducismus Triumphatus. He once intended to subjoin thereto an Answer to Webster, Wagstaff, and the Author of the Doctrine of Devils, as you may observe from the first Section of his Proof of Apparitions, &c. from holy Scripture: but partly by bringing in already the chief things in that rude draught begun, into what is here published, and partly by stating the Question truly and with right judgment, he has prevented himself, and made that labour needless. As indeed in a manner it ever was, their Objections against Mr. Glanvil’s Opinion on these points, being wondrous weak, soriy, and sophistical, and such as it were pity that any Man of Parts, who can bestow his time better, should squander it away in confuting such trifles.

There is nothing that makes any least shew of strength, but that touching the palpability of the constancy of the bodies of the Familiars of Witches, as if it weakened our Saviour’s Argument to his Disciples for his Resurrection, where he bids them handle him and see, for a Spirit has not Flesh and Bones as they see him have. And he bids Thomas thrust his Hand into his Side, that they might be sure he was no Spectre or Spirit, but the very Christ with his Flesh, Blood, and Bones as he had before his Crucifixion; and they were as well ascertained of this, as sense, nay, the surest sense, that of a Touch, or Feeling, could make them, that he had really Flesh and Bones, and such a temperament as humane Bodies have. Nor can any cavil avail against this from the Familiars of Witches, that will not as well weaken the assurance that we converse with such or such a Friend, but with some Spectre like him; So that the Allegation is as weak as peevish and malicious. And if he should doubt whether it was his real Friend, or some Spectre, if his Friend should offer himself, as our Saviour did, to be touched, searched and felt, would not any body think
think it were sufficient assurance? But for a perverse Cavi-
ier or crazy Sceptick, what is it that will satisfy them?

But it may be well said, that there be concomitant con-

fiderations that will assure the party it is his Friend and

not a Spectre. And are there concomitant considerations

here also? The ancient Prophecies, and Christ's own Pre-
diction that he should rise from dead out of the Grave.

And that God is a God of truth, and not of unfaithful-

ness and imposture: Which assurance is of a more high and

divine Tenour than that of feeling his Body. And there-

fore our Saviour faith to Thomas; _THOMAS_, because

 thou hast seen me thou hast believed, Blessed are they that have

not seen and yet have believed: For it is a sign that a more

noble and heavenly principle is awakened in them, that
dispels that thick Mist of Sceptical stupor and dulness. It

is a sign they are of a more holy, pure, and refined tem-

per, And besides all this, What Spectre ever challenged

any one to make such a Trial as this, to feel whether he

was not very Flesh and Bone as real Men are, when he

would impose upon any? Or how is it proved, though Spi-

rits can bring their Vehicle to a palpable consistency, that

they can turn it into such as shall feel of the same articu-

late palpableness of Flesh, and Bone, and Temperament that

are in living Men? Till this appear by confest experience
to be in the palpable consistency of Familiars or Spirits

that transact with Witches, the Allegation is infinitely weak

upon that account also, as weak as spightful and perverse.

But the Hag-Advocates will allege any foolish thing rather

than seem to be able to say nothing.

In the mean time I think it here seafonable to declare,

that though this intended Edition of _Saducismus Triumphatus_

had not the happiness to be perfected by the ingenious Au-

thor's own hand before his death, yet such Materials he

left behind him, and the work in such a forwardness, that

things being put together in that order and distinctness which

they are, the Discourse may prove as useful for the reclaiming

Men from _Saducism_, though perhaps not altogether so delight-

ful, as if his own hand had the polishing of it. And the

publishing of it will also do him that right in the eyes of

the world, that (whereas he was suspeeted haply for some com-

plaisance towards some persons that were over inclinable to

_Hobbianism_, to have thrunk from the senfe of such noble Theo-

ries, with which his mind wasenlightned in the morning of his
days) it from hence may appear that these things stuck close to

him.
him; and that he entertained them with a sincere warmth all along, as is evident from these Papers then private within his own Study-Walls. As the profession of them broke out from him most expressly when he lay on his Death-bed, as his intimate friend Mr. Thomas Alcock largely sets down in a Letter written to Dr. H. More. And I think that is the time, if ever that Men will speak their thoughts freely, as the Poet hath observed in the like case,

Nam vera voces tum demun pectore ab imo
Ejiciuntur, & eripitur persona, manet res.

To this Sense,

Then 'tis Men from their Hearts their Mind declare,
Cast off their Vizards, shew their faces bare,
A CONTINUATION OF THE COLLECTION.
Or, An ADDITION
Of some few more Remarkable and True Stories OF Apparitions AND WITCHCRAFT.

By HENRY MORE, D. D.

Whereunto is added Mr. J. G. his Letter to Dr. H. M. touching the stirrs of Tedworth; With his Reflections on Drollery and Atheism, and the Doctors' Advertisements thereon.

LONDON: Printed MDCC.
A CONTINUATION
OF THE
COLLECTION

RELAT. I.

A Transcription of a Narrative, out of the Natural History of Oxfordshire, of the strange Passages that happened at Woodstock, Anno 1649. when the Commissioners for surveying the Mannor-house, Park, Deer, Woods, and other Demeanres belonging to that Mannor, sate and lodged there.

The Commissioners October 13. 1646. with their Servants being come to the Mannor-house, they took up their Lodging in the King's own Rooms, the Bed-Chamber, and Withdrawing-Room: the former whereof they also made their Kitchin, the Council-Hall their Brew-house, the Chamber of Presence their place of sitting to dispatch Business, and a Wood-house of the Dining-Room, where they laid the Wood of that ancient Standard in the High-Park known of all by the name of the King's Oak, which (that nothing might remain that had the name of King affixed to it) they digged up by the Roots. October
the 14th and 15th, they had little Disturbance; but on the 16th, there came, as they thought, somewhat into the Bed-chamber, where two of the Commissioners and their Servants lay, in the shape of a Dog, which going under their Beds, did as it were gnaw their Bed-cords, but on the morrow, finding them whole, and a quarter of Beef, which lay on the ground untouched, they began to entertain other Thoughts.

October 17. Something to their thinking, removed all the Wood of the King's Oak out of the Dining-room, into the Presence-chamber, and hurled the Chairs and Stools up and down that Room. From whence it came into the two Chambers where the Commissioners and their Servants lay, and hoisted up their Beds-fee, so much higher than the Heads, that they thought they should have been turned over and over; and then let them fall down with such a force, that their Bodies rebounded from the Bed a good distance, and then shook the Bed-lead so violently, that themselves confess, their Bodies were sore with it.

October 18. Something came into the Bed-chamber, and walkt up and down, and fetching the Warming-pan out of the Withdrawing Room, made so much noise, that they thought 5 Bells could not have made more. And October 19, Trenchers were thrown up and down the Dining-room, and at them that lodged there, whereof one of them being shaken by the Shoulder, and awakened, put forth his Head to see what was the matter, but had Trenchers thrown at it.

October 20. The Curtains of the Bed in the with-drawing Room, were drawn to and fro, and the Bedstead much shaken, and 3 great Pewter-dishes, and 3 Dozen of Trenchers thrown about the Bed-chamber again. This Night they also thought whole Arm-fuls of the Wood of the King's Oak thrown down in their Chambers, but of that in the Morning they found nothing had been moved.

October 21. The Keeper of their Ordinary and his Bitch, lay in one of the Rooms with them, which Night they were not disturbed at all. But October 22, though the Bitch kennel'd there again, to whom they ascribed their former Nights rest, both they and the Bitch were in a pitiful taking, the Bitch opening but once, and that with a whining fearful Yelp. October 23. They had all their Cloaths pluckt off them in the Withdrawing Room, and the Bricks fell out of the Chimney into the Room; and the 24th, they thought in the Dining-Room, that all the Wood of the King's Oak had been brought thither, and thrown down close by their Bed-side; which noise being heard by those of the With-drawing Room, one of them role
to see what was done, fearing indeed that his fellow Commissi-
oners had been killed, but found no such matter; whereupon
returning to his Bed again, he found 2 Dozen of Trenchers
thrown into it, and handomely covered with the Bed-cloaths.

October, 27. The Curtains of the Bed in the With-drawing
Room were drawn to and fro, and the Bed-stead shaken as be-
fore, and in the Bed-chamber, Glafs flew about so thick, (and
yet not a Pane of the Chamber-windows broken) that they
thought it had rained Money. Whereupon they lighted Candles,
but to their grief they found nothing but Glafs. October 29.
Something walked in the With-drawing Room about an Hour,
and going to the Window, opened and shut it; then going in-
to the Bed-chamber, it threw great Stones for about half an
Hours time, some whereof lighted on the High-bed, others on
the Truckle-bed, to the number in all, of above Fourcore.
This Night there was also a very great Noife, as if 40 Pieces
of Ordnance had been shot off together. At 2 several Knocks
it astonifh'd all the neighbouring Dwellers, which is thought;
might have been heard a great way off. During these Noifes,
which were heard in both Rooms together, both Commissio-
ners and Servants were struck with so great Honour, that they
cried out one to another for help; whereof one of them reco-
vering himself out of a Strange Agony he had been in, snatch
up a Sword, and had like to have killed one of his Brethren
coming out of his Bed in his Shirt, whom he took for the Spirit
that did the Mifchief. However, at length they got all together,
yet the Noife continued so great and so terrible, and shook the
Walls so much, that they thought the whole Mannor would have
fallen on their Heads. At its departure it took all the Glafs away
with it.

November 1. Something, as they thought, walk'd up and down
the With-drawing Room, and then made a Noife in the Din-
ing-Room. The Stones that were left before, and laid up in
the With-drawing Room, were all fetched away this Night, and
a great deal of Glafs (not like the former) thrown about again.

November 2. Came something into the With-drawing Room,
treading as they conceived, much like a Bear, which at first
only walk'd about a quarter of an Hour; at length it made a
Noife about the Table, and threw the Warming-pan so vio-
ently, that it quite spoil'd it. It threw also Glafs and great
Stones at them again, and the Bones of Horses, and all so vio-
ently, that the Bed-stead and Walls were bruised by them.
This Night they let Candles all about the Rooms, and made
Fires up to the Mantle-trees of the Chimneys; but all were put
out.
out no body knew how, the Fire and Billets that made it, being thrown up and down the Rooms, the Curtains torn with the Rods from their Beds, and the Beds-posts pulled away, that the Toster fell down upon them, and the Feet of the Bed-stead cloven in two. And upon the Servants in the Truckle-bed that lay all this time sweating for Fear, there was first a little, which made them begin to stir, but before they could get out, there came a whole Bowl as it were of stinking Ditch-water down upon them, so green that it made their Shirts and Sheets of that colour too.

The same Night the Windows were all broke by throwing of Stones, and there were most terrible Noises in the three several places together, to the extraordinary wonder of all that lodged near them; nay the very Coney-stealers that were abroad that Night, were so affrighted with the dismal Thundering, that for haste they left their Ferret in the Coney-burroughs behind them, beyond Rosamond's Well. Norwithstanding all this, one of them had the boldnes to ask, in the Name of God what it was? What it would have? and, What they had done, that they should be disturbed in this manner? To which no Answer was given, but the noise ceased for a while. At length it came again, and as all of them said, brought seven Devils worse than itself. Whereupon one of them lighted a Candle again, and set it between the two Chambers in the Door-way, on which another of them fixing his Eyes, saw the similitude of a Hoof, striking the Candle and Candlestick into the middle of the Bed-chamber, and afterwards making 3 Scrapes on the Snuff to put it out. Upon this, the same Person was so bold as to draw his Sword, but he had scarce got it out, but there was another invisible Hand had hold of it too, and tugg'd with him for it, and prevailing, struck him so violently with the Pummel, that he was stunn'd with the Blow.

Then began grievous Noises again, insomuch, that they calling to one another, got together, and went into the Presence-chamber, where they said Prayers, and sung Psalms, notwithstanding all which, the thundering Noise still continued in other Rooms. After this, Novem. 3. they removed their Lodgings over the Gate, and next Day, being Sunday, went to Ewelin, where how they escaped, the Authors of the Relations knew not; but returning on Monday, the Devil (for that was the Name they gave their Nightly-Guest) left them not unvisited, nor on the Tuesday following, which was the last Day they stayed.

ADVER-
ADVERTISEMEN T.

THAT the matter of Fact is true, we have all Assurance desirable, from what the Writer of the Natural History of Oxfordshire, declares, before he comes to the Narrative itself, viz. That he had several Relations put into his Hands, and one of them written by a learned and faithful Person, then living upon the place. Which was confirmed to him by several Eye-witnesses of many of the particulars, and all of them by one of the Commissioners themselves, who ingenuously confess to him, that he could not deny but that what was Written by that Person above-mentioned, was all true. So that for matter of Fact there can be no doubt; only the Historian makes a scruple, which is much according to the Mode of this Age, Whether all these Pranks might not be plaid by Combination. It being a genteel thing, and much in the Fashion, not to seem over credulous, that any such things are done by any Demons or Spirits. Yet the Nature of some of these Exploits here mentioned, extorts a Confession from him, even whether he will or no, that they are not reconcilable to Juggling.

Such, says he, are, (1st.) The extraordinary Noises beyond the power of Man to make without such Instruments as were not there. (2.) The tearing down and splitting the Bed-posts, and putting out so many Candles, and so great Fires, no body knows how. (3.) A visible shape seen of an Horse's Hoof treading out a Candle. And (4.) A tugging with one of them for his Sword, by an invisible Hand, by which I suppose is meant, an unperceptible Hand; for the Hand must needs be invisible, the Candle being put out in that season of the Year; but it was such an Hand, as if the Candle had been light, could not have been seen; forasmuch, as though he felt in the dark that tugging for his Sword, he could not feel nor lay hold on the Hand or Arm, or any part of any palpable Person that tugged with him. This may be said, if this tugging for the Sword was far in the Night, about or past Midnight; but if it was earlier in the Night, the Party might have seen the Hand that tugged for the Sword, if it had not been a Hand of its own nature invisible: For the Moon was at least 7 or 8 Days old, if I compute right, out of the second Ptolemaick Tables in N. Mulerius.

These indeed are the most material Arguments to prove that all here was not Juggling or Combination. And indeed how could it be Combination, when as the Story runs upon one Person all along, call-
A Continuation.

...ing it the Thing or Something? So that it seems all to be performed by one Person or Power. Besides, these Artists in Wagery, how could they train up a Dog to know Bed-cords, and forbear eating of Beef, when it lay so fairly for him on the Floor? And an ope-rofe Bufiness, and how little worth the while for any single Person to remove all the Wood of the King's Oak out of one Room into another? And more unlikely that he could make such a noise, as if he did it, when he did it not. And the flinging of Trenchers and Stones in such numbers near Men, and hurting none by them, seems to me not probable to be within the skill of an ordinary Man to perform; as also to make such a Noise as if whole Arm-fulls of the King's Oak were flung down by their Beds-sides, on the Floor of their Chamber, whereas not one stick was found to be cast there.

The Whining also, and fearful Telp of the Bitch, was a foresaid sign of the approach, not of an ordinary Man, but of some evil Thing, as the vulgar call it. And what a skilful Wag must be he, that could imitate so the Gate of a Bear, as if such a Beast was come into the Room; or have such strength as to cleave the Feet of a Bed head into two, without Ax or Saw? And did these Wags so combine, as some to set Ladders to climb to the top of the Chimney, to fling down Bricks, while others played other Tricks in the Chamber (The whole Texture in a manner of the Story is such, that it argues the things not done by Combination and Wagery, but by the friskick Activity of some Spirits or Daemons. And to conclude; How exceeding improbable is it, that the Parties in the House, after they had been twice or thrice molested, would not make their Doors so fast, that no Man could come at them, and that they were not so well Weapened, that no Man single would venture his Person only to play many odd Tricks and Frolicks to terrific and fear them, who, though he escaped being killed upon the spot, might be Apprehended, and severely Punished, they having got the Power on their side, though not the Right, whatever Mr. Hobbs may judge in these Cases.

Wherefore it is manifest, that these Pranks were played by Daemons, as that learned Physician, Dr. Willis, a good many Years ago did readily acknowledge to me, and avouched such things as are here related in the Story, to be undoubtedly true, when I had the opportunity of conversing with him at my Lord Conway's at Ragley in Warwickshire.

RELAT.
Another Transcription out of the fore-mentioned History of a strange Relation touching the Family of one Captain Wood, late of Bampton, now Brize-norton, Captain in the late Wars for the King; what strange Knockings used to be heard a little before the Death of those of that Family.

The first Knocking that was heard, or at least observed, was about the Year after the Restauration of the King, in the Afternoon, a little before Night, as it was apprehended by Mrs. Eleanor Wood, Mother to Captain Basil Wood, who only heard it, none being then by, or about the House but her self; at which she was very much disturbed, thinking it boded some ill to her or hers, and within fourteen Nights after, she had News of the Death of her Son in Law, Mr. George Smith, who died in London.

About 3 Years after that, there were 3 great Knockings given very audibly to all that were then in the House, viz. to the foresaid Mrs. Eleanor Wood, Mr. Basil Wood and his Wife Mrs. Hester, and some Servants, Which Knockings were so remarkable, that one of the Maids came from the Well, which was about 20 Yards from the place, to see what was the matter. And Mrs. Eleanor Wood, and another Maid that was within the House, saw great Pans of Lard shake and totter upon a Shelf in the Milk-house, that they were like to fall down. Upon this violent Knocking, Mr. Basil Wood and his Wife, being then in the Hall, came presently into the Milk-house to their Mother; where finding her somewhat disturbed, and enquiring the reason, she replied: God Almighty only knew the matter, she could tell nothing; but she heard the Knocking; which being within Doors, Mr. Basil Wood concluded must be for some in the Family at home, that upon the Door being for a Friend abroad, which accordingly fell out, 3 of the Family, according to the number of the Knockers, dying within little more than half a Year after, viz. Mrs. Hester Wood, Wife to Mr. Basil Wood, a Dd. 4 Child
Child of Mr. Wood's Sister, and Mrs. Eleonor Wood his Mother.

About August, 1674, Mr. Basil Wood Junior, Son of Basil afore-said, living at Exeter in Devonshire, heard the same kind of Knocking; at which being disturbed, he wrote word of it to his Father here at Bampton in Oxfordshire, viz. That on Sunday, he and his Wife, and her Sister, and his Brother, did distinctly hear upon a Table in their Chamber, as they stood by it, two several Knocks, struck as it were with a Cudgel, one of them before, and the other after Morning-Prayer, a little before Dinner, which Letter was shewn by Mr. Wood Senior, (as the other Knockings before the Deaths of any that died were before-hand told) to several neighbouring Gentlemen. After which, within about 14 Days, Mrs. Hester Wood, the second Wife of Mr. Basil Wood Senior, and about a quarter of a Year after, her Father, Mr. Richard Lister, died both at Bampton, since which time they have heard nothing as yet.

---

**ADVERTISEMENT.**

These prognostick Signs before the Death of some Men, is a thing noted by Historians, and Philosophers; which are made sometimes by some Apparition of some deceased Person of the same Family, or by some other Spectre, sometimes by an audible Voice calling the Party by Name; which I heard to have happened to some Seamen upon the Sea: Sometime by Musick, as I heard credibly reported, of a whole Family that died one after another in a little time; and ever some while before any of the House fell sick; there was Musick heard to go from the House (for nothing seen) playing all along, which several People out of curiosity would follow, who observed it to pass through the Field till it came to a Wood, and there they left it or lost it. This happen'd in Suffolk, and was told for a certain Truth, to a Friend of mine, by Mr. Samson, not long since Fellow of King's-College here in Cambridge. Sometimes the appearance of Lights prelages the Death of some of a Family, and the number according to the number of Lights. Which happen'd a very few Years ago to a Family of great Quality in Ireland, three Lights dancing upon a place they call Fairy-Mount. I spoke with one that was a Spectator thereof for half an Hour together, and observed the Lights, tho' moved swiftly, how their flames were not cast.
A remarkable Story touching the Stirs made by a Daemon in the Family of one Gilbert Campbell, by Profession a Weaver, in the old Parish of Glenluce, in Galloway in Scotland.

It happened in October, 1654, that after one Alexander Agnew, a bold and sturdy Beggar, who afterwards was hang'd at Dumfreis, for Blasphemy, had threatened hurt to Gilbert Campbell's Family, because he had not gotten such an Alms as he required; the said Gilbert was often times hindred in the exercise of his Calling, all his working Instruments being, some of them broken, some of them cut, and yet could not know by what means this hurt was done. Which piece of trouble did continue till about the middle of November; at which time the Devil came
A Continuation

came with new and extraordinary Assaults, by throwing of Stones in at Doors and Windows, and down through the Chimney-head, which were of great quantity, and thrown with great force, yet by God's good Providence there was not one Person in the Family hurt or suffer'd damage thereby. This piece of new and forcible Trouble, did necessitate Mr. Campbel to reveal that to the Minister of the Parish, and to some other Neighbours and Friends, which hitherto he had endured secretly. Yet notwithstanding this, his Trouble was enlarged; for not long after, he found oftentimes his Warp and Threads cut as with a pair of Sizzars, and the Reed broken; and not only this, but their Apparel cut after the same manner, even while they were wearing them, their Coats, Bonnets, Hose, Shoes, but could not discern how, or by what means. Only it pleased God to preserve their Persons, that the least harm was not done. Yet in the Night-time they wanted liberty to Sleep, something coming and pulling their Bed-cloaths and Linnen's off them, and leaving their Bodies naked.

Next; their Chests and Trunks were opened, and all things in them strewed here and there: Likewise the parts of the working Instruments that had escaped, were carried away, and hid in holes and bores of the House, where hardly they could be found again: Nay, whatever piece of Cloth or House-hold-stuff was in any part of the House, it was carried away, and so cut and abused, that the Good-man was necessitated with all haste and speed to remove, and to transport the rest to a Neighbour's House, and he himself compell'd to quit the Exercise of his Calling, whereby only he maintained his Family. Yet he resolv'd to remain in the House for a season. During which time some Persons thereabout, not very judicious, counsell'd him to send his Children out of the Family, here and there (to try whom the Trouble did most follow, assuring him that this Trouble was not against all the Family, but against some one Person or other in it) whom he too willingly obey'd. Yet for the space of 4 or 5 Days after, there were no remarkable Assaults as before.

The Minister hearing thereof, strewed him the evil of such a Course, and assured him, that if he repented not, and called back his Children, he might not expect that his Trouble would end in a right way. The Children that were nigh by, being called home, no Trouble followed, till one of his Sons, called Thomas, that was farthest off, came home. Then did the Devil begin afresh; for upon the Lord's Day following, in the Afternoon, the House was set on Fire, but by his Providence, and the help
help of some People going home from Sermon, the Fire was ex-
tinguished, and the House saved, not much loss being done. And
the Monday after being spent in private Prayer and Falting, the
House was again set on Fire upon the Tuesday, about 9 of the
Clock in the Morning; yet by Providence, and the help of
Neighbors, it was saved before any harm was done.

Mr. Campbel being thus wearied and vexed, both in the Day
and in the Night, went to the Minister, desiring him to let his
Son Thomas abide with him for a time, who condescended, but
withal assured him, that he would find himself deceived, and
so it came to pass; for notwithstanding that the Child was
without the Family, yet were they that remained in it fore trou-
bled, both in the Day time, and in the Night- season, so that
they were forc'd to wake till Midnight, and sometimes all the
Night over. During which time, the Persons within the Fa-
mily suffered many Losses, as the cutting of their Cloaths, the
throwing of Peits, the pulling down of Turf and Peal from the
Roof and Walls of the House, and the stealing of their Apparel,
and the pricking of their Flesh and Skin with Pins. The Pres-
bytery having convened at the place for a solemn Humilation,
persuaded Gilbert Camptbel to call back his Son Thomas, nowth-
standing whatsoever hazard might follow. The Boy returning
home, affirmed, that he heard a Voice speak to him, forbidding
him to enter within the House, or into any other place where his
Father's Calling was exercis'd. Yet he entered, but was for-
abused, till he was forced to return to the Minister's House
again.

Upon Monday the 12th of February, the rest of the Family be-
gan to hear a Voice speak to them, but could not well know
from whence it came. Yet from Evening till Midnight, much
vain Discourse was kept up with the Devil, and many idle and
impertinent Questions propos'd without that due Fear of God
that should have been upon their Spirits under so rare and extra-
ordinary a Trial. The Minister hearing of this, went to the
House upon the Tuesday, being accompanied with some Gentle-
men, who after Prayer was ended, heard a Voice speaking out
of the Ground, from under a Bed, in the proper Country Dia-
lect, saying, Would you know the Witches of Glenluce, I will tell
you them, and so related four or five Persons Names, that went
under an evil report. The said Gilbert informed the Company,
that one of them was dead long ago. The Devil answered, It
is true, she is dead long ago, yet her Spirit is living with us in the
World. The Minister reply'd, saying: The Lord rebuke thee
Satan, and put thee to silence, we are not to receive any Information
from
A Continuation

from thee, whatsoever Fame any Persons go under; thou art but seeking to seduce this Family, for Satans Kingdom is not divided against itself.

After which, all went to Prayer again; which being ended, (for during the time of Prayer, no trouble was made,) the Devil with many Threatnings, boasted, and terrified the Lad Thomas, who had come back that Day with the Minister, that if he did not depart out of the House, he would set all on Fire. The Minister answered, and said, The Lord will preserve the House and the Boy too, seeing he is one of the Family, and hath God's Warrant to tarry in it. The Devil answered: He shall not get liberty to stay, he was once put out already, and shall not abide here, tho' I should persuade him to the end of the World. The Minister reply'd, The Lord will stop thy Malice against him.

And then they all Prayed again, which being ended, the Devil said, Give me a Spade and a Shovel, and depart from the House for 7 Days, and I shall make a Grave and lie down in it, and shall trouble you no more. The Good-man answered, Not so much as a Straw shall be given thee, through God's Assistance, even tho' that would do it. The Minister also added, God shall remove thee in due time. The Devil answered, I will not remove for you, I have my Commission from Christ, to tarry and vex this Family. The Minister answered, A Permission thou hast indeed, but God will stop it in due time. The Devil reply'd, I have (Mes John) a Commission that perhaps will last longer than your own. After which the Minister and the Gentlemen arose, and went to the place where the Voice seemed to come from, to try if they could find any thing. And after diligent search, nothing being found, the Gentlemen began to say, We think this Voice speaks out of the Children, for some of them were in their Beds. The Devil answered, You lie, God shall judge you for your Lying, and I and my Father will come and fetch you to Hell with Warlock Thieves. And so the Devil discharge'd the Gentlemen to speak any more; saying, Let him speak that hath a Commission, meaning the Minister) for he is the Servant of God.

The Gentlemen returning back with the Minister, they sat down near to the place whence the Voice seemed to come from, and then he spake to them after this manner, The Lord will rebuke this Spirit in his own time, and cast it out. The Devil answering, said, It is written in the 9th of Mark, The Disciples could not cast him out. The Minister reply'd, What the Disciples could not do, yet the Lord having heightened the Parents Faith for his own Glory, did cast him out, and so shall he be. The Devil reply'd, It is written in the 4th of Luke, And he departed, and left him for
For a season. The Minister said, The Lord in the Days of his Humiliation, not only got the Victory over Satan in the Assaule in the Wilderness, but when he came again his success was not better. For it is written, John 14. Behold the Prince of this World cometh, and hath nothing in me. And being now in, Glory, will fulfil his Promise, and God shall bruise Satan under your Feet soon. Rom. 16. The Devil answered, It is written, Mat. 25. There were ten Virgins, five Wise and five Foolish, and the Bridegroom came, the foolish Virgins had no Oyl in their Lamps, and they went unto the Wise to seek Oyl, and the Wise said, Go and buy for your selves, and while they went, the Bridgroom came, and entered in, and the Door was shut; and the foolish Virgins were sent to Hell-fire. The Minister answered, The Lord knows the sincerity of his Servants, and tho' there be Sin and Folly in where, yet there is a Fountain opened to the House of David, for Sin and for Uncleanliness; and when he hath washed us there, and pardoned all our Sins for his Names sake, he will cast the unclean Spirit out of the Land. The Devil answered, and said, That place of Scripture is written in the 13th of Zechariah. In that day I will cast the Prophets and the unclean Spirit to pass out of the Land; but afterwards it is written, I will smite the Shepherd, and the Sheep shall be scattered. The Minister answered, Well are we that our blessed Shepherd was smitten, and thereby hath bruised thy Head; and albeit in the Hour of his Sufferings, his Disciples forsook him, Mat. 26. yet now having ascended on high, he sits in Glory, and is preserving, gathering in, and turning his Hand upon his little ones, and will save his poor ones in this Family, from thy Malice.

The Minister returning back a little, and standing upon the Floor, the Devil said, I knew not these Scriptures till my Father taught me them. I am an evil Spirit, and Satan is my Father, and I am come to vex this House: And presently there appeared a naked Hand and an Arm from the Elbow down, beating upon the Floor, till the House did shake again, and also the Devil utter'd a most fearful and loud Cry, saying, Come up Father, come up, I will send my Father among you. See those be is behind your Backs. The Minister said, I saw indeed an Hand an Arm when the Sistrak was given and beard. The Devil said to him, Saw you that, it was not my Hand, it was my Father's, my Hand is more black in the Loof. Would you see me, put out the Candle then, and I shall come in the House among you like Fire-balls. After which, all went to Prayer, during which time it did no harm, neither at any other time when God was Worshiped. When Prayer was ended, the Devil said, (Meth John) If the Good-mans Son's Prayers, at the College of Glascow, did not prevail more with God than yours, my
my Father and I had wrought a Mischief here ere now. To which one of the Gentlemen reply’d, though a Check had been given him before. Well, well, I see you confess there is a God, and that Prayer prevails with him, and therefore we must pray to God, and will commit the Event to him. To which the Devil reply’d, You, Sir, you speak of Prayer with your Broad-lipt Hat, (for the Gentleman had lately gotten a new Hat in the Fashion, with broad Lips) I will bring a Pair of Sheers from my Father that shall clip the Lips of it a little.

The Night now being far spent, it was thought fit every one should withdraw to his own home. Then did the Devil cry out fearfully, Let not the Minister go home, I shall burn the House if he go. And many other ways did he threaten. And after the Minister was gone forth, the Good-man being instant with him to tarry; whereupon he returned, all the rest of the Company going home. Then said the Devil to the Minifter, You have done my bidding. Not shine answer’d he, but in obedience to God have I returned, to bear this Man company, whom thou dost afflict. Then did the Minifter call upon the Name of God; and when Prayer was ended, he discharged Mr. Campbell, and all the Persons of the Family from opening their Mouths in one Word to the evil Spirit; and when he spake, that they should only kneel down and speak to God. The Devil then roared mightily, and cried out, What will ye not speak to me, I shall burn the House, I shall strike the Bairns, and do all manner of Mischief. But after that time no answer was made to it, and so for a long time no speech was heard. After this, the said Gilbert suffer’d much loss, and had many sad Nights, not two Nights in one Week free, and thus it continued till April; from April to July he had some respite and ease. But after he was molested with new Assaults, and even their Victuals were so abused, that the Family was in hazard of starving, and that which they did eat, gave them not the ordinary satisfaction they were wont to find.

In this fore and sad Affliction, Mr. Campbell resolv’d to make his address to the Synod of Presbyers, for Advice and Counsel what to do, which was appointed to convene in October, 1655, namely, whether to forfake the House and Place, or not. The Synod by their Committee, appointed to meet at Glenluce in Feb. 1656, thought fit that a solemn Humiliation should be kept through all the bounds of the Synod, and amongst other caufes, to request God in behalf of that poor afflicted Family; which being carefully done, the Event was, through the Prayers of his People, that his Trouble grew less till April, and from April to Augu-
of the Collection.

August he was altogether free. About which time the Devil began with new Assaults, and taking the ready Meat that was in the House, did sometimes hide it in holes by the Door-pots, and at other times did hide it under the Beds, and sometimes among the Bed-cloaths, and under the Linens, and at last, did carry it quite away, till nothing was left there, save Bread and Water to live by. After this he exercised his Malice and Cruelty against all the Persons in the Family, in wearying them in the Night-time, with stirring and moving through the House, so that they had no rest for noise, which continued all the Month of August, after this manner. After which time the Devil grew yet worse, and began with terrible Roarings and terrifying Voices, so that no Person could sleep in the House in the Night-time, and sometimes did vex them with casting of Stones, striking them with Staves on their Beds, in the Night-time; and upon the 18th of September, about Midnight, he cried out with a loud Voice, 'I shall burn the House,' and about 3 or 4 Nights after, he set one of the Beds on Fire, which was soon extinguished without any prejudice, except the Bed itself, and so he continued to vex them.

ADVERTISEMENT.

This Narrative I have in a manner verbatim, Transcribed out of the Miscellaneous Observations of Mr. G. Sinclair, which are added to his Treatise of Hydrostatics; which nothing but the certainty of the Truth thereof, and usefulness for the refuting of Saducism, could have tempted him to insert, it being an Observation so Heterogeneous to all the rest. And therefore I thought it worth the while to reduce it into its more proper place, himself acknowledging it to be something an unsuitable piece to the Content of the rest of his Book, but that he put it in, only to convince the incredulous World of the Existence of Spirits, whose being he conceives it does more than probably evince, that is to say, demonstratively, supposing it true. Which that it is, the Narrative itself seems sufficiently to make good, the facts there made being so long, and so publick, and so repeatedly, and the things writ by Mr. Campbell's own Son, who knew them exactly, and I have heard the Truth
A Continuation.

of the Story aereri'd with all assurance myself by some of that Country. And the Narration is so simple and plain, and without design, (it being rather a Collaetation of Mes John and the Presbytery on one side, and the foul Fiend with his black Loofs assisted by Satan his Father on the other side, than any clear Victory) that that ought to gain belief thereeto. Not to add, that the very abruptness of its ending shows it to be free but writ, while the thing was doing, and that mere matter of Fact was the measure of the Writer's Pen.

I will conclude all, with the Information of Dr. G. Burnet, that able and impartial Writer of the History of the Reformation in England, who upon my enquiry told me this, That he living in Glasgow some Years, found all People there and in the Country about, fully persuaded of the Truth of matter of Fact, and that he never heard any thing objected to Mr. Sinclaire's Relation, but that it was too short, whenas all the Passages of that Apparition would make a Volume, and that there was a full Relation thereof, Attested under the Hands of Eye-witnesses: And to be short, I have greater assurance of the Truth of this Story, than I think fit to declare. The most remarkable Passage in the whole Narrative, is the naked Arm from the Elbow downwards, appearing by itself, without any other parts of any visible Person, as the shape of an Horse's Hoof in the first Story, without any other parts of an Horse. Which puts me in mind of the Apparition Elkerken, which Wierus makes mention of in his De Praetigis Daemonum, that use'd to haunt the High-way in an Healthy place not far from Embrica, in the Dutchy of Cleve, in the lower Germany, nothing was seen but a mere Hand, which would beat Travellers as they pass'd that way, pull them off of their Horses, and overturn Carriages.

As for the cutting and snipping of things, that is but what has hapned more frequently to those that have been infested by Witchcraft. A notable Example whereof a Reverend and Learned Friend of mine, told me in a Mans Daughter of North-Cadbury in Somersetshire, that for some Months together, she could put no clean Linnen, nor Holiday-cloaths, but they would be snipt and slash'd full of holes, as her Father for certain related of her to him. And of this snipping, besides the Narrative of Gilbert Campbel, there is a fresh Example of it in a Story within these three or four Years, touching Witchcraft practis'd on the Family of William Medcalfe, of Leffingham, (Sct. 12, 13, 18) which is as follows.

RELAT.
A true Account: how Alice, the Daughter of William Medcalfe Yeoman, in the Parish of Leffingham in Lincolnshire, was disturbed by an Apparition, with other Feats of Witchcraft practised upon that Family, sent from Mr. William Wyche, dwelling in the same Parish, to Mr. J. Richardson, Fellow of Emanuel-College in Cambrige.

In the Year 1678, on the Sunday after Twelfth-day, William Medcalfe and his Wife went to Church, leaving their only Daughter Alice at home, and whilst they were there, the said Alice heard a Noise in the Yard, and looking out at the Window, she saw a Man of a middle Stature, with light flaxen Hair, standing at the Stable Door, upon which, she called out at the Window, and demanded of him what he did there? He returned, That he came for a Horse which he borrowed of her Father. She made him answer again, That she knew nothing of it, and that he should have none till her Father came home. He received the Answer, and went away for that Day.

2. The next Day, her Father and Mother being gone to Sleeford Marker, she saw him again at the Stable Door, and demanded of him as before. He told her, She might go look. Then he askt her where the Horses were. She answer'd him again as short, told him, He might go look. Upon this, he began to soothe and flatter her, and gave her many softening Words, going towards the Door as he spake, as if he intended to go in to her; which she observing, she hasted and bolted the Door fast. Upon which he threatened her, (what his Threats were, she cannot recall) but some body Knocking at the Door on the other side of the House, and the understanding it was a Neighbour, opened the Door, and told her Neighbour all that had past, and upon it, they both ran together into the Yard, to see if he were there, but they could nor find him, neither knew they which way he went.

3. After this, she was quiet for some time, only about two Weeks before Shrove-tide, one Follet a Cobler, and suspected to
be the occasion of all that hapned, came to the House, and they did set him to Work, moved therrto, I suppose, by fear, for he had threatned the Daughter, but for what I cannot learn. Whilst he was Working, he began to discourse to the Mother to this effect. That her Daughter should die that Year, that he had examined some Books which he had, and that he understood so much by them. And when he had done his Work, he bid them Farewel, telling them, He was sure they would think of Follet when they did not see him. Soon after this, Alice fell sick, and her Mother was somewhat doubtful of her Recovery, but as it pleased God, she was restored again to her former Health, and continued undisturbed till May, the Week before Whitsuntide.

4. And then as she was drawing Water at the Well in the Yard, she saw the same Person again, which I first described, at the House Door, with a great Club, endeavouring as she thought, to break the Door open. Upon this, she called to him, and asked him what he did there. Upon the speaking, he flung down the Club among a great many Earthen Milk-pans, or Panchins, as they call them, and with so great violence, that she could not conceive but that he had broken many of them, but afterwards upon examination, she found them all whole. As soon as he had done this he went away, and she leaving her Pail at the Well, followed him, saw him go down the Street, but at the turning of the Lane, left the sight of him, and could not recover it. This was on Monday, and she saw him every Day that Week, but nothing passed between them, and several times she called her Father out that he might see him, but he never could.

5. On Saturday he appeared to her in a more dreadful manner at the Hall Window. When she saw him, she asked him what his Business was there? He told her he would speak with her. She asked him what he had to say, and desired him to speak it, but he said, He would not yet tell her. Then he showed her a Knife, and told her it was for her. She asked him then, whether he had a mind to be Hang'd; and this was all that passed between them then. On the Sunday she saw him again run by the Window with a Knife in his Hand as before, and she told her Father and Mother of it, and they both ran out, but could not see him. On the Monday, whilst she was Milking, she saw him with his Knife as before; and thus he often afterwards appeared to her, especially at the Parlour-Window, having opened it, (which had not, they think, been opened for many Years before;) and holding a Knife, only sometimes it was a shorter,
shorter, and sometimes longer, but always bloody, and so was the hand that held it.

6. In the week also before Whitsuntide, one Richard Cofin, a Youth about 18 or 19 years old, and then living with Goodman Medcalf, and now most commonly working for Sir William York, having heard Alice describe this Man which she so often saw, as he was walking towards Rocksome, a little place belonging to Leffingham Parish, he met a Man which he thought to be very like the Man which she described. He went home and told his Master, upon which he and his Daughter walked out that way, to see if they could meet him. They were not gone far, but the Daughter saw him, and told her Father, and pointed which way he went, that he might see him, but still as he went one way to see him, the Daughter presently saw him go the contrary way, so that he never could obtain the sight of him.

7. Once coming from Milking she had a good Club in her hand, and he met her, and asked her what she did with that Club. She being more than ordinary courageous, told him, she had a good mind to lay it about his Pate. He made her no answer but went away.

8. Another time in July, as near as they can remembet, Alice made her a Mels of Frumenty for her Break-fast; it was made, as she tells me, of New Milk, which I take notice of because of what follows. As soon as she had begun to eat it, the forementioned Follet came to the door, and ask'd whether they had any Shoos to mend; she told him she thought they had (though indeed she knew of none, but speak it out of fear) but that her Father and Mother being gone out, she knew not where they were. So he went away, and she returned, designing to fall again to her Breakfast, but found it turned to a hard Curd. At which she was much surprized, and resolved to set it by to shew her Father and Mother; but she had no sooner turned her back, but the dish danced about on the Table, till it fell on the ground, and spilt all in the Floor, which a Neighbours Dog as they thought, coming in; lick't up. The same day, as she was raking Hay, she was taken lame, and continued to a quarter of a year.

9. After this she was quiet again for a while, and the next time she saw him was, when going behind the Barn upon some occasion, she espied him standing at some distance from her, and a sudden blast of Wind took her Hat from off her head, and carried it to his feet;
but she was not much daunted at it, but ran to him and took it up, and then he disappeared.

10. One Sunday in the middle of all her troubles, as she was stooping to take up a Pin; he appeared to her and told her, that Follet was the cause of all her troubles, and so left her.

11. Hitherto I have given you as exact an Account as I could get from them as to the time. That which follows, I set down without observing the circumstance of time or order of action, because I can learn no certainty of it from them, but the matter of Fact is truth.

12. Often when they were gone to Bed, the inner doors were flung open, as also the doors of a Cupboard which stood in the Hall, and this with a great deal of violence and noise. And one night the Chairs, which when they went to Bed, stood all in the Chimney corner, were removed and placed in the middle of the Room in very good order, and a Meal-sieve hung upon one, cut full of holes, and a Key of an inner Door upon another. And in the day time, as they sat in the house, spinning, they could see the Barn-doors often flung open, but not by whom. Once, as Alice sat spinning, the Rock or Distaff leapt several times out of the Wheel into the middle of the Room. Upon which she said the thought Follet was in it. She had no sooner said the words, but she saw Follet ride by to Sir William York's house, about some business with him relating to him as a Justice.

13. Another time Alice had her Petticoat taken away, and a good while after brought again, and several times other of her Clothes were taken away, and after some time brought again, and laid in some place where they should be sure to see them. As two Pinners which had been left some time were brought and put in a Panchin, which Goodwife Medcalf had but newly poured the Milk out of. An Apron was taken away, cut in pieces and brought again, as also a Spigot which they searched carefully for was brought at last and placed upon five Eggs which Goodwife Medcalf had laid in the Milk-house but the night before; and the next night this Spigot was changed, put into the Barrel, and that which was in the Barrel laid where the other was.

14. About the latter end of the Summer in the night, the Daughter had her Clothes pull'd off, and her Hair snarled and matted together in that manner, that the next day her Mother could very hardly get a pair of Sizzers into it to cut it off; and she does believe she was near two hours about it.

15. Abo
15. Another time she felt and saw something like a Cat sitting upon her, and till it removed, she was in pain, and could not stir to help herself.

16. Another time going into the Parlour she saw again, as she thought, a Cat which did fly at her, and struck her down several times with great violence of which her face, which was much swelled and black was no small indication.

17. Once she found a Note wrapped up in a Handkerchief with these words written in it. **I would have you go from**— After she had read it, she locked it up in her Trunk, designing to shew it to her Father and Mother when they came home (for they were gone to Church) but when she went to look for it again, it was gone out of her Trunk, and she never saw it anymore.

18. The last thing that happened was this, one Saturday night Alice going to Bed, laid a clean shift into her Bed, intending to put it on the next morning; but in the morning looking for it, she could not find it. The next night she borrowed one of her Mother, and laid that also in her Bed as before. In the Morning, when she went to put it on, it did not please her, whereupon she gave it to her mother, desiring her to change it, the Mother took it to change, and opening it, found it cut and slashed in many places, and they are both very certain that it was whole before. And the same morning when they came into the Hall, they found the other, which was first taken away, laid upon the Table.

19. Some odd Freaks were plaid also with the Father, as well as with his Daughter. For Good-man Medcliffe having received Eight pounds at Sleeford for Beasts, and when he came home put it in a Purse by itself, and locked it up in his Chest; and a day or two after, taking some Money out of another Purse to buy more Beasts; when he returned, having some Money left, he went to his Chest to put it into the Purse he took it out of, and afterwards began to tell that Money which he received at Sleeford, and had put in a Purse by itself, and found that there was seventeen Shillings wanting; and some days after he found Sixteen Shillings and Sixpence of it in his Pocket. So that there was only Sixpence left.

20. And another such like fear was it touching his Knife. One Friday having occasion to use his Knife, he felt in his Pockets for it, but could not find it, and searched carefully everywhere for it. On Sunday night he dreamed his Knife was in his Pocket, and in the morning told his Wife of it, and they both immediately searched his Pockets, but found none. Afterwards he being to go to Sleeford that day, he was feeling
in his Pocket to see what Money he had, or upon some other account, and then he found his Knife in his Pocket.

ADVERTISEMENT.

This Story, though it contain nothing in it that makes any extraordinary show or noise, yet it is considerable in that it is so notable an Instance, and so strangely happened, touching the little silly sportings and triflings of some kind of Demons, and will serve to confute that vulgar mistake, that whatsoever is called Spirit or Devil, is so Great and August a Being, that no finall matters can be the Object of his Activity, whenas I must confess comparing Story with the System of the Invisible World, such as a sagacious and deliberate Reason would conclude it, I have this long time both thought it, and not a few times spoke it. That there are as arrant Fools out of the Body, as in the Body: and I wish there were not as arrant Devils in the Body as out of it. And therefore I hold this Narrative though it be concerning meaner persons and things, not at all despicable, especially Mr. Wyche, who took an account of it from the parties upon the very spot, avouching in his Letters to Mr. Richardson, that there is nothing contained therein but what is certainly true. And therefore I think it not amiss to bestow some few short Notes on several of the Paragraphs in order as they be.

Sect. 1. This Man in the light flaxen hair seems to have been taken for a real Man by Alice, to whom he appeared, for a good while. But in process of the Story, it will be plain that it was no Man, but an Apparition. This appearing to her in an alluring human shape (as Lendale’s Wife, who was hanged for a Witch here at Cambridge on Jesus Green, caufed a Spirit or Daemon to appear to her Maid in the shape of a proper Yeoman-like Man, and sollicited her to marry him, driving on the business a long time, as the Maid confessed to a learned friend of mine, and myself) this appearing, I say, in this shape, seems to be a trick to familiarize his converse to her, that he might get her into a farther snare. Whether such as Lendale’s Wife intended, I leave to others to conjecture.

Sect. 3. Whether Follet’s threatening the Daughter was not from his displeasure against her uncompliancles, with the Man in the light flaxen Hair: the tenth Section will give more light to consider, compared
of the Collection.

compared with this present Section. But in the mean time it may not be unfeasible here to note, what danger there may be in listening to Astrologers or Fortune-tellers (for so this Follet is called by an able Physician in Lincolnshire, in his Letter to me.) For a Man may easily suffer hurt if they predict ill, by the Activity of evil Spirits with whom they are some how in confederacy, and with whom it is a thousand times more easy to do mischief than good, and therefore they will not stick to do it, to gain credit to their Client, viz. the Astrologer or Fortune-teller.

Sect. 4. The flaxen hair'd Man singing down his Club with that violence amongst the Panchins, and yet breaking none of them, nor making any noise when it seemed to hit amongst them (as it was answered to my Query made touching this passage) is an indication, that this was to the sight what that monstrous thumping against the door in the following Story, Sect. 9. was to the hearing. That the Senses in both were in a great measure imposed upon by the operation of these Demons. And that therefore here is the first hint of this flaxen hair'd Man's being an Apparition. And another is also contained in this same Section. In that her Father being several times called out by her to see this Man, he never could see him, though he appeared so conveniently placed as that her Father might as well see him as her self, as she answered to Mr. Wyche upon my that passage.

Sect. 5. His so frequently appearing to the Maid, as is manifest out of this Section and the former, and with such an horrid intention signified by his bloody Knife and Hand, though the Maid by her answer here seems not yet to be aware of it that it was an Apparition; yet 'tis no contemptible argument that it was. For what Man in his Wits would venture himself so oft in view to act this part. And it is hugely incredible but that he would have been seen by several others as well as her, if it had been a Man, when he was seen of none besides her, saving one Richard Cofins, who belonged to William Medealf's Family, as is set down, Sect. 6. which seems done on purpose to put a trick upon both the Daughter and Father whom he dog'd when he came out from home to see him, as that Section declares.

Sect. 7. This passage also intimates that the Daughter took this Apparition to be a real Man still. But that, there was Witchcraft in the busines, the Story in Sect. 8. does manifestly discover. For I making a Query upon that passage [that she had no sooner turned her back but the Difi danced about on the Table] how she could see it her back being turned, she did answer, the turned about (hearing, suppose, the noise of its motion on the Table) and there saw it turn about and fall. The turning her Frumenty also into an hard Curd, is another indication of Witchery in the busines, and that this Spectre of a flaxen hair'd Man was sent to her by that Art. E e 4
But (Section the 9th) she seems to be well convinced it was an Apparition, her self declaring, it disappear'd (though commonly, she said, in answer to a Query of mine, he went behind some House, Barn, Wall, or Hedge) and he seems (Sect. 10.) to have appeared on a sudden when she stooped for a Pin. And if Follet was the cause of all her trouble, this Demon did as other Demons often have done, that is, betrayed their Clients. But the Law can proceed upon no such evidence, nor is it fit it should, for fear injury be done to the innocent.

But that William Medcalfe's house was haunted or infested by Witchcraft, the Pranks set down in the following Sections of the Narrative do plainly enough evince. And that of the Daughters Lockard hair is such an argument as no one can possibly evade it. But to entangle things thus is an usual feat of these ludicrous Spirits. And this reminds me of a Story told me by W. M. many years age, of an house haunted somewhere in Lincolnshire, where it was usual with these Goblins in a Room unurnish'd, unless with the Lumber of broken Chairs and Stools, and old Bed-steads (in which Room they hung up their Hacks of Yarn against the Wall) to wind all this Yarn on those old pieces of Lumber, so perplexedly and entangledly that they could not, without spoiling it, endeavour to disentangle it, but letting it be as they found it, the next night these Goblins of themselves would take it off clear without hurt, and make it up in Hanks and hang it up orderly as before.

This Magical matting of the Daughters hair into a Witch-lock, and the leaping of her Distaff, Sect. 11. out of her Wheel several times into the Floor, in the sight of her Mother also, besides what happened to her Father, Sect. 19. 20. show plainly that it was no deluded fancy of the Daughter, but the real effects of Witchery. Which will be abundantly more confirmed out of the following Story of the Sirs in Sir William York's house, especially if that be true which is bruited in the Country, that they came from the same band, that the troubles in William Medcalfe's Family did. But be that how it will, the ensuing Narrative is so palpable an evidence of things done by Demons or Spirits, that having got into my hands an authentic Copy of some of the most remarkable passages of those disturbances, by my worthy friend Mr. Richardson, though I have heard from more hands than one how unwilling Sir William was to have the thing made publick; yet I will presume so much upon his goodness, and love of truth, and useful instruction of the World, as to adventure to displease his natural humours whilst haply I may, upon his better consideration, gratifie some more noble principle in him for I know nothing in the thing that can turn to his dishonour. For the best of Men have been assaulted by the Devil in extraordinary ways,
RELAT. V.

A true and faithful Narrative of the disturbance which was in the House of Sir William York in the Parish of Lellingham in Lincolnshire, sent by the former hand to the same party.

1. In May 1679, Sir William York, being from home, there was a great noise made by the lifting up of the Latch of the outermost Door, which continued with great quickness and noise for the space of two or three hours, till betwixt ten and eleven of Clock in the night. His Lady then being at home with few Servants, apprehended it to be Thieves, and thereupon they went to the door, and spake to them, and afterwards winded a Horn, and raised the Town, and upon the coming in of the Town, the noise ceased, and they heard no more of it till May following.

2. And then Sir William being at London, the same noise was made at the door as before, for two or three nights together, and then they began to believe it to be occasioned by some extraordinary means. This was heard alike by several persons then in the Family, who looking out at the Windows over the door heard the noise, but saw nothing. About a month after, when Sir William had returned from London, he being in Bed, and his Lady ready to go in, he heard the same noise again; which held about half a quarter of an hour and ceased, and began again several times that night, the same persons being then in the house also, and taking the same care to discover it: at the end of this knocking there was as if it were a thrusting with a Knee, only more violent.

3. About the middle of July Sir William and his Lady being both from home, and the Servants sitting up expecting their return that night, they heard a noise in the Hall, being the next Room
Room to them like the clapping of the Door at the feet of the Stairs, and going in, they found the Chairs all set in the middle of the Hall, which they did set in their usual places again, and returned into the Kitchin, and in a little time hearing the like noise again, they went into the Hall, and found the said Chairs removed into a passage between the said Kitchen and Hall.

4. In August, about nine or ten of the Clock, most of the Family being in Bed, and Sir William near upon it, he heard a knocking at the door under the Stairs, as if it were with the end of a good thick stick; at which being a little surprized, and going down, the said noise began again, but afterwards he heard no more of it that night.

5. About a fortnight after that, and about ten of the Clock, Sir William being in his Clofet in the Hall over against the said door, heard a very violent knocking at the said door, and being surprized, could not find the Key very quickly, but after he had, he went into the said room or hole under the Stairs, which the noise left, and nothing being there, he fæt to down in the Hall with half a Score of the Family with him about half an hour, and all continued quiet. And then he went into his Chamber, but took the Key of the said Room under the Stairs in his Pocket, being very hard to believe any fuch extraordinary thing. And immediately the fame noise began again in the fame place, and he immediately going down, and into the fame Room again, found all things as before. And the like noise was heard four or five times the fame Night in the fame place, Sir William ftil using the fame diligence to discover it as before. Note here, that as any one came near to that, or any other door where the knocking was, it always ceased, except the first time when it knocked at the outmoft door.

6. About three or four nights after this, about eight of the Clock, at which time the noise usually began, and at the fame place and door likewife where it usually began, there was a knocking heard as if it were with a ftick with the broken end. Sir William used his former diligence to discover it. This noise was repeated about three or four times, and left off about eleven of the Clock. After this Sir William and his Family being after this manner fo much disturbed, he resolved to do what he could to find it out. This noise therefore which was heard sometimes every other night, sometimes every night, as soon as it began Sir William took all the Family into one Room, that he might
might be secured that there was no Chear in it. Which the Servants gladly yielded to, being all mightily affrighted.

7. About September, the Noise began to be greater, and to be in a Room unfurnished, designed for a great Parlour, and was like to a Man walking up and down, and sometimes running, sometimes like a Man walking on Stilts, and sometimes knocking at the Ceiling, or top of the Room, but not above half a score stroaks at a time, yet sometimes fewer, and sometimes more, still as he went towards it.

8. Afterwards the said Noise began to be more dreadful and greater yet, and in more places, which mightily disordered Sir William’s ancient Father; and his Lady and Children very much. Upon which they were thinking upon leaving the House. Sir William was willing they should, but unwilling to leave it himself, and thereupon they all continued. At this time Sir VVilliam had a Plummer putting up Lead about the House, to convey the Rain that fell into a Ciftern, and this Knocking was often against the Lead, and often against the Iron that bore it, in imitation of the Plummers knocking in the Day-time. He had likewise Carpenters at the same time, and sometimes this Noise was like their Chopping at the Wood in the Yard, insomuch, that the head Carpenter said, That if he had not known his Servants to be in the House, he should have thought they had been Chopping. Sometimes it was like the Servants Chopping of Coals in the Coal-yard; sometimes Knocking at the Doors of Out-houses, at the Wain-house, Brew-house, and Stable doors; and as they followed it from place to place, it still immediately, and in one instant removed. These were the usual Noises that were every Night when it came, which was 3 or 4 times a Week.

9. But sometimes it was a great deal more terrible, particularly when Mr. Brown, a Relation of Sir VVilliam’s Brother Brown, was here. The Noise began about the usual time of the Night, and at the usual place. Which said Noise in one place or another held all Night, sometimes at the Door under the Stairs, sometimes running up and down in the Parlour, sometimes knocking violently at the wood of the Windows, sometimes against the Spouts, and sometimes against the fore-mentioned Ciftern, and sometimes against the outmost Doors, as if it had been some great piece of Timber thrown against them, insomuch that the Carpenters which were in the House, said it was impossible for all the Art and Strength of Man to make such a noise without battering the Doors in pieces; and yet examining, they found the Door firm and whole, not the lead battered
battered or strained: Sometimes this noise was like the tumbling of Tiles from the side of an House.

10. This noise growing worse and worse, Sir William followed it, demanding in the Name of God what was the occasion of it, but received no answer; but it still removed to another place: Particularly one Night it being very extraordinary in the great Parlour, Sir William kept the Family in another Room, and with a Candle in his Hand, walked in the same Parlour, but heard nothing. Afterwards considering the same God could protect him in the Dark as well as in the light, he put out the Candle, and shut the Door, and walked there a quarter of an Hour, hoping some discovery might be made to a single Person, which was not made to more. After he had walked a quarter of an Hour in the dark, the Noise began at the wood of the Window in the same Room, only on the out-side. At which he demanded as formerly, In the Name of God what was the meaning of it? Upon which it immediately ceased in that place, and removed to a Dial that stood about 10 or 20 Yards from the House, and knocked violently there, and took the rounds as formerly again. This Night Sir William likewise opened a Bible, and laid it in the Room under the Stairs where it began; but nevertheless, the Noise was there afterwards, and the Bible not altered. After which, he went into the Chamber with the Family, and having been a little time there, there began a very great Drumming at a pair of Wainscot-doors, between the Hall and the great Parlour, imitating Drummers in their several ways of beating, and varying it as they usually do, but it was, as if it was done with Hands against the Wainscot.

11. About 3 or 4 Nights after this, this noise of Knocking began as at former times, and Sir William lighted a Candle, and set it in a high Candlestick, in the middle of the Hall, and went up into his Chamber with all his Family; and whilst they were above, this Drumming noise began at the Door again, in a very dreadful manner. They were at their Devotions, which when they had finished, Sir William went out first himself, and went down Stairs, and found the Chairs removed, and the Candle put out, the Snuff hanging bent down, and the Candlestick removed into the Passage, between the Kitchen and the Hall.

12. This was about the beginning of October, and the sitting of the Parliament drawing nigh, which required Sir William's attendance, and he being much concerned upon the leaving his Family in such Disturbances, and intending to set forward on Monday
Monday before the sitting of the Parliament, which was October 16. His Brother Brown and his Wife, Sir William's only Sister, and several other Friends coming to take their leave of him; the noise was heard at the Door under the Stairs that Night, but very little to what usually. And accordingly Sir William went to London, intending that if the Noise continued, his Lady and his Children should follow him, and that his Father should go to Mr. Brown's at Horblin; but by God's Blessing, from that time to this it was never heard any more.

ADVERTISEMENT.

THIS is a very true and assured Diary of the chief Passages in those stirs made in Sir William York's House, but withal a very brief one. Which made me get Mr. Richardson to send certain Queries touching several Passages which were answered from a very sure and authentick Hand; and in virtue of which Answers, I shall be able to give a stop to all the turgid evasions of the Incredulous, and their evasious Pretences, as if things might be resolved into wagish Combination. As first on,

Sect. I. I was certified (so that no Man can pretend that the Party that made that Noise with the Latch, did upon the blowing of the Horn, slink away before the Town could come in) that the noise continued till the People of the Town came to the Gate; and that it was impossible but that if any Person had been within the Yard, they must have discovered him, because there is a Wall about 10 Foot high round the Yard, so that he could no way escape. And besides, that it hapned in that time of the Year, when it is in a manner all Night long Twilight, sufficient to discover any Person, if any where there to be discovered; it is not probable, if there had been need, but that some of the Company would come with Lanterns or other Lights.

Sect. 2. These Persons that lookt out of the Window to the place where the noise was made, could not but see if there were any Man there to make that noise, it being done by Moon-shine, (as is answered to my Query on this Passage) sufficient to discover if any Person had been there, if not who it were. And this diligence being repeated for some Nights together, and nothing discerned, it is manifest, that the noise was made by some Demon or Spirit, not by any Man.

Sect
A Continuation.

Sect. 5. Note, That the noise at the Door of the Room under the Stairs, it could not be discerned, whether it was on the inside of the Door, or on the outside, as was answered to one of my Queries. And therefore Sir William seeing no body at the outside to cause that noise, which he might easily have done by the light of his Candle, if there had been any body, he went into the Room to see if he could discover any one there. But finding no body, lock the Door, and and yet the noise began again in the same Room, but upon a second search, no body found therein. And this noise, and this diligence in searching the same place several times repeated in one Night, by one naturally incredulous of any such extraordinary things, and receiving full satisfaction therefrom, methinks should shake the most obdurate Saducee, and make him ashamed of his fond incredulity.

But now for the ceasing of the knocking when any one came near to any Door where the knocking was; this was no Impediment to the certain Experience of that under the Stairs, because they by the light of a Candle plainly, though at some distance, seeing there was no body at the outside of the Door, and finding no body within the Room or Hole, which was lockt; notwithstanding the ceasing of the knocking, they might be sure that the knocking was not made by the Hand of any Mortal. Nay I will farther add from certain Information, that there were scarce any of the House but have seen the Door at the same time the noise was made there, and no body at it; and that Sir William himself particularly has seen the Door from the top of the Stairs with a light in his Hand several times; while the noise was there, which sometimes continued till he came down several steps, and once till he came over against the Door, within a yard of it, or thereabout, but saw no body; so certain an Experiment is this of Demoniacal operations.

Sect. 6. This taking the whole Family into one Room, was of very good consequence; for thereby it was plain that none of the Family plaid these Freaks, nor augmented them by any humour some Imitation. And it is incredible any stranger should venture, as I understand by the Answer to my fifth Query. Which assures me, that on the first Night the House was searched every where, and the Doors were always lockt, and Sir William had the Keys given to him. What stranger therefore in his Wits, would adventure upon such freakish Exploits, wherein he did himself so little good, when he was in such apparent danger to be taken in such a numerous Family.

Sect. 7. My sixth Query was upon this seventh Section, which was this: Was Sir William in the Room where something seemed to walk, to run, to go on Stilts, &c. and whether it was not so dark, but that he might see if there had been a Man
Man there. To which is answered. He sometimes went in with a Candle, and sometimes without, yet could discover nothing; and if any Person had been there, it was impossible for him to escape out of the Room undiscovered, the Door being lockt. And I may add farther, the outward Doors being lockt, that would have sufficiently made him liable to be taken, if it had been a Man.

Sect. 8. This Apish imitation of the noise of Workmen, shews it to be some trifling Daemon, as also that sudden removal from one place to another, and its being heard in so many places at once, plainly argues it could be no Man, unless there were more than one, which would make them still the more obnoxious to be taken.

Sect. 9. The continuance of the Stirs also all Night, argues it not to be probable it was any Man. For who would disquiet himself a whole Night, merly to amuse others for nothing. But that battering noise at the Door, demonstrates it was not the Fears of any Mortal. And besides this noise, as Mr. Edward Brown the elder, who was there this very Night, Writes to Mr. Richardson; the iron Latch of the great Door of the Room, which was just under that in which he lay, seemed to him to move with such wonderful swiftness up and down, and with such very great noise, as he could not think any humane Art or Dexterity could effect. But he describes also the battering noise he heard at that Door. There seemed, faith he, sometimes to be such extraordinary Thumping and Knocking against the said Door with such wonderful loud noise, as if some had managed an extraordinary great piece of Timber with the greatest Art, to give it the greatest advantage to force the Door open, or break it in pieces; and in deliberate Thoughts, I could not conceive how the strongest Doors or Walls could stand before such force as was threatened by such a very great and loud Noise. These two kinds of noises, says he, continued in my hearing till about break of Day, with frequent little intermissions; and yet in the Morning both the iron Latch and Door were found unalter'd in the very same state they were left when we went to Bed. And very intelligent Persons, says he, in the Family said, That when this went to the Door, or went out in the time of such disturbances, they could see no body, nor perceive any motion in any thing on which the invisible Agent did seem to operate. Which is the very same which I heard from the above-mentioned Doctor of Physick, in his Letter to me. Mr. Brown in his Discourse to Mr. Richardson in the Country, touching this thumping Noise at the Door, told him he could not compare it to any thing better, as to the force thereof, than to the Roman Ram, which the Romans battered down Walls with. But it being experienced of all Hands, that the Noise seemed to come from a force against the Door, that would if it had been real, break the Door,
door all in pieces, and yet the door suffering nothing from it, it is a plain demonstration that it was no Fear of any Man, but a prestigious Frolick of some Daemon. And lastly, what one Man or many could make such a noise on the top of the house, as if most of the Tiles were falling, and how could he get down so suddenly as not to be discovered?

Sect. 10. My seventh Query was upon this Section, viz. Whether when Sir William went into the great Parlour with a Candle in his hand to walk there, did the noise cease at his approach or before. To which is answered, It ceased upon his going in, and as soon as he was gone out, it would often begin again. Whence it is plain, if the noise had been caused by any visible person, that person would have been discovered by the light. But that which caused it did not so much as remove out of the Room in all likelihood, it beginning again as soon as Sir William's back was turned.

Sect. 11. My eighth Query belongs to this Section, and to some part of the former, namely, Whether when the Drumming was, and the Candle put out, and the Chairs removed, the out-doors of the house were lockt, so that none might escape out. To which it is answered, They were lockt, and Sir William kept the Keys. Which indeed was every night done, as was noted in the sixth Section. And therefore it is incredible that any man would adventure to make such a thundering noise on the Wainscoat doors, imitating the various beating of Drums, or do any other discoverable Feats in so numerous a Family where there were so many to find him and apprehend him, and the doors shut upon him, and that he could make no escape. To which you may add, that the Dogs were never observed to bark at any of these disturbances as most of the Family affirm, all of them that never above once (which is a thing observed also in the Story of the Devil of Matchon) and yet the noise was external, all the Family, and other Watchers hearing it alike.

These were my main Queries upon this Narrative, and I must profess that I am abundantly satisfied in the Answers to them. Nor will I omit what will reach farther than to these Queries. For I am assured from the same hand, that Sir William being a person naturally incredulous of such things, and impatient of being imposed upon, used all possible care and diligence to detect the Imposture, if there had been any, and this will reach to more particulars than I could propose by way of Query. Which hisherto has been only touching matter of Fact. But I was also so curious as to ask what Witnesses there were besides those of Sir William's Family, which amount to about Twenty, and I was informed that most of his Tenants by turns watching there, could witness to the same matters.

And
And there were at least forty Persons that were Eye-witnesses; or rather Ear-witnesses, the disturbance being by Noises, not Apparitions properly so called, and most of the Servants are still in Sir William’s Family, that were there in the time of the disturbance. So that if any one have the curiosity to enquire of the truth of the business, he may easily get full satisfaction in the Parish of Lef- fingham.

My last Query was, Whether any one was suspected to be the cause of these disturbances, and upon what occasion. But the answer was prudent and Christian, That there might be some person suspected, but the proof being not full, he was unwilling to lay a heavy charge on any one. Nor is that much to my purpose, unless the party suspected should prove the Coler, that Alice Medcalfe’s flaxen hair’d Visitant affirmed to her to be the Author of her troubles. For then the certainty of these disturbances in Sir William’s house, of which there is so full and ample Testimony, would be a farther confirmation of those things that are said to have happened at Williani Medcalfe’s, they both being as well from one hand as in one Parish.

But in the mean time these disturbances at Sir William York’s having such clear and unexceptionable Evidence, that they were not the feats of any Man, but the Ficks of some invisible Daemon, my communicating this Narrative to the World, as it cannot but deserve thanks of the Reader, so I hope it will obtain pardon of Sir William, that I have not concealed his Name, no more than suppress the Story itself, which would have been main without it, but have exhibited it in its due fulness for the conviction of this incredulous Age, and confounding of Saducism and Infidelity, without the least blemish so worthy a Person. Who was so much under the protection of the Almighty that this Demoniakal Power was notably limited and curbed, forasmuch as it was observed that, unless it was in the Hall (and there was only a few Chairs) the disturbance was never in any Room that was furnished. And it was also confined as to time; for unless it began at Eight, Nine or Ten of the Clock, it came not at all that Night, and usually left off about Eleven or Twelve, there is only that Night excepted, when Mr. Brown was there. And lastly, when Sir William was in the greatest straits of all, Sect. 12. and intended to have his Wife and Children come up to London to him, and to dispose of his Father at Mr. Brown’s at Horblin, to prevent that trouble, the disturbance quite ceased. But Sir William’s Christian Faith and Courage in the midst of those disturbances, while they continued, was very eminent and conspicuous, and I know no injury done to him or any else in my transmitting the memory thereof to future Ages.

Ff

RELAT.
RELAT. VI.

A story of the marvelous condition of one Robert Churchman of Balfham, some six or seven Miles off from Cambridge, when he was inveigled in Quakerism, how strangely he was possessed by a Spirit that spoke within him, and used his Organs in despight of him, while he was in his Fits. And how he was recovered from his Error, and regained to the Church by the devotions and diligence of Dr. J. Templar, still Minister of that place, as it is set down in his Letter to a friend, which is as follows.

SIR,

YOUR desire to be acquainted with some passages concerning the Quakers in this Town, obligeth me to give you the following Account. At my first settlement here, I found them very busie in enticing my people to a compliance with their persuasions in Religion. This design they did attempt to accomplish by dispersing their Papers among them. Two of my Parishioners I had a particular eye upon, namely Robert Churchman and his Wife. They being Persons of a very good life, and of a plentiful Estate, I was under a fear that their departure from the Church might be a means to induce others to the same practice. The first, in many discourses I had with him, did manifeft a very strong inclination to the Principles of the Quakers. The second was so far engaged, that the Quakers did commonly report, that a principle was wrought in her.

As I was one day in conference with the said Robert Churchman, I desired him that when any of their Books came to his hand, he would do me the kindnes to bring them to me, that we might read them over together, assuring him of no unwillingnefs in me to harken to whatsoever should appear reasonable. What I desired he performed not long after. When I had received the Paper into my hand, before I began to read, I suggested to him, that it would be convenient that the person who had been the cause of his seducement should be sent for, and hear what
of the Collection.

What was replied to the Contents, which he willingly consented to. When the Quaker was come, one branch of the discourse was, Whether the Scripture is to be owned as a Rule, which the Quaker denied, asserting, that the Rule was within them. After the expence of two or three hours in discourse about this and other matters, I desired Robert Churchman to take notice, that the Quakers did not own the Scriptures for their Rule. Which before this conference I had intimated to him, but found him unwilling to believe, It pleased God so far to blest what was spoken, that the next time he met his Brother Thomas Churchman, he told him of what had pass'd at my house, and that now he was asur'd that the Quakers did not acknowledge the Scripture for their Rule, and for his part, he would not be of that Religion which doth disown the Scripture in that particular.

Not long after, the Wife of the forementioned Quaker coming to his house to visit his Wife, he met her at the door, and told her she should not come in, intimating that her visit would make division betwixt them. After some Parley the Quaker's Wife spake unto him in these words, Thou wilt not believe except thou see a Sign, and thou mayest see some such. Within a few nights after Robert Churchman had a violent storm upon the Room where he lay, when it was very calm in all other parts of the Town, and a Voice within him, as he was in bed, spake to him, and bid him, Sing praises, sing praises, telling him, that he should see the glory of the New Jerusalem, about which time a glimmering light appeared all about the Room. Toward the morning the Voice commanded him to go out of his Bed naked with his Wife and Children. They all standing upon the Floor the Spirit making use of his Tongue, bid them to lye down and put their Mouths in the dust, which they did accordingly, It likewise commanded him to go and call his Brother and Sister, that they might see the New Jerusalem, to whom he went naked about half a Mile.

When he had delivered his Message, that which spake within him, charged him to denounce wrath against them, and declare that Fire and Brimstone would fall upon them, as it did upon Sodom and Gomorrah, if they did not obey, and to be returned to his own house. Where, upon the Floor of a low Room, he stood naked about three or four hours. All that while he was acting in a very unusual manner, sometimes the Spirit within forced him to sing, sometimes to bark like a Dog. When his Brother and Sister who followed him were very importunate with him to resift it, it bid him to kill them making use of these words. These my Enemies which would not that I

$\text{Ff}$ 2
should reign over them, bring them and slay them before my face. It made him to utter with great readiness many places of Scripture, which he had no knowledge of before. The drift of what was spoken was to persuade him to comply with the Quakers, and it named some which live in the neighbouring Towns. About three or four hours being thus spent, he came to himself and was able to give a perfect account of what had befallen him.

Several nights after, the same trouble returned upon him. His Wife was tormented with extraordinary pains; the Children which lay in the Room complained that their Mouths were stopped with Wool as they were in Bed. The disturbance was so great, that he had thoughts of leaving his house for a time, and made it his desire to be with me at mine. I prevailed with him not to be so sudden in his removal, but to make some farther trial. It pleased God upon a continuance with him in Prayer every day in the House, that he was at last perfectly free from all molestation. The Quakers hearing of his condition gave it out, that the Power of God would come upon him again, and that the Wound was but skinned over by the Priest. Which made me the more importunate with him to keep close to the publick Service of God, and to have nothing to do with them or their Writings.

Which direction he followed till November 1661. and then perusing one of their Books, a little after upon the tenth day of that Month, his troubles returned. A voice within him began to speak to him after the former manner. The first Sentence which it uttered was, Cease thou from Man, whose Breath is in his Nostrils, for wherein he is to be accounted. The design which he discerned that it did aim at was, to take him off from coming to the Church (where he had been that day) and from hearing the Word of God. It suggested several other Scriptures in order to the persuading of him to a compliance with the Quakers, and told him, that it would strive with him as the Angel did with Jacob until the breaking of the day, at which time it left him. The two next nights it gave him the same molestation, saying, It must be with him as it was with David, who gave no sleep to his eyes, nor slumber unto his eye-lids, until he found a place for the Lord, an habitation for the mighty God of Jacob. Upon Wednesday at night he was very peremptory in his resisting of it. When it began to solicit him, he replied, That he saw it was a Spirit of delusion, which he would not obey. Upon which the Spirit denounced a Curse against him in these words, Go ye cursed into everlasting Fire, and so left him with a very great heat in his body.

After
After this, he was in his own apprehension in a very comfortable condition, and while he was considering what had happened, a Voice within him spake to him saying, That the Spirit which was before upon him was a Spirit of delusion, but now the true Spirit of God was come into him. It acquainted him that the Doctrine of the Trinity was true, and that God had an Elect People, and that those whom the Father Elected, the Son hath redeemed, and whom Christ Redeemeth, the Holy Ghost Sanctifieth, and told him that the Minister of the Town would farther instruct him about the truth of these things. Upon Thursday morning about break of day, it set him upon his Knees, as he was in Bed, and bid him farewell. The same day it came upon him in the Field as he was going to, and coming from the Market, and pressed upon him to believe that it was the good Spirit which he was acted with, which he still doubted of. One night that week amongst many Arguments which it used to that purpose, it told him if he would not believe without a Sign, he might have what Sign he would. Upon that Robert Churchman desired, if it was a good Spirit, that a Wier-Candlestick which stood upon the Cup-board might be turned into Brafs. Which the Spirit said he would do. Presently there was a very unfavourable smell in the Room, like that of the Snuff of a Candle newly put out; but nothing else was done towards the fulfilling of the Promise.

Upon the Lord's day following, he being at Church, it came upon him. When the Chapters were named, he turned to them in his Bible, but was not able to read. When the Psalm was sung, he could not pronounce a syllable. Upon Monday morning his Speech was wholly taken from him. When I came to him, and asked him how it was with him, he mov'd his head towards me, but was not able to speak; I waited an hour or two in the Room, hoping that his Speech might have returned unto him, and that I might have gained from him some account of his condition. But finding no alteration, I desired those who were present to joyn with me in Prayer. As we were Praying, his Body with much violence was thrown out of Bed, and then with great vehemency he called to me to hold my Tongue. When Prayer was done, his Tongue was bound as before, till at last he broke out into these words, Thine is the Kingdom, Thine is the Kingdom; which he repeated, I believe above an hundred times. Sometimes he was forced into extreme laughter, sometimes into singing; his hands were usually employed in beating his Breast. All of us, who stood by, could discern unusual heavings in his body. This distemper did continue towards
the Morning of the next Day, and then the Voice within him signified to him, that it would leave him, bidding him to get upon his Knees in order to that end, which he did, and then presently he had a perfect command of himself.

When I came to him, he gave me a sober Account of all the Passages of the Day before, having a distinct remembrance of what the Spirit forced him to do, and what was spoken to him by those who stood by. In particular he told me, he was compelled to give me that disturbance in Prayer, which I before mentioned, the Spirit using his Limbs and Tongue as it pleased, contrary to the Inclination of his own Mind.

Upon the Thursday following, the Spirit began to rage after its former manner, as I was at Prayer with him, it was very discernable how it wrought upon his Body, forced him to grate his Teeth, and draw his Mouth awry. He told me after I had done, that it bid him to denounce Woe against me. It pleased God upon continuance in Prayer with him, at last to releafe him of all his Trouble, and so far to make it advantageous to him and his Wife, and some others, which were too much byassed with the Principles of the Quakers, that now they have a perfect dislike of that way, and do diligently attend upon the publick Service of God in the Parochial Church. Sir, You may be confident of the Truth of what is here related, by

Your assured Friend,

Ealpham, Jan.
1. 1682.

J. T.

ADVERTISEMENT.

THIS Story I thought fit to add to the former additional Stories, for these 3 Reasons. First, because I have all desirous Assurance of the Truth thereof, being personally acquainted this long time with the Party that wrote this Letter, whom I know to be a Learned, Pious, and Serious Person, and such as I am confident, would not for all the World close his Letter so as he has, but that he delivers nothing but what he knew to be true, by such means as is intimated in the Letter itself; that is, either by his own Experience,
perience; or the Information of Robert Churchman, whom he knew to be a singular honest Man, and utterly devoid of all Fraud and Guile. Moreover, the Writer of this Letter is so Modest, that he was always very backward from publishing it by itself; tho' it makes not a little to his Repute in the faithful and successful discharge of the Ministry. But this new occasion being offer'd, my Importunity obtained of him, that it might be published in this Collection of Stories of this nature, which now accordingly is done.

My second Reason is, because it is such a notable Example of that danger they put themselves in, who leave the true Church of Christ, (which has the Seal and Testimony of Christ, that it is for the main commensurate to his Word as the Church Universal was before the Apostasy, and the Reformed Churches are upon the rising of the Witnesses-) to follow the seducing of any private Spirit, especially such as the Quakers were at the first, being drunk and intoxicated with Poison of Familism, which out of a Spirit of Saducism and Infidelity, believing no subsistence of the Soul of Christ after Death, antiquates all things belonging to his particular Person, as the Sacraments, Festivals, his Intercession, and Personal coming again to Judgment, &c. and makes nothing of any Christ but what is within us. Which is a perfect dissolution, or nulling of the True, Apostolick, Christian Religion, which yet is to be Everlasting, according to the Prediction of Daniel.

And my third and last Reason is, Because this Story with others of Toldervey, Gilpin, James Naylor, and the like, will the better justifie that Satyrical Passage of Jof. Glanvill's Letter to me, wherein he calls Quakerism, The Sink of Folly and Madness; which I conceive he doth, with an Eye to the former times of the Quakers. But that there is now a more tolerable estimate to be made of them, (tho' some for did Badge of Familism still to stick to them; and indeed, all that remains ugly in them is such, tho' they do not consider it) I shall note in my Advertisement on that Letter, which is as follows.
A WHIP
For the DROLL,
FIDLER to the ATHEIST:
BEING REFLECTIONS ON DROLLERY AND ATHEISM.

Sent upon the occasion of the Drummmer of Tedworth; in a Letter to the most Learned Dr. HENRY MORE, D.D.

LONDON: Printed MDCC.
To the

Reverend and Learned

Dr. Henry More. D. D.

Sect. I.

His Answer to certain Questions and Queries touching the Stirs made by the Drummer of Tedworth.

Honoured Sir,

The scrupulous care you take in examining the Story of the Disturbance at Tedworth, is no more than becomes a Philosopher, and one that is not willing to be deceived, And without such a cautious and particular Inquiry, you could not answer the Murmurs and petty Evasions of wilful Unbelievers. * Those Objections you pickt up at Cambridge, have the ill Fortune to miscarry in almost every Circumstance, and are in no likelihood of being believed but at a great distance. Some of them I could have answered upon mine own Knowledge; and concerning the rest I have made a strict inquiry of Mr. Mompejron himself and others, when I was last in those Parts, and upon certain Information I give you this Account.

To the (1.) that faith, The House is Rented, and that this is a device to beat down the value of it. I answer from his own Mouth, That the House is his own, and to the Foundation of this shift is overthrown. The second, of those that say, It is a Trick to get Money from those that come to see the Prodigy, hath...
Reflections on

as little Truth, but much more Malice in the first Contrivers than the former. For this Gentleman being a Person of Estate, I am confident, scorns so base and so beggerly a Policy, and is so far from making any advantage, that it hath done him very material prejudice in his Fortunes and Affairs. And those strangers that came to see the Prodigy, use to leave nothing behind them, except Thanks for the Civility of their Entertainments. 'Tis true, (3.) as others say, That the House is boarded without, at least a great part of it. But there are no Cellars, as the Objection adds, save only under the Parlour, and the Disturbance was most in other Rooms. And whereas (4.) 'tis objected, That a Knight that offered to go down could not be permitted. 'Tis answered me, That the Gentleman might have gone down had he pleased, and his Servant did, who made a careful search, but could find nothing that might be a cause of the Noise, which he affirmed to be above, and that it proceeded not from the Cellar. And to disable what other Objectors say, vi&; (5.) That there was no Drumming in the midst of any Room, but only a striking on the Boards as it were with a Hammer in a corner of the outsides of the House. I say, to pull this pretence, Mr. Mompeffion and others assured me, that the Noise was oft in the midst of the Room, and oft over Head; and, he faith, That there is scarce a Man or Child in the Village, but hath heard and can witness it. And after the first Month it was almost always within. Thus, Sir, to the Objections of others, which you have gathered, and to your own Queries I make this return.

Whereas you inquire, (1.) What part of the Childrens Bed did the Demon beat, and what noise did it make? 'Tis answer'd, That it beat against the Head and Posts of the Bed, and that when Hands were laid on each side of them, at those times they would shake as if they would fall in pieces, but nothing else could be perceived or felt. The noise was like to that of striking with a Hammer. And then, (2.) To that whether the Drummer's Drum was ever looked on while it beat, or was it only in the dark. I am assured that it was seen while the noise was made upon it, both by the light of Fire and Candle. (3.) To the Query, What were the Boards that moved, by what Light was their motion seen, and by whom? Mr. Mompeffion answers, They were seen move forwards and backwards in the light of clear Day, before the Sun was set, and by a whole House full of People. And whereas (4.) you ask, In what clearnes of Light were the Chairs seen walk about, and by what Witnesses? 'Tis answer'd, That they were seen to do so by Candle-light, and by divers Persons.
Drollery and Atheism.

As to what I was a Witness of myself, I add these circumstances for the satisfaction of your Queries: The Children were in Bed when the Scratching and Panting was, but I am sure did not contribute to those noises. I saw their Hands above the Cloaths during the Scraping, and searched the place whence the noise came. To which I might add, That they were little harmless modest Girls, that could not well have been suspected guilty of the confidence of such a jugglery, had it been possible they could have acted in it. For the Panting I am certain there was no Dog in the Bed, for I grasped it with my Hand, and felt it in all parts, especially there where the original motion was. The Bed also was searched under, but no Dog, nor any Creature else could be found there. The Floor I laid shook with the Panting sensibly, and yet it was as strong and substantial an one, as ordinarily is seen. But the Children indeed did not seem to be much concerned, having been used to those and ruder noises, and there was Company in the Room to assure them.

SECT II.

The affected humour of Drollery, one cause of the misbelief of Witchcraft, Apparitions, and Spirits. And what shallow Souls the Drolling Humourists are in points that require a more searching Wit, and solid Judgment.

Thus Sir, I have briefly answered others Objections, and your Queries. And because I have an humour to say little more, I'll consider (what you know as well as any Man alive) the Reasons Men are so apt to cavil at this kind of Relations, and are rather willing to believe any thing, than the Truth of such a Narrative. They are chiefly, I think, an affected humour of Drollery and Scoffing, and a worse cause, Atheism.

For the first, The subject of Witches and Apparitions is an apt and ample occasion. And the Cheats of Impostures, the Conceits of Melancholy, the Credulity of Ignorance, the Tricks of Vagary, the
the more solemn Vanities of Superstition, and the Tales of old Women, these are excellent Topicks for a frolick and wanton Fancy. And the desir'd Humour isfath to be some body, and to have a Name above those of common Apprehension, will be sure to actuate the scoffing Vein; in the exercise of which, if he have quibled luckily, and made Folks laugh, he is encourag-
ed to take all such occasions to prove himself a Wit, and to shew he had a pretty way to play the Fool. And when he hath wanton'd a while, and frolickly toyed in his affected Merri-
ments, his Reason becomes an obedient Servant to his Fancy. He makes himself believe, (by those Arguments that at first were intended only to make him laugh) and in the end con-
cludes in earnest, that there is neither Witch nor Apparition, and 'tis well if he stop there.

Now these, Sir, are the Wits, (if we will believe them) and their Admirers take every Jefl for an Argument, and a loud Laugh upon an idle Tale of a Devil or a Witch, for a Demon-
stration of the Non-existence of such Beings. And thus the Humour propagates, and Saducifm is the Fashion. Nor is this all but by the same method, every thing that is sacred or serious hrth been exposed, and both Government and Religion made the Objects of idle and fantastick Buffonry.

* And must we call this Wit, Sir, I confefs, there are few things that urge me more to Indignation, than to hear that Name, which deserves to signifie better, to be so injuriously ap-
ply'd. Certainly Wit is not an odd Metaphor, or a lucky Si-
mile, a Wildfetcb, or unexpected Inference, a mimick Action, or a pretty Knack in telling of a Tale, but it is a Faculty to dive into the depth of things, to find out their Causes and Relatives, Confonancies and Disagreements, and to make fit, useful, and unobvious Applications of their respective Relations and De-
pendencies. For which great and noble Exercises of the Mind, the Droll is the moft unfit and incompetent Person in the World; and those that on this account assume the Prerogative of being the only Wits, are of all Men the moft incapable of, being so, for that trivial and pedling way of Fancy and Humour, to which they are addicted, emasculates their Minds, and makes them Superficial, Flaky, and Fantaftical, by employing them upon Effeminations, and little apith Fooleries. And by these darling Entertainments, of a too Fondly-indul'd Fancy, the Mind is made incapable of serious and deep Reflections, which give it the nobleft and most valuable Improvements. So that I have ob-
served, that the Drolling Humourifts, are for the moft part re-
markably defective in close Ratiocinations, and the worft in the
World at Inference. Which is no wonder, since Fancy is a
defulory and roving Faculty, and when 'tis not under the Con-
duct of a severe judgment, not able to keep it self to a steady
and resolved Attention, much less to make coherent Chains of
rational deduction. So that 'tis next to impossible for such Wits
as these, to arrive to more than a Knack of Scoffing at what they
ununderstand not. And they are under almost an invincible
Temptation of doing so, by every thing that is too great for
their Comprehension. For the Humour that acts them, is
Proud and Assuming, and would not have any thing to be va-
lued, of which it self is incapable, and therefore it deprecat{es
all the Nobler and more Generous matters, which it hath very
great reason to despair of, and endeavours by ridiculous and in-
solent Scorn to lift it self above them.

And yet this presumed Wit, which raiseth them to such an
elevation in their own conceit, is but a young and boyish Hu-
mour, and the very first Effays of juvenile Invention, are in these
Exercises of Fancy, which the maturer Spirits out grow. For
you know, Sir, our Senses are the first Powers we exercise
and indulge in our greenest Years. From them by degrees our
Imaginations grow up, and their actions and gratifications are
the Pleasures and Entertainments of Youth, which is easie to
observe in the little Flits, Quibbles, and Tricks of Fancy, with
which the younger Students in the Universities are so much
tickled and transported. But when Age and Experience ripens
the Judgment, (which is the Faculty of slowest growth) we then
flight this wantonness and toying of our Fancies, and apply our
selves to pursuits that are more manly and concerning. And
when the Judgment is come to its full exercise and pitch, and
hath overcome and silenced the futilities and prejudices of Im-
agination, we are then, and not till then, grown into Manhood.
And thofe that never arrive to this confidence, but spend their
Age in fooling with their Fancies, they are yet Children, tho'
they have grey Hairs, and are still Boys, though past their great
Climacterical.

I confess, Sir, I am not so Cynical and severe, but that I allow
even to the more improved Genius's their relaxations and plea-
sant Intervals. And Sage Socrates himself sometimes rid the Boys
Hobby-horse. Fancy may be permitted its plaisance and in-of-
sensive Raileries, so long as they are governed by the Rules of
Vertue, and a prudent Judgment. And no doubt God himself
allows all our Powers and Faculties their innocent Gratificati-
on. Yea, and I acknowledge a delightful prettiness in the
result of a managed and judicious Fancy, while it is employed
in
in exposing Vice, and conceited Follies, to deserved Scorn and Laughter.

But when Imagination is rampant, loose, and ungoverned, when it knows no Bounds, and observes no Decorums, but shoots at random, and insolently flies at all things that are August and Venerable, its fallies are then vitious and detestable Excesses; and those that are of this Humour, are but a sort of fleering Buffoons, that is, a better kind of Apes in the Judgment of the Wise, though Wits in their own.

S E C T. III.

His just Reprehension of the quibling Debauches for their Irreverence toward Government and Religion. And what an abhorrence and antipathy they have against all Noble Theories of Philosophy, which are above the pitch of their weak Intellectuals.

B U T, Sir, I intimated a greater Charge against these quibling Debauches, viz. That they are the Enemies of Government and Religion, and shall prove it with this addition, that they are so of all the better sorts of Knowledge.

* For Government, you know Sir, its Influence depends upon the Reverence its Rulers have from the People, and while they are Men, there will be miscarriages in publick Affairs and Managements of State. And if all the Miftakes and Faults of the supreme Ministers of Rule be tailed and aggravated among the Herd, the Government will thereby be exposed to the scorns of the Rabble, and lose a great part of its force with its Reverence. And in this it suffers infinitely from the drolling Phantasticks, who blow in the Sores till they have rankled them with their malicious and poysous Breath, and shoot Libels at the Government, till they have made deep Wounds in its Reputation and Reverence, and turned every Tongue into a Weapon of War against it. Thus do thee Chams discover their Fathers Nakedness, and rejoice to publith the Shame of those, whose Failures and Infirmitities, Loyalty, Prudence and Regard to the publick Quiet should oblige them to conceal.

Nor,
Nor, (2.) is Religion more beholden to them. For a Mind
that useth to whistle up and down in the levities of Fancy,
will find a very great Indisposition to the serious and solemn
Exercises of Piety. And that will grow into an Aversion
which will be sure to prompt the Humourist to take all occa-
sions to expose it, so that he quickly Jets at Scripture, and
makes a mock of Sin, plays with eternal Flames, and scoffs
at those that fear them. As if the sacred Oracles were but a
Legend of idle Tales, and Sin but a Name, coined by Fancy
and vain Fears; as if Hell were but a painted Fire, and the
Religious a sort of timorous Fools that are afraid of Buggs,
and the Imagery of Dreams: And if these are not yet the real
Articles of their Creed, their extravagant Fancies, and vile Af-
fections are like in a short time to incline these impure Spirits to
make them so. And this sort of Wits are either Atheists, or as
great Prodigies of Folly, if they are not; since to believe a
God that made, fees, and will judge them, and to judge them,
and to Scoff at that tremendous Majesty, before whom their
Brother Wits below tremble, to think the Scriptures are the
Inspirations of the God of "en, the Laws of Souls, and
grand Instruments of 
Happiness, and yet to to Droll
upon them, and to jest with the Records of Eternity, to be-
lieve endless Torments, and everlasting Joys in the State im-
mediately succeeding the our short and uncertain Beings, and
yet to sport with the Wrath of God, and to make Tricks at
eternal Terrors, to talk trivially of beatifical Enjoyments, and
to make as bold with Heaven, as they do with an imaginary
Elysium. These, I say, are Follics, these are degrees of Impu-
dence, beyond all Aggravation, or possibility of Expression, and
did not bad Experience shew them, one would scarce believe
there were such prodigious Monsters in Nature. And to these
things I add,

(3.) These idle Drollists have an utter Antipathy to all the
braver and more generous kinds of Knowledge. For that they
are perfectly indisposed for Philosophy, and all deep Researches,
I have said some things that may suffice for Proof already. And
I add this Observation to confirm it, That among the numerous
Youths I have seen bred in a great School, and in the Univer-
sity, I have noted, that those of them who were most remarkable
for Waggishness and Jelting, seldom arrived to any great Ma-
turities or Capacity for things of consequence and weight. And
indeed, frolickiness of Fancy, and solidity of Judgment, require
dispositions of Brain that are very different, and such as seldom
meet in great degrees, but in some very few extraordinary
Temperis;
Tempers. But generally, I believe the Droll is very unfit for matters of sublimity and substance, and therefore, as I intimated, endeavours by his Scoffs and injuries to make them appear as much below his serious notice, as they are indeed above his reach, and in this Design he hath many great advantages for his abuses. For the Pedantry of Disputers that make a loud claim to Knowledge, the Vanity of the extravagant sort of Chymists, the fond Boasts of some bold Pretenders to Philosophy and Experiment, the strangeness of things that soberer Inquisitors declare practicable, but have not yet succeeded, the meaner, and seeming contemptibleness of many subjects, the Experimenter is often obliged to deal in, these afford plausible Arguments for Drolling Harangues, and those advantages are taken to make the most useful Theories and Endeavours appear ridiculous and vain.

And for the Encouragement of the Phantastick in his insolent Humour of injustice and abuse, there is a certain Envy in Mankind against those that attempt any thing extraordinary, which makes Men willing to embrace and applaud that which expostulates what themselves cannot act nor comprehend, by reason of which ill Nature in the generality, yea even of those that pretend to something, this kind of Wit becomes the most pestilential Enemy to Knowledge, and its improvements, especially to Philosophick Wisdom. For Philosophy can shame and disable all the Reasons that can be urged against it, but Jets and loud Laughter are not to be confuted, and yet these are of more force to degrade a thing in the esteem of some sort of Spirits, than the most potent Demonstrations. And the mischief of it is, that these Quiblers and Buffoons that have some little scraps of Learning match with a great proportion of Confidence, have commonly the luck to be celebrated among the Vulgar, for Men of great Parts and Knowledge, and that Opinion of them gains credit to their Insolencies and Abuses.

But, Sir, I perceive my Zeal against those Pedlers of Wit, hath transported me to your Trouble. I therefore make an abrupt return to my other Reason mentioned of Mens disbelief of the Being of Witches and Apparitions, and that is:
S E C T. IV.

Atheifm, another Cause of disbelief of Apparitions and Spirits. With an Account of his Discourse with a profest Atheift. And a touch on one special Cause of the increase of Atheifm, viz. The placing Religion in Opinions.

(A) THEISM, the Folly of which accursed Madness, you Sir, have so fully discovered to the World in your incomparable Works, and so thoroughly understand the Mysteries of that black Conspiracy against Heaven, that it would be fond for me to think to suggest any Notion on the Subject which you could not teach. But Sir, I have a Relation about this matter to make you, which I believe, you will not be unwilling to hear; and you shall have it, when I have taken notice, that there is a latent Atheifm at the root of the Saducean Principle. For too many deny Witches, because they believe there are no Spirits, and they are so persuaded, because they own no being in the World but Matter, and the results of Motion, and consequently can acknowledge nothing of a God.

It hath indeed been a Question, whether 'tis possible there should be such a Prodigy as a Speculative Atheist in Nature, and I could wish it were so still. But alas! our Age and Experience hath ended the Dispute, and we need not search the dark and barbarous corners of America, nor seek the Monster among the wild Men of the Desert, we have found him in times of Light, in a witty and civili'd Region, and in an Age of the greatest Knowledge and Improvements: He skulks not among the thickest of the Woods, nor seeks Caverns for concealment, but braves the Sun, and appears in the clearest Day. And the Fool is not so modest as he was in the Days of the Royal Prophet, to say only in his Heart, There is no God. We know a bolder sort of Infidels, and I can say, Sir, from a particular Experience, that there are those who deny the Existence of a Deity. I met with one such some Years since in London, who confidently and without mincing, denied that there was any such Being, and bid me prove it. I wondred at the Boldness, as well as the Impiety of his saying, and because I had a great Compassion for one in so deplorable a State, I resolv'd not to exasperate
exasperate him by Passion, hard Words, or damning Sentences but calmly and without seeming Emotion, Discoursed the Business with him. I granted him all I safely or reasonably could, and all that might serve my design for his Conviction, before we began the close Engagement; that so he might have less prejudice against what was said by one whom he might see not to be of a narrow confined Judgment, and that I might not have the disadvantage of being put upon the impugning of Principles, which are plausible by the great Names or Reasons of any eminent Philosophers, and that were not absolutely necessary for the Defence of the Proposition for which I undertook.

* Such were the Platonick Anima Mundi, the Eternity and Immensity of the World, which, Sir, though I should not affirm, yet I would not at that time deny, but quietly granted them as Hypotheses, being willing to permit his belief of these in order to the convincing and disabusing him in his main and deadly Conclusion. And by those Concessions I gain’d the advantages I expected. For hereby he was disappointed of all those Plausibilities which I perceived he was wont to urge for those Doctrines. And I saw that when he was prest with the necessity of a Cause of all things, and a First, his Refuge was that old Epicurean one, of an eternal infinite Matter, which when his unwary Opposites would attempt to disprove by endeavouring to demonstrate the Beginning and Finiteness of the World, they gave him the opportunity of a colourable Defence, and diverted him from the main Thesis, which might be evinced though the Immensity and Eternity of the Universe were granted; and so they let him go from an Assertion that is most impious and absurd, to another which is tolerably accountable and specious. And the Conclusion would be at last, that since the Undertaker could not prove the World was not Infinite and Eternal, he could not make it appear that there was a God. By which procedure the Arguer falls from a Proposition which is the most demonstrable one in Nature, to another which cannot be cleared but by supposing the main thing in Question.

But besides this shift, which my Concession made insignificant: when my Atheist was urged with the Order, Harmony, Contrivance, and Wisdom that is visible in the Creatures, he would betake him to his Anima Mundi, the Existence of which, when those other Antagonists he had dealt with would endeavour to overthrow, then they took a thing of harder probation than the main Conclusion.

I say therefore, Sir, I permitted him to assume these Principles, and then proved, That though the World were Immense and
and Eternal, yet, That 'tis not possible meer blind unguided Matter should shuffle it self into such regular and accurate Productions as we see are the Results of every Day, without Manuduction of some Knowing Agent and Contriver, as you have fully made good in your excellent Antidote. And when he at this turn took sanctuary in an Anima Mundi, as the Cause of all the art and exactness in Nature, I granted him the Being; but askt him, whether he took it for a Substance that was Intelligent or devoided of Reason and Perception, When he seemed to incline to this latter, I shewed him that such a Principle as had no sense or knowledge signified no more to this purpose, than if he had stuck in the Hypothesis of meer Matter and Motion. But when he allowed his great Soul to be an Intellectual Being, as he at last did, and that it was Infinite and Eternal, (as he was forced to do by his Aftertion; that this Soul was diffused through the whole Mass of his Infinite and Eternal Matter) I shewed him, that in effect he was brought by his own Principles to the acknowledgment of a God, though he gave him another Name.

Thus, Sir, I pursued my Infidel into all his Starting-holes and Retreats, and drive him from one Aftertion to another, its contradictory; and then back again upon the Theof, and to up and down till at length he began to be ashamed of his shuffling, and confess, that I had said to him more than he had heard, and some things that he would consider. He desired that I would give him the Substance of my Discourse in Writing, which I prepared for him, and shall perhaps ere long give an account of these and other dependant Matters to the Publick.

After the heat of the Engagement was over, I was willing to learn by what means he came into that desperate Infidelity, and understood from him, *That he had run through the several Stages of Modern Sects, not stopping till he came down that Sink of Folly and Madness Quakerism, and thence made a step into Atheism, which is no great leap; for East and West at long run meet and are the same. And certainly he that places his Religion in Opinions, and judgeth it now to lie in this form of Belief, and then in another, when he comes to consider the vast variety of Sects, the confidence of each in his own Reasonings, the pretences of all to the Scripture Reasoning and Antiquity, the Antipathy they have one against another, and the doubtfulnes, if not falshood, of things that each of them hold sacred and certain; I say, he that takes Religion to be an adherence to Sects and Opinions, upon the
accounts mention'd, when he reflects, is in mighty danger of being an Atheist. And except he fix at last upon the few plain acknowledged Essentials of Belief and good Life, (if he be of an Anxious Inquisitive Mind, and not obstinately resolved in the way of his particular Sect) 'tis a Miracle if he ends not there at last. For he having establisht this, That Religion consists in the way or form of some Party or other, and then having successively deserted those Sects that had most of his Favour and Affection, and so past from one to another through all the steps of Descent, when at length he is fall'n out with the last, he hath nothing else to flee to but contempt of all Religion as a mere Juggle and Imposture. This I took to be this Gentleman's Case, and I believe much of the general Atheism of our Days is to be ascribed to this Caufe.

Thus, Sir, I have followed the humour of Writing, as it led me, and expect your pardon of this Ramble upon the account of that liberty which uses to be allowed in InterCourses of this Nature, and more from that Friendship with which you are pleased to honour,

S I R,

Your Affectionate

Humble Servant.

J. G.

ADVERTISEMENT.

This Letter was left out in the former Edition, the Publisher confining it to fewer Sheets, that there might be the more room left for Stories. But the forepart so particularly satisfying Objections and Queries touching the Ais in Mr. Mompesson's House, and the rest being so well levelled against Sadduceism and Atheism (the routing of which is the Scope and design
design of the whole Book) and it being written with that smartness of Wit and soundness of Judgment for the main, I thought fit to take it in again in this new Edition of Saducismus Triumphatus, as a piece sufficiently congruous thereto. And it is published unalteredly in every respect, unless in one Word that was rather French than English, and so not so easy to pass with the vulgar. And now it is republished I think it not amiss to beflow some few Advertisements on it, as has been done on several other pieces of this Book.

Sect. 1. Those Objections you pick up, &c. Though the more perfect Narrative, in the last Edition, of the trials of Tedworth, made this part of this Letter less necessary, yet if any one consider the particular satisfaction here given to every Objection and Query, and compare it with the aforesaid Narrative, I believe he will confess it was worth the while to take it again, in this second Edition, this Letter omitted in the former.

Sect. 2. And must we call this Wit, Sir, &c. Certainly not Wisdom, nor Wit in the utter Sense and meaning of the Word, as it signifies a sound and able Faculty of the Mind, whether natural or improved, to discern and judge of things. But the Wit that is so called now a days, is rather the Paralytick motions, or Antick Dances of that Faculty that is properly to be called Wit, then the genuine operations thereof, the demitting of that to meaner Offices, which God has given us for better purposes. And as J. G. phrases it, to turn Drolls and Fidlers to the Atheift, to make his Worthy merry. Which is a very mean imployment for so noble a Being as the Rational Soul of Man.

Sect. 3. For Government you know, Sir, &c. What the Writer of this Letter delivers in this Section, is worth the most serious consideration of all Men, that are not so well affected to Government as they ought to be. Whole Authority is certainly most Sacred, and their Rule, if it be tolerable, exceeding commendable, those in high Places having such strong Temptations from the flatteries and circumventions of cunning Parasites and forcible attempts of Things, whereby they are attacked daily, and too often drawn into mistakes before they be aware. Upon which, for others to insult, is a most sal\-\vage and inhumane thing, and quite contrary to the Law of Charity, which is the indispensable Rule of a Christian, who cannot but think such demeanors as course and barbarous, as the sporting at a Man's breaking a Limb by a fall from an Horse, or his being cast into some desperate sickness. Beside,
that to and at such things is to give themselves the Lye; and
when they would pretend them great and heinous misdemean-
ors, to acknowledge them more flatly, else how could they be
the due Object of Wit and Drollery. I repeat it again, and
indeed I have often and often thought of it, that Princes and
grand Ministers of State, that may seem to acquit themselves
tolerably well, do really acquit themselves exceeding well, con-
sidering the high Temptations they have, and are worthy of all
Loyal Affection and Honour. How highly then are those Princes
to be honoured, and sincerely loved, who rule well, and have
a real tender regard to the peace and welfare of all their Sub-
jects. The other two parts of this Section are penned down so
full and home, and with that briskness and Judgment, that no-
thing can be added that may not seem superfluous.

Sect. 4. Such were the Platonick Anima Mundi, the Eternity
and Immensit of the World, which, Sir, though I should not af-
firm, yet I would not at that time deny, &c. This passage is
set down with caution and discretion, in that he professes these
Concessions were only ad hominem; and made so good use of,
that he caught his Adversary in his own Net, who being
forced by dint of Argument to acknowledge that the Phæ-
nomena of the World could not but be from a knowing
Principal, but casting it upon his Anima Mundi, to avoid the
Profession of a Deity, by his granting, (because of the Eter-
nity and Immensity of the Matter) this Anima to be immense
and eternal, as well as knowing, he was forced to acknowledge,
in a considerable sort, a Deity whether he would or no. Bet-
ter thus far than to be down right dull Atheist. But I must
confess I do not hold any one an Orthodox Deist, that does
not hold the Matter created of God, as well as contrived
by his Will into such Phænomena as appear in the World.

Besides he might have puzzled and confounded the Atheist
in demonstrating that the World (being an orderly continui-
ance of things in successive motion and duration) could not
be ab aeterno. First, because it is plain and undeniable, that
in successive duration every Moment that is past was some time
present, and therefore, since they all must be one after anot-
her, that all, at least but one, were sometime to come.
Which plainly evinces the World could not be ab aeterno.
Again this is most certainly true, that be the World supposed
as much ab aeterno as you will, yet according to the order of
Nature and Time, there was Life before there was any Death,
and a Standing of Spirits before any Fall. He might here
therefore demand of the Atheist how long it was cre any

Death
Death was, or Lapse of any order of Beings to a worse State. Was it an infinity of time before that. And thirdly, and lastly, If there has been an eternal and infinite Succession of time till now, how come we to find our selves in Being. For if from us, suppose in the time B, backwards, the Succession is infinite, it is likewise infinite ab aeterno, or from A to B. And as he can never come in Succession to A, backward from B, because it is infinite, so Succession from A to B being alike infinite, it could never come to our turn to be in Being. Nothing but stable and unsuccesive duration can be infinite where there is nothing past, nor to come. From this eternal NUNC STANS, wherein there is nothing to come, and which it is impossible to be succesive (and therefore nothing by supposing it succesive can be really argued from it) doth succesive duration commence, which it is alike impossible to be eternal or infinite.

Indeed, if the Infinity was not in Succession, but once as infinite Space, I grant that we might be in a set point of it, which would look like the term of Suppose, its Eastern Infinity butting upon us, from Term you might conceive an infinite Line thence Eastward, and such as we nor any other moveable thing could get to the end of it, it being Infinite. And as certain it is, that no moveable thing which took its motion absolutely from the Eastern Infinity, could ever come to us, or to the Point where we are, the length being as infinite forwards from the Eastern Infinity, as it is back again thitherward from us, there being the same distance, as Aristotle somewhere speaks, from Thebes to Athens, and from Athens to Thebes, Which farther may illustrate the impossibility of finding our selves here in Being, if the succesive duration of the World has been ab aeterno. For it being as infinite from A to B, as from B to A. it is manifest it could never fall to our share to exist the time we do, it being an infinite distance from A and never to be run through. This point of the impossibility of succesive Durations being eternal or infinite, it is sufficient that I but touch on it here, I having so fully handled it in my Enchiridion Metaphysicum, and cleared it from all Objections and Evasions whatsoever. See cap. 10. and the Scholia thereon. Where also you may see how little Reason there is to hold the Matter of the World infinite, and that it is part of the Essential Sanctity and singular Transcendency of the exalted nature of God, that He alone be Eternal as to Duration, and Immense in Amplitude.
And the suffer ing God to be an Anima Mundi, though it served J. G. his turn at that bout, yet this also is hugely against the Essential Sanctity of the Divine Majesty, whose excellency it is infinitely below, to grow as it were into one Suppos itum with the visible World. Which error might be a main foundation or prop of much of the Idolatry of the ancient Pagans. There is no Anima Mundi, but what is purely a Creature, and that is the Spirit of Nature, so far from being a God, that it scarce has any Perception but only an Omniform Plastic power, or Vital Laws of ordering the Matter of the World, imparted to it essentially from the Wildom of God. To call this an Anima Mundi, may be sense good enough. But the Platonick Oea Lap, or Anima Divina, which answers to the Holy Spirit in our Christian Trinity, they are the third Hypo stases of the pure Deity in both, of an eternal, necessary, and immutable essence and existence, and therefore in no wise are creatural, but purely Divine, and were before ever the World was or could be.

And now the World is, there is no need of any Hypostatical Union betwixt the Platonick Divine Soul, and it, to be conscious of what things happen here, or to moderate the Matter of the World. For the latter is done by the Spirit of Nature, and the former requires no such Union, since we our selves have the perception of what is no part of our own Suppositum. But as we see things reflected from a Looking glasses, our Eye having no Hypostatical Union therewith, so are all the Energies of this exterior Creation reflected into the perception of the Deity, without any such derogatory Union of the God head therewith. According as is expressed in Psic hozoia, Cant. r. Stanz. 50,

In this clear Shining Mirrour Psyche sees
All that falls under sense, what ere is done
Upon the Earth, the Deserts, shaken Trees,
The mournful Winds, the solitary woune
Of dreaded Beasts, the Libyan Lions moan,
When their hot Entrails searcb with hunger keen,
And they to God for Meat do deeply groan,
He hears their cry, he sees of them unseen,
His Eyes encompass all that in the wide World been.

He
He sees the weary Traveller sit down
In the waste Field oftimes with careful cheer,
His chafed Feet and the long way to Town
His burning thirst, faintness and Panic fear
Because he sees not Him that stands so near,
Fetch from his Soul deep sighs with countenance sad,
But He looks on to whom naught doth disappear.

O happy Man that full persuasion had
Of this, if right at home nought of him were ydread.

And then again, Stanz. 54. is there more expressly mention
of this Mirrour, even for the representing of Sounds, to set
out the perfection of these exteriour perceptions in the Di-
vine Nature, that they are rather active than passive, as Scal-
liger says the Sight is, though other Senses be not. Where-
ebov signifying tranfitorily, governs an Accusactive Case, when
other Verbs of sense govern a Genitive, as he is pleased to
Criticize. But the abovefald Stanza is this.

Do not I see? I slumber not nor sleep,
Do not I hear, each noise by shady Night
My Mirrour represents, when Mortals sleep
Their languid Limbs in Morpheus dull delight,
I hear such sounds as Adam's brood would fright.
The doleful Echo's from the hollow Hill
Mock howling Wolves, the Woods with black benight
Answer rough Pan his Pipe, and eke his skill
And all the Satyr-routs rude whoops and shoutings shrill.

According to that in the Book of Wisdom, chap. 1. v. 7.
For the Spirit of the Lord fills the whole World, and he that
containeth all things, hath knowledge of the Voice.

For as it is the height of the Excellency of the Divine Essence
and Energy, not only to be infinite in itself, but also to be a-
ble to create another Essence with its Energy, distinct from it
self, such as this orderly Universe is, so is it likewise the Per-
fection of the Divine Knowledge, besides that Intellectual Omni-
ficiency, which contains all the Natures and Ideas of things,
and the whole comprehension of Providence, with the Series
thereof from everlasting to everlasting all at once, unalterably
and immovably; which Intellectual Life, or Energy in God,
is the Αἰων of the Platonists, and the true Notion of Eternity,
I say, it is likewise the Perfection of the Divine Knowledge to
have
have the Perception of all the Energies of the Creation as well when they are in fieri, and that they are now in fieri, when they were not before, as in that Intellectual comprehension which is at once from everlasting to everlasting. For in an infinite Life as God is, there can be no distraction, his animadversion necessarily being infinite. And if we do not give this exterior Perception to him, we cannot be assured that he knows when we pray unto him. Which methinks would be a foul defect, and a great damp to our Devotion. Whences the other opinion does not only encourage Devotion, but naturally strikes also a due awe and reverence towards him in our Addresses.

I know there are some dry Contemplators that would have God to have no new Perceptions, pro re nata, least he might seem in a Physical sense alterable or mutable. But these are the very Cobweb's and Quisquiliæ of the Schools, who thinned and spread every Attribute of God as to infinite excess as they could, forgetting that one necessary Measure of all his Attributes, That they be no further applied to him then they imply perfection. Which is a thing worth our most serious consideration. And certainly it would be an Imperfection in God if he knew not things past that they are past, things present that they are present, and things to come that they are yet to come. But he could not know them to be past when they were to come to or to be present when they are to come or past, or that they are yet to come when they are present. And therefore you must either make God ignorant of things here below, or make his exterior Perceptions change as the Scene of things change ad extra, or else his Perceptions will prove false, which is intolerable to admit either in Philosophy or Theology. Thus I have run out before I was aware, but I hope it is not an useless excursion. For nothing can move a man more to do all things with all Faithfulness and Decorum both in private and before Men than to remember that the All-present God is really a Seer of his Words, and Seer of his Actions.

That he had run through the several Stages of modern Sects, not stopping till he come down to that sink of folly and madness Quakerism, and thence made a step into Atheism, &c. This is a remarkable passage of his Letter, and worth our considering. I must confess that his expression here of the condition of Quakerism is very sharp and Satirical, to call it that sink of Madness and Folly, Which therefore I conceive he spake with an eye to their first appearance, which was very uncouth and frantick, and not at all like the appearance of the Apostles of Jesus Christ, but as it were of so many Demoniacks. Which Scene, though true, being so unpleasant, I will not repeat here, having spoke enough
enough of it in my *Mystery of Godliness*, lib. 4. cap. 6 and lib. 10. cap. 13. And the precedent Story of him at Belsham that was inveigled in *Quakerism* is of the same suit. But to deal impartially touching them, if we take our measures from Robert Barklays Apology, which represents them as they were when he wrote, which is not passing five or six years ago, they are very much changed from what they were first, for the better, and a most just and impartial estimate I have made of them, and of their way, in my *Scholola* upon my *Divine Dialogues* Dialog. 5. Sect. 15. Which he that is curious, may peruse in, the second Tome of my *Volumen Philosophicum*. But that Apology of R. Barklay was many years after this Letter of Joseph Glanvil to my self, which may the better excuse him for the levity of this passage. And how natural and an easie a step there is out of Enthusiasm into Atheism, I have noted in my *Enthusiasmus Triumphatus*.

But of what danger it is to forfacke the Communion of the Truly Catholick Church, such as is purged from the gross dregs of Antichristian Superftition and Idolary, the example of him at Belsham and this Atheist, whom J. G. converted with, are egregious Instances. To forfacke the sentiments of the ancient Apostolick Church (for such are the Reformed Churches freed from the filth of the predicted Apostasie, and such in a special manner is the Church of England) to follow any private Spirit is such a piece of folly and giddines, that the extravagance thereof is above expression, and the danger so obvious, that they must be very blind and stupid that discern it not at first sight.

All are not born to be Philosophers or Theologers, and to have a faculty to decide Controversies by the edge of their own Wit and Reason. Wherefore it is both duty and safety to adhere to the sense of the Church Catholick before the Apostasie, such as it was for about Four hundred years after Chrift. Within which time the Divinity of Chrift, and the Triunity of the Godhead was professed as publick Articles of the Church, and the distinftion of Bishops and Presbyters owned. Whence it is demonstrable how innocent the one is, and how Orthodox the other. For if the Articles of the Divinity of Chrift and Triunity of the Godhead were false, they had also been Idolatrous, and the Apostasie had begun much sooner than it is predicted to begin in that admirable Book of Prophefies the Apocalypse. Nor were the late Reformation, which yet certainly it is (and I have undeniably demonstrated it in the Second Part of my Appendage to my *Exposition of Daniel's Vifions*) the Rising of the Witnesses. For they had been strange Witnesses that should still pofess the Divinity of
of Christ. and Trinity of the Godhead, if those Articles were false, since it necessarily follows that they were ipso facto, grossly Idolatrous; or retained Episcopacy if it had been Antichristian. These things are so exceeding plain, that no man can deny them that has parts and leisure, and without prejudice considers them. And if the Sectaries that pretend so much to the Spirit above others, had the Spirit of interpreting and understanding Prophecies ari Fib, it would convince them of their Error and Schism. But if this slowly goes down with them, they are to examine themselves, if it be not an humour in them to deny any such Symmetrical times of the Church, for about Four hundred years, that they may still find matter for eternal Cavils and Schisms.

But now the main Articles of our Faith being thus redoubtably assured to us, both by the Symmetricalness of the Primitive Times for about Four hundred years, and the Testimonies of the Risen Witnesses, of which Political Resurrection neither Quaker, Familist, nor Socinian partook of, as appears by the Harmony of Confessions of the Reformed Churches, no Reformed Church owning their opinions, how just, how sober and Christian a thing is it for every private Man to adhere to this common Faith touching these main Articles, and not to commit himself to these Ignes Fatui of private Spirits, which may lead him so about as at last to plunge him into the dregs of Atheism as it happened to this Gentleman?

That Spirit which leads from the Communion of the Ancient Apostolick Church (which is as a light set upon an Hill and so certainly to be known by those two Characters above-mentioned) and carries Men into the dark holes of Schismatical Conventicles, is most assuredly, let them pretend to what they will, the Spirit of Error, and a delusion of the Devil, and a certain Symptome that such Men are Carnal, as highly as they think of themselves, having not the Spirit, most assuredly having not the Spirit in that measure whereby they become such living Members of the true Catholick Church, which is the Body of Christ, that they plainly feel what hurts it, at least what palpably stops its growth, what wounds it, what hazards the very life and being of it. Can they pretend to the Spirit of Christ in any due measure that are devoid of this necessary Sympathy and Sense of the common good of his Body, and the Interest of his Kingdom which is Christendom. The enemies whereof what do they desire? what do they endeavour more than to divide and subdivide us? to hurry us into opinions and practices as unlike the ancient Apostolick Church as may be; to make us appear as whim-
whimsical and ungovernable as they can, thereby to expose us to contemp and loathing, and to harden the hearts of the Princes and Prelates of Christendom against a just Reformation, and those that have Reformed, to make them half sick and weary of the Reformation, by reason of the unsetledness and distraction of the peoples. Does the Spirit of Christ then lean to the destroying and laying waste his own Church and Kingdom? Certainly that Spirit that hinders the growth, and hazards the Being of the Kingdom of Christ, must be not the Spirit of God, but the Spirit of Giddiness, of Error and Delusion.

Wherefore the ancient Authority of the Church, while it was Symmetrical, is to be acknowledged, and those main points touching Faith and Worship to be adher'd to, and professed; the Holy Ghost having set his Seal thereto in those Divine Prophecies of the Apocalypse, and this detestable Pride and loathing of Ingratitude (whenas things are so well settled by Lawful Authority in the late Rising of the Witneses) thus to break from so Authentick a Constitution, and set up Schismatical Congregations, is heartily to be repented of, nor are we any longer to be deluded by that false Spirit that under pretence of bringing in a more pure and Spiritual Dispensation, undermines and hazzards the very Being of the true Kingdom of Christ, by this odious Spectacle of Multifarious Schisms.

It is not the breath of any mere Man that can convey the Spirit of God to us and it is a false pretence of these high-flown Spiritualists, that think that in their Schismatical Worship they have nearer communion with God, than those that adhere to the way of the Ancient Apostolick Faith and Practice. For they in their Meeting are but taught by Men, and those speaking the sense of a Private Spirit, they being Straglers from the Fold of Christ, as having bid adieu to the Ancient Catholick and Apostolick Church, Of which yet the Church of England, which they have fortaken, is a genuine part, and therefore its Ministry more Safe and Authoritative, they speaking the sense of the ancient Apostolick Church, not any blind conceits or fancies of their own. And having operations of the Spirit, nothing is more inculcated than that in our Puplick Service. Nor is the Ministry of Man so much the conveyer of it, as the Sincerity of the Party, who desires to partake of it. It is the gift of Christ to the Sincere, who has told us from his own Mouth here upon Earth: That blessed are they that hunger and thirst after Righteousness, for they shall be satisfied.

It is not the hearing of a gracious Man once or twice a Week, or being present sometime in the Meetings, whether Sincere
Reflections on

lent or Vocal, of a company of fullen Melancholists or Historiographical Mock-Prophets, but a firm and unshaken Faith in the Power of the promised Spirit of Christ, for the subduing our Corruptions, a fift and continued resolution of not offending the God of Heaven in any thing small or great, a close guard upon our Words and Actions, as having a sense of the Presence of the Divine Majesty all the day long, a perpetual exercise of mortifying the Impetuosities of our own Will, and of extinguishing all the sweet Relishes of Self-interest and Vain-glory, and a constant endeavour of wholly resigning our selves to God and his service, who has wholly made us Body and Soul, and strictly and conscientiously walking according to His Will revealed in his written Word, that is the method of attaining to a more near Communion with God, and the only way of more fully participating of his Spirit. And this certainly may as well be done, holding still communion with the Church of England, as in any new-fangled way that either the cunning of Man or subtlety of Satan can invent. And therefore it is rather a wanton kind of Hypocrisy in Men, or Inconsistency to true Religion indeed, that makes them break from the Established Religion of the Church of England reformed according to the old Symmetrical and Apostolical Pattern, than any colour of necessity driving them thereto.

And thus much briefly to those high flown Spiritualists. But what I now shall utter is still more weighty, forasmuch as it concerns a greater number of Men, that have an honest inclination to Religion, but their Education, Parts, and Calling does not capacitate them to make so strict inquiry into the Doctrines thereof, as others may make, but seek some External Authority to support their Faith, and thereby lie obnoxious to the solicitations of the Emissaries of Rome who boast so much in the safe Anchorage of their Church. To these Men therefore I appeal, what can be more safe for them to adhere to the Authority and Profession of the Ancient Apostolick and truly Catholic Church, such as it was found before the Apostasy, and is born witness to in the Ora
cles of the Holy Scripture, as I have above declared; To ad
hear, I say, and keep close to this steady Rock, and stop their Ears against the vain pretences of any idle Fanatical New-lights, or bold Enthusiasts. Now he that adheres to the Church of England, does adhere to this ancient Apostolick Church, the Church of England being reformed to that Pattern, as to the Frame of Government and Articles of Faith, and for the Pre
tcepts of an holy Life, besides what occurs in our Liturgy, Li
tany
A RELATION OF THE
Strange Witchcraft
Discovered in the
Village Mohra in Sweden,

Taken out of the publick Register of the Lords Commissioners appointed by his Majesty the King of Sweden to examine the whole business, in the Years of our Lord 1669, and 1670.

The News of this Witchcraft coming to the King's Ear, his Majesty was pleased to appoint Commissioners, some of the Clergy, and some of the Laity, to make a Journey to the Town aforesaid, and to examine the whole business; and accordingly the Examination was ordered to be on the 13th of August; and the Commissioners met on the 12th, instant, in the said Village, at the Parson's House, to whom both the Minister and several people of fashion complained with tears in their Eyes, of the miserable condition they were in, and therefore begg'd of them to think of some way, whereby they might be delivered from that Calamity. They gave the Commissioners very strange Instances of the Devil's Tyranny among them; how by the help
of Witches, he had drawn some Hundreds of Children to him, and made them subject to his power; how he hath been seen to go in a visible shape through the Country, and appeared daily to the people; how he had wroug't upon the poorer sort, by presenting them with Meat and Drink, and this way allured them to himself, with other circumstances to be mentioned hereafter. The Inhabitants of the Village added, with very great lamentations, that though their Children had told all, and themselves sought God very earnestly by Prayer, yet they were carried away by him; and therefore begg'd of the Lords Commissioners to root out this hellish Crew, that they might regain the former rest and quietness; and the rather, because the Children which used to be carried away in the Country or District of Elsdale, since some Witches had been burnt there, remained unmolested.

That day, i.e. the 13th of August, being the last Humiliation-day Instituted by Authority for removing of this Judgment, the Commissioners went to Church, where there appeared a considerable Assembly both of young and old: the Children could read most of them, and sing Psalms, and so could the Women, though not with any great zeal or favour. There were preached two Sermons that day, in which the miserable case of those people, that suffered themselves to be deluded by the Devil, was laid open; and these Sermons were at last concluded with very fervent prayer.

The Publick Worship being over, all the people of the Town were called together to the Parson's House, near Three thousand of them. Silence being commanded, the King's Commission was read publickly in the hearing of them all, and they were charged under very great Penalties to conceal nothing of what they knew, and to say nothing but the truth; those especially, who were guilty, that the Children might be delivered from the Clutches of the Devil. They all promised obedience; the guilty feignedly, but the guiltlesse weeping and crying bitterly.

On the 14th of August the Commissioners met again, consulting how they might withstand this dangerous flood; after long deliberation, an Order also coming from his Majesty, they did resolve to execute such as the matter of fact could be proved upon; Examination being made, there were discovered no less than Threescore and ten in the Village aforesaid, Three and twenty of which freely confessing their Crimes, were condemned to dye; the rest, one pretending he was with Child, and the other denying and pleading not guilty, were sent to Faluna, where most of them were afterwards Executed.

Fifteen
Fifteen Children which likewise confessed that they were engaged in this Witchery died as the rest; Six and thirty of them between nine and sixteen years of age, who had been left guilty, were forced to run the gantlet; Twenty more, who had no great inclination, yet had been seduced to those hellish Enterprizes, because they were very young, were condemned to be lashed with Rods upon their hands, for three Sundays together at the Church-door; and the aforesaid Six and thirty were also doom’d to be lashed this way, once a week, for a whole year together. The number of the Seduced Children was about three hundred.

On the twenty fifth of August, Execution was done upon the notoriously guilty, the day being bright and glorious, and the Sun shining, and some thousands of people being present at the Spectacle. The Order and Method observed in the Examination was thus:

First, the Commissioners and the Neighbouring Justices went to prayer; this done, the Witches, who had most of them Children with them, which they either had Seduced, or attempted to Seduce, from four years of age to sixteen, were set before them. Some of the Children complained lamentably of the misery and mischief they were forced sometime to suffer of the Witches.

The Children being asked whether they were sure, that they were at any time carried away by the Devil; they all declared they were, begging of the Commissioners that they might be freed from that intolerable slavery.

Hereupon the Witches themselves were asked, whether the Confessions of these Children were true, and were admonished to confess the truth, that they might turn away from the Devil unto the living God. At first, most of them did very stiffly, and without shedding the least tear deny it, though much against their will and inclination.

After this, the Children were Examined, every one by themselves, to see whether their Confessions did agree or no; and the Commissioners found that all of them, except some very little ones, who could not tell all the Circumstances, did punctually agree in the confession of particulars.

In the mean while the Commissioners that were of the Clergy examined the Witches, could not bring them to any Confession, all continuing steadfast in their denials, till at last some of them burst out into tears, and their Confession agreed with what the Children had said. And these expressed their abhorrence of the fact, and begg’d pardon; adding, that the Devil, whom they
The Collection

call'd Loextra, had stop'd the Mouths of some of them, and stop't the Ears of others; and being now gone from them, they could no longer conceal it, for they now perceived his Treachery.

The Confession which the Witches made in Elfdale, to the Judges there, agreed with the Confession they made at Mohra and the chief things they confessed, consist'd in these three points,

1. Whither they used to go.
2. What kind of place it was, they went to, called by them Blockula, where the Witches and the Devil used to meet.
3. What evil or mischief they had either done, or design'd there.

1: Of their Journey to Blockula. The Contents of their Confession.

We of the Provence of Elfdale, do confess that we used to go to a Gravel-pit which lay hard by a cross-way, and there we put on a Veil over our heads, and then danced round, and after this ran to the cross-way, and called the Devil thrice, first with a still voice, the second time somewhat londer, and the third time very loud, with these words, Antecesfor eome and carry us to Blockula. Whereupon, immediately he used to appear, but in different Habits; but for the most part we saw him in a gray Coat, and red and blew Stocking: he had a red Beard, a high-crown'd Hat, with Linnen of divers colours wrapt about it, and long Garters upon his Stockings.

Then he asked us, whether we would serve him with Soul and Body. If we were content to do so, he set us on a Beast which he had there ready, and carried us over Churches and high Walls; and after all, we came to a green Meadow, where Blockula lies. We must procure some scrapings of Altars, and filings of Church-Clocks; and then he gives us a horn with a Salve in it, wherewith we do anoint our selves; and a Saddle, with a Hammer and a wooden Nail, thereby to fix the Saddle; whereupon we call upon the Devil, and away we go.

Thole that were of the Town of Mohra, made in a manner the same Declaration: Being asked whether they were lure of a real personal Transportation, and whether they were awake When it was done; they all answered in the Affirmative. and that the Devil sometimes laid something down in the place that was very like them, But one of them confessed that he did only take away her strength, and her body lay still upon the ground; yet sometimes he took even her body with him.

Being
Being asked, how they could go with their Bodies through Chimneys and broken Panes of Glass, they said, that the Devil did first remove all that might hinder them in their flight, and so they had room enough to go.

Others were asked, how they were able to carry so many Children with them; and they answered, that when the Children were asleep they came into the Chamber, laid hold of the Children, which straightway did awake, and asked them whether they would go to a Feast with them? To which some answered, 'Yes, others. No, yet they were all forced to go. They only gave the Children a Shirt, a Coat and a Doublet, which was either Red or Blue, and so they did set them upon a Feast of the Devils providing, and then they rid away.

The Children confessed the same thing; and some added, that because they had very fine clothes put upon them, they were very willing to go.

Some of the Children concealed it from their Parents, but others discover'd it to them presently.

The Witches declared moreover, that till of late they never had that power to carry away Children, but only this year and the last, and the Devil did at this time force them to it; that heretofore it was sufficient to carry but one of their Children, or a strangers Child with them, which yet happened seldom, but now he did plague them and whip them if they did not procure him Children, in somuch that they had no peace nor quiet for him; and whereas formerly one journey a week would serve turn, from their own Town to the place aforesaid, now they were forced to run to other Towns and Places for Children, and that they brought with them, some fifteen, some sixteen Children every night,

For their Journey, they said they made use of all sorts of Instruments, of Beasts, of Men, of Spits and Pots, according as they had opportunity: if they do ride upon Goats, and have many Children with them, that all may have room, they stick a Spit into the back-side of the Goat, and then are anointed with the aforesaid Ointment. What the manner of their Journey is, God alone knows: Thus much was made out, That if the Children did at any time name the Names of those that had carried them away, they were again carried by force either to Blockula, or to the Croft-way, and there miserably beaten, in somuch that some of them died of it: and this some of the Witches confessed; and added, That now they were exceeding troubled and tortured in their minds for it.
The Children thus used, lookt mighty bleak, wan and beaten.

The marks of the Lashes, the Judges could not perceive in them, except in one Boy, who had some Wounds and holes in his Back, that were given him with Thorns; but the Witches said, they would quickly vanish.

After this usage the Children are exceeding weak; and if any be carried over Night, they cannot recover themselves the next day; and they often fall into fits, the coming of which they know by an extraordinary paleness that seizes on the Children; and if a Fit comes upon them, they lean on their Mother's Arms, who fit up with them sometimes all Night; and when they observe the Paleness coming, shake the Children, but to no purpose.

They observe farther, That their Children's Breasts grow cold at such times; and they take sometimes a burning Candle and stick it in their Hair, which yet is not burnt by it. They Swoon upon this paleness, which Swoon lasteth sometime half an Hour, sometimes an Hour, sometimes two Hours, and when the Children came to themselves again, they mourn and lament, and groan most miserably, and beg exceedingly to be eased; This two old Men declared upon Oath before the Judges, and called all the Inhabitants of the Town to witnes, as Persons that had most of them experience of this strange Symptome of their Children.

A little Girl of Elfdaie confessed, That naming the name of JESUS as she was carried away, she fell suddenly upon the Ground, and got a great hole in her Side, which the Devil pretently healed up again, and away he carried her; and to this Day the Girl confessed, she had exceeding great pain in her Side.

Another Boy confessed too, That one Day he was carried away by his Mistref, and to perform the Journey he took his own Father's Horse out of the Meadow where it was, and upon his return, she let the Horse go in her own Ground. The next Morning the Boys Father sought for his Horse; and not finding it, gave it over for lost; but the Boy told him the whole Story, and so his Father fetched the Horse back again; and this one of the Witches confessed.

2. Of the place where they used to assemble, called Blockula, and what they did there.

They unanimously confessed, that Blockula is situated in a delicate large Meadow, whereof you can see no end. The place
place or House they met at, had before it a Gate painted with divers colours; through this Gate they went into a little Meadow distinct from the other, where the Beasts went, that they used to ride on: But the Men whom they made use of in their Journey, stood in the House by the Gate in a slum-
bering Posture, sleeping against the Wall.

In a huge large Room of this House, they said, there stood a very long Table, at which the Witches did sit down: And that hard by this Room was another Chamber, where there were very lovely and delicate Beds.

The first thing, they said, they must do at Blockula was, That they must deny all, and devote themselves Body and Soul to the Devil, and promise to serve him faithfully, and con-
firm this all this with an Oath. Hereupon they cut their Fingers, and with their Blood writ their Name in his Book. They added, that he caused them to be Baptized too, by such Priests as he had there, and made them confirm their Baptist with dreadful Oaths and Imprecations.

Hereupon the Devil gave them a Purse, wherein there were filings of Clocks with a Stone tied to it, which they threw into the Water, and then were forced to speak these Words: as these filings of the Clock do never return to the Clock from which they are taken, so may my Soul never return to Heaven. To which they added Blasphemy and other Oaths and Curses.

The mark of their cut Fingers is not found in all of them: But a Girl who had been slashed over her Finger, declared that because she would not stretch out her Finger, the De-
vil in Anger had so cruelly wounded it.

After this they sat down to Table; and those that the Devil esteemed most, were placed nearest to him; but the Children must stand at the Door, where he himself gives them Meat and Drink.

The Diet they did use to have there, was, they said, Broth with Colworts and Bacon in it, Oatmeal, Bread spread with Butter, Milk, and Cheese. And they added, that sometimes it tasted very well, and sometimes very ill. After Meals they went to Dancing, and in the mean while Swore and Curfed most dreadfully, and afterward went to fighting one with a-
other.

Those of Elsdale confessed, That the Devil used to play upon an Harp before them, and afterwards to go with them that he liked best, into a Chamber, where he committed Ve-
erous Acts with them; and this indeed all confessed, That
he had carnal knowledge of them, and that the Devil had Sons and Daughters by them, which he did Marry together, and they did couple together, and brought forth Toads and Serpents.

One Day the Devil seemed to be dead, whereupon there were great lamentations at Blockula; but he soon awaked again. If he hath a mind to be merry with them, he lets them all ride upon Spits before him; takes afterwards the Spits and beats them black and blew, and then laughs at them. And he bids them believe, that the day of Judgment will come speedily, and therefore sets them on work to build a great House of Stone, promising, that in that House he will preserve them from God's fury, and cause them to enjoy the greatest delights and pleasures: But while they work exceeding hard at it, there falls a great part of the Wall down again, whereby some of the Witches are commonly hurt, which makes him laugh, but presently he cures them again.

They said, they had seen sometimes a very great Devil like a Dragon, with Fire round about him, and bound with an Iron Chain; and the Devil that converses with them tells them, that if they confess any thing, he will let that great Devil loose upon them, whereby all Swedeland shall come into great danger.

They added, That the Devil had a Church there, such another as in the Town of Mohra. When the Commissioners were coming, He told the Witches, they should not fear them; for he would certainly kill them all. And they confessed, that some of them had attempted to Murther the Commissioners, but had not been able to effect it.

Some of the Children talked much of a white Angel which used to forbid them what the Devil had bid them do, and told them that those doings should not last long: What had been done, had been permitted because of the wickedness of the People, and the carrying away of the Children should be made manifest. And they added, that this white Angel would place himself sometimes at the Door betwixt the Witches and the Children; and when they came to Blockula, he pulled the Children back, but the Witches they went in.
They confessed, That they were to promise the Devil, that they would do all that’s Ill; and that the Devil taught them to Milk, which was in this wise: They used to stick a Knife in the Wall, and hang a kind of a Label on it, which they drew and stroaked, and as long as this lasted, the Persons that they had power over, were miserably plagued, and the Beasts were milked that way, till sometimes they died of it.

A Woman confessed, That the Devil gave her a wooden Knife, wherewith, going into Houses, she had power to kill any thing she touched with it; yet there were very few that would confess that they had hurt any Man or Woman.

Being asked whether they had murdered any Children; they confessed, That they had indeed tormented many, but did not know whether any of them died of those Plagues. And added, That the Devil had shewed them several places where he had power to do mischief.

The Minister of Elsdale declared, That one Night, these Witches were to his thinking, upon the crown of his Head, and that from thence he had a long continued pain of the Head.

One of the Witches confessed too, That the Devil had sent her to torment that Minister; and that he was ordered to use a Nail, and strike it into his Head, but it would not enter very deep, and hence came that Head-ach.

The aforesaid Minister said also, That one Night he felt a pain, as if he were torn with an Instrument that they Cleanse Flax with, or a Flax-comb; and when he waked, he heard somebody scratching and scraping at the Window, but could see no body. And one of the Witches confessed, that she was the Person that did it, being sent by the Devil.

The Minister of Mobray declared also, that one Night, one of these Witches came into his House, and did so violently take him by the Throat, that he thought he should have been choke- ed; and waking, he saw the Person that did it, but could not know her; and that for some Weeks he was not able to speak, or perform Divine Service.

An old Woman of Elsdale confessed, That the Devil had helped her to make a Nail, which she struck into a Boy’s Knee, of which sheak the Boy remained lame a long time. And she added, That before he was burnt, or Executed by the Hand of Justice, the Boy would recover.
The Collection

They confessed also, That the Devil gives them a Beast about the bigness and shape of a young Cat, which they call a Carrier; and that he gives them a Bird too, as big as a Raven, but white; and these two Creatures they can send any where, and wherever they come, they take away all sorts of Vittuals they can get, Butter, Cheefe, Milk, Bacon, and all sorts of Seeds, whatever they find, and carry it to the Witch. What the Bird brings they may keep for themselves, but what the Carrier brings, they must reserve for the Devil, and that's brought to Blockula, where he doth give them of it so much as he thinks fit.

They added likewise, that these Carriers fill themselves so full sometimes, that they are forced to spue by the way, which spuing is found in several Gardens, where Colworts grow, and not far from the Houses of those Witches. It is of a yellow Colour like Gold, and is called Butter of Witches.

The Lords Commissioners were indeed very earnest, and took great pains to persuade them to shew some of their Tricks, but to no purpose; for they did all unanimously confess, that since they had confessed all, they found that all their Witchcraft was gone, and that the Devil at this time appeared to them very terrible, with Claws on his Hands and Feet, and with Horns on his Head, and a long tail behind, and shewed to them a Pit burning, with a Hand put out; but the Devil did thrust the Person down again with an Iron-fork; and suggested to the Witches, that if they continued in their Confession, he would deal with them in the same manner.

The above-said Relation is taken out of the publick Register, where all this is related with more circumstances. And at this time, through all the Country, there are Prayers Weekly in all Churches, to the end, that Almighty God would pull down the Devil's power, and deliver these poor Creatures, which have hitherto groaned under it.
An Account of what hap‘ned to a Boy at Malmoe in Schonen, in the Year 1678, supposed to be done by Witchcraft, and attested by the ablest, and most judicious Men of that Town.

Having in the Preface of the foregoing Narrative, taken notice of the Swedish Envoy extraordinary, it may not be unsuitable to the subject these Papers treat of, to give the World an Account of a very strange Passage, which the said Envoy has taken very great pains to satisfy himself in; and of which he hath the publick Testimony of the Town where it was done by him, no longer ago than in the Year 1678. An Alderman, or Senator’s Son of Malmoe in Schonen, a City belonging to the King of Sweden, the Boy being about 13 Years of age, his Name, Abraham Mechelburg, going to School one Morning, as the custom is in that place, about 6 of the Clock, stayed there till 8, and then went home for his Breakfast, which when he had eaten, he was going back to School again, when just before the Door, close by the lowermost Step, there lay a little Bundle of Linnen rags, which the Lad out of curiosity took up and open’d, but found nothing in it, but partly Pins, some crooked, some laid a cross, some without points; partly broken Horse-nails, and Nails without Heads, partly Horse hair, and such Trash, which when it answered not his expectation, he rent asunder and threw away.

Some few Days after, the Boy fell ill, and continued so for some time, no Physician being able to guess what ailed him. At last he began to void little Stones, at the Orifice of the Penis, which by degrees came forth bigger and bigger, some were perfect Pebles, of all sorts of Colours, and in process of time, there came forth great uneven Stones like pieces of Rocks, as if they were broken off of a greater Stone, whereof the Envoy hath two by him, one given him by the Father of the Boy, and the other by the King’s Chyrurgeon, both which I have thought fit to give the Reader the Dimensions of.

Before the Stones came forth, there was a strange motion in his Belly, as if something were alive in it, the Stones seemed to crack within, and something they heard, as if a great Stone were violently broken, and at this time he felt the greatest pain. When the Stones were ready to come forth, the Penis was
was drawn in so deep, that the Standers by could not perceive any thing of it, and after that, it dropt those prodigious Stones, which seemed rather to be fetched from Quarries, than produced by any Saline or Nitrous Matter in the Body. The Stone I have given the Figure of, is of a reddish Colour, with some grains of white in it, heavy, and such as lie in common Roads and High-ways. When the Stones came forth, the Boy felt no pain, the pain being most upon him, when the Stones within seem'd to crack, and a little before; and the Fit was then so violent, that 4 or 5 Men were forc'd to hold him. The Boy in the mean while slept well at Night, Eat and Drank as heartily as ever, discomposed at no time, but when the Fit of voiding these Stones was coming upon him. This lasted two Years. The Parents had the Boy Pray'd for at Church, and instantly besought God at home, whenever any of those Fits came upon him, to turn the Stream, and to stop the Devil's power. The Boy is now as well as ever; rides abroad, and doth all things as he used to do before this Accident befell him. The Envoy spake both with the Father and the Boy, and tells me, they are no indigent People, but well to pass, and Persons of very good Reputation in the Town of Malmoe. While this Misfortune lasted, the King of Sweden being then but a little way off, sent some of his Chyrurgeons to the place, to know the Truth there-of, who were by when the Lad voided very strange Stones at the Orifice of the Penis, and gave the King an Account of it: One of them, to be throughly satisfied, held his Hand under the Penis after it was drawn in, and there dropt a very odd Stone, broad and angular into his Hand. The Envoy being upon the place last Year, inquired of all People, whom he thought might not be very credulous, who unanimously bore Witness of the thing; and upon his request, gave him the following Account, which I have Translated out of the Original.

A. H.
Be it known, that during the Years, 1678 and 1679, a very wonderful thing happened in this City of Malmoe, to one of the Aldermen of the Town, his name John Mechelburg, and his Wife's Abla Kruthmeyer; for God having blessed them with three Sons, one of them Abraham by name, a Boy at this time aged about sixteen Years, hath been very strangely afflicted with a preternatural voiding of Stones, inasmuch that during the space of those two Years, he hath through the Virga of the Penis voided several hundreds of Stones great and small, which being weighed together, weighed no less than One and twenty Pound. Aver-du-poitte, some weighing 6, some 7, some 8, some 9 Ounces, full of Angles, and much like pieces of a Rock, that's broken by force, or instruments fit for that purpose. These broken Stones sometimes came forth at the Boy's Mouth, sometimes he voided them by sieges, and the Parents of the Child have confidently assured us, that before this misfortune, the Boy had been sick several weeks together, and kept his Bed; during which sickness something was seen moving in his Body, as if it had been some live thing. After this Sickness there appeared the Stones aforesaid; the first that came forth, exceeded not the bigness of half a Pea, but in a short time after, they encreased to a greater bulk; when they were ready to come away, the Boy complained much of the Spine of his Back, where, as he said, he found incredible Pain. While this lasted, he neither made Water, nor went to Stool sometimes in two Months, sometimes not in a quarter of a Year; sometimes the Stones, when they were past through the Virga appeared bloody, and upon one of them there appeared a kind of Tallow. Notwithstanding all this misery, the Boy continued to eat his Meat very heartily, nor was he troubled with this Pain at all in the Night, but slept quietly, as he was used to do. About the latter end of this unexampled Passion and Misery, a matter of 64 Stones, for the most part small, came forth very fast one upon the neck of another, and since the 20th of September 1679: this misfortune hath totally left him, and he is as well as ever; nor is there after all those Torments any defect to be found, or perceived either in his Body, or the aforesaid Member of the Boy, but he continues safe and sound unto this Day.

And whereas in all probability, abundance of Men because they have not been Eye-witnessefs, will deride these passages, as fabulous, we whose names are under written, upon the request and desire of the Lord John Leyenborg, Envoy Extraordinary of Sweden, have once more spoken and conferred with the Parents of the Boy, who have shewed us the abovefaid Stones, and given us one of the biggest as a Presen;
The Collection.

Jane and do hereby testify that the Passages related in the premises are undoubtedly true, which Testimony we have also signed with our own Hands, that in case the aforesaid Envoy coming into Foreign parts, shall have occasion to speak of these things, Men may give credit to this Relation.

Given at Malmoe this 20th of September, 1680.

Christophorus Rostius, Med. D. & Prof.

Nicholaus Hambraus, Pastor & Præpositus Malmoy.

Wilhelmus Laurembergius, V. D. M. Malmoy.

Martinus Torstorius, Comminister, ibid.

Sigismund Ascenborn, Consul Malmoy. Primar.


Ephraim Koldewey, Chirurgion to the Garison.
The dimensions of the two Stones mentioned in these papers.
ADVERTISEMEN T.

When the Boy's Father, gave the Envoy the bigger Stone he added this Testimonial or Certificate under his own Hand.

IN the Year of our Lord, 1678. November 30. This Stone came away from my Son Abraham Mechelburg through the Virga of the Penis, weighing three Ounces, and upwards.

Malmoe, April 26, 1680.

John Mechelburg.

The lesser Stone was given to the Envoy, by one of the King of Sueden's Chirurgions, that held his Hand to the Orifice of the Penis, and felt and saw it drop into his Hand.

FINIS.
THE Menger Windsor HOTEL

100 WEST 58TH STREET AT AVENUE OF THE AMERICAS NEW YORK, N.Y. 10019

4th Edn

deduct 2.2.3 - 161 = 0.0

\[
\begin{array}{c}
5.35 \\
6.2 \\
4.93 \\
19 \\
512
\end{array}
\]

Diffire stron is at 3 4 7 3 8 unempted.

In frow qottle of second part once

5 then 4 as plate (p. one

\( \text{p. } \) \text{whic } 2 \text{ in Princs}

Long Cat. 3rd at 2 3rd. First

First or 3 plp. list opend to 4

\( \text{list opend to } \text{ in 4th 3rd efracted.} \)

Love near everybid (mention

2nd) 1 app pomttes intoract to E. Sweden Case. By A. Vernick D P

0. N. E. 3rd hame 3rd ed. (with) has a front prine., plate

\( \text{First of 3 plp. 3rd is longer than with a type angle. Smaller} \)

Approva 1 plp. buth erract 2 3 6c 4 12.

Tedwrtte case (3rd middle 3c) book looks same in both editios.

\( \text{Ho 3rd hame from Wolfhambill (1636 3c).} \)

\( \text{Spontinalhopt says in a Whip of the Dole} \)

\( \text{(Cihamville, "author", p. 22) p. 22} \)

\( \text{25} \)
**The Manger Windsor Hotel**

100 West 59th Street at Avenue of the Americas, New York, N.Y. 10019

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Middle passage, Triumphs</td>
<td>1926</td>
</tr>
<tr>
<td>Direct to Hotel List</td>
<td>4 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>4 pp.</td>
</tr>
<tr>
<td>2nd Letter to Manager (to)</td>
<td>1</td>
</tr>
<tr>
<td>2nd Letter to Manager (to)</td>
<td>4 pp.</td>
</tr>
<tr>
<td>2nd Letter to Manager (to)</td>
<td>5 pp.</td>
</tr>
<tr>
<td>Petition</td>
<td>1</td>
</tr>
<tr>
<td>4th Letter</td>
<td>3 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1</td>
</tr>
<tr>
<td>5th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1</td>
</tr>
<tr>
<td>6th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1</td>
</tr>
<tr>
<td>7th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1</td>
</tr>
<tr>
<td>8th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>9th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>10th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>11th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>12th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>13th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>14th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>15th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>16th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>17th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>18th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
<tr>
<td>19th Letter</td>
<td>1 pp.</td>
</tr>
<tr>
<td>Blank Page</td>
<td>1 pp.</td>
</tr>
</tbody>
</table>

---

**CHARLOTTE, N.C.**

**CLEVELAND, OHIO**

**INDIANAPOLIS, IND.**

**NEW YORK CITY**

**ROCHESTER, N.Y.**

**SAVANNAH, GA**

**WASHINGTON, D.C.**