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A Treatise of Specters

Bromhall, Thomas

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First Book: An History of Most strange Phantasies and Apparitions, with
the various sleights and cunning delusions of Devils

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AN
HISTORY

OF
Most strange Phantasies and Apparitions,
with the various sleights and cunning
delusions of *Devils*.

Marcus Brutus and Cassius, who had murther'd *Cæsar*, came together to *Sardis*, where it is reported, *Brutus* was accosted with a horrible Vision. He was a man, naturally very watchfull, and one so laborious and continent, that he afforded himself but a very small part of his time to sleep in. In the day he rested not at all, in the night very little; and that when (all men being drowned in sleep) he had neither any employment to do, nor person to converse with. And, at that time, being engaged in a War, and agitating things of a most high concernment, he was so carefull and intent concerning the prosecution and event of those affairs, that, having first (for a short space) refresh't himself with sleep after Supper, he wholly set apart the rest of the night for the promoting of his urgent occasions. And if it happened, that he had finished his business before, he betook himself to his study untill the third watch; when, all his Centurions and Tribunes were wont to repair unto him. When he was (I say) at *Sardis*, and projecting how to convey his Army out of *Asia*, in the beginning of the night the Moon began to abate of her wonted lustre, the Camp being in a deep silence. Whilest *Brutus* was deeply cogitating of some serious matters, he thought he heard the footsteps of some one near him; whereat he looking back towards the door, behold, a prodigious Apparition, one of a monstrous and horrid shape and bignesse stood by him, without speaking one word. *Brutus*, not without some reluctancy, ask't him, *what Man or God art thou? or what is thy businessse here?* The Vision answered, *O Brutus, I am thy evil Angel, and thou shalt see me again at Philippi.* At which *Brutus* nothing daunted said again, *I shall then.* But when it was vanished, he called together his Servants, who averred to him, they neither saw nor heard

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either

either Vision or voyce; after which *Brutus* took his rest again. When it was light, he went to *Cassius*, and told him of this Phantasm. When, after *Cassius* was slain at *Philippi*, whilest he prepared for a second fight, wherein he was conquered, after he had been Victor in the first; In the night (as the story sayes) the same Vision appeared again to *Brutus* in the same shape, not speaking a syllable, but so vanisht. *Plutarchus in Bruto.*

2. **W**hen *Marcus Antonius* became bankrupt at *Adium*, *Cassius* of *Parma* his Partner fled to *Athens*; where, in the dead of the night as he lay in his bed ingulph't with cares and perplexities, he phancied, a man of a monstrous magnitude, a black and ugly hue, his beard incompt and squalid, and his hair disorderly hanging down, came to him; And being askt who he was? answered, *κακοδαίμων*; i. e. thy evil Angel, or Genius. Being at last affrighted with so horrid a presence, and so evill a name, he called in his servants, and questioned them, whether they saw one of such a dresse and visage either come in, or go out of his Chamber; and when they had assured him they saw none such, he again composed himself to his rest: but presently the same Phantasm haunted him; Wherefore he cast off all thought of rest, and commanded a Candle up to his chamber, and enjoyned his servants not to depart from him. Between this night and his execution inflicted by *Cesar*, was but a very short interval, as you may read in *Valerius Max. l. 1. c. 7.* and *Sueton. in Aug.* and *Plutarch. in vita Antonii.*

3. **D**ion of *Syracusa*, after the *Syracusans* were made free, and a little before he was slain by *Calippus*, as he sat by chance in his Porch in the evening full of carefull thoughts, heard a sudden noise; and looking about him, (it being yet day-light) he saw a huge woman, in face and habit nothing differing from a Tragick fury, sweeping the house with a Broom. He, very much terrified, called his friends, and acquainted them with the sight, and intreated them to stay and lodge with him that night, for he should sink under his terrour, if they should leave him, and the Ghost haunt him again. The Ghost, indeed, troubled him no more, but his Son, being almost arrived to Manhood, by reason of some slight and puerile crosse, became so sorrowfull and enraged, that he precipitated himself from the house top, and so perished. *Plutarchus in Dione.*

4. **A**lexander the third, King of *Scots* took to Wife *Joan* Sister to *Henry* the third, King of *England*; which *Joan* dyed without issue: after which he married *Margaret*, daughter of the same King *Henry*, who bare to him *Alexander*, *David*, and *Margaret*; All these dyed; yet the King not altogether despairing of an Heir and Successor of his body, married the third time one *Iola*, daughter of a Knight of *Dracoonum*; whilest by night they were celebrating the Wedding Feast, he saw the likensse of a dead Man follow the Dance. The same year the King was knockt off his horse and slain.

Hence

Hence arose all that sedition and destruction which blasted that, formerly, flourishing Kingdome. This fell out in the year of our Redemption, M C C L. *Cardanus de rerum varietate, l. 16. c. 93.*

THere is a noble Family, and among the chiefest of *Parma*, called by the name of the *Tortells*, which have a Castle, wherein there is a Hall; In it about the chimney, an old woman for this hundred years uses to appear when any of the Family dyeth, or is like to dye. On a time a gallant Matron, by name *Paula of Barbia*, which was one of the same family, when we were at Supper together at *Belzois*, told me, that one of the Maids of the house was very ill, and that the old woman appeared, all were of opinion that she would dye: But it fell out otherwise, for she recovered; but another of the family which was well, dyed suddenly. They report, that this old woman, whose Ghost is now seen, was formerly very rich, and was by her own Nephews murdered for her moneys sake, and hackt in pieces, and thrown into the Privy, *Cardanus, ibidem.*

Antonius *Urcem Codrus*, a Grammarian of *Brixia*, the very same night he dyed, thought he saw one of a huge magnitude, a bald pate, his beard hanging down to the ground, fiery eyes, carrying Torches in both hands, and terrible all over, and he spake to him thus; *Who art thou, which walkest up and down alone thus like a Fury, in that time of the night, when men are fastest asleep? Speak out, what dost thou look for? or whither goest thou?* When he had thus said, he skipt out of his bed to avoid him, rushing in violently upon him. *Bartholomeus Bononiensis in ejus vita.*

Jacobus *Donatus*, *Patricius* of *Venice*, and also rich, when on a night sleeping with his Wife he had a taper light, and two Nurses also were asleep in a truckle-bed with a young child, not a year old, he saw the chamber door open by little and little, and a man, I know not who, put in his head; the Nurses also saw him, but no body knew him; The young man being affrighted, as well he might be, snatcht his Sword and Buckler, each of the Nurses great Tapers, into the Hall they come, which was near adjoyning to the Chamber, where all things were close. The young man comes back with great admiration, the small Infant, which was well in health, dyed the next day. *Cardanus de Rerum varietate, lib. 16. cap. 93.*

Vhen *Cursius Ruffus*, in his family notable for nothing of worth, did act as *Quæstor* at *Adrumetum*, a City of *Africa*, walking up and down at noon in the porch, he saw the shape of a woman of a more comely hue, far beyond any mortal creature, which spake unto him, *Thou art Ruffus, which shalt shortly come Vice-Consull into this Province.* He being hopefully advanc'd with this prodigie, not long after enjoyed the Proconsulship of *Africa* by *Tiberius*

berius Caesar, whereby the event of the Vision was fulfilled. *Fulgosus* lib. 1. cap. 6.

9. **E** *dwinnus* being banished by *Ethelfred* King of the *Northumbrians*, fled to *Redovaldus* King of the *East-Angles*. Not long after, when *Ethelfred* by some in authority sought to kill him, he began to take great care to secure himself. In the night, when all was still, one of an unknown face and habit, having met with him, ask't him what he would give him, if he told him that which would free his mind from all manner of sadness. *Eduinnus* made him this answer, whatsoever was his, that he might lawfully request, and was in his power, that he will freely give him. Then he prognosticated to him, that so soon as he could make an escape out of his Enemies hands, he should then recover the Kingdom of his Ancestors, and when he had conquer'd his Enemies, he should enlarge it, both far and wide; immediately laying his hand upon the top of his head, he saith; When any one *Eduinnus*, shall come to you, after you enjoy your own, and shall in this manner lay his hand upon your head; be you then mindfull to keep thy promise. When he had done speaking thus, he on a sudden vanished. The young man being in a wonderfully manner transported with this Oracle, a long time ruminating within himself of this matter, durst not open it to any. But when *Ethelfred* was slain, he being brought home ieto his own kingdom by *Redovaldus*, being advised by *Ethelberg* his Wife, the sister of *Edbaldus* King of *Kent*, to embrace the Christian Religion; when he on purpose delayed the businesse, and could by no perswasion be made pliable, *Paulinus* a devout man, which by long intreating could do no good, in the interim being taught by an Oracle from Heaven, (as we must believe) came to him, who made stay at *York*, and putting his most sacred hand on his head, requested him, that he would call to mind what that meant. *Eduinnus* being amazed at the Oracle's sudden issue, instantly fell down at the Prelates feet, and was with his fellow Christians washed in that holy Fountain. Anno 627. *Polydor. Lib. 4. Hist. Angl.*

10. **M** *Acchabem* Cosen German to *Ducanus* King of *Scotland* and *Banquo* *Stuart* a valiant man travailing through a Forrest towards the Court, met three Women of an unawonted and strange habit and appearance. One of them said, Hail *Macchabaus*, *Thanus* *Glamis*, which was a Title of Honour he had lately received. The second said to him, Hail *Caldarius* *Thanus*, another and higher title of honour: and the third, Hail *Macchabaus*, Thou shalt hereafter become King. Then said *Banquo*, Me-thinks you are something unkind whosoever you are to prefer this man not onely above all the noble Men of the Land, but even unto the Throne, and give me no promotion at all. To this the first answered, Yea we declare unto thee far greater things than these; for this man, indeed, shall reign, but his dominion shall have an unhappy end with him for none of his posterity shall ever enjoy his Kingship after him: where-

as (although thou shalt not become King thy self) thy posterity for a very long succession shall obtain and hold the Throne. When these words were ended, they all vanished out of their sight. At first these things passed as a vain phansie: but when *Macchabeus* first ascended to the dignity of *Caldarius*, and afterwards beyond all expectation was made King, King *Ducanus* being slain; and having two Sons, he began to call to mind the Vision; and inviting *Banquhones*, and his onely Son *Fleanches* to a Supper, by that means projected both their deaths: but when they had slain the Father, the Son, by the darknesse of the night, made an escape. At length *Macchabeus* was slain by *Malcalmus* the third Son of *Ducanus* and after many Generations the Kingdome fell into the hands of the Successours and Gran-children of *Banquhones Stuart*, and remains to this day in the possession of a daughter and heir of his Family, *Cardan*.
L. 16. c. 93. ex *Heſtore B. e. ho.*

Hotherus King of the *Suedes* and *Danes*, as he was a hunting having lost his company, as he wandred alone espied a company of Nymphs in a certain Den or covert, who promised him all good fortune, but withall advised him, that he should by no means wage war against *Balderus* King of the *Danes* who was a superlatively wise man, and one generated by a secret seed and production of the Gods. Having spoken these things, they suddenly vanished, and left *Hotherus* (who thought he had been in a Cave) in the open field. Some years after, (having commenced a war against *Balderus*, but hitherto with very ill successe) he chanced to light upon the same Vision; when he sadly bewailed to them his adverse fortune, and the sadnesse of his condition; nor would he cease his complaints untill they had made him a promise of better successe. The Nymphs told him (though he should seldome come off victor yet) that he should lose no more men then his enemy; and that he should obtain the victory if he could but find by what means to intercept certain food prepared for the Enemy to augment his force and courage. So he departed and rallied his forces. And whilst he diligently watched the Camp of the Enemy, he saw three Virgins go out who secretly used to carry them provision, whom he followed as fast as he could run, till at last they came to a house which they frequented; where, by the help of his Harp; (on which he plaid most sweetly) he got from them a most glorious Belt, and the powerfull girdle of Victory, and having returned the same way he went, met the Enemy, and overthrew him, so that the day after he was waſted over to *Proserpina*, who was seen to stand by him as he slept.
Olaus Magnus, lib. 3. c. 10.

C. *Julius Caesar*, in his civill war, when he had gone as far as the Bank of *Rubicon*, is said to have stood at a pause, and considering with himself what a destruction the passing of that River would be to Mankind: whilst he stayed upon the bank he had an apparition; A man of an extraordinary bulk sitting upon the opposite

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posite bank playing upon a Pipe made of Reeds: And when, besides the shepherds, many Souldiers, and amongst them some Trumpeters flock't to the Bankside to hear him, one of their trumpets leap't from him into the River, and with a very shrill voice began to sound an alarm, and so passed to the other side. Then *Cesar* said, Let us go, since the wonderfull signs of the Gods and the wickednesse of our Enemies thus invite us: The lot is now past, *Sabellicus* l. 7. *Enead.* 6.

13. **P**elopidas, General of the *Theban* Army, (whilest he encamped about the *Leucrian* field, where the daughters of *Scedassus* were entombed) saw *Scedassus* and his daughters; they lamenting about their Tombs, and cursing the *Lacedemonians*: and their father (who long before for that he had not revenged so horrid a crime, cursing the *Lacedemonians*, killed himself upon the tombs of his daughters) told him, If he would conquer the *Lacedemonians*, he must sacrifice a red Virgin to his daughters. But when this seemed something too barbarous a sacrifice, to appease the gods with a humane offering, not satisfied in his mind about it, at last a young Mare which had never taken horse, came from the herd and stood in that very place where he had consulted with the Ghost. And when *Theocritus* the Prophet saw the Mare was of a yellow shining colour, and proudly reining-in her neck, she pranced and neigh'd, he called *Pelopidas* with a loud voice, and said, that this was his offering, and that he could expect no other Virgin. Then they brought the Mare adorned with garlands to the Sepulchre, and there sacrificed her: Soon after, the Battle began, wherein the *Lacedemonians* received that memorable overthrow of *Leucria* by *Bæotarchus* and *Pelopidas*. *Plutarchus* in *Pelopida*.
14. **W**hen *Gennadius* the Chief of *Constantinople*, under *Leo* the Great Emperour, was by night standing at the Altar, and praying to God for the world, a certain evil spirit appeared to him, which being by him forc't away by his making a crosse, answered him thus in the voyce of a man; That as long as he liv'd indeed, he would avoid, and be at quiet, but afterward, he would leave no way unattempted to trouble the Church of God. *Nicéphorus* lib. 15. cap. 23. *Suidas.* *Cedrenus*
15. **A** little before that *Henry* the seventh Emperour dyed, and the slaughter of the chief Rulers of the Nation, as *Masatus Patavinus*, and *Franciscus Petrarcha* do history it, the Inhabitants of *Mediolanum*, in the house-floor of *Matthæus* the chief Governour, who also merited the name of *Matthæus the Great*, when Sun was set, an armed horseman appear'd to him far bigger then the shape of man, when many for an hours space had beheld it, it then vanish'd away, with great terrour to the beholders. Likewise three dayes after at the third hour, in the very same place, two horsemen in the like shape, being seen skirmishing between themselves, vanished also. *Sabellicum* libro 1. cap. 4.

TWO famous Merchants, going into *France* through the groves near the *Alpes* in *Italy*, they met a man bigger then the ordinary size of men, he calling them suddenly, charged them thus; *Speak to my Brother Ludovicus Sfortia, and give him these Letters from me.* They being amazed, and enquiring, Who he was? he replied, That he was *Galeacius Sfortia*; and straightway he vanished from their sight. They returned in all haste to *Mediolanum*, from thence to *Viglevanus*, where *Maurus* lived. They present their Letters to the Prince, the Courtiers scoff at them; but they standing stiff in their errand, were cast into prison, and being put upon the wrack, they shewed by their constancy, that there was no fraud in them. In the mean while with great fear and astonishment they deliberated about opening the Letters. All the rest making doubt what to do, one *Galeacius*, a Commander in chief feared not. The letter was folded up like a Bishops Writ (as they term it) very long, fastened with small instruments of brasse. The words whereof were these; *O, O, O Ludovicus, take heed to thy self, For the Venetians and the French have conspired to ruine thee and thy off-spring. But if you will give me a thousand nobles, I will endeavour to reconcile their high spirits, and to turn away your ill fortune, and I doubt not to accomplish it, if you do not stubbornly refuse me. Farewell.* The subscription was; *The spirit of Galeacius thy Brother.* Here some being astonished at the strangeness of the thing, others laughing at the device, and most averring, he must put money into his hands: yet lest he should make himself a laughing-stock, the Prince refrain'd this superstitious prodigality, and sent home the Merchants again. But in a short while after he was unthron'd by *Ludovicus* the Twelfth King of the *French*, and carried away prisoner. *Arturus Section I. historia Medionens. oculatus testis.*

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THE Father of *Ludovicus Aloidisus*, who was possessour of all the wealth of the City *Imola*, a little after he went from hence, appeared in a private place to the man in his journey, whom his sonne *Ludovicus* sent to a City in *Italy* called *Ferraria*, sitting on horseback with a hawk, (as 'twas his manner in hawking to hold him) and spake to him, although in great fear, to bid his sonne to come that very next day into the same place; for he would tell him of a businesse of great consequence. Hearing that; *Ludovicus*, both because he was incredulous thereof, and was also afraid of some treachery, sent another in his stead. That same ghost meeting him, which appeared before, was very sad that his son came not; for he said, he would tell him many more things: But at that time he bad him tell him onely this, That twelve years being expired, and one moneth, the day likewise being particularly set down, he should be no longer Governour of that City which he had. The time which the Ghost had foretold of was come; with great diligence in that very same night, which his Fathers evil Angels suspected, *Philippus* his Souldiers, Captain of the City *Mediolanum*, (with whom he had

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had made a Covenant, and therefore fear'd him not) the trenches being hard frozen, scaled the Walls, and with ladders took the City and its Governour. *Sabeb. lib. 1. cap. 4. Exempl.*

18. **W**Hen *Constantinople* was besieged by the savage *Turks* both by Land and Sea, There was seen at *Comé* a City near adjoining to *France*, a great company of doggs whirried up and down in the Ayr, and after them flocks of divers kinds of beasts, and as it were many footmen, first of a slender harness, then pikemen and other weapon'd men followed after, and horsemen followed them, divided into Troops, with a great Army set in battle array; They seemed for the space almost of three hours to be an Army at hand. At length a huge and formidable Man of a high stature, such as cannot be expressed, as General of the Army, sitting upon a dreadfull horse, advanced, and some other vain Apparitions, the fore-runners of great mischiefs, till night drawing on, whatsoever they saw vanished away. Which Wonders every body thought did foretell ruine, destruction, and misery to follow after, which the fates had necessitated; and so it came to passe. *Alexander lib. 3. cap. 15.*
19. **A**S *Sigebertus* reports in his Chronicle, *Antiochus* by a Divine hand of Judgment was overturned and cast down in the second year of *Mauritius*; A certain Citizen of the place, a man of singular piety, and full of charity, and liberall in his Alms, saw an old man all in white, with two more with him, standing in the midst of the City with a handkerchief in his hand, with which striking the middle part of the City, it suddenly was overturned, houses, men and all. And his two companions had much ado to perswade him to spare the rest of the City that stood; so when he had used many comfortable speeches to this good man, they appeared no more.
20. **I**N the year of our Lord, 1536. a certain Factor of *Sicilia* journeying from *Catana* to *Messana* upon the 21 day of *March* took up his lodging at *Taurominium*; thence next morning travelling on his way not far from the Town, he met 10 Pargettors, as they seemed to be carrying with them their tools, he asking whither they were bound? They answered, To *Aetna*, (commonly called, the Mountain *Gibellus*). And soon after ten more of them, who being asked whither they all went? returned the same answer, That their Master workman had sent them to build a certain Edifice at *Aetna*; and being asked, who their Master was? they said, He came a litle after them. And suddenly he met a man exceedingly taller then any ordinary man, with a very long beard and hair, and blacker then any Crow, so that he might seem to be *Vulcan* himself, had he been lame; He without any more complement, askt the Factor, Whether he met his Workmen? He answered, That indeed he saw certain Men, who said they were going to build at *Aetna*; but whether they were his Workmen or no, he knew not; but if they were, he would
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be glad to know what moved him to undertake so strange a piece of Work, as to build in a Mountain so high, and so deep in Snow, that it is hard for the ablest Traveller to passe there. Then said this unknown Architect, *Although you little credit my words, you shall shortly know, and your eyes shall bear you witnesse, that I am able to perform this and much more, if I please.* And with these words he vanished out of his sight. At this the man became so terrified, that he had like to have dyed in the place; but with much ado he got back to the Town full of horreur, and according to the custome procured a Priest, was confest, declared his vision, and the same evening departed this life. The beginning of the night following, the 23. of March, there was a great Earthquake, and exceeding great flames of fire burst out of the top of the Mountain *Atna* on the East side, and were violently carried toward the Sun-rising, insomuch, that the Clergy and people of *Catana* were so struck with terrour, that they all ran to the Church of *St. Agatha*, to implore divine assistance, from whence the voyce of their prayers, and excessive weeping, with their dolefull ditties, and unanimous cry for mercy, the bells all the while ringing mournfully, came to the Church dedicated to the Purification of the Blessed Virgin. And (O wonderful event!) before their prayers were ended, the fire began to decrease, and in a short time became utterly extinct. *Gilbert. Cognat. libro octavo narrationum.*

D *Amascius Syrus Simplicius*, and some other learned men came out of *Sicilie* together, and went into *Persia* to see King *Cosroes*; of whose fame and vertue they had heard great report. In their coming home, as they returned, they found the body of a man in the field unburied. They abhorring the inhumanity of the *Persians* buried it. In the night time the shape or Ghost of an old, honourable person seem'd to haunt one of the retinue, saying, *Do not interre that unburied corps, let the Dogs tear it in pieces. The Earth is the Mother of us all, it admits not of that man, who depraves his Mother.* When he was awake, he told his vision to the rest; Wherefore going back again in the morning into the field, they saw the naked corps lay in the open field. *Agathius lib. 2.* seems to speak of it, among his Greek Epigrams,

Μη Οδύσε ἢ ἀθανάτων, ἔα καὶ κέρμα γυνέδα
 Ἴν' ἀρταρ μνήης μητρόθερον ἔδραχετ' ἀνδρα.

Let this unburied Corps no buriall have,
 Our Mother Earth to Mother-wrongers lends no grave.

E *Dward* the third King of *England*, when on a time the Collectors of the Tribute-money which was impos'd on the people, had brought before him a huge heap of money given out of that tribute, to make him merry, he suddenly thought he saw the Devill sporting and playing about the money, and therefore, abhorring money

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of this nature, as a detestable thing, they say he presently commanded it to be taken out of his sight, and to be restored to the people. *Polydor. lib. 8.*

23. **V**When *Thyana*, a City of *Asia*, (which had rebelled) was taken, *Aurelianus* the Emperour being in his Pavilion all alone, very angry, thinking how to destroy it, he saw with great terror *Apollonius Thyaneas* the Philosopher appearing to him, which was dead long since, and advising him; *Aurelianus, if thou desirest to be a Conquerour, think not to slay my Citizens. Aurelianus, if thou wilt be a Ruler, shed no innocent blood. Aurelianus, be mild, and gentle, if thou wilt be a Victor. Calius lib. 17. cap. 13. ex Fl. Vopisco.*

24. **S**T. *Martin* the Bishop of *Tours* in *France*, was greatly tempted by the Devil. On a time the Devil appeared to him all in purple, and with a Diadem, in the person of Christ. *Martin* seeing this, was amaz'd; the Devil saith unto him; *Know Martin, whom thou adorest; I am Christ, I am going to the Earth, I would first make my self known to thee.* Here when *Martin* replied not, he saith again, *Martin, why dost thou doubt to believe in me, seeing thou seest me? I am Christ.* Then he being taught in Gods Word by the Holy Ghost, saith; *My Christ was crucified and wounded, but I see you in no such habit, neither put I my belief in you.* At this word he vanished. *Marulus ex Severo Sulpitio.*

25. **V**W E read in the Life of *S. German*, a Bishop, that on a night when the cloth was laid in an Inne after Supper, he much wondring at it, was inquisitive, for whom that Supper was provided? and answer was made, *For good Men and women which straggle up and down in the night.* Whereupon the holy man intended to watch them. And lo, a great company of men and women came to the Table, whom he charging not to go away, the whole household lookt if they knew any of them. They saying they were all neighbours, every bodies house being searcht, he found them all in their beds. Whereupon he presently put them all to their oaths, who acknowledged, that they were evil spirits, or Devils.

26. **M***Enippus*, the Scholer of the Philosopher *Demetrius*, a very handsome young man, when he went to *Cenchrea* by *Corinth*, he met the shape of a strange Maid, beautifull and rich, which said, that she was in love with him; Thereupon she invited him to go to her house: He being love-smitten, oftentimes kept her company there, and did think to marry her. She had a house furnished like a Princess. *Apollonius Thyaneus* considering all things in that house, cry'd out, that she was one of the *Fairies*, whom some call *Haggies*, others walking-Ghosts. *Philostratus in Vita Apollonii.*

J Amblicus that famous Magician, when a certain Egyptian whilst he was making his challenge, had an apparition to the great terrour of all the standers by; bad them be of good cheer, and not wonder at it, for he knew it to be the Ghost of a certain Fencer, who was then lately slain in a single Combat. *Eunapius in Edesio.*

27.

When *Constantine* the Great, made *Gallus* Governour of the East; *Julianus* being in great hope of compassing the Empire himself, sought throughout all *Greece* for Southsayers and Wisards, and consulted all he could meet with, about the successe of his designs. At last he met with one who promised him great satisfaction in the foretelling of what future events he should propose. And having led him into a room beset with Images, the Magician began to call upon his Devills, and they presently appeared, but (as they are wont) in an ugly black hue and shape; insomuch that *Julianus*, being sore afraid, signed his forehead with the sign of the Crosse, whereat the Devils suddenly vanished, as minded of the victory of our Lord *Jesus*, and their utter rout and ruine thereby. Then the Conjuror reproved *Julianus* for being so timorous: But *Julianus*, highly admiring the power and vertue of the Crosse, clear'd his mind of the conceit of running after wisards, by this consideration; That the Devils would never have fled at the sign of the Crosse, did they not perfectly hate that action. *Theodoretus, lib. 3. c. 3. Sozomenus, lib. 5. cap. 2.*

28.

A Certain *Mediolanensian* Boor, as he returned homewards from his labour, about three hours within night, saw a Goblin or Spirit follow him, and when he endeavoured to out-run it, make he what use he could of his heels, the spectral fetch't him up, and at last threw him to the ground, when he endeavoured to cry out, but could not. At length when he had lain long on the Earth, all roll'd in mud and dirt, he was found by some who passed by that way, and carried home half dead, and at the end of eight dayes gave up the Ghost. *Cardanus de Subtilitate.*

29.

A Certain *Lacedemonian* having brought the Philosopher *Plato* out of *Sicily*, sold him off to *Agina* by the command of the Tyrant *Dionysius*. But in regard it was a capital crime for an *Athenian* to come to *Agina*, he was called in question for his life by one *Comandrus*: but the necessity of the matter being taken into consideration, he was sold away for twenty pounds to one *Aniceris* of *Cyrenia*, and by him afterwards made free. Afterwards the City was taken by *Cabria*, and this *Comandrus* drowned in the *Hellespont*, who was told, before his death, by an apparition that this hard fortune betel him, for the hard measure the Philosopher had received. *Laertius, lib. 3.*

30.

31. **S**ozomenus in the 28th chap. of his 6th Book, tells us that one *Apelles*, a Monk, about *Achoris* in some of the Monasteries of *Egypt*, did many strange things, and whilst upon a certain time he was busie at some Smithy-work he had in hand, there appeared to him a most beautiful and adorned lady tempting him to lust, whereat he snatch'd a hot Iron from the fire, and ran it into the face of the lustfull *Succubus*, who vanished with a hideous cry at the hurt he had given her.
32. **D**atus Bishop of *Mediolana*, when for the profession of his Faith he was put from his place, as he went towards *Constantinople*, he put in at *Corinth*, and there for want of better accommodation he was forc'd to take up with lodgings haunted with evill spirits, and at midnight when the Devils began to bray, bleat, houl, and roar about the house like Lions, and other beasts, the Good Bishop rose, and thus expostulated with those fiends, or their head. Most wicked *Pluto*, thou who saidst, I will establish my seat in the North and will become like unto the most High, behold for thy pride thou art become like unto Swine and Asses, because thou deniedst obedience to thy Maker. The Devils at his speech were so confounded, they left haunting that house for the future. *Gregor. Turonensis lib. 3. Dialog. cap. 4.*
33. **P**hlegon Trallianus a Manumisse of the Emperour *Adrian*, in his Book *de Mirabilibus et Longævis*, (i. e.) of Wonders and Antiquities; relates a History, which if you will take his private authority, he avers he was well-acquainted with it, being in a certain City where he was: The Story is this, *Philinnium* the daughter of *Damofrates* the Inn-keeper and *Charitus*, fell in Love with one *Machates*, one of her Fathers lodgers, which her Parents very much misliking, she broak her heart with grief, and was buried with publick solemnity. Six Moneths after, when *Machates* was come thither again, *Philinnium* came to him and lay with him, received a gilded Cup, and an Iron Ring which he gave her, and likewise bestowed a Gold Ring, and a Breast-cloth upon *Machates*, and so departed. The Nurse saw the Spectral and declared the businesse to her Parents, who the next day came and found their daughter with their Guest, whom they embraced with most passionate acclamations, whilst she spake to them in this manner. O Father and Mother, how unjustly do you envy me the happinesse of being two or three dayes in your house with this your Guest, without doing any evill at all; ah you will again bewail your curiosity in your choice for me, when I am gone from him to my appointed station; for alas, I am here but by permission, and the special licence of the Gods. When she had thus uttered her mind, she was instantly a dead corps again, and when they had carried her publickly to be seen, they declared the whole story to all that came flocking into the Theater. The grave was found open and nothing therein, but the

the Iron Ring, and the gilded Cup. The Corps by the advice of *Hillus* the South-sayer, was buried beyond the lines of the City. *Machates* through grief, became the actor of his own Tragedy.

Hieronymus in his lives of the Fathers, tells of a certain Monk, who was enticed to most foul and lustfull embraces by a Devill in the shape of a most amiable Woman, who, when to propagate their lust, she bended forward her members towards him; seemed like a Mare or Mule, or some bruit creature. And when he endeavoured to accomplish carnall copulation, she making an ugly howling noise, like a spirit as she was, and a Phantasm, vanished from between his hands as he embraced her, and left him (wretched man!) miserably deluded. *Vierul. 2. c. 46. De Præstigiis Dæmonum.*

34.

IT is storied by *Vincentius* in the third Book of his Histories, that there was in *Sicily* under the King *Rogerus*, a young man of good courage, and very skiltull in swimming, who about twilight in a Moon-shine evening was washing himself in the Sea, and a woman swimming after him caught him by the hair, as if it had been some of his fellowes that intended to drown him. He spake to her, but could not get a word from her; whereupon he took her under his cloak, and brought her home, and afterward married her. On a time one of his fellowes upbraiding him, told him he had hugg'd a phantasm; he being horribly affrighted, drew his sword, and threatned his Wife, that he would murder his son which he had by her, if she would not speak, and make her originall known. *Alas poor wretch*, saith she, *thou undost a commodious wife, in forcing me to speak; I should have continued with thee, and should have been beneficiall to thee, if thou hadst let me alone with my commanded silence. But now thou shalt never see me more.* And immediately she vanished. But the Child grew up, and much frequented the Sea. In fine, on a certain day, this phantasm meeting him in those waters, carried him away in the presence of many people.

35.

IN a Country called *Marra*, there was a very gallant and handsome young Lady, that had refused many in marriage, and most wickedly kept company with an evil spirit, by the Greeks termed *Cacodæmon*, who being with child by him, and by her Parents severity constrained to tell the father of it; answered, that she knew not where she was, that a very fair young man did oftentimes meet her by night, and sometimes by day. Her parents, though giving small credence to their daughter, yet earnestly desiring to know the truth, who it was that had perswaded and enticed their daughter to this lewdnesse, within three dayes after, the damosel having given them notice thereof, that he which ravish'd her, was with her; having therefore unlock'd the doors, and set up a great light, coming into the Chamber, they saw an ugly foul Monster, of such a fearful

36.

full hue, as no man can believe, in their daughters arms. Very many that were sent for, came in all haste to this unseemly object; Among whom, a Priest of an approved life, and well disciplin'd, all the rest being scared away, and amaz'd, when repeating the beginning of St. John's Gospel, he came to that place, *The Word was made Flesh*, the evil Genius with an horrible outcry goes away, carrying the roof of the house away with him, and set all the furniture on fire. The woman being preserved from peril, was 3. dayes after brought to bed of a most deformed Monster, such as no man (as they say) ever saw; which the Midwives, to prevent the infamy and disgrace of that family, heaping up a great pile of wood, did instantly burn to ashes. *Hector Boethus libr. 8. hist. Scotorum.*

37. **T**He same *Boethus* relates another story in the same place. In the year of our Lord God, 1536. as they were sailing from an arm of the Sea, called *Phortea*, to traffique into *Flanders*, there arose such a violent wind, that the sayls, masts, tacklings, and all were broken, and the ship also was toss'd up and down the swelling waves, that every body concluded, they must certainly perish. The master of the ship admiring at that season so huge and unaccustomed churlishnesse of the Heavens, (for it was about the Summer-Solstice) when with loud cryes they did not attribute it to the Stars, but to the wiles of some evil Devils, they heard a voyce from the lower part of the ship, of a woman miserably complaining of her self, that some hee-Devil in the form of a man, with whom she had many years accompanied with, was at that time with her, and forc'd her, she would therefore yield her to the mercy of the Sea, that, if she perished, who was the cause of so great and imminent danger; all the rest by the goodnesse of God might escape safe. A Priest coming to the woman bewailing her self, to counsel her for her own salvation, and them that were with her, did piously exhort her, now openly confessing and acknowledging her fault, earnestly detesting that abominable wickednesse, and repenting the fact from the bottom of her heart, with sighs expressing the same, that nothing should be wanting on her part, and he knew God would be propitious to her, &c. In the midst of the Priests exhortation, when the perplexed woman with many sighs and groans was deploring that hainous crime she had committed, all that were by, saw a black Cloud come forth out from the pump of the Ship, and with a great noise, fire, smoak, and ill savour descended into the Sea. Then was it fair weather, and the Sea calm, and the Merchants went to their desired haven with their Ship, and nothing lost.

38. **F**ranciscus *Mirandula* makes mention in his writings, that he knew one *Berna* call'd *Benedictus*, a Priest, 75. years old, who had lain above 40. years with a familiar spirit for his Bed-fellow, in the shape of a woman; it came into the market with him, he conversed with it, insomuch that all the standers by, seeing nothing took him for a Fool. He called her *Hermelina*, as if she were a woman,

man. I knew also, saith he, another, whose name was *Pinnetus*, who was above 80 years old, he did use the sports of *Venus* more then 40 years, with another spirit, which appear'd like a woman, and call'd her name *Florina*. *Utramq; historiam Cardanus recitat. lib. 15. cap. 80. de varietate rerum.*

Jacobus Ruffus writes in the fifth Book, the sixth Chapter of the conception of men, that in our time *Magdalena*, a Citizens Maid-servant was ravished by a foul spirit, and then took her leave on her repenting, by the order of the Ministers of the Church; after which she felt such cruel torments and pangs in her belly, that she thought every hour almost that she should be delivered of a child; then came forth out of her womb iron-nails, wood, pieces of glasse, hair, wooll, stones, bones, iron, and many such like.

39.

A Certain Merchants Wife about 6 or 7. miles from *Wittemberg*, in the way to *Silesia*, when her husband was away, by reason of his merchandizing abroad, was wont to entertain one Concubine or another. It so fell out, that her husband going forth, one of her Paramours came in the night time, and when he had made himself spruce, and satisfied his lust, as it seemed in the morning like a Magpie sitting on the buttery, he bade his Concubine farewell, in these words; *This was your Lover*: and before he had done speaking, he vanished out of sight, and never came more.

40.

Benedictus the 8th, by his Country a *Thuscane*, by the Magick of *Theophylact* his Nephew, who had been the Scholer of *Sylvester* the second, long since Pope, came to be Pope; He was head of the Church 11. years. After his death, he appear'd to a Bishop which he in his life-time commonly made use of, sitting upon a black horse, much lamenting and complaining of the torments of the damned, and charging me to warn his Brother *John* the 11th, to bestow that gold on the poor, which he had formerly buried underground; whereby he was in hopes to be freed.

41.

Theophylact, Nephew by his Brother *Aldericus* of the two Popes, *Benedict* and *John*, came to that dignity, by his Magick, wherein he was alway accounted famous. He call'd himself *Benedict* the 9th. He continued so by times ten years. He was at last strangled in a Wood by one of those spirits, with whose familiar he was wont to converse. *Benno*, Historians report, among whom are *Martinus Polonus*, and *Petrus Damianus*, that *Benedict* was by a Hermit seen near the Mill, of a terrible shape; for in his body he was like a Bear, in his head and tayl like an Ass: And when he was asked, How he came to be so metamorphosed? 'tis reported he made this answer, *I wander up and down in this shape now, because when I was Pope, I lived as void of reason and conscience, without law, and without God, and have defiled the chair of Rome with all manner of vilenesse.*

42.

S. Martin,

43. **S**T. *Martin*, Bishop of *Tours* in *France*, when hard by his Monastery an unknown Martyr's bones were by the vulgar superstitiously worshipped, that he might not by his authority corroborate their superstition, took one day with him some of his brethren, and to the place he goes, where calling upon God, he supplicates him, to manifest and clear the truth thereof unto him. On his left hand stands an ugly ghost, he makes his name known, and confesses the truth of the crime, saying, That he was a common thief, and was put to death for his villanies, and by the common peoples ignorance was honour'd for a Martyr. Then *Martin* makes an Edict, That the Altar should out of hand be taken away, and by this means delivered the people from their superstition. *Severus Sulpitium in ejus vita.*
44. **W**hen *Simonides* Com supp'd at *Scopas* his house in *Thebaly*, and had sung that song which he had made on him, wherein many things for ornament sake, (as the Poets use to do) were written on *Castor* and *Pollux*; *Scopas* told him, he would give him half according to their agreement for that song, but the other half he must demand of *Castor* and *Pollux*, whom he had equally commended with him. A little while after comes in a Messenger to *Simonides*, and tells him, there were two Men at the gate calling for him very earnestly. Up he arose, and went forth, but saw no body. In this very interim of time, down falls that very room where *Scopas* was feasting, and crusht to death him and all his company. *Cicero in lib. de Oratore.*
45. **I**N the year of our Lord, 654. In the eleventh year of the reign of *Constans*, it rained ashes, so that *Constantinople* was in great fear, fire fell from Heaven, and a most grievous plague mightily increas'd for the 3 hot monthes, A good and bad Angel were seen by every body to go in the night time about the City, and as often as by the good Angels command, the bad Angel did smite any ones door, with a javelin which he had in his hand, so many dyed out of that house the next day. *Sigebertus in Chronicis, et Paulus Diaconus, lib. 19. rerum Romanarum.*
46. **I**N the sixth year of *Constantinus Copronymus*, in the month of January, about 4 of the clock there was an earthquake round about *Palestine*, and all *Syria*, which destroyed many Churches and Monasteries. And a Plague beginning in *Sicily* and *Calabria*, goes quite through *Morobasia* and *Hellades*, and through the neighbouring Isles, and at last it comes to *Constantinople*. Many perplex in mind thought they saw some strange men of a stern look following them, and speaking unto them, and to enter their houses, and either to wound them there, or cast them forth out of dores; and so it was indeed in the event. For that infection made houses which were full empty, and there was such a multitude that died, that all the Sepulchres in the City and Suburbs being fill'd, Vaults, Lages, Vine-

Vineyards and Gardens were made places to bury in. *Anno Dom.* 748. *juxta Sigebertum.*

IT was a strange, and almost prodigious kind of death that *Theodoricus* King of the *Ostrogoths* died: For in a while after that he had slain *Symmachus* and *Boethius*, when a great fish's head was set before him on the table at supper, he imagined he saw *Symmachus* his head in it, biting his nether lip in, as if he threatned him, as he himself afterwards told his Physician *Elpidius*: With which representation he was so affrighted, that at that time going to bed, he was alway saying as long as he lived, That image amazed him. 47.

THe *Castrobians* report that *Aristeus Proconnesius*, the Poet, going into a Fullers shop in the Isle called *Marmora*, died there, and the Fuller shutting up his shop, went away to acquaint his neighbours, that such an one was dead: this rumour being spread quite through the City, that *Aristeus* was dead; suddenly there came one whose name was *Cyzycenus*, a Philosopher of *Athens*, from the City *Artace*, who said, that he was in Company with *Aristeus* at a place called *Cyzicum*, and spake with him. Whilst he endeavoured to confirm it, all the neighbours were in a readinesse, having all things convenient to carry men forth. The house being open'd, *Aristeus* appeared, neither living, nor yet quite dead, and 7. years after he was seen in *Proconnesus*, when he composed those Verses which at this time are called by the Greeks *Arimaspei*: which when they were made, he again vanished. The inhabitants of *Metapontis* in *Italy*, say that *Aristeus* was seen in those quarters 300, and 40. years after, and charged that *Apolloes* Altar should be erected, and called by the name of *Aristeus Proconnesius*, &c. *Herodotus lib. 4.* 48.

One *Leonard* at *Basill* about the year of *Christ*, 1520. one of no ingenuity, and who stammer'd in his speech, he was commonly called *Lienimannus*. He, I know not by what skill entering that vault which opens to the City *Basill*, and going further then ever any yet could, tells of strange and wonderfull sights. One going down into the Cave with a lighted Taper in his hand, said that he must first passe by an Iron gate, then out of one Vault into another, and then into fair and flourishing Gardens. In the middle was a Hall to be seen most richly beautified, and a very handsome Virgin to the middle, with a Golden Diadem round about her head, downwards she was like an ugly Serpent; she would lead me by the hand to the Iron chest. Upon that lay two black Mastiffe Dogs, who with their horrible barking scar'd away all that came near them. But the maid restrained them. Then untying the bundle of keyes about her, she opened the chest, and took out all kind of moneys, Gold, Silver, and Brasse, whereof by the Virgins bounty he said he brought much out of the Vault with him. He said more- 49.

over, that the Virgin used to say, that she was by direfull imprecations long since devoted hither, and transformed into such a Monster; but she was sprung from a royall stem, and thought there was no other way to recover her safety, then if she received 3. kisses from a pure and undefiled young man. For then her own form would return to her, and she would give her whole treasure, otherwise called her Dower, which was hid in that place, to him that freed her. He averred also, that he kissed twice, and twice took notice of her deportment, so terrible for over-much joy of her hoped-for liberty, that he was afraid, that she would tear him in pieces alive. In this intervall of time it so fell out that his Nephews bringing him to a bawdy-house, he accompanied with an Harlot. With which foul crime being contaminated, he could never after find the way to the vault, nor enter it. Whereof, poor Soul, he often with weeping tears made complaint. Who sees not that this was a Diabolicall phantasm? but yet verily that antient Roman coin, which he brought out of the Cave, and made sale of, to many of our City, do plainly shew, that some treasure was hid in that hollow place, which some covetous Devill hath in custody, just as the evill spirits, to their own great perill, do in Goldea mines. Lest any should think these things fabulous, there are some witnesses yet alive, that heard *Lienimannus* make relation of all things. After him a Citizen of *Basill*, in a very great dearth and scarcity, that he might the better cherish his Family, went down into the same cave, hoping to find some Money. But he going on a little way, and finding nothing but Mens bones there, in great amazement instantly came back again, quite frustrated of his hope. *Teste Johanne Stumpffio, in Chron. Helvetiae.*

50. **V** *Incentius* reports this out of *Helinandus, lib. 3. cap. 27.* that, In the Diocesse of *Colony* there is a famous and great Palace, which looks over into the River *Rhene*, 'tis called *Juvamen*, where many Princes in former times being met, suddenly there came to them a small Bark, which being fastned to her neck, a Swan hall'd along with a silver chain. From thence a young Souldier not known to any of them skip't forth, and the Swan brought home the ship. Afterwards this Souldier married, and had children: At last remaining in the same Palace, and beholding the Swan comming with the same Bark and chain, he presently went into the Ship, and was never seen more, but his children abide there till this very day. From him in the Castle *Clivens*. (where you may see also a very high and antient Tower, named *Cynea*, on the top whereof the picture of a Swan is whurried to and fro) most bravely wrought, do they derive the antient pedigree of the *Clivens*. Dukes. *Vierius, lib. 2. cap. 46. de praestigis Daemon.*

51. **V** *V*hen the *Persians* (*Megara* being invaded) betook themselves to the City *Thebes* to *Mardonius* their General, by *Diana's* pleasure 'twas dark on a sudden, they mistaking their way, went

went on the hilly side of the Country. There, by the delusions of Spirits, were armies shooting darts; at the stroaks of them the next rocks did as 'twere groan again, they thinking they were men, that groaned by reason of their wounds and hurts, never gave over shooting, till they had spent all their arrows. And when 'twas day, those of *Megara* being well-armed, fell upon them that had no weapons very violently, and slew a great number of their army. And for this succesfull event they erected an Image to *Diana* their Protectresse. *Pausanias in Atticis.*

IN the Battel of *Marathon* against the *Persians*, a certain rude, and rustick fellow, both by shape and habit, help't the *Athenians*, who when with his plough he had killed very many of those barbarous people, on a sudden he vanished away. And when the *Athenians* made enquiry, who he was, the Oracle made this answer onely, Honour noble *Ethelæus*. In that very place they set up a trophy made of white stone. *Pausanias in Atticis.* In the same fight *Theseus* his Ghost was seen by many to invade the *Medes*. After that, the *Athenians* adored him as a God. *Plutarchus, in ejus vita.*

52.

WHEN the *Persians* under the command of *Xerxes*, went to *Minervaes* Chappel, which is before *Apolloes* Temple, at the same time lightning fell down from Heaven upon them, and two stones at the top of *Parnassus*, making an huge noise, fell down, and prevented many of them. Whereupon they which were in *Minervaes* Chappel gave a great shout, rejoycing much. The *Barbarians* fled, those of *Beotia* made known their ruine. And they which remained fled straightway to *Beotia* reporting that they saw two huge armed men following after them. The people of *Beotia* told them they were two noble *Heroes* of their own Country, *Phylacus* and *Autonous*, whose Temples are to be seen. That which was *Phylacus* his Temple, was the same way beyond *Minervaes*, but the Temple of *Autonous* was hard by *Castalia* under the top *Hyampeus*. The stones which fell down from *Parnassus* were in *Herodotus* his time whole fixt in *Minervaes* Temple porch, to which the *Barbarians* brought them. *Herodotus lib. 2.*

53.

WHIL'ST the *Greeks* were fighting against *Xerxes* at *Salamin* 'tis rumour'd, that a great light shone from the City *Eleusis*, and that there was such a great noise in the fields of *Thyria*, as 'twere of a great many men, that they heard them even to the Sea side, from this company which made the noise, was seen a cloud arising, a little above the Earth, and to go from that continent, and to fall upon the Ships. Others saw as 'twere armed men reaching forth their hands from *Aegina* to help the *Græcian* ships: they did suppose that they belong'd to *Acacides*, whom before the battel they had humbly implored. *Plutarchus, in Themistocle.*

54.

55. **W**HEN the *Arcadians* in a hostile manner came on the coasts of the City *Elis*, and the Inhabitants thereof had set themselves in battle array against them, 'tis reported that a woman which gave suck to a man-child came to the chief officers of the *Eleans* and that she said when she told them 'twas her child, that she was warn'd in a dream that he should be put to the *Eleans* as a Souldier to fight on their side, the Generals took order that the naked Infant should be rank't before the Colours, because they were of opinion that the woman was to be credited. The *Arcadians* making the first onset, the child in the open view of them all was Metamorphos'd into a Snake: the Enemies being affrighted with this strange and prodigious sight, presently ran away. This notable victory being obtained, he was named *Sosipolis* from the City which was preserved; this Snake was seen to hide himself. The battell being over, they rais'd up a Temple, and dedicated it to its proper genius, *Sosipolis*. Honours were ordain'd for *Lucina*, because by her means this child was born into the World. *Pausanias lib. 6.*
56. **W**HEN the people of *Locris* skirmish'd with the *Crotoni*, in the *Locrensiens* army were seen two young men on milk-white Horses; they were the foremost in the fight, who when they had conquer'd and subdued their enemies, never appeared more. The Victory in the same instant it was obtain'd, was publish'd at *Athens*, *Lacedemon* and *Corinth*, though places far remote from *Locris* and *Croton*, three hundred thousand of the people of *Sybaris* were slain by a small number, and the city it self utterly destroyed. *Fulgosus lib. 1. cap. 6.*
57. **T**HE *Eretrians* on a time going from their own City *Eubea* by ship, and invading the Country *Tanagrus*, they say that *Mercurius* led forth some young striplings, and himself also, who was but a youth, armed onely in a wrestlers habit, in comparison of the rest, forc'd the *Eubeans* to take their heels, and for this very cause they erected a Temple to *Mercurium Promachus*. *Pausanias in Beoticis.*
58. **I**N the fight which the *Romans* had against *Tarquinius*, going to *Rome*, as the report goes, that *Castor* and *Pollux* were seen in the battel, and immediately after the fight was done, the horses being very hot, and trickling down with sweat; messengers also of the victory were seen in the Market place, where in stead of their well, they have a house. From whence they consecrated a day to *Castor* and *Pollux* in the Ides of *July*. In the *Romane* war, *Castor* and *Pollux* were seen to wipe off the sweat of their horses at the lake *Juturna*, when their house, which was near the fountain was wide open. *Valerius Maximus lib. 1. cap. 6.* When *A. Posthumius* the Dictatour, and *Manilius Octavius* General of the *Thusculan* forces, did with all might at the lake called *Regillus* encounter one with another, and neither for

for a long time was worsted, *Castor* and *Pollux*, Champions for the *Romane* party appearing, utterly routed all their men of War. *Idem. lib. 1. cap. 8.*

Vhen the *Brutii* and *Lucani* with inveterate hatred, and main strength, endeavoured to destroy the City *Thurina*, and *Fabritius Lucinus, Cos.* chiefly by his care would preserve it safe, but the event was doubtfull, both armies being met in one place, the *Romans* not daring to enter the fight, a young man of good stature at first began to exhort them to take courage, then finding them faint-hearted, and very backward, up he takes the ladder, and away he went to the enemies tents, through the midst of their army, and scales their bulwark. Then crying out with a loud voice that he had made the first step to the victory, and thus he enticed and drew on the *Romans* to take the Enemies Garrison, and the *Lucani* and *Brutii* to defend their own, thus they stood doubtfull to encounter. But he again by the instigation of his harnessse, delivered up to the *Romans* their prostrate enemies to be slain and taken. For twenty thousand were killed, five thousand with *Statius Statilius* General of their Country, were taken, with three and twenty Colours. The day after when *Cos.* had told him that he reserved a garland amongst the renowned, for him, of whose industry he had made use by whom their quarters were suppressed, and he could not be found that could ask such a reward. 'Tis likewise known and believed, that *Mars* was propitious to the *Romans*. Among other things of this nature, these are manifest and clear tokens, his head-piece pointed with two spires, wherewith his heavenly pate was covered, was also one Argument. Therefore by the command of *Fabritius*, supplication was made to *Mars*, and testimonial given that his helping hand was forgotten by all the Souldiers, crown'd with lawrells with great jollity. *Valerius lib. 1. cap. 8.*

59.

E*mpusa* or *Onocale*, an evil ghost, sent by *Hecate* to them that are in distresse, because she can transform her self into divers shapes, thence called so, because it goes with one foot, the other is made of brasse, or is an Asses foot. Some thought it appeared at noon; when sacrifices were offered to the dead. *Aristophanes, in Ranis. Dialog.* But, I see a great beast; What manner of one? An ugly one, and of many shapes. For now 'tis an Oxe, now a Mule, another while a very handsome woman. Where is it? I'le go near to it. But now 'tis no woman, 'tis now a dog; then 'tis *Empusa*; all his face is as 'twere on fire, and he hath a foot of Brasse. *Suidas.*

60.

In that *Lybia* which encloseth the *Syrtes*, sometimes and most of all in a calm season, do appear shapes of severall living creatures in the Ayre, some of which are still, some stir: and these sometimes flie from one, sometimes follow after one, but all of a large stature; they terrifie and affright the ignorant. But they that follow

61.

low after, environ him they catch, laying cold paws upon him. *Diodorus lib. 3. cap. 4.*

62. **T**He *Orthomeii* commonly report of *Aëon*, that there is a field haunted by that Ghost, which rested on that stone; (which is between the *Plataens* and *Megarans*). Wherefore consulting *Apolloes* Oracle, they were charged to bury the reliques or remainders, if they found any, and moreover that they should fasten that representation of a Goblin, which was made of Brasle, unto a stone. *Pausanias in Bæoticis.*
63. **I**N *Parnassus* a hill of *Bæotia* dedicated to *Apollo*, *Bacchus* his feasts are every other year solemnized, and there do meet and are to be seen a numerous company of Satyrs, which may be heard for the most part to speak in their own language; there is Musick likewise to be heard. *Macrobius lib. 1. Saturnal. cap. 18.*
64. **T**hey say, *Gellus* had a maid that died young, and 'tis generally believed her ghost walks to and fro at *Lesbos*, haunting children; whereupon they impute to this *Gellus* the death of any children, that die in their minority. Hence comes the Proverb, *Puerorum amans Gello*. *Erasmus in Adagiis.*
65. **S**trabo in the sixth book of his Geography relates it. That *Temesse* was the chiefest City of *Brutia* from *Laus*, called from him afterward *Templa*, which being built by the *Ausonians*, the *Ætolians* *Thous* his companions did then enjoy, and when they were expelled thence, the *Brutii*; at last *Hannibal* and the *Romans* utterly destroyed it. Nere it, was a chappel beset with Olive trees dedicated to one *Polites*, *Ulysses* his associate. This man, because he was affronted by the *Barbarians*, was very irefull against them; so that it was turned into a Proverb, and they would usually say, *Take heed Temesæus his Ghost is a coming.* Then when the *Locri* and *Epizephyrii* possessed it, there was one *Euthymus*, as saith *Ælian*, that came thither out of *Italy*, a famous champion, and mighty strong, who also carried about with him a stone of an huge magnitude, which he used to shew the *Locri*. He encountered with *Polites*, and return'd from the duel victor, and so his neighbours by his means were freed from paying tribute Money, which he was wont to force from them. He also made him to return with interest, whatsoever he had taken away from them. And from hence he thinks arose this Proverb *To them that make wicked and unlawfull gain, that Temesæus his genius would come to them*, whereby they signified, that some time or other they must with usury pay back again those things which they had wrongfully, and by fraud or force, taken from them. *Pausanias in Eliacis*, tells the story somewhat otherwise, to wit, that a comrade of *Ulysses*, was for ravishing a Virgin kill'd, and for that very fact his Goblins, (unless they were yearly appeased by offering a Virgin) used to be very fierce and angry, and they spared no Sex, nor

Age.

Age. And him indeed the common people do believe to be the genius of that place which *Euthymus* (that noble Champion) returning from *Temessa* supprest, by setting at liberty, and marrying that Virgin, which they had promised. *Erasmus, in Chiliadibus.*

THere is an Isle of *Aga*, from whence the *Agean* Sea took its name, consecrated to *Neptune*, wherein scarce any one could take any rest. *Nicocrates* told this *ex phantasmatum Dei occurculis*, but now and then they are disturbed and cannot sleep. *Celius lib. 30. cap. 9. A. L.* 66.

BEfore that *C. Cesar Caligula* his body was interred, the *Gardiners* were haunted and disquieted with spirits. And they said in that house where he died they were every night affrighted untill the house was burnt to the ground. *Suetonius.* 67.

NEro murdered his Mother *Agrippina*, finding out, and severely chastening him for what he had said and done. But he was always after troubled in Conscience for that wicked act, although the Souldiers, Senate, and people encouraged him in it, and gave him many thanks for so doing: he often confessed that he was haunted with his Mother's ghost, and beaten with furies. The Magicians preparing a sacrifice, he attempted to call upon and intreat the Gods. In the pilgrimage to *Greece* he did not dare to appear at the solemnities of the *Eleusinians*, because at the beginning of them, the wicked and prophane were summoned by the call of the Cryer. *Suetonius.* 68.

OTho the Emperour (when *Galba* was slain) beginning his reign with tortures and terrours, the first night was so troublesome and grievous to him, that not sleeping, on a sudden being horribly affrighted, he groaned heavily, and was found by them which went to his chamber, lying on the floor. Whereupon he endeavoured to pacifie and assuage *Galba* his ghosts, by whom he thought he was troubled and disturbed. The next day devising what to do a great tempest arose, he falling down ever and anon, mutter'd and mumbled: *τι γαρ μοι και μακροῖς οὐραῖς, Suetonius.* 69.

Zonaras relateth out of *Thraceus*, *Isaacius Comnenus* the Emperour hunting about *Neapolis* saw a wild boar of a fearfull aspect, which (loosening his horses reins) he follow'd, as fast as he could, plunging into the Sea it vanished, some judged it not to be a Boar, but some Diabolical spirit: In this interim, a sudden brightnesse like lightning, so dazled the Emperour that striking his horse for fear, and foaming at the mouth, he was laid all along on the ground in an amaze, and from thence was carried in a fishers boat into the Kings Palace; he afterwards betook himself to a Monastery. *Zonaras.* 70.

71. **I**T is reported by *Augustinus*, that the Tribune *Hesperius* had a plot of ground in the territory *Fufalensis*, which was sorely haunted by evill spirits, so that the servants and brute beasts were grievously tormented: being therefore necessitated by this Domestick milery, he went to the Elders of the Church, and requested that some of them would vouchsafe to read prayers there. One of them went his way thither, and prayed fervently, and zealously, he also administred the Lords Supper there, and immediately that vexatious crew of hobgoblins gave over coming. *Libro de civitate Dei vigesimo, 2. capite 8.*
72. **S**everus *Sulpitius* writes in the life of *Martin* his first book, and likewise in *Clemens* his life, That a certain Monk an hermit, whose father lived hard by him, who not loving his son carried a hatchet with him, wherewith he cut down trees, to carry home as he returned; Upon which the Devill in the shape of an Angell appeared to this Monk, then in the form of his Father he was coming to him, with a hatchet to kill him, telling him, and averring he came to that end and purpose, an *Hermit* advising him to prevent his intent and resolution, and rather first to kill him, then be killed by him. Thinking therefore his father coming towards him, and saluting him, to be the Devill, presently killed him, and on the other side, the Devill instantly throtles the Monk.
73. **U**nder the Emperour *Ludovicus* the 3d, the City *Moguntia* was miserably haunted with a daemioniall spirit. There is in *Germany*, and in the third part of *Gallia*, a little from the town *Bingu*, where the River *Navas* and *Rhene* meet, a country town commonly called by the name of *Camontus, quasi caput montium*, the highest mountain. There in the year 858. a stragling fugitive spirit did many strange miracles, and plaid many juggling tricks, so that he was a great vexation and trouble to the Inhabitants. First he was a deadly dangerous ghost, which none could see, throwing stones at men, and knocking at their dores. Anon in the shape of a most pestilent and wicked genius, lying lurking in corners, and Prophecying, discovering robberies, most infamously branding all manner of delicts, and stirring up strife and contention among them. By degrees he burnt down their barns, and small cottages; to one he was more vexatious, haunting him wheresoever he went, and at last set his house on fire: And that he might incense all the neighbourhood against this innocent man to put him to death, this abominable forger of lies bragg'd up and down, 'Twas for his impieties, that this place was so infamous and execrable. He was made to stand all night in the cold, for their night hobgoblin by force kept this good man from his house. He to satisfie his neighbours, carried a hot Iron in his hand, and receiving no hurt thereby, he approved himself guiltlesse, yet neverthelesse his corn being cock't up in the fields; This wicked and forlorn creature burnt down his dwelling

dwelling house; And when he persisted daily more and more spitefull, the Townesmen bring the cause before their Governour, or Bishop. The Priests were to purifie and expiate their fields, and Town with holy and devout prayers, and holy water. This wicked and disturbed spirit at first was opposite and stubborn, wounding some with stones, but being enchanted with divine hymnes, and by prevalent prayers conjured, was at last hush't, and was never after seen. When these were gone, came another turbulent Ghost, and faith, While those bald Priests mumbled over and over, I know not what, I hid my self under one of their surplisses, and heard him by name to take notice of him, who the night before through my perswasion lay with his hosts daughter. When this relation was done, making a great howling, the Ghost departed from those quarters, and vanished up into the Ayre. *Sigerbertus Chron. Hirsaug. Antoninus, A sentinus lib. 4.*

IN the Northern parts, there were night-walkers, that used to enclose and strangely to disturb the field-keepers, looking to their charge, with prodigious and wonderfull sights of divers kinds, the inhabitants thereabouts cal'd this nightly sports of Monsters, The *Elves-daunce*: of whom this is their opinion, that their Souls, who were inclin'd to carnall pleasures and delights, being once parted from the body, rove up and down the world. Amongst the number of which they reckon them to be, which yet in this our age do apply themselves in mans shape to the services of men, taking pains by night, and looking to their horses and flocks; you may see the footsteps verily sometimes in the grasse in a dewy morning, but sometimes they are utterly consumed. *Olaus Magnus libro 3. cap. 11. Septentrional. gentium.*

74.

THERE is a Castle in the coasts of *Finlandia*, under the same dominion of *Suecia*, 'tis called the New-Castle, because built with admirable and rare workmanship, insomuch, that 'tis doubted, whether by Nature or Art: For 'tis scituated on a round mountain, having onely one ingresse, and another egress on the West. This by a great piece of Timber, fastned with great Iron chains which by strong labour every day, by the help of some pulleys, by reason of the impetuous waters, is in the night time attracted by the keepers to one side of the river. By this castle runs an immense and vast River, of an unknown profundity, coming out from a white pool, which is caused by a piece of ground, of a black colour, especially in the mote about this Tower, that hatch and engenders fishes all black, and yet of a good and favoury rellish. But at last passing by *Viburgus* it makes the Lake to be black. At this River strange sights are now and then to be seen, and when the governours of the Castle or any Souldiers are near death, there appears one in the night-time playing upon an Harp, in the midst of the waters, you may also hear him. *Olaus lib. 20. cap. 19, & 20.*

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76. **I**N *Ilandia* an Island under the *Artick Pole*, there is a *Promontory*, which like the hill *Aetna* is continually burning, and there is thought to be the place either to punish and torture, or discharge all wretched Souls. For there the *Visions* of all, which suffer a violent death do appear, so manifest and apparent to any they meet of their own acquaintance, as if they were alive, they take them by their right hand, not knowing they are dead; neither do they apprehend themselves to be in an error, till their spirits vanish away. The inhabitants of the place do much prognosticate the destiny of their Rulers and Governours, and whatsoever is done in the farthest part of the World, by the revelations of these appearances. *Idem lib. 2. cap. 2.*

77. **U***Ladislaus* the first, King of the *Polonians*, besieged *Naclus* the strong Castle of the *Pomerans*. There in a Moon-shiny night, the watches often saw troops as 'twelve of armed men, riding up out of their open camps, and rushing upon the camps of the *Polonians*. When they often did thus, the *Polonians* were angry, and seem'd to be disquieted, but dare not at all come forth into open battell. On a night when news were brought them that the enemies were come again, they came forth on a heap out of their camp all in a rage, and running to and fro assaulted them a great way to no purpose, They which were besieged hearing of the *Polonian* riot and having prepared a way for their excursion, suddenly brake out upon them, and threw wild fire among their works and Cottages, which were covered with straw and reed, which quickly dispersing it self in many places, and few remaining in the Castle to defend it, easily burnt their works with a great part of the Castle. They affirm that the night-Ghosts, representing an Army in a hostile manner, were they, which by Gods permission vext and perplext the *Polonians*. Being thus worsted, the *Polonians*, because Winter was very sharp in those Regions, and now at hand, and their houses were lost and gone, without which they were not able to endure the violence and injury of the winter weather, by these affrights likewise, and sudden alterations they were made religious, but the *Nacli* went from thence, not being able to compass their design. *Cromerus lib. 3. Histor. Polon.*

78. **I**N the Countrey named *Cracoviensis*, at a very spacious Lake, by reason of the disturbance of some evill spirits, neither fit for fishing, nor any other use of Man, being very hard frozen in the Winter; they say that in the year 1278. the neighbours and Priests came together, bringing with them their Colours, Crucifixes, and some other holy and consecrated things wherewith to force and expell them thence, that they might more freely and securely recreate themselves in fishing, but throwing in their Net, at the first draught, the fishermen being at strife one with another, they drew forth but three small fishes onely, the one of them an ill-shap'd terrible

rible Monster with a Goats head, and eyes flaming like fire. At which all being in an amaze, and running away; That spectrall plunged himself under the Ice, and running to and fro in the Lake, made a terrible noise and outcry, and breathing on some of the company, they were miserably ulcerated. *Cronerius lib. 9.*

Jason Pratenfis in his 29th Chapter tells us a story of a distemper'd brain of a Priest, which was troubled with the disease called by some *Incubus*, or the *Mare*, and imagined he saw a Woman of his acquaintance coming to him, which laying upon him whether he would or no, did most grievously afflict and torment him.

Alexander in his second book of his Merry dayes, writes of *Alexander*, that he had an intimate friend of an undoubted credit, that took upon him the care of his friends funerall, and as he was going from thence to *Rome* from whence he came, night drawing on, he turn'd into the next Inne in the road, and there being very weary, he went to bed. And being all alone, and not as yet settled to sleep, he said he saw on a sudden the similitude or likenesse of his friend which lately died, comming towards him very pale and lean, just like him] in the mouth, as he last parted from him when he lay sick, whom looking wishly upon for very fear that he was in, he was not himself, he asked him who he was? But he answering nothing, pull'd off his clothes, and went (as it seems) into the same bed where he lay, and came close to him, as if he would hug him. The other almost half dead for fear, went to the bed side, and would not let him come nigh him, he seeing that he was rejected, looks upon him with a stern and unusuall aspect, and taking up his clothes, presently rose out of bed, and putting them on, and his shooes, went away, and was never seen again. This good man being thus affrighted was deadly sick, and even at death's dore. To that which hath been already spoken, he said likewise, that when he was strugling with him in bed, he felt his bare foot so cold, as no Ice could be colder.

Gordian my friend, saith the same *Alexander*, a man of an approved trust, related to me, when with his comrade he went to the City *Arezzo*, in his journey, as it fell out, they wandred far out of the way, by reason of many turnings and by-places, so that they saw no plough'd or Arable ground, but onely Woods, Groves, and inaccessible places were in their sight, and solitude it self was enough to terrifie them, the Sun therefore approaching the Western circuit, being weary by their hard travell they sate down together, and within a while they thought they heard a mans tongue, which going after, on the next hill they espy'd three men of a huge wild and terrible form, not of the fashion of men, in black long Cloaks, in a sad and mourning habit, their beard and hair hanging down to the ground, who calling and making

79.
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king signes to them, had almost perswaded and enticed them to them, but in that interim greater then these appeared of an immense bulk and stature of body, far exceeding mans, and another also appeared of the same shape, stark naked, leaping and skipping up and down most strangely, with other unseemly deportments at which sight they being clearly discouraged, fled away and passing that rugged and perilous way, could scarce find again that homely lane where they lodg'd.

82. **T**He same *Alexander* mentions stories of the same nature in his 4th book, and 9th chapter, in these words. A very good friend of mine lately, of a good disposition, and excellent repute, told me what a strange thing, and wonderfull to be related befell him, averring and confirming the truth thereof by many sufficient testimonials, (*viz*) that when he lodg'd at *Neapolis* with his kinsman and acquaintance: at mid-night I heard one crying, and calling for help, when I had lighted a candle, I ran to him to know what the matter was, and there I beheld the Devill and one of his Furies, laying violent hands upon a youth in the road-way crying out, and strugling with them; he poor man run to him, when he came neer him and gat good hold on his doublet and hand, and along time pulling and tugging with them to no purpose, at last he call'd upon God for help, & with much ado he set him at liberty. When he had entertained this young man at his home which was much troubled in mind, he had not power to go from him. For he was so timorous and horribly affrighted, that he knew not what he did, believing alwaies he saw that spectral before him. In fine when he came to himself, he told the whole story from the beginning how it was. He was one of a perverse and wicked conversation, a despiser of God, and disobedient to his Parents, whom he had at that time reviled, railed against, and contumeliously reproached. When they blessed him, he went from them most direfully cursing.

83. **T**omas *Monachus*, a good man, of whose honesty and fidelity I have large experience: told me seriously, when he was in a Monastery, and Cloysters in the Mountain of *Lucania*, he discoursed with many, and after many hard speeches, and brablings being troubled in mind he went alone by himself through the woods, where he met one in the shape of a man, of a grim look, an ugly and cruel aspect, a black beard, a long coat. Who being asked why he stragled alone out of the way? answered, that he had lost his horse, which he used to ride upon, and he thought he was strayed into the next fields: and when through many windings and turnings they went together to look this horse, they came to a River in the Channell whereof were many obscure and dangerous gulphs. Whereupon *Monachus*, that he might the better passe over, pul'd off his shooes, the other was very earnest with him to get upon his shoulders, and he would carry him over. He yielding

ding his assent, gat fast about the others neck, that went into the Foord, and espying his feet not to be like other mens, but of a foul and ugly shape. Taking notice thereof he was terribly affrighted and cal'd upon Providence for help, which when he heard, he said, presently that ugly vision vanish quite away, with a querulous noise, and so strong a whirl-wind, that it blew up an Oak not far from thence by the roots, nor breaking the boughs; but he was in such an amaze, that he lay all along, a long time, as 'twere without a Soul, and unlesse he had foreseen it, he was perswaded that this devill would have cast him headlong into the deepest gulphs of this River.

BUT of all that ever I heard or saw, that was the most remarkable, which of late most certainly happened at *Rome*, when amongst the *Gabii* a certain desperate youth of mean descent, ill-bred, and of a wicked life, had upbraided, taunted, and defamed his father, and being therefore tost and troubled with these furies, he calls on the Devill, to whom he had devoted himself, and thinks to go to *Rome*, to plot some wicked design against his father. In his journey he meets the Devill like some sowre lookt fellow, of an uncompt beard and locks; and an old decayed vesture, who keeping him company, demands of him the cause of his sadness and trouble, he replied that his father and he had some words, but he had resolved a wicked design on him. To whom the Devill answered, that he should have the same fortune, and he would proceed to vindicate his quarrels. Night approaching, they come to a City, they turn into the first Inne they come at, and together they lay, the one being fast asleep, the other awake was saying his prayers. Whereupon that most ugly Diabolicall fury brake forth the chamber with such might, noise, and violence, that he pul'd down the rafters, top of the house, and brake all the Tyles. This young man being affrighted, and almost kill'd at this sight, repented him of his forepast life and vitious course, endewed now with another spirit, leading the remainder of his life afar off, and was a good example. *Hæc ille.*

84.

WHEN *Alexander* the Lawyer of the City *Naples* lay sick in his bed at *Rome*, he saw plainly before him as he was awake the species of a woman of an excellent beauty: which when he looked upon, a long while musing, saying nothing, and berthinking himself he might be deceived. But when he perceived his senses to be fresh and lively, and that the shape never stirred from him, askt her who she was, she smiling a little, and answering what he had said, as though she intended to mock him, having a long time beheld him, went away. *Alexander. lib. 2. cap. 9.*

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86. **T**He spirits which go to and fro in houses, are either harmlesse, or fierce and cruel ones, the harmlesse may be termed *Lares* which at midnight chiefly haunt houses, and seem by some kind of noise to do something, when as indeed they do nothing. *Wierus* writes, that when he was a child, those which are called *Lares*, were often heard in the dwellings of his progenitors, which the day before they came to them, the Merchants buying Hops, used to imitate the sound and noise of bags roll'd down the stairs, (by which trick his father gain'd much) it being alwaies a fortunate and true omen. To these were like those which the *Germans* call *Guteli* from the good they do, especially to them that watch and look to cattle, seldome appearing to any other. And not differing from those, they call *Trulle*, who in a counterfeit habit, as well womans as mans in many other nations; but chiefly among the *Suione*. Now they which are cruell, and tormenting spirits are called *Larvæ*, which every way affright and disturb the whole Family.
87. **I**N the mettal-mines both kinds are to be found, *Teste Georgio Agricola libro de animantibus subterraneis*. And the fierce ones indeed; or they which are terrible to look upon, most commonly molest and are obnoxious to the mettal-men. Such an one was *Annebergius* that Hobgoblin, which killed twelve labourers, or more at a blast in the Cave, that is called *Corona Rosacea*, left by that name, although it abounded with Silver, this puffed forth by opening his mouth when he appeared like a horse, having a long neck, and horrible eyes. Such another was also *Schnebergius* that Ghost, clad in a black hood, who in the Mine named *Georgian*, scintillated one of the workmen which he took from the ground, in the top of that concavity, which heretofore was fertile of silver, crushing together his body. *Judeus* was by one of these spirits forc't from a very commodious Mine among the *Turca*, which often appeared to them like a Goat, having Golden horns. But some of the *Germans*, and likewise the *Greeks* call the quiet and gentle spirits, *Cobalos*, in that they are imitators of men, for they shew themselves merry, they laugh, and seem to do many things when they are doing nothing at all. Others call them Small men of the mountains, because they appear as dwarfs, 3. spans long. They seem to be drowsy dotards, habited like the mettal-men, These are inoffensive to them, although sometimes perhaps they may provoke the workmen with throwing gravell, but they never hurt them unlesse by jecring or railing they provoke them. They are chiefly seen to work, or haunt those Caves out of which mettals may be digged or at least-wise they hope so. Therefore these labourers are not frightened from their work, but hereby promising themselves good successe, they are more chearfull, and work more eagerly, wishing for them.

Theodosius

Theodosius the Emperour, having spent and exhausted his treasure by continual Wars, imposed a new subsidy upon his Cities, onely the city *Antioch* refused to make payment of it: and not onely so, but having made a mutiny, the people in a contumelious manner, drew up and down the City, the Image of *Placella* the Emperesse (though already dead) sitting and fastning a rope to her feet. Which villanous act the Emperour, as well he might, took so hainously, that (unlesse being perswaded by the intreaties of *D. Flavians* the Bishop, and the authority of *D. Ambrosius*, he had bin bound by oath to determine nothing against offenders, till the 13th day was over) he had made there also a great Massacre among them, as he had done at *Theſsalonica*. *Nicephorus lib. 12. cap. 42.* 'Tis reported that night before this mutiny, a tall woman was seen in the Ayre, huge and very great, of a most dreadfull and fearfull countenance, which running through the streets of the City in the Ayre, beat the Ayre with her fan, making such a noise, as they used to do, which in dark places excite beasts to rage. *Idem lib. 9. cap. 42.*

88.

AMong the *Italians* there was a Governour of a City, which most proudly and covetously domineer'd over his Citizens, and by his high words, and fierce deeds was wont to punish his subjects in a slavish manner, though they did those things he commanded, and performed them well, yet for small causes did he torment or fine them. By chance a good honest fellow, though of small substance, poor, and despicable, did so beat his Lord and Masters greyhound, whereof he was wonderfully carefull, that he thought for it he should be put to death. When the Governour understood it, being very angry, and with a stern and menacing countenance grievously chiding him, commanded him to be cast into a most base prison, and there being fast bound, was kept in a miserable custody. After some dayes came they who were willing to observe his commands, as they used to do, the prison doore being fast, and as well the doores as every passage made close, that he could not get forth, they could find him no where within the Prison, who searching a long time, and he appeared not, neither was there any step or tymptome of his escape to be seen, they brought the news to their Governour: which seeming to him incredible, he was strangely amazed. Within three dayes the same doores being strongly barr'd, that very same he, which of late was deputed to prison, every one being ignorant thereof, was again forc't and thrust into the same Prison, and like to one in an amaze, requested that he might with all speed be admitted to his Lord, for he had somewhat of consequence to tell him in all haste, which was not to be delayed. And when he was presently brought to him, he told him he was released by some of the infernall crew, that since he could not endure the ugliness of the Prison, he was grown desperate, and being afraid of his doom, not knowing what to do, he

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call'd to an evill spirit, that he would be helpfull to him, and release him out of that ill-favoured dungeon. A little while after the Devill appeared to him in the same Prison, of a deformed shape and terrible countenance, and that he had agreed with him that he should free him from thence and all Iron bolts and locks, and should cast him into the infernall places, great depths, and the lowest part of the Earth, there he might view and behold all things, the torments of the wicked and their ungodly places: their eternal darknesse and miseries, loathsome and horrible corners, their Kings and chief Rulers, were tortured, covered, as 'twere with thick darknesse, and tormented with the burning lights of furies: he saw also the Bishops with their mitres and robes, richly adorn'd and beautified with gems, and many other wretched effigies of all sorts, ages, and ranks, afflicted in severall habits, lying along in profound and deep gulphs, punish'd in eternall torments, and their damned wickednesses everlastingly tormented with grief and wo, amongst whom he had noted many which he knew in their lifetime, and especially an intimate and familiar friend of his, who while he was living was his companion, and he said to him speaking unto him, he knew him very well, and calmly required of him, what businesse he had there, and what he expected there. He making answer, that his country was by hard duties and rigid government enthralled, was charged, to tell the Governour, and bid him have a care, that he did so no more, and that he should not oppresse his subjects by burthensome taxes, and unjust toll-money, for he foretold him that there was a place, which he saw not far off left for him. And that he might not doubt his promise, he saith that he should call to mind, their private consultation and mutuall agreement, which they made when they were Souldiers together, whereof no body knew; which when he had readily declared and recited not onely what was said and covenanted, but every word, and their promises, whereby they were both obliged to each other: the governour hearing these things in order, being more serious, and attentive, was wonderfully amazed, and great trembling fell upon him, when he considered how those things, which were disclos'd to him alone, and never to any other, that dull pate, and blockish fellow, as 'were inspired with some deity, should know them, and repeat them with an undaunted look. To this miracle also is added, That he asked him, with whom he was talking with in Hell, who appeared in handsome and neat habit and attire, whether they were any wayes punish't, that went in rich apparell, and vestments of Gold; he replyed, with everlasting burning and amongst the greatest torments they were with continuall wo oppressed and tormented, and that which before glittered with Gold and Purple, was now all flame and fire. He willing to make triall thereof, put his hand nearer to the Purple, being warned by him not to touch it, and yet it could not be, but by the blast of heat, the palm of his hand which he put forth to the Purple, was on fire. For it was almost wasted with blisters and vile Ulcers, as

with

with some poyson. St. *Antonies* fire, or some other mischief, that seemed to spread it self further and further. Moreover they which went unto him, relate that he, after he was got from Hell, was fore troubled in mind, and his senses of hearing and seeing were very much stupefied, that he was alway musing, seldome spake a word (though oftentimes ask't). But he came home with so stern an aspect, and so deformed a countenance, that whom his wife and children very well knew; after he came from thence, he was so much altered in his face, and all parts of his body, that they could hardly believe he was the same man, and oftentimes his acquaintance and kindred spake to him, weeping for his ugliness, and the mans Idea so deformedly altered; he had scarce time to dispose of his substance, and to give good counsell to his children before his death. *Alexander libro 6. cap. 21. Genial Dier.*

A Certain *Hetrurian* ploughing in the fields belonging to the *Tarquiniis*, his Plough going too deep into the ground, one named *Tages*, as the story goes, brake forth in stature like a child, but in Wisedome a grave and discreet Senatour, and spake to him that held the Plough, he being affrighted, cry'd out. At the noise whereof, at the first there was a great concourse of neighbours, then by little, and little the rumour being farther spread abroad, within few dayes all *Hetruria* was assembled into that field. All hearing this child, that he spake many things, his words were carefully observed and written down, from which by long experience came all their divination; yet so, that if it spread to any other Nations, the *Hetrurians* made most and chief account thereof. *Franciscus Petrarcha.*

D *Rufus* made Consull and warring with *Germany* by the name of *Cesar Augustus*, and having subdued the greatest part thereof, resolved to go forward, a very great woman met with him, and seemed to say to him. Whither goest thou insatiable *Drusus*? Is it not in the power of the fates to see all these things? but go thy wayes, for now the end both of thy life and works is at hand. Then going home, he fell into a disease, whereof he died. *Leonaras.*

D *Mustan* an *English* Abbot, when by the scurrilous gestures of an Hobgoblin leaping and skipping before him, he understood that *Edmund* King of *England* was dead, he hastned to the Kings Court, and in the middle of his journey he was better certified concerning the Kings death. *Vincentius lib. 24. cap. 71.*

A *Drianus Patricius* being sent from *Basilium* the Emperour against the *Carthaginians* had in *Peloponesus* some Ships in their station. On a certain night the shepheards heard those spirits that haunt thereabouts speaking one to another, and saying, That the day before the *Sicilians* or *Syracuse* were taken and destroyed. This ru-

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mour went up and down from one to another, and at last it came to *Adrian*, who calling the shepherds to him, and examining them finds the report which was brought to him, confirmed by their words, that he might also by his own ears approve the truth of the news, the shepherds bring them to the place, where making enquiry of the spirits, and what they were doing, he heard them say that the *Syracusa* were taken. *Cedrenus*.

94.

One *Polycritus* an *Aetolian*, made by the people chief gover-
nour of *Aetolia* for three years, married *Locrides* for her ver-
tue sake, with whom he slept three nights, In the fourth he died.
The woman continued a widow at home. And when her time
to be brought to bed was at hand, she was delivered of an *Hermo-
phrodite*, a wonderfull strange monster, The neighbours being af-
frighted at this chance, brought forth the young child into the mar-
ket, and calling an assembly, and gathering together the Priests
and inspectors of Monsters, they consulted about it. Some of them
said it did foretell some discord between the *Aetolians*, and the *Lo-
crensians*. For the young one was divided, part was of the Mother
Locrides, and part of the father *Aetolus*: Others were of opinion
that the Mother should with her young one be carried out of *Aeto-
lia*, and burnt. While they are advising on these things, on a sud-
den *Polycritus* which lately died, was among the rabble, clad in a
black vestment, he spake to the Citizens which were amazed at this
spectrall, and at first by intreaties, then by threatnings, demanded
the Infant to be restored to him. Some denying, others not con-
senting, *Polycritus* being very angry snatch't up the Infant, and ma-
king many of them run away, as if he was mad he mangled and
tore it in pieces. The multitude cryed out, and began to stone him.
But he being insensible of their blows and hitting him, devoured
the whole body of the child, laying aside his head, and presently
he vanished. Which fact the *Aetolians* taking unhandsomely, and
being very anxious what to do, they would send to *Apollo* his
Oracle; the childs head lying on the ground, began to speak, and
in a long discourse foretold the Citizens, that great misery, and de-
struction was hanging over their heads. When they heard this
Oracle, they exposed their wives, children and old people to shift
for themselves, they stayed at home, expecting what was to come.
It happened that in the next year there was a battel between the
Aetolians and the *Acarmanians*, and on either side a great de-
struction. *Plegon Trallianus de Mirabilibus et longavis, ex
Hierone.*

95.

IN the war by *Sicily* which was between *Octavius Caesar*, and *Sex.
Pompeius, Gabienus*, the stoutest man of *Caesar* his Army, being ta-
ken by *Pompey* his forces, lay on the shore with his neck flast and
scarce hanging together a whole day, and when it began to grow
darker and darker, a great company of the vulgar being met to-
gether, with groanings and intreaties, he desired them to bid *Pom-
pey*

pey come to him as soon as he could, for he was lately set loose from the infernall places, and had somewhat to tell him; Pompey sent many of his familiar friends, to whom Gabien said, that Pompey his causes pleased the Gods below, and his devout parties were an argument of Truth, that he would undertake to pacify them if he did what he was commanded, and so it fell out. *Plinius lib. 7. cap. 52.* But the event it self discovered Satan's mock. Caesar with the Gods above, being victour, sent Pompey to his underneath.

Two brave and excellent young men, who came new out of the fields, told the news of the victory concerning the *Tarquinis*, which warred with their associates the *Romans*. They were thought to be *Castor* and *Pollux*. *L. Domitius*, who first called them in the market, when then were rubbing and cherishing their horses, which were all of muck sweat, admired the newes. *Suetonius* saith that they meeting him as he came home out of the countrey, bad him declare the victory. A while after, 'tis reported, that they smiling on him, handled his beard, and it was, of a black colour, presently made a red beard, (I speak the truth) and therefore this man was called *Enobarba*. *Plutarchus in Emilio.*

96.

The Devill having transformed himself into an Angell appeared to *Rathbodus* commander of *Frisia*, with a Golden Diadem, on his head, and many jewels thereon, and his vesture wrought with Gold, saying, Most valiant Sir, who hath seduced and misled you, that you would go from the service of God? Do not do thus, but be constant in those things you have learnt, and you shall be advanced to Golden Palaces, which I shall shortly give you for ever. To morrow therefore receive *Vulfrannus*, who is the chief teacher of Christians, and enquire of him, what famous everlasting Mansion that is, which he promiseth you; which if he cannot shew you, send messengers of both sides, and I will be their leader, and will shew them that Golden house, and most beautifull Mansion, which I promise: *Rathbod.* being very carefull, related all to his *Vulfrannus*, who told him: that these were meer delusions of the Devill. The Commander answered that he would become a Christian if he would shew him that famous Mansion. They presently send one of *Frisia* on the behalf of the Governour, and a Priest on the behalf of *St. Vulfran*, who going a litle from the Town, they met one of their comrades, who said to them, Make haste quickly, and I will let you see the glorious Mansion, which is provided for *Rathbod* the General. They going on in a spacious way, and places they knew not, saw a way adorn'd with divers kinds of Marble bravely polisht, and a house afar off, as of Gold; and they came to a street before the house, bestrewed with Gold, and many Gems. They going into the house of admirable beauty, and splendour, saw in it a Throne of a wonderfull magnitude. Then

97.

spake their guide to them. This is the Mansion prepared for *Rathbod* the Commander. To which the Priest being in an amaze, said to them. *If these things be made by God, let them remain for ever; but if by the Devill, let them perish instantly.* And signing himself with the sign of the holy Crosse, their leader was transformed into a Devill, and the Golden house into mire and dirt. But the messengers were staying in a fenny and thorny place, and in three dayes space, finishing their journey, they returned back to the Town, and found their Commander dead, and related what they had seen, to *S. Vulfran.* Anno 718. *Vincentius lib. 23. cap. 146. ex Ozone Presbytero Sigebertum, et Erphordiensis cap. 66.*

98. **V**alentinus one of the Bishops of the Church of *Millain*, defender of the *Arrians*, a man very unconstant, and of small reputation, being buried in the Church of the blessed Martyr *Syrus*, there was heard by night fearfull clamours, whereat the two keepers being raised, they ran to see what the matter was, and they espied two evill spirits or Ghosts drawing forth *Valentinus* out of the Temple, being fast bound by the feet, and crying out. In the morning they saw his corps laid in another place without the Temple. *Gregorius Turonensis lib. 4. Dialog. cap. 53. vixit, sub Justino Imperatore.*

99. **A**Bout the year of our Lord 1096. near a place called *wormatia*, there appeared a great troop of armed men for many dayes and nights, running to and fro; and sometimes back again into a mountain, from whence they were wont to come. On a certain night a Monk, taking some associates with him, and fortifying himself with the sign of the Crosse; to the Mountain he goes, and adjures all that came forth, by vertue of the holy and undivided Trinity, to tell him their names. To whom one of the company said, *We are Phantasmes, and no living Souldiers, but onely the spirits of Men, sometimes warring and fighting for the Prince of this World, and in a short time after killed in this very place; The weapons, Harnesses, and Horses, which when we were alive, were the instruments of our sin, are now being dead, the tokens of our torment: whatsoever ye now see upon us is all on fire, though ye cannot see the fire.* The Monk furthermore askt them, *If they could receive no help by men.* Then the spirits made answer to him: *we may by fastings, Prayers, and especially by the offering of the body and bloud of Christ, and this we beseech you to do.* When they had thus said, the whole company, as 'twere with one voice, cryed out, *Orate pro nobis, orate pro nobis, orate pro nobis.* And presently they all vanished into fire, and the mountain it self flam'd mightily. *Chronicon Hirsaugierse.*

100. **I**T is reported, that a Ghost presenting it self to *Cicero* his nurse, did foretell, that she cherished great good to all the *Romans*. These things appearing but dreams and vain phantasms, he in a short time manifested, that it was a true Oracle. For consulting with

with *Apollo* his Oracle, how she might obtain greatest renown, answer was made by the Oracles, that she should follow her own ingenuity, the ringleader of her life, and not the vulgars estimation. *Plutarchus in Cicerone.*

A Stubborn obstinate fellow a little before he died (as report goes) said, that looking into a Pond, he saw a shadow in the water, which with a drawn sword threatened death to him. *Sabbellius. lib. 1. cap. 4.* And when *Annius Tacitus* was Emperour, these were the Prognosticks of his death. His fathers sepulchre opening of its own accord. Likewise his Mothers Ghost which was long since dead, appeared to him. And his brothers spectrall with great horroir, in various shapes and places. *Fulgosus Lib. 1. cap. 4.*

101.

Constantius the Emperour being converted from the *Persian* war to quiet *Julian* in *France*, and in a great quandary, not having so good successe as formerly, was much affrighted, with nightly visions. And raising an Army, on a night between sleeping and waking, he thought he saw as twere his father, proffering a fair handsome child to him; he took it up, and laid it in his bosome, throwing away the ball which he had in his right hand. Which evidently demonstrated alteration of the times, though the Interpreters according to their apprehension, made a more favourable construction thereof. Afterwards he acknowledged to his familiar friends and acquaintances, that his *Genius*, who was his Protectour and defence had now left him; he that heretofore had contrived and devised many things with him most familiarly, at that time seemed ugly and dreadfull, as if he would forsake him. These things appeared to him going from *Antioch*, towards *Tarsus*. *Cuspinianus.*

102.

There was a Temple of *Jupiter* at *Apamea* both very spacious, and also very famous for divers, and most specious Ornaments: which when the *Præfekt* of the *East*, with the two *Tribunes* entering the City, would have demolished, upon the serious survey of it, they found it to be so firmly workt, and of such huge and solid stone, that they thought it impossible to ruine so vast and firm a piece of workmanship. When *Marcellus* the Bishop, seeing him afraid of the work, desired him to make for other Cities, and he went to his prayers to God, that he would put some end to so difficult a work. And in a very short time after, there came one to the Bishop, who having contracted for a certain sum of Money for his pains, promised he would fire the foundations of the Temple, and by that means utterly demolish it. But whilst he was applying his fire-works, a black Devill appeared to him, and restrained the naturall force of that Element. Which when *Marcellus* understood, he went into the Temple, and praying most earnestly to Almighty God, repelled the Magick of the Devill, and presently the foundation took
fire

103.

fire, and when the Piles were consumed, the whole structure went to wrack, and so it was utterly destroyed. *Niceph. lib. 12. cap. 27.*

104. **T**He *Pilappii* inhabit a part of the *Peninsula of Scandinavia*. Amongst them there is an innumerable company of spectrals, which converse feast and discourse with them commonly, nor can they by any means be laid or driven away. They, when they are most terrified and huspil'd by these Ghosts, bury their dead friends under their fire-places, or hearths, and give them in charge to take care they be not molested in that nature: by this spell alone do they defend and save themselves from the vexations and terrour of the Devils. For if they punctually observe this, no Apparition ever after molesteth them, but if they neglect it, they are continually terrified and incumbred with the Visions of their dead friends. At this time they are lesse infested, and have lesse incanting amongst them then formerly in regard the King of *Suecia* hath most strictly prohibited the use of them, and as much as in him lies, takes care that the Christian Religion be taught them, and that their Children be brought up therein. *Casper Peucerus de Squasieia.*

105. **W**E have it reported that a Gentleman in *Bavaria* of a most noble extract, was so grieved for the death of his wife, that abandoning all comforts whatsoever, he betook himself to a solitary life. At length when he mourned without measure or date, his wife appeared to him in the night, being risen from the dead, and told him that indeed she had once finished her naturall course in this life, but yet by his importunity she was now restored to life, and commanded by God to use his society yet longer, but upon this condition that they should again be married by a Priest: and furthermore that he should abstain all railing and blasphemous words which he had formerly accustomed to use, for indeed, this was the principall or onely cause why he had been deprived of her, and that she should again presently depart this life, as soon as he should but utter any word of that nature. These things being thus performed, she took care of his household affairs as formerly, and bare him some children, but was all the while but of a sad and wan countenance. But many years after her husband coming home in drink, and giving his maid some hard words, in anger, more then becom'd a sober Man, she went from the bed to the cup-board, where she was to fetch some fruit for her husband, and there left her clothes standing at the Chest where the Apples were kept, without any body in them, and was never seen more. *This I have heard spoken by many worthy and authentick persons, who affirmed that a Captain of Bavaria told it to a Captain of Saxon for a truth.* This *Sabinus* writes in the tenth book of his *Metamorphoses*.

In

IN the 1045. year of Christ, *Bruno* the Bishop of *Herbipolis*, with *Henry* the third of that name, went to *Boiaria Orientalis*, or in the East by water upon the River *Danubius*, but not in the same Ship with him. It is a Town of *Austria* which they call *Greinon*; above which there be craggy Rocks, and great heaps of stone that arise, and lye out into the waters, by reason whereof *Danubius* (as they say) is carried with a very great violence, and exceeding noise which may be heard far off, and froathing by reason of the violence of the water. The *Teutonick* hold this for an ominous and most dangerous and destructive place to Navigators, and call it *Strudel-lan*. *Bruno* (as I said before) accompanied the King his kinsman in another Ship, and when they dashed upon a very great Rock in the Sea, the shape of a black *Aethiop* appeared, a Vision (as the event testified) sufficiently apparent and ominous, and stood upon the Rock halcing to *Bruno*; *Ho ho*, Bishop (sayes he) I am thy evill Angell and whithersoever thou goest, thou art mine; I have nothing to say to thee at present, but thou shalt shortly see me again. Whilst they all abhorred that prodigy, the Bishop having used that immortal sign of the Crosse, and holy Charms, and Verses, the evill spirit left all there deceived. And this Rock is yet noted for it, on which there was a Tower built of Stone, without any beam or roof, and from thence being fitly named, retains it to this very day. From whence having sailed on for about ten thousand paces, they turned in at the Town of *Bosenburg*, where the widow *Riclita* entertained and feasted them very nobly (whose Husband *Adalbero* of *Ebersperg* had the Dynastie of the Castle of the chief *Boiaria*, which is now a Temple, and had died the last before) and desired that *Bosenburg* and the farms which in those parts her husband held upon curtesy, might be conferred upon *welpho* the third her Nephew by her brother. The *Cesar* came up to supper, and whilst, before Bishop *Bruno*, and *Alemannus* President of *Ebersperg*, and *Riclita* stretching out his right hand he consented to all her desires, upon a sudden, the rafters of the house fell and slew *Bruno*. *Adventinus lib. 5. Annal. Boiorum.*

106.

They say that in the Mountains of *Bohemia* oftentimes a Monk useth to appear, whom they call *Rubezl*, and that many times he is seen in the baths, and doth frequently joyn himself to travellers that go that way when they are in the woods, and bid them be of good courage, telling them, that in regard they are ignorant of the way, he will lead them strait thorow the woods: whom as soon as he hath led into the most path-lesse places of the wood, that they know not which way to turn themselves, he leaps into a Tree and makes such a laughter as causes the woods to ring again. This Monk or *Rubezal* is the Devill, who having taken to him the shape of a Monk, playes these pranks.

107.

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108. **O**N a certain time there was a Monster taken in the Sea, in all things like unto a woman of a stupendious beauty, and amiableness, whom one of the fisher-men, or Sailors took for his wife, when she had been kept in the ship a while, and had one child by her, three years after when they came to the same place where the Monster was taken, she leapt out of the Ship into the waters, and took the child with her. The child perished in the Sea, and she vanished out of their sight, and was never seen more by any of them. *It is an easy matter (saith Luther) for Satan to assume the shape of a Man or woman. ex colloquiis Lutheri.*
109. **O**ne descended of a most illustrious progeny, invited *Martin Luther* and some other learned men to his Countrey-house at *Wittenberg*, and when for his pleasure, he rode forth to hunt the hare, a Hare of an incredible bignesse, and Forces, running very swiftly over the fields, objected themselves to his view. The noble man being excellently well-mounted, followed them with a great shout, and presently his horse fell down dead under him, and the Hare vanished into the Ayre. *This was a truly Satanicall Phantasm.*
110. **I**N the 1546. year after *Christ*, *Martin Luther* related at a Supper, at *Islebia*, That at *Thuringia*, about the mountain which they call *Horselberg*, certain noble youths, very intent in the night time in catching of Hares, took in their Nets about eight, which when they returned home, and hung up, they found to be in the morning onely so many horse-heads, such as are to be found stinking in some loathsome ditch. *Ex colloquiis Lutheri.*
111. **A**T *Rotenberg* a certain man most gloriously attired, and one that bragged of great Nobility and Riches, did frequent the house of a very honest Man: and had two companions no lesse gorgeous in their apparel then himself. He brought a Fidler, and a Piper, made Banquets, called Dances, and all under pretence of marrying the daughter of this good Man, a very vertuous Maid. He affirmed, he was born to Noble Parents, had immense Riches, Castles, Farms, Towns, and many of them in *Forrain Countries*. Nor did he want any thing this world could afford, but a Wife to his liking, qualified, and educated. This importunity of his guest, and his companions, pleased not the Master of the house, which caused him to call in the Minister of the place against they came, that so whilst they were at Supper, he might intermeddle some holy discourse out of holy Writ. These Colloquies very much offended his guest, and his friends. Wherefore they desired some other subject, and argued that many witty conceits and neat jests were more suitable to feasting, and did more exhilarate the hearts of men then the exposition of holy writ, therefore they would intreat them to be no more troublesome to them, with discourse of that nature. By which the Master of the house found what diabolicall spirits they

they had, and being now well armed against the snares of the Devil, he said to his guests Avaunt, or depart, O ye wicked Caitifs, you shall have nothing to do with me nor mine, we are Baptized and Redeemed by the pretious Bloud of Christ, and he will defend us against your Diabolicall machinations. At these words, this devillish Impostor, together with his hellish companions vanished, leaving behind them a most noisome stink, and the dead bodies of three men who had been hanged. *Manlius, in collectaneis.*

A Certain Man who abounded with wealth, living about thirty Miles from *Gorlitz*, inviting some friends to a Supper most exquisitely cooked, and they refusing to come, he grew so extream angry, that in a rage he said. *If they will not come, I wish all the Devils in Hell would.* This wish was not frustrate: for immediately a great company of them which he had called for in his wrath, came to him, which he not knowing at the first sight, went to entertain them courteously. But when instead of hands they stretched forth their claws to him, being exceedingly affrighted he well thought what kind of guests he had in his house. Thus trembling with his Wife he fled out of his Castle, and left an Infant in the Cradle, and a Fool sitting on a Stove by it, to see to it. But the Fool brought the Child safe from amongst those fiends. *Jobus Fincelius, de Miraculis.*

112.

Some florid and learned Men in the *Basil* Council, for recreation sake, went forth into a small Wood, friendly to confer about the disputes of those times. As they were going along, they heard a pretty little Bird singing most sweetly like a Nightingale, they are ravished at her pleasant Musick, not knowing what Birds note it should be. Entering the Wood, they espy a small Bird sitting on a Tree, and singing most pleasantly, without giving over; they were all very attentive: At last one having more courage, and better spirited then the rest, speaks thus to the Bird: *I adjure thee in the Name of Christ, to tell us who thou art.* The Bird made answer, That she was one of the damned Souls, and was designed to that place, till the last day, and then she must undergo everlasting torment. When she had said this, she flew away from the Tree, crying; *O how immense, and of long continuance is Eternity.* *Philippus Melancthon* saith, *I am of opinion that this was the Devil inhabiting there.* All that were present at this adjuration fell very sick, and within a little after dyed. *In collectaneis Manlii.*

113.

A Certain powerful Man, and very ancient, had devoted himself to conjure the Devil, maintaining his stuly herein by that saying; *The seed of the woman shall break the Serpents head:* as if man had power given him over the Devil, that he might call him forth, and cast him out, when he pleased. *I am not* (saith *Luther*) *of that belief, to dare to use the commerce of Devils.* And added moreovert, what happened to *Nicolaus Ambsdorffius* Bishop of *Ciz.* who as

114

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himself related it, and truly acknowledged on a time in the City *Maidenburg*, when he was Priest there, sleeping by night in an *Inne*, he was awakened by two Noblemen long since dead, before whom went two young men carrying Torches in their hands, and not being afraid, when there was no danger, being commanded to arise, he did so. There these Noble-men dictated Letters to him, which he wrote, and charged him to present them to a certain Prince: When they had done these things, they vanished. He delivered the Letters to whom he was commanded.

115. **I**N the year 1545. an evil spirit straggled up and down the City *Rotwil*, having the shape sometime of an Hare, sometimes of a Goose, and sometimes of a Weazel, threatening with a loud voice, that he would burn the City. Which did not a little terrifie the Inhabitants thereof. *Fincelin, lib. 1.*

116. **I**N the year 1534. On Christmas Eve in a City of *Saxonia*, *Satan* taking upon him the form of a Man, came confidently to *Laurentius Donerus*, Priest of that place, when he should hear them that were the next day to come to the holy Supper of the Lord, to make confession of their sins, earnestly desiring him to hear his confession. Being admitted, he belched out most horrible blasphemies against Christ the Son of God. But being convicted by the Minister, with the power of Gods Word, he departed, leaving an unfufferable scent behind him. *Idem.*

117. **A**T *Friburga*, a famous City in *Misnia*, was there a Man renowned for his Religion and Age, who being very dangerously sick, and almost at the point of death, The Devil, clad in a prelatieall garb, came unto him, left by chance all alone, and perplexing and troubling the old Man in that agony, demanded of him, to tell him in order all the faults which he had committed in his life; and he having in a readinesse paper and ink, would set them all down. But when the old Man by Gods Word; mightily opposed the Devils demands, and yet he would not desist from his importunity, at last saith the old Man, *Since you presse it so upon me, that I should particularly declare to you my faults; write then, First of all beginning thus; The seed of the woman shall break the Serpents head.* Which he hearing, threw down his paper and ink upon the ground, and leaving behind him an ill favour, vanished away. The good old Man not long after departed in peace. *Doctor willerus et Manlium, in collectaneis.*

118. **T**Here was at *Heidelberg* a Doctor of Divinity, a favourer of the Gospel, whose servant was born in Lower *Germany*, when having visited his Father, and was returning to *Heidelberg*, not far from the City, he met an horseman sitting upon a great horse, by whom he was violently caught up upon the horse; when he perceived himself to be on horseback, that he might take heed of falling,

ling, the other horseman straightway vanished; but he was snatch'd off the horse into the ayr aloft, and from thence thrown down with great force near the City, hard by the Bridge, where for some time deprived of his senses, he lay as if he were dead; at last when he had recovered some strength, he apprehended, that he was nigh to the City, he rose up, and going into his Inne, he lay there half a year, before he could be restored to his former health.

IN the lower *Germany* (they say) walks a Monster, in the bignesse of a Man, but in the form of a dogg, that breathed upon them, that were to dye, as if he smelt on them. And 'twas seen by many, upon whom it breathed not, and they did not dye that year. They called it the Index of a Funeral; They which feared death was coming upon them, hastened by Idolatrous Masse to get relief and salvation. Thus Satan brought Man to Idolatry.

119.

Not far from *Torga*, one born of a noble linage, walking over the Fields to refresh himself, met one in the habit of a Knight or Gentleman (but it was the Devill) complementing with him, he takes him to wait upon him, not knowing at that time what he was, and commits the care of his horses to him. This noble man was very impious and lived chiefly by robbery and pillage, for which purpose he had got him a fit servant. On a time when he was to go a journey, he commended his Horse to him above all things. His servant conveighs the Horse up into a very high Tower, the Horse out of the Tower knows his Master coming home, and putting forth his head out of the Turret-window, he neighs aloud, his Master greatly wondring, asks who it was that carried up his horse thither: that good servant answers, 'twas he that so carefully performed his Masters commands. Then were they constrained to let down the Horse again, (being fastned with Ropes) from the Tower. It happened moreover, that they whom this nobleman had plundered, pursued him, then saith the servant to his Master; Master, fly, and presently he pulls forth a device out of his budget, whereby to prevent the Horses of them that followed after, and to stop their course. At length being cast into Prison, he implores his servants assistance. The servant makes answer, that he was fast bound with fetters, and he could not set him free. The Master is very urgent, till he perswades his servant to do his endeavour herein for him. Then saith the servant: I will set you at liberty, but upon this condition, that you stir not with your hands, and make no signs for your defence. He carries him away being taken from hence, with his chains and fetters, a great height into the Ayre. He being amazed, cries out, *O Eternall God, whither am I a going*; and immediately the Devill casts him down into a Moorish place. Then making haste home to his Wife, bids her go help her Husband that stuck fast in the Fennes, and was bound with Fetters.

120.

121.

Certain Monks travailing with their Governour or Father, as they call him, inned with an Host, that had one of his Chambers haunted with an evill spirit. The Host being glad of the Holy fathers coming to his house, entertained them courteously, in hopes they could by their enchantments easily cast forth that Ghost, and therefore makes a bed for them in that room. At night when these Holy men were fast asleep, this foul spirit often twitched and pulled them by the hair, till they made them bald. At length *Guardian* conjures the spirit, and charges him to go from thence into the Monastery. This evill spirit does as he is bidden, and having changed his Colony, was there before the Monks returned home; he salutes and welcomes them coming in into the Monastery, and proffers them his service. The Monks entertain him, and point him out his place in the kitchen, and give him a hood and a bell hanging by him, whereby to know him, and they often employed him to carry drink, and many other things which they wanted. When he went for Beer, he would not be cheated of his measure; telling them; *See, I give you good Money, do you likewise give me good Measure.* Finally, he hanged the Cooks servant, that often vexed and troubled him, crosse over a beam; throwing sometimes hot water, sometimes dirty water upon him. But as to his life, he did not prejudice it. The Monks fearing a sad event hereof made resignation of their office to this their servant. *Ex colloquio Lutheri.*

122.

Crescentius, the Popes Nuncio in the Councell of Trent, in the year 1552. the 25. day of *March*, was very busy in writing Letters to the Pope, and continued his employment till night. Then arising to refresh himself, lo, he saw a black Dog, of such a bignesse as was not usuall, fiery eyes, and his ears hanging down to the ground coming in, and directly towards him he came, and at last he fell down underneath the Table. Being stupefied and amazed hereat, when he came to himself, he calls to his servants, that were in a chamber hard by, he bids them bring a light, and to search out the Dog. And when he could in no place be found, he took a sad conceit, and falling into a disease, he died. Dying also, they say he cryed out to his servant, to beat away the Dog that came up to his bed. *Sleidamm lib. 23.*

123.

AT Halberstade was there one that abounded in wealth, every day living in riot, and following his own delight and pleasure that he became so carelesse of Religion, Christian piety, and eternall salvation, that he did not stick to say, if he might alwaies live so here upon Earth, he would never envy God in the fruition of Heaven. Shortly after (before he was aware) he died. After his death, every day in the Evening such strange Apparitions were seen in his stately houses, that every body left them, and no body durst inhabit them. That Rich Epicure appeared with his guests
in

in the dining room, which he had divided for his delicacies, and dainties; that servants stood by giving attendance, with lights in their hands, setting on Golden cups and Vessels upon the Table and filling it with most gallant dishes: the Fiddlers moreover, and Musicians were standing by, and no gallantry was wanting, that this rich man usually enjoyed, when he was alive. By God's permission, and the operation of the Devill, these Spectrals were obvious to the eyes of men, that others might be terrified from that horrid impiety and ungodlineffe of the Epicureans. *Fincelius lib. 2.*

IN the year 1559. In *Marchia* fell out a very strange thing, which many of great account and credit did affirm truly so to happen. In harvest time, on a sudden appeared some men in the fields, at first fifteen, at last twelve, all of an unwonted magnitude and an odious shape, both first and last were without heads. All these having siccles did on a cluster reap down the Oats, that the noise of the Iron was easily heard, yet all this while no Oats were cut. Immediately the report of this marvellous sight came to the Court, and many, both of the Courtiers and Citizens went forth, and were eye-witnesses of this miraculous Vision. Many also going nearer to them, aske of them who they were, and of what Countrey, and what they would have? To which they made no reply, but fel stoutly to their work which they had begun. Some also did dare to lay hands upon them, and to hold them, but they quickly escaped out of their hands. Whereupon it evidently appeared to all that were then present, that they were Spirits. That Illustrious Prince of *Marchia* having convocated many of his most eminent Divines, desired to know of them what they thought of this strange prodigy: Most of them were of opinion, that it was the omen of an ensuing Plague. *Fincelius lib. 3.*

124.

IN the year 1530. on the 18, 19, and 20th of July, near *Spira*, there was a Vision on this manner: Three fishermen, when endeavouring to catch some Salmon in the River *Reine*, they lost their labour, they washed their Nets, and laid them down to sleep. When they had so done, a Monk coming to them, raised one of the Fishermen, and bid him go on the further bank of *Reine*. The Fisherman was obsequious to the Monks commands, and instantly came six more, in look and habit like to Monks, who going into the Ship, sailed along with them over the River *Reine*. These coming forth, the Ship was with a most violent and swift course brought back again through *Reine*, and presently some other Monks entering into the same Ship, passed over the River as the former had done. At last, the Fisherman being returned to the place, where he had laid himself down to take rest, shortly after fell sick. On another night, another Fisherman was awakened in the same manner, to transport some Monks over the River *Reine*, who coming to the ship, saith one of the Monks, this Ship will not hold all that are to go

125.

go

go over, you must get a bigger. And passing over the second time, came 12. Monks, clad partly in white, and some in black, with ugly hook-noses, and they going into the Ship, were also carried over, who when they went out, others presently stepped in, and sailed over. But whither the Monks went, and whither the Ship, or how he came back to the place of his rest, the Sailer knew not. And he also within a small time was very ill. On the third night the like chanced to the third man, who being awakened, was likewise charged to make use of a new Ship, to transport more Monks, who not knowing where to acquire one, seemed to go through rough places, and rugged Rocks, till he found a Ship that was new made, into which many Monks, (some of small, others of a great stature, having on black, white, and severall kinds of hoods) were Shipped, passing straitwaies through the same River, not speaking one word, and when they were come to an uneven place beset with Trees, they refused to go out, bidding them to Sail on. When the Monks went forth, the Ship of it self came against the Tide, near the City *Spira*. The fisherman not knowing himself; was returned home, and the Ship restored again into his own place. The Monks, when at first they questioned them whither they went, answered towards the City *Basil* to the Council. There is one that describes these passages in an Epistle, that calls himself *Suredabm Cancrinus*, who also displays and unfolds this Apparition to the life.

Of the same Spectacle, out of an *Elegy*
of *GEORGE SABINE*.

Here is an ancient City seated on,
The River *Reine*, not far from *Vangion*.
People, call'd *Nemetes*, enjoy'd it; there
Four Roman Generals intomb'd were.
Cæsarean cohorts made it their seat of old,
whence the name *Spira* at this day't doth hold.
Here liv'd one who no noble birth could vaunt,
Of a small fishing Ship, an occupant;
In which when *Titan* had withdrawn his beams,
He us'd to deceive the Tenants of the Streams,
Whil'st he his Nets and Hooks did fit and trim,
Of gliding *Reine* almost upon the brim.
Behold a shape presented to his sight,
Of one he knew not in the edg of night:
His vesture was (as Friars use to wear,)
Such a black cowl, his crown was shaven bare,
The Fisher greets him at his wonted rate,
And asks him, what makes him abroad so late?

He

He answer'd he was sent from far by's Lord,
 Desir'd him he would waft him o're that Foord;
 That he might th' sooner gain the other side,
 Which curtesy he granted, ne'er deny'd.
 Now the night's near half spent, Bootes wain
 Had turn'd its course, when, in the virid plain,
 Behold five more in Hoods towards him came,
 Whom he saluted in good Fortunes name;
 And ask'd them, whither they so late were bound,
 When night had finish'd half her constant round.
 One of the five reply'd: Dangers constrain
 Us thus by night, our safety to obtain.
 We are infested by a wicked rout,
 That seek to kill us, 'cause we are devout.
 If in thee any love of good abide,
 Then waft us in thy Boat to th' other side;
 That we may passe the waters by thy means,
 And be not hindred by the swelling streams;
 So shall thy labour prosper at thy will,
 And so thy Nets the Fish shall crowding fill:
 He gave consent, and them his Boat affoarded,
 Whereby his Ship they soon and safely boarded;
 But then (sayes he) who shall the fraught defray,
 One of them answer'd, we've no coin to pay,
 (Thou knowst) to th' people since we are so batefull,
 They seldome give us ought, but we'l be gratefull,
 If once our fortune shall establisht be,
 We'l well reward thee for thy curtesy.
 He loost from shore, now's Ship did gently glide,
 Almost in th' middle of the pleasant Tide:
 When spi'ssy clouds ore-weild the Stars, the Sails,
 Were over-fill'd with storming Southern gales.
 The waters roar, with rouling waves; now rain,
 Adds to the storm, and joyns the Stars to th' main.
 The Marriner, with horroure being struck,
 Cries out, what causes this unthought ill-luck?
 I saw no presage of a coming shower,
 When Sol departed to his western bower:
 No Swallow hover'd o're the waves, my eyes
 Did see no Heron: when the Moon did rise,
 She was not black, nor pale, nor Phæbus light,
 Abated of its lustre near the night.
 These words disturbed were, by th' storming rain,
 And by the raging waves oth' foamy main:
 The Ship was neer o're-turned by the blast,
 The waves had almost covered the Mast.
 The Marriner with stretcht-out hands to Heaven,
 Implored thence the divine aid. what even

Thou

Thou wicked wretch, dost pray? (Says one
 Oth' five) cease Sirrah, and let God alone:
 And then took up an heavy Row, which th' poor
 Unhappy Man had us'd to wield before;
 with which his Shoulders he so basted o're,
 That even unto death he beat him sore.
 At last the Devils wiles appear'd; 'twas plain,
 There did no part oth' fraud unseen remain.
 Their bodies vanisht into the whirling wind,
 Nothing was left but stinking smells behind.
 Then soon the Clouds were drawn, and day appear'd,
 The Winds allayed and the weather clear'd.
 Frighted herewith, e'n senselesse he doth lie,
 With's Ship toth' shore, and there onth' Grasse doth lye;
 'Till Sol appear'd, when by a neighbour swain,
 Unto his home he is convey'd again.
 when telling all to those his friends were by,
 Clos'd up his eyes, and so is said to dye.
 when bright Aurora did next Morn appear,
 And with her Crocean Chariot th' sky did clear.
 A passage like to this, the time except,
 And better issue to the thing, expect.
 when first bright Sol onth' top oth' Mountain shone,
 A traveller gan i' journey all alone.
 whilst he was on the coasts of Vangion,
 Just where they placed had the first Mile-Stone,
 Behold a Coach, all of a sable hiew,
 Filled with Monks, which seven horses drew,
 Toked in order; but one of the four
 wheels, with the axetree, from the Coach were tore.
 The Coachman that did rule the reins therein,
 Had a most rufull nose, and visage grim.
 The frighted traveller stood whilst it past
 By him, so found they Spectrals were, at last
 The Coach onth' sudden, mounted into th' wind,
 when fire and smoak did follow it behind.
 And the sad Omens of ensuing war,
 A noise as arms ith' Ayre did clash and jar:
 He made return toth' City, told it, and i' me
 It was made known by good authority.
 Therefore to you, wh' in other regions dwell,
 I thought my meter bound these things to tell,
 And had they wanted an Interpretation,
 I would have made it. Now the German Nation,
 By their King's discords, heard of nought but jars;
 And now their Monks inflamed had the wars.
 This was the Tempest, this the disjoynted wheel,
 This was the smoak and flame, This joyntly weel

Commend

Commend unto our God; desire him lay
These Tempests, hee'l be good to them that pray.



Magdalena Crucia Hispana, in the chief City of all Corduba Ba-
tica, in her tender years, was (whether by reason of Poverty,
or Devotion it is uncertain) by her poor Parents, placed in the
Nunnery of St. Clara. (which she afterwards re-built all anew, and
endowed with a fair revenue). This Magdalena, I say, being in-
fined by a Devill that appeared to her in the form of an *Ethiop*
using many sugred and pleasureable enticements with which ten-
der years are most taken; began to converse very familiarly with
him, but with most severe interminations, that no mortall should
be made privy to their familiarity. She conversing with the De-
vill almost every day, grew more in knowledg then could be ex-
pected from her youth, and was admired of all that knew her for
her stupendious knowledg, and ingenuity, and singular piety,
which the smoothnesse of her behaviour, and the austerity of her
life did seem to manifest; she had scarce attained the age of twelve
years when this evill spirit, taking the opportunity of bringing her
into his full and absolute possession, with glorious and gilded words
moved a marriage betwixt them, and easily for the experience she
had had of her improvement, by his means, was this ambitious
girl perswaded to it. They joyn hands, are married, and at last
lye together. Magdalena in lieu of a Dower, promises him the use
of her body, to discourse with her, converse with her, and lye with
her. The *Ethiop* on the other side, promised to make her a large
Dower, and that she should by reason of her illustrious sanctity and
wisdom, bear great sway throughout all *Spain* for thirty years
and upwards, insomuch that she should excell, or at least equall
the most famous that ever went before her. Nor would this lying
spirit, in this particular, seem false that so by this his bride, he might
deceive all *Spain*. And whensoever they enjoyed their stolen de-
lights, his servant (for this *Ethiop* for the honour of the businesse,
kept his man) taking her coule, to the life imitated (like some sup-
posititious *Sofia*) in the Cloister abroad, or in the Temple, her coun-
tenance, behaviour in walking, singing, praying, eating, and
all other the like. And if perchance, when he had wearied his La-
dy with pleasures, he went (in pretence of looking that things
went right in his Mannour) about the World, at his return he
told her all that hapned in his travell worth the telling. So she be-
ing taken prisoner of *Franciscus* King of the *Gauls*; so coming to
the Knowledg of *Romes* being sack't, and telling she was told it
by divine Revelation, she grew in great esteem with the chief and
noble Men of the Kingdome, and obtained the dignity of Abbesse,
all the other Nuns willingly yielding to such eminent sanctity: and
entertaining the businesse with exceeding joy in that they concei-
ved great part of the glory, redounded to them who were her in-
structours. She was famous for many miracles, but those onely lu-
fory

127.

H

fory

forry, and vain fancies. In a solemn pomp upon a feast day, she was taken up into the Ayre three or four cubits high, and often holding the Image of the blessed child *Jesus* in her arms, making her eyes the Sluces from whence Rivers of tears issued, she did suddenly extend the excrescency of her hair unto her heels, and by degrees did vanish away. And as often as the Monks at set times and seasons, did take the Sacrament in the Eucharist-basket, there alwaies wanted one of the round pieces of the mysticall bread (being first of all diligently reckoned): which *Magdalene* did openly shew that she had it in her mouth, and that she received it by the administration of Angels. Hence so much was the fame of her sanctity spread abroad that High-Priests, Emperours, Kings by their letters commended themselves to her prayers, and therefore did *Charls* the fifth's Queen take great care that her Son *Phillip* should be wrapped in those iwashing clothes, which *Magdalene* had sanctified by her prayers. Thirty years at the least being spent in this diabolical marriage, at length in the year of our Lord, 1546. by Gods blessing and favour, and not by reason of her Merit, *Magdalene* returned to her self, and began to detest the Devill, but the *Æthiop* taking grievously her apostacy, and after diverse manners tormenting her, she, beyond all expectation freely discovered her wickednesse, to them whom they call the visitors of that Order, and to them she confessed her sin, implored help, and was by them imprisoned. Neither did the Devill, notwithstanding all this, leave the place, but at morning prayers to the great wonder and amazement of the Monks, was present in the shape and vesture of *Magdalene*, and oft did perform other her offices. The Monk now abhorring their Abatiffle, whom for twelve years they had entertained, at the last they were very importunate that the whole manner being found out, *Magdalene* might be expelled the Cloister, that so those enchantments might cease. Neither was there any great punishment inflicted on her, because of her serious repentance and ingenuous confession; and that, As by her feigned and damoniack sanctity, she had encreased the superstition of many, So by her true and Christian penitency, she shewed by this memorable example, that the fountains and floud-gates of Gods mercy are not dam'd up, or shut to any repentant sinner.

128.

IN the year 1532. a Noble man out of his tyrannicall malice commanded one of the country men which he had power over, that he should carry home a great Oak out of the wood at once by his horse Cart, and threatned him sore if he did not execute his command; the clown easily understanding that it was utterly impossible for him to obey his Masters precept, entred the Wood with great sighs, and sad complaints: there came to him a Devill, having taken upon him a humane shape, and enquired of him the cause of his grief, to whom the rustick revealed the thing in order. The Devill bad him be of good cheer, and return to his house, he would bring the Oak to his Masters house without delay; the

Clown

Clown was scarce got home ere the Devill threw the huge Oak loadned with thick boughs, athwart before the house of the Noble man, and shut up the passage by reason of the thicknesse of the Tree boughs; and, when the Oak had contracted an adamant-like hardnesse, neither could it by any strength or Art be cut, the Noble man was glad to break a wall on the other side of the house, and to make a new gate in his other houses, not without great trouble and cost. *Fincelium*, book 2.

THere appeared to a certain honest Matron, a widow, a kinswoman to *Phillip Melancthon*, sitting alone in her Parlour, her Husband being dead a day or two before, having for his companion a Monk of tall stature. The husband spoke to his wife with all the sugred and loving expressions he could, saying, Be of good comfort my Wife, for I am thy Husband, and weighty busineses have compelled me to come to thee; when he had almost talked with her a whole hour, he exhorted her that she would take care that Masse should be celebrated for him being dead; and going away, he importun'd her that she should reach forth her right hand to him, which being reached out, he coloured it as black as a coal and her hand was marked and blotted with that colour all her life after. *Fincelium*, Book 2.

IN the year 1555. there was a spectrum appeared after this manner. At *Brunsviga* in the Village of *Gehera*, two miles distant from *Blomenaw* there was a certain country man, being employed with his horses and Cart, going into the wood, saw before the entrance of the wood, some troops of horsemen, harnesssed all with black armour, wherewith being terrified, he ran back to his house and reported that a great troop of Souldiers appeared abroad; the Elders therefore and the Minister of the Word there, accompanying them, hastily went forth, and almost a hundred persons (some men and some women) went with them, and did see these horsemen, and they reckoned them to be about fourteen troops, which immediately divided themselves into two companies, and they being Marshalled into order, one company stood opposite to the other. At the last there issued out a tall man of a black hue very formidable, out of each company, and both of them lighting from their horses, did view accurately each company. Which being done, they mounted their horses again, the Army being set in rank and file, and the troops set against one another, the horsemen went forward, and filled the whole camp; the country men were spectatours of their march untill night came on. But when they heard no further at that time of any war or marching of the foot or horsemen, they all agreed that it was a prodigy from the Devill, or a sign of Gods anger. *Fincelium*, first Book of *Miracles*.

H 2

131. **I**N the year 1567. in *Trawtenam*, a City of *Bohemia*, there was one *Stephen Hubener*, that gathered such great Riches, built such stately houses, and was so successfull that all admired. And at last falling sick, dyed, and was very honourably inter'd. But a short while after his death and buriall, his body (or that which is more likely, the Devill by his Diabollicall power, carried about his body) did pinch many men with such strait embracements, that many of them died, yet diverse recovered again, who all with one consent confessed that they were thus clasped or beclipped by this rich man, in that very habit in which they had seen him alive, therefore the Magistrate of that place, that he might void or lay this Satanical sight, commanded the body of that man to be digged out of the grave, after he had lain in the Earth twenty weeks, yet was not corrupted or rotten, but fat, as young and well fed bodies use to be; the body was delivered to the Hangman, to be carried away to the place of execution, where he cut off his head with his Axe, and anatomizing him, took out his heart, and did cleave it: there issued out of his body blood, as if he had been alive (witch-like) to sustain punishment, therefore the Hangman threw the body into the fire, a great company standing by, his head being bound to his feet, and so he tyed neck and heels.

132. **A**Bout two hundred years since, in *Hammel*, a Town in *Germany*, the Devill in the likenesse of a man walked about the streets of the City, playing many youthfull pranks, inticed many boyes and girls to him, and drawing them without the City gates unto a bordering mountain, he together with them vanished away: which when it was told to the Citizens, by a wench which was afar off, and secure, they with great care sought their children in the Rivers, woods, and all about the Country, but none ever knew why or how they were thus deprived of them. Which History is recorded in the Annals of that forementioned City, and is read by many Famous and illustrious men. *Fincelius*, first book.

133. **O**N a time the Devill made a great moan and complaint as though he was afflicted by some terrible pain, saying, he was the Soul of this and the other man, that he might delude men, there are very many Histories of this kind, and we have reckoned some before. *Peter Mamorius* saith, there was a thing happened about the River at *Vienna* in *France*, in some houses of *Capland*, in the year 1458. that the Devil did give out, he was the Soul of one deceased, filling all places with his sighs, clamours and lamentations, wishing he had some prayers made for him, and that pilgrimages might be undergone, and declaring very many other things; But, said one to him, *If thou wouldest have us to believe thee; say, Have mercy on me O God according to thy great mercy in Christ: He made answer, he could not do so; then they that stood by mocked him, and he being fretted went away.*

D. Bar-

and cunning delusions of Devils.

D. Bartholomew Fayus writes, when *Nicolas Alberia Veruine* had prayers made at his Grand-fathers grave, there came out of the ground a man wrapped with a sheet, who spoke to a woman, and told her, he was her Grandfather; and, that he might be delivered from Purgatory, it was needfull that they should sing Masse, and have a Progression into the house of the Virgin *Mary*; then uncovering himself, she saw he was her Grandfather; then she procured a great company of Masses to be said: but when she ceased from their celebration, she was grievously tormented, and at last he confessed that he was *Beelzebub*. But this story being blazed about all *France*, I shall say no more of it. But now see another new story which is well-known to the Citizens of *Paris*, also printed, which happened at *Luettia*, at the sign of the Red Horse in the Street of *St. Honoratus*.

A certain man called *Metaxarius*, when he saw a Neece of his who was an Orphan, he took her home. Whilst she prayed at her father *Gervase's* grave, the Devill met her in the shape of a tall man of black colour, and taking her by the hand, said; Friend, do not fear, thy father and thy Mother are in a good place. But yet there should some Masses be said, and she should go a pilgrimage to our Queen and Lady of vertues, and so straightway they should go to Paradise, to the Virgin: She asking who he was; he gave this answer, That he was *Satan*, and admonished her least she should be afraid: the maid did what he commanded, which done, *Satan* bad her take a pilgrimage to *St. James*. To whom she said, I cannot take such a long journey: from that time *Satan* gave not over importunately to urge her, and familiarly calling her, said, How cruell thou art; saying, she will not put her shears into her bosome for me, which when she had done so to satisfy him, that she might free her self from his importunity, he furthermore asked that she would give him something; at the last proceeding, so far that he asked one of her hairs; she gave him one: sometimes he assayed to perswade her to drown her self, and at another time to strangle her self, and he putting a rope about her neck, had been choaked if she had not cryed out, and sometimes her Uncle desirous to defend her, was so beaten, he knew not by whom, that he lay sick above 15. dayes, and once the Evill spirit offered to lye with her and to offer violence to her chastity, but she strongly resisting, was so beaten with his stripes that the blood gushed out of her body in divers places. Amongst those that saw her, there was a certain Secretary of the Bishop of *Valentia* named *Choinius*, who told the maid that the best way to drive the Divell away, was, not to give answer to his words, although he bad her pray to God, which he never did, but after a blasphemous manner, or mocking that devotion, using it to created beings; the Devill seeing that the maid would not answer him, and that he could do no good of her in that case, took her and threw her upon the ground, and from that time she never saw him after. *Bodin* relates these things in his Treatise of *Magicall Demon*. Book 3. chap. 6.

Michael

An History of strange Apparitions,

Michael Curopalates Rancabes Imp. had a certain maid that was his bond-servant, which at an Eclipse, or conjunction of the Moon with the Sun, was struck with Madnesse, and cryed to the Emperour, Descend, descend, and give place to others: this being often done, made the Emperour afraid; therefore taking counsell of his servant *Theodatus Michael E.* asked the wench that was mad, to what house of the Palatinate that might belong or concern, and by what signes and tokens he might know, When the maid was in her frantick fit, and asked, she did intimate and signify the *Armenian Lion* namely, and described its marks and its fashion. But when she commanded *Theodatus* to come down from his Tower, she did Prophecy of two men which should meet him, whereof one of them sitting on a Mule should be he that should possesse and enjoy the Kingdome. *Theodatus* went to that appointed place, to search about the thing, and there knew the man by his token which the girl had before taught them, and so they perceived that she did not prophecy false, by reason that she was inspired by the Devill, by whom she was possessed. *Cedrenus and Zonaras, tome 3:*

136. **E***Rasmus Roterdamus* in an Oration which he writ in the praise of Physick, saith, that he saw a Man, one *Phliarius Politanus* by name, who being an *Italian*, and not at all skilled in the *Dutch*, yet perfectly did speak that language, as though he had been possessed by the Devill. Wherefore he was taken in hand by a famous *Panacean* Physitian, and giving him Physick, brought out of him a great sort of Worms, and so freed the man of his disease, and also deprived him of his *German* language. *Cardan de Rer. var. Book 8. chap. 43.*

137. **N***Orbertus* at *Nigella* using exorcisms to dispossesse a certain maid that was possessed with the Devill, was derided by him, who did repeat the *Canticles* from one end to the other, in the mouth of the girl, and after did Interpret it in the *Latine* and *German* tongue; but at last a Bishop sharply withstanding him, he was expelled out of her in the year 1122. As the continuator of *Sigebert* hath it.

138. **I***N Italy* there was a certain Virgin possessed by the Devill, and utterly ignorant of the *Latine* Tongue, and being asked by *Lazarus Bonamious*, a *Bononian* Professour, which was the best Verse in *Virgill*, she answered, or rather the Devill out of her.
Discite justitiam moniti, & non temnere divos.
Be warn'd to learn right, and obey the gods.
Manlius, first Book by the relation of Phil. Melancth.

139. **I***N a Wilderness* of the Countrey of *Tingut* the voices of Devils and spirits are heard, who call those by their own names who are walking alone, or else wandring aside from their company, and

feigns the voices of their companions, and so misleading them out of their way, he hurries them into destructions gulph, sometimes a consort of muscicall instruments are heard, but more often the noise of Drums. *Munsters Cosmograph. Book 5.*

THere was a certain Citizen of *Erphord* that for some years together kept a Crow in his house, and when he saw any silent or sorrowfull, he used these words after a jesting manner; *O my Crow, what makes thee so sad, what thinkest thou of?* To which, beyond all expectation, the Crow, or the Devill in it, clearly, and with a lively voice, recited a Verse out of the 77. Psalm, *I have thought of old, and I have had eternity in my mind,* and thus the Devill spoke out of the Crow. *Caspar Goldw. in his Book of Miracles.*

140.

Hieronimus Cardanus told his Father that there appeared seven spirits which did dispute with him about divers wonderfull things, and did enucleate and unmask hidden mysteries that were before unknown out of the Manuscript writings of *Averroes*, of Physicians principles.

141.

IN the reign of *Trajan*, a Crow, but rather the Devill out of the Crow, began to speak with humane voice, and cryed out of the Capitol in Greek, *ἔσται πάντα καλῶς, omnia bene se habebunt, i. e.* All things shall be well; from whence came that distick of an unknown Authour.

142.

*Tarpeio quondam consedit culmine cornix,
Est bene non potuit dicere, dixit Erit.*

Englised thus,

*A Chough did from Tarpeia's top foretell;
Though things now are not, yet they shall be well.*

A Most certain argument to prove that those men are possessed, is, they speak those tongues which they never learnt: *Bodin* saith, there was one whose name was *Samuel*, being but twelve years of age in the Village of *wantelet ad Laod*, he was the Son of a Noble man, Lord of the Land, who was possessed of the Devill a Month after his Mothers death, and grievously vexed and buffeted, also the Devill had power over his body, and if any one would withdraw the boy, he did retract him again by violence, his father would not have him exorcised (for Religion's sake which he professed). And whether or no he was freed from it, the twelfth or thirteenth year he was past, in which the woman of *Fervinens* was possessed by an evill spirit, but she had an exorcism I know not, which History I passe over, because it was related in diverse books, which are now printed. *Italy* and *Spain* abounds with such demoniacal persons which had need be bound up in chains, these can speak

143.

Speak Greek and Latine, and other tongues which they never learnt (or which is more likely, the Devill speaks in them): for if at any time that Woman of *Vervinensis* had put out her tongue a great length, the spirit then spoke most Eloquently. *Melancthon* reports that he saw a woman in *Saxony* that was possessed, who could neither read nor write, yet did speak Greek and Latine, and Prophecie of that cruell war in *Saxony*, saying; *Great misery shall come upon this Country, and Famine upon this people.* *Fernelius*, in his book of the secret causes of things, tells, that he saw a possessed Boy speaking Greek, for all that he knew no letters. *Hippocrates*, in his Book *De Sacro morbo*, thought it to be the falling sicknesse, but some afterwards in Greek did accurately note the difference; For those who were possessed spoke divers languages, and prophesied, which could not be observed in those who had the falling sicknesse.

144. IN the reign of *Argyropolis* Emperour of *Rome* in the *Thracian* Province at the bottome of the Fountain of *Curena*, there was a miserable dolefull noise heard, mixed with howlings and lamentations not onely for once or twice, but continually dayes and nights from *March* to *July*. And when some came to see the place from whence the voice was heard, there was another howling thwarted them. I suppose this miracle did foretell the slaughter of the *Romans* in *Coclosyria*. *Cedrenus*.

145. **C** *Alligraphus*, a reverend man of *Alexandria*, going out of his house in the night time, at midnight he saw brazen statues speaking with a loud voice, that *Mauritius* the Emperour of *Constantinople* was slain, together with his children at *Byzantium*: going forth in the morning, he related it to *Augustulus*, who warned him not to tell it to any, and prescribing a day, in the ninth day, there came a Messenger declaring the death of *Mauritius*. Then *Augustulus* did publish to the people the Devills Prophecy. *Paul. Diacon.* Book 17. of *Romane* History; and *Nicephorus*, Book 18, Chap. 41.

146. **H** *Ircanus* 3d Captain of the *Jews*, and High Priest, when he had depured his two sons, *Aristobulus* and *Antigonus* to the siege of *Samaria*, and the *Samaritans* having implored help of *Antiochus Cyzicenus*, it was reported that in the very same day in which his sons had entred battell with *Cyzicenus*, the High Priest being alone in the Temple, heard a voice that mentioned the new gotten victory of *Antioch* by his sons, which he by and by going forth published to the people, and a while after his Oracle came certainly to passe. *Josephus* Book 13. chap. 18.

147. **V** *Vhen the *Romans* in a great battell with the *Tarquintians* sent away *L. Junius Brutus* Consull, but in the following night, such an affrightment seized upon the Enemies, The *Tarquintians* and the *Veientes* in silent troops returned home as conquer'd*

quer'd men. The report is, that in the next night after the battell out of the next wood (which *Livy* calls *Arpa*, and *Dyonisius* said it was a Holy wood) a loud voice was heard whether it was the voice of a Faunc or Silvaine it could not be resolved, which happened more then once in the *Hetrusian* war, which prodigy did so affright the enemies that they yielded themselves as conquer'd. *Sabellicus* Book 7. *Ennead* 2. *Valerius* Book 1. chap. 8.

IN that day which *Cæsar* fought with *Pompey* at *Pharsalia*, *C. Cornelius* of *Patavia*, being Augur, when he had taken augury, at the first sight suddenly turning to those that were by him; said, now the businesse is done, now the men begin their work, and trying his augury the second time, he with a loud voice cryed out; O *Cæsar*, Thou overcomest, they that stood about him, admiring at the thing he took the Crown from off his head, and swore he would not put it on again untill the businesse made his art believed or credited. *Livius* and *Plutarch* in *Cæsar* and *Pliny*, saith, there such a noise came when two armies were fighting one against the other to the augurs sitting on the *Patavian* Mountains, being bold to affirm by that, either the world would be dissolved quickly, or *Cæsar* was fighting with *Pompey*. *Sabellicus* Book 7. *Ennead*. 6. out of the 15th Book of *Gellius* chap. 18.

148.

WHEN *Antonius* fell from *Domitius*, and a great war was expected in *Germany*, the City being affrighted, and the people of themselves without any other author, dispersed the fame of the victory, and a report going throughout *Rome* that *Antonius* was killed, and that no part of his army was left alive, it was so really believed that a great part of the Magistrates sacrificed. But when the Authour of the rumour was sought out, but none appeared, but the news was put off from one to another, every one clearing themselves of it, and being as it were labrynthed, and plunged in a vast Ocean, they could not make it appear from what original or Fountain it proceeded, the fame of which quickly overspread the City. But a Messenger and letters meeting *Domitian* in his journey, leading out the Legions to war, intimating victory, so that one day was the day of Trophies and of Fame too, in places distant more then two thousand five hundred Miles. *Plutarchus* in *Emilio*.

149.

SOSIPATRA a woman of *Alexandrina*, at a certain time being amongst her acquaintance, and a disputation arising about the Soul, she was wrapt by a certain fury suddenly, she seemed as though her voice was taken away, and was for a while dumb, by and by she began to cry out, My Cozen *Philometor* being transported in a Chariot, is now ore-turn'd in a thorny place, and hath hurt his elbow and his hands are wounded, and a certain man complaining, the thing was a while after known which confirmed the truth. *Eunapius* in *Aedesio*.

150.

I

Thamus

151. **T**hamus an Egyptian Pilot, sayling to Rome late at night near the Echinad Islands, night being far spent, heard the voice of an unknown Author, which cal'd him by his own name: they that were in the ship were all amazed, and when it called the third time he answered; then saith the voice, When thou comest into the next Island, the voice being heard as if it were on the foredeck, *Thamus* being astonish'd, and religiously given, obeyed its commands, and immediately after it had given its precepts, such howling, mourning, and lamentations was heard in the Ayre, that all thereabouts was almost dead with fear. The news quickly arrived at Rome, and *Tiberius Caesar* commanded *Thamus* to be brought before him, and examined, that he might know the truth of it; the Augures and High Priests consulting about it, they answered, *Pana* perhaps was born of *Mercury* and *Penelope*. *Plutarch* relates this in his book of Oracles, which Oracles then were made dumb, in which place although we may acknowledge the subtilty of Satan, and the Devill being busied about bringing the death of Christ into question, and to mock it by such a fiction, except he would by *Pana*'s death inter that mens Souls after death should be destroyed, or annihilated.
152. **M**onobazus the King of the *Adiabeniens*, his surname was *Barles*, being in love with *Helens* sister, married her, and of her had *Monobazus*, and other children of other wives. At the last lying with his wife big with child, and laying his hand upon his wives belly, he thought he heard a certain voice bidding him to take off his hand from her belly, lest he should oppresse her young; which as it was begun with divine providence, so it was likely to have a prosperous end. He was affrighted with this voice, and shewed the thing instantly to his wife, and he called the Son *Izatch* that was born at that birth; And by reason of this prediction he made him Heyre to the Kingdome. But he together with his mother embracing the Jewish Religion, restored *Artabannus* the King, again to the *Parthian* Kingdome, and fortunately fought against the *Arabians* and *Parthians* in the 55. year of his age and 24. of his reign, he died and left the Kingdome to his Brother *Monobazus*. *Ex Joseph. Book 20. chap. 2.*
153. **N**icephorus *Phæus* the Emperour, did fortify the Palace of the *Constantinopolitan* Tower, in which it was foretold him that he should dye. At what time the walls of the Palace was builded, in the night season a certain man sailing on the Sea, cryed out after this manner: O Emperour, thou makest up thy walls, and although thou raisest them up to Heaven, whilst that which is within is evill, the City may be easily taken: He that spoke those things, was a long time and very much sought after, but never could be found out, the wall was finished, he perished that same day that he had the keyes delivered by him that had the businesse committed to him. *Cedrenus.*
- When

WHEN *Opicinus Cacia Novaria*, being very thoughtfull or Melancholly; walked alone in his house at noon-tide, he heard something call him by his name, but saw no Man, and afterwards said, *wouldst thou be willing that thy Son should dye?* To whom he answered, (having no time to consider of it) *he would*, but afterwards coming to himself, quickly denied that which he had assented to, and was very sorry for the cruelty of the prodigy; therefore within three dayes his son *John Baptist* having no more, fell sick, and two dayes after dyed. *Fulgosus*, Book 1. chap. 4. 154.

BEFORE *Neroes* death, there was a confused murmure mixed with laughter, and a tumult in the Theater with great mourning was heard when no man was there. In *Albania* it rained blood, and both the doores of *Mauseolus* (in which were the Tombs of the *Cæsars*, he being the last of that stock) and the doores of his bed of their own accord flew open, out of which there was heard a voice calling *Nero* to him. *Xiphilinus ex Dione*. 155.

M. *Antonius Majoragius* reported that in the Moneth of *Aprill* there was heard, in *Eupilus Lake*, a sound, or voice crying after this sort, *Oh, oh, oh, oh, oh*; The first part of which had a Musicians song, the latter part of the voice had their brief, and in those years, nor in any other, were there ever a more plentifull encrease of Wine, Wheat, and other things. *Cardane* Book 15. chap. 85. *de rerum Varietate*. 156.

THERE appeared to *Hircanus* the Captain of the *Jews*, and being also High Priest, a certain sight, which enquired about his successour, being carefull of *Aristobulus* and *Antigonus* his eldest, which he loved above all their other brethren. But when God had shewed the picture of *Alexander*, the youngest sorrowfull that he should be successfull and prosperous in all his proceedings, commanded that he should be brought out of *Galilee*, lest he should be in any capacity of having the Kingdome after him, but the event made the Oracle be believed, for he was possessed of the Kingdome after *Aristobulus* who before had slain *Antigonus*, and killed the other brother that withstood him, but the other that was contented with a private life he honoured, *Josephus*, Book 13. chap. 20. 157.

BEFORE *Camillus's* banishment *M. Cedicitium* a vulgar person declared, or gave it out, that in the night before he was called out of his way (which they call the new way) by a loud voice and looking back, and seeing no man, he heard a voice greater then a mans, which spoke thus to him: *Go to M. Cedicitius, and tell the Tribunitian Souldiers, betimes in the morning, they may expect the French within a few dayes*, The Tribunes despised and laughed at those relations. A little after this came *Camillus's* distresse, and the Invasion of the *French*. *Plutarch. in Camillo; et Sabellicus*, book 9. *Ennead. 3.* 158.

159. **L**ycurgus hapned to come to *Olympia*, and was a spectator of the games there: it is reported that this befell him, viz. that there was a voice like the voice of a man behind him rebuking him and wondring at him why he did not stir up his Citizens to celebrate that solemnity, he turned himself about, and finding no man that spoke to him, then he was perswaded it was a divine voice, and gathered *Iphitus* and his companions to himself, and made a great feast by which the solemnity became much more remarkable. *Plutarchus in Lycurgo.*
160. **C**assius Charea, captain of the Guard, with some others, made a conspiracy against *Caligula*. And when he was going into the Court, he heard a voice from among the multitude, commanding him to perfect their designes, the Gods being their assistants. At first he suspected that their plot was betrayed by some of the Conspirators, but afterwards he perceived, that he was incited thereunto, either by some that knew it, or by an Oracle from God. On the 3d day therefore they slew *Caius Circensis*. *Josephus, lib. 19. cap. 1.*
161. **P**ertharis, King *Arihpeytus* his Son, who being banished by *Grimoaldus*, and in his banishment sailing into *Britain*, was warn'd by an unknown voice, that *Grimoaldus* being dead by Phlebotomy, he should seek for his fathers Kingdome. Whereat being moved, though he knew not the Authour, yet returning into *Italy*, within three Moneths after the death of *Grimoaldus*, he was made King of the *Lombards*. *Platina in Dono.*
162. **C**. *Hoftilius Mancinus* the Consull, going into *Spain*, as he was taking Ship at *Hercules* his Haven, whither he went on foot, this sounded in his ears: *Mancinus, stay*. He being affrighted herewith, turn'd his journey, and went unto *Genoa*; and when he had there shipped himself, a huge great Snake appeared to him, and presently vanisht out of sight. He being conquer'd by the *Numantes*, yielded basely. *Valerius Max. lib. 1. cap. 6.*
163. **H**enry the third being Emperour, kept the Feast of Pentecost at the City *Ments* in *Almaine*. Where arose a dissention between the servants of the Archbishop of *Mogun*, and the servants of *Abbas Fuld*, about their hire. They went from words to blows, and fighting with Swords, they polluted the Temple with mans blood. The Bishops running to them, brake off this bloody battle, and again purged the Temple. The tumult being afterwards pacified, when they sang, Thou hast made this day glorious. The Devill was heard to cry aloud through the Temple. *I have made this day quarrelsome*. The Emperour amazed at this strange noise, endeavoured to force away the Devill by giving many Alms, and he himself with his Nobles, distributed to the poor those dainties which were

were provided for his own Court. *Naucerus, Volumine 2. Generatione 36.*

VHen (*Rome* being pillaged and undone by a home bred conspiracy) *Constans* the Emperour had remained six years in *Sicily*, he died at *Sarogasa* a City thereof, in a Bath called *Daphne*. For one *Andreas* went with him into the Bath, and killed the Emperour by throwing down a Vessel on his head as he was wiping him. *Constans* his death was known in the City the same day he died by a voice coming forth out of the Ayre. *Zonaras & Cedrenus.* 164.

Bodin saith of *Constantinus*, who is accounted amongst the skillfullest workmen of the Metall-Art in *France*, and is the most famous in all the Kingdome. I have heard his comrades, when blowing a long time, no hope or likelihood of any good appeared, ask advice from the Devill, if they did right, and might accomplish what they desired: But he replied in one word, *Travaillez*, take the pains; the blowers being animated with this, blew so strongly that they brought all to nothing; and they would still have blowen if *Constantine* had not told them this was the Devills usual custome, to answer doubtfully: But that word, Take the pains, imployed that *Alchymy* should be laid aside, and he should fall to some labour, and honest Art or science commodious to get a living: he is a mad man, that thinks Gold can so quickly be made, in making whereof nature spends more then a thousand years. 165.

A Souldier gave a Horse to his kinsman, that when he died, he should sell him, and give the Money to the poor. He sold the Horse and kept the Money to himself. Thirty dayes after, his Soul returning; (It was the Devill) saith, *Thirty dayes have I bin tormented in Hell; but thou, who gavest not to the poor what I had thee, shalt go thither to day, and I shall be translated from thence into Paradise.* The very same day the Devils snatcht him away, and 12. dayes after his carcase was found in an exceeding high Mountain. *Vincentius, lib. 24. cap. 8.* 166.

Hellor *Boethius* in his 8th Book of the Histories of *Scot.* relates, that in a small Village of *Scotland* scarce 14. Miles distant from *Aberdene*, there was a very beautifull young man made open complaint before the Governour of *Aberdene*, that he was many Months molested and troubled with a she Devill, (as they call it) the handsomest that ever he saw, and finally when the doores were shut she came to him by night, and by her fair speeches forc't him to embrace her: when 'twas almost day, she went away making no noise, and trying many wayes, he could by no means be freed from that fo great and base vexation. A prudent and devout Bishop commands the young man immediately to go to some other place, and according 167.

according to the Christian Religion to conform himself to prayer, and fasting, more zealously then he used to do, hereby he thought the Devill would be put to flight from him, when he saw him so intent upon all good works. Upon this wholesome counsell followed good successe: Which when the youth had religiously performed, within few dayes after he was clearly delivered from these Hobgoblins. So the He-Devill did no longer trouble the Woman of *Novete*, after her confession, and holy Communion which accompany prayer and fasting. *Legitur in vitâ Divi Bernardi. Viern, lib. 4. cap. 27.*

168. **A** Certain Maid in *Burgus* possest with Melancholly, acknowledged that she was haunted with *Vergilius* his Ghost, having for a long while conjured against it; which we may the more easily believe, because she was a plain girl, very sincere, and one who never went abroad; Conjuratation not at all prevailing, a Physician gave her at first some artificiall Medicines, then some others to strengthen her, and so she was restored. *Viern, lib. 4. c. 23. de prestigis Dæmonum.*

169. **P**hilippus *wesselich Coloniensis*, A Monk of the Abbey called *Knechtenstein* an upright and pure person about the year 1550: was miserably and sundry wayes tortured by a Ghost, which brought back again the lean Abbot, dead many years before. Sometimes he was carried under the roof of the house, sometimes he was thrust between the rafters over the Bell, oftentimes he was on a sudden conveyed through the wall. On a time he was found, his body being laid over a pond, and his head lying upon the land. At the last, out comes the Ghost, relating the cause of his long and manifold trouble: to wit, that this was that Abbot *Matthias Durensis*, so many years buried, who tortured him because he had so exactly drawn, as 'twere to the life, the Virgin *Maries* picture, and had not answered the costs and labours of *Novesiazus* the Limner, who thereby suffered much damage. This was true. Hereupon he added the manner how he might be absolved, viz. that this crime could not be expiated, nor he by any means freed, unlesse for Religions sake this *Phillip* would travail into some parts of *Germany* (whom for his integrity the Devill thought to be a fit instrument for his sports) and three Masses were read to procure his liberty, viz. *de Trinit. de Domin. and de Temp.* The Divines of *Colony* consulted to satisfy his request, and the rest of the Monks desired the same of their Abbot *Gerard Strailgen Morsens*. who thought that *Phillip* was rather to be converted into another opinion by sounder doctrine, and sharp reproof, that relying on God the Father of all mercy with a lively Faith, and Christ our onely Saviour, he might stoutly contemn the impostures of the Devill, and tell that Ghost returning back, that he was not under his jurisdiction, that he lived under the rule of others, and therefore he could not observe his commands. Which being done, The Ghost replied:

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replied: Tell the Deputy, for he hoped he would confirm his purpose. Whereupon the Abbot, when he perceived the Devill to persevere, and the Monk not confidently enough to resist his illusions, instructed him again, carefully admonishing him to repent, and not to be so prone to hearken to the sleights of the Devill: but if he continued to hear those spirits, as formerly, he threatened most severely to whip him, and heavily to beat him. Hereupon the Ghost seeing his endeavours to be vain, by reason of the Abbots constancy, and Phillips mind more elevated with trust in God against the fraudulent and destructive policies of the Devill, never came again, but went some where else. *Vierus, Lib. 4. cap. 29.*

Antonius Surquetus Knight of the most Noble order of the Garter, and likewise a Counsellour, left behind him a Son, which was base born, who afterwards married a wife at *Brugus*. This woman within a while after she was married, was lamentably tormented by an evill genius, insomuch that whithersoever she went, though in the midst of good and honest Matrons, she was snatcht out of their company, and hal'd out of one Chamber into another, and oftentimes conveyed away, sometimes into this hole, sometimes into that, notwithstanding all that were present did with all reluctancy and might endeavour to hold her fast: yet all this was without any great harm, or prejudice to her body. Every body believed, and were perswaded that this befell to her by a drab, that envied her Husband, with whom formerly she was in love withall, for he was indeed (as I may so say) another *Narcissus*. In this interim she was with child, neverthelesse was she thus ill-handled. Her time of delivery being at hand, when there was but one onely woman with her, and she sent away the servant to call the Midwife, this Harlot seemed to come in unto her, and performed the Midwives office for her. She for very grief and trouble of mind swoounded away: when she came to her self, she felt that she was delivered of her burden: but the child appeared not; every body exceedingly wondering at it. But the day after, it happened that when she awaked, she found the Babe by her in the Bed, swadled up, which she often suckled. But not long after, when she was asleep, the Infant was taken away from her, and never afterwards found. They said, (I know not what) Papers with Magick notes were found in the dore-lock. *Historiam recenset Vierus, Lib. 2. cap. 48. de prestig. Demon.*

A Religious maid whose name was *Judith*, was by the Devill most cruelly writhed with Convulsion fits, and her jaws clang together so, that she could not eat; her tongue also sometimes was so restrained that she could not speak, but made a most hideous and dreadful noise. *Idem, lib. 3. cap. 13.*

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172. A Certain Country Priest living at *Durweis*, about *Esweiler*, did confidently promise, that he would set at quiet a pretty young maid named *Helena*, which was haunted with a Devill, in a Village called *Loes*, scituated by *Aldenhovia*, some of his neighbouring Priests being convocated to this solemn sight; and strange wonder. At last the Devill told this Exorcist having for some while taken great pains to little or no purpose in disturbing him, that he must now desist, for about the glasse which was set to illustrate him, were many of his co-partners, which would confirm him. This poor Priest giving credence to this father of lies, goes about by the glasse to force them away, but when he perceived that he laboured in vain, being very angry, he brake out into this speech, If thou canst go out of one Christian into another, come forth out of her into me. To whom the Devill presently replied; What need I tempt him, whom at the last day I am certain, is my proper right to enjoy. Afterwards being desirous to know what the Devils opinion was concerning the Masse, *Johannes Sartorius Parochus* in *Leon*, askt him in plain *English*, Why this little maid instantly at the ringing of the Bell to Masse, was alwaies by him brought into the Temple. To this question he said, He could not presently make his answer, but he would consider on it. *Actus hic celebratus, Anno 1559. circiter 17. Augusti. Vitem, lib. 4. cap. 21. de praesigiis Daemonum.*

173. The Nuns of *Ventetus* shut up close in the County of *Horn*. were cruelly handled by an evill spirit. A poor woman in Lent time borrowed three Measures of Salt of the Virgins, and restored almost twice as much about Easter. Here in the bed-chamber were found small white balls, as 'twere seeds pargetted over with Sugar, but being tasted, they were salt. In the same place they took notice of a Ghost walking there, and groaning, they heard also that many Virgins were called to arise, and to go with her to the fire advertising them, that she was not well. If at any time they took the Chamberpot to make water, it was by force taken from them, and they watered their bed. Sometimes they were haled by the feet out of their beds, and were tickled at the Soles of their Feet, that with overmuch laughter they were ready to dye. Some had pieces of flesh pul'd off, many had their legs, arms, and Faces writhed the contrary way. Some were so tormented, though for fifty and odde dayes they eat nothing but Turnep Porrage without bread, yet they spued up such abundance of black stufte, like Ink it self so sharp, that it took off the skin from their Mouth. Some were lifted up above a Mans height, and instantly thrown down again. When about 13. friends came to visit and comfort them that were sick, they fell down from the Table, not speaking a word nor sensible thereof; others lay as if they were dead with their legs and arms Crosse; one was lift up aloft, and although some standing by, struggled to save her with their hands, yet was she snatcht

snatcht away above their heads, and thrown down headlong again. Some went upon their toes, as if they had no feet, or at least no use of them. They climb'd Trees also like Cats, and came down again from them without any alteration of their body. It happened likewise, that the Governesse of the Monastery (which they call the Mother) in her perambulation, as she was discoursing with *Margaret*, Countess of *Burenf.* was hurt on her thigh; The wound was black and blue, but was healed again. This cruelty continued evidently full three years, which afterwards they concealed. *Vide Vierum. lib. 3. cap. 9.*

NOr unlike these, did the religious Virgins undergo at *Colonie*, when they were cloyster'd up in the Monastery called *Nazareth*; to whom yet this was added, That though they were for some years before many and sundry wayes troubled, vexed, and perplexed by the devil; yet in the sixty fourth year, beside other *Spectrals* often appearing in a terrible manner, they oftentimes fell flat downward, the lowest part of their body jogging up and down, as the manner is in the sports of *Venus*, their eyes being all the while shut, which afterwards they open'd to their shame, where being out of wind by their great pains taking, they took breath. One *Gertrud* gave a remedy to this disease, which in the 14th year of her age being included in a Monastery, merrily underwent these pastimes in her bed, though every night almost with a consecrated robe she endeavoured to chase away her Lover that lay with her. Which sport, when another Maid that lay in the next bed heard, she trembled all over, and was tortur'd with strange kinds of convulsions; sometimes in the fit she was blind, and though she seem'd to be in her wits, yet she uttered divers things lightly, and desperately. So did many more beside her. Thus this sore spread by little and little like an infection, most of all when they did not first take good counsel. This said Paramour wrote to her Sweet-Heart dreadful Letters, afterwards found by *Johannes Vierus*, making diligent search in the same Colledge. *Anno 1562. 25 Maii. Vierus lib. 3. cap. 11. de præsig. Dæmonum.*

A Virgin of a very noble Family, being very much grieved, that she could not obtain the consent of her Parents and Friends to marry a young Man of a mean Extract, whom she most passionately loved; as she was walking in much perplexity, for the aversness of her relations therein, the Devil, in the shape of her Lover, met her, and perswaded her to go to the Nunnery of *St. Bridget* near *Xantha*. And being there, she ran mad, pranced about, bleated, roar'd, and at last was mounted up into the Ayr, and then strangled. This distemper grew as it were Epidemical, and infectious amongst the other Nuns; and at length, from one to another, it seized upon a Child of the Keeper of the prison, whom he caught twice as he descended, and so saved him. *Vierus lib. 3. cap. 9.*

176. **T**He Nunnes in *Hestmont* of *Neognagus*, for some years were haunted, by a spirit entring in the night-time into the dormitory or Bed-Chamber, as though he had a great company with him; he did seem to play most sweetly on the Harp, that he might allure the Nuns to dance, and then something like a dog leapt into the bed of one of them, whom they suspected therefore of unchastity. *Vierus ibidem.*
177. **I**Have seen another honourable Colledge on the borders of the *Colomensian* Province, where for the space of eight years, a Devil in the shape of a dog; ran all about in the day-time, lurking under the vestures of the religious Nuns, and did seem to shew by the outward motion of their garments, signs of unchast actions. *Idem lib. 3. cap. 9.*
178. **T**He Nunnes that were in the *Kentorpien* Monasterie near old *Mark*, in the Earldom of *Marchland*, near *Hammon*, were grievously tormented with strange Convulsion fits, they breathed out a very stinking breath in their fit, or a little after the assault of the same, which did come upon them sometimes once a day, sometimes oftner, and at some times troubled them many hours together; the Maids were very sensible of the coming of the Convulsion fits, and did often affirm afterwards, that they could discern those that stood by, one from another, and could hear; but because of the convulsion of the tongue, they could not so well speak; some were tortured less then others: But this was almost common amongst them all, That when one of them was tossed, the rest also should be laid into several beds, onely hearing a hurly-burly, that they might be vexed in the like miserable manner. The first that began to be tortured, was *Anne Zemgaw*, who first complained of a pain of the left side, or the spleen, and was therefore thought to be troubled with the Falling-sicknesse, went to *Ariola*, who made her believe they were hurted by the Witchcraft of *Elsa* the *Kamenian* Woman, which afterwards was burned alive with her Mother. Hence the Devil got some strength, and did not onely begin to torment them with divers kinds of Convulsions, but also to provoke them to bite others, and one another, and that they might strike, and be born up, and cast down, without hurt, as feathers were, from whence they were supposed they had no power over themselves: And if they were withheld from beating or striking, their hearts ached; but if they were let alone, although they did hurt, strike, or bite themselves, yet they were sensible of no harm. And they thought it necessary, that each should tyrannize over their own bodies; And if at any time *Anne* did speak in her fit, she did it as though another did both breathe it in and out; but in the interim she understood what she spoke, but the speech being done, she utterly forgot all her former words; neither did she mind seriously any thing that was either good or evil, but was as it were in a Lethargy

thargy, without sense, discretion, and judgment, or reason: If any religious man did speak to her, she seemed to be tortured by Satan; but if at any time other women did talk to her about their feminine sports, she was wonderfully taken with them; when they were exorcized, there gushed out of their mouthes a great deal of blood; All the Virgins were so afflicted by the Spirit, were unequally tormented by him, as he were a Serpent, under the sole of their feet, which burnt them as if it were scalding water: And although they were diversly tormented, yet the stomach and nutrition did remain in them all alike. The Devil did speak often and much out of them that were the youngest, that were mad; to whom he appeared in a black form, in the shape of a black Cat, or *Elfa Kamensis*, or of her mother, or brother; and it was sleightly believed, that they were so cruelly handled by them all; where in the the last place *Anne* did firmly purpose in her mind, not to return into the Monastery, where she was left by her Parents direction; and then she was not afflicted: But if at any time it chanced, that she had a Letter sent from the Abbatesse of that Monastery or Colledg, there was a great trembling and horrou that invaded her, and possessed her whole body, as though she were assaulted with the relapse of her former disease: but after she married a husband, without any sense of her disease or affliction. *Vierus lib. 3. cap. 10. de prestigiis Demon.*

John Fernelius relates in his second Book of occult causes, That when a certain Man was travelling in Summer time, he was very dry in the night, and rising out of his dream, and being awakened, and finding no drink, he by chance catched hold on some evil thing which he met; and commanding it, he perceived that his jawes were shut together as though by a hand, and was like to have been strangled: and when he was thus besieged and beset with this spirit, he thought he saw in the dark a great black Dogg, and feared to be devoured by it; who afterwards being restored to his right wits again, did relate it all in order: Many judged, this man, by his pulse, and heat and roughness of his tongue, and by reason of too much watching, was meerly mad and distracted. The same Author reports, That there was another young man, of a Knights Family, for some few years by the shaking of his body, was judged to have the Convulsion fits; for sometimes he would so move and fling his left arm, only, sometimes his right, sometimes onely one finger, otherwhile a leg, and both at other times, and the trunck of his body with such swiftnesse, that being laid down, he could scarce be held in by four servants; But his head laid without being shaken or stirr'd at all; and he had his tongue and speech free, and was in his right mind and senses; yea, in the height of his Convulsions, he was taken with it at least ten times every day, but was well in the intervals, but something worn out by pain. It might have been deemed truly the Falling-sickness, if it had brought madness and stupidiry with it; there were the most

179.

skilfull Physicians consulted with about it, and they did think it was a Convulsion, near bordering on the Epilepsie, together with a malignant and venomous vapour that did beat against the back-bone, out of which the vapour came, which did flow into those nerves, which are sprigg'd from the back-bone into the joynts all about, but not into the brain; this cause being taken for granted, that it might be removed, they ministred to him divers glysters and strong purgations of all sorts, and Cupping-glasses were fastened to the roots of the nerves, nourishing things, oynments, plaisters, which first were for purgation, after for strengthening, to drive away this malignant and poysonous humours; these doing him little good, they procured him sweating in Baths and in washes, in the juice of the *Ebeene Tree of Guaiaca*, which did as little help him, because all of us strayed far from the knowledg of the truth; for being first taken with it, in the third moneth a certain devill, being the author of all this mischief, did betray himself with a voice, and in uncouth words and phrases, and sentences, as well Latin and Greek, although the afflicted party was ignorant of the Greek tongue; he did detect many secrets of Physicians, that he had circumvented them with much danger, and that they had by their fruitlesse Medicines almost choaked his body. And as often as the father came to visit his afflicted son, he going a great way out of sight, cryed out, *Drive away this which is coming to him, or wrest the chain from his neck.* For by this you may know, that the French Knights wore gold chains, in which the Image of *St. Michael* did hang; the subtile devil did feign, that he feared the Image of *St. Michael*, that he might more evidently deceive those that stood by: As though he feared the picture of any Saint, when he feared not Christ the expresse Image of God, whom he was bold to assault, yea, and to tempt. Furthermore, being asked, Who he was? or by what power he might be removed? he said, That he had many receptacles, within which he lay hid, and could quietly go to other.

180.

THe Town of *Schiltach* in *Germany* the 14th of the Ides of *April*, (which day was the very Thursday before *Easter*, in the year of our Lord Christ, 1533.) was burned, being set on fire by a Witch, as *Erasmus Roterdamus* relates from the authority of *Henricus Glareanus*, as also *Cardanus* in his 19. book *de subtilitate*. The Devil made a noise, and gave a hissing sign or watch-word from a certain place in one of the houses. The Officer of the Town thinking it to be a thief, went to search the place, but found nothing, nor any body; but presently in another and higher room, the same noise was heard, whither also the Officer went to catch the Thief (forsooth:) but when he found no body there neither, but heard the same voyce upon the chimney top, it presently struck into his mind, that it was a Spectrall, and he bid his servants be of good courage. There were presently two Priests sent for, who when they had used their skill in exorcisms, were thus answered; That he was a Devil

vil indeed. And when they asked him, What he did there? He said, he would burn the Town. And when the Priests threatned him, he told them, he valued not their threatnings, for one of them was a Whoremaster, and they were both Thieves. Presently after he took a girl, with whom he had had familiarity for fourteen years, (when in the interim she came to confession, and received the Eucharist every year once, and who had communicated but that very day) and having carried her in the Ayr, set her upon the very top of a chimney, and delivering her a pot, commanded her to turn it; which whilest she did, the Town was burned to the ground in no more than an hours space.

A Courtier of the Kings, in a Speech he made at *Wittemberg* in the year, 1538. concerning good and bad Angels, makes mention of a certain Maid possess'd by the Devil, for whom when prayers were made in the Church, the Devil ceased his attempts, and made as if he had wholly left her, that by this deceit he might make her away before publique prayers were made for her. For when as they had remitted their care of her, whilest she went to the River to wash her hands, she was drowned sooner than could be imagined.

181.

IN the year, 1536, at *Franckford* at *Ucadra*, there was a Maid, being the daughter of *Marcus* the Fisherman, that was taken with a pain in the head, and by a phrensie, one *Georgius* a *Kalisch*, a Citizen, pitying her condition, took her into his house; at length, when she was possess'd of the Devil, she did very wonderful feats, whatsoever she fingred, whether it was a cloath, any bodies breast, beard, head, she snatch'd at it, and afterwards she got the Coyne that was used in that Country, and forthwith throwing it into her mouth, she chewed and did eat it; And she did take away money which was held fast in their hands, at which they admired greatly. Sometimes of her own accord she offered the moneys unto them; she often did swallow Needles that she snatcht up, and spake in the idiom and dialect of *High Germany*, which she was not used to, and also contrary to the propriety of her own language; neither was it easie to comprize in words, or in an enchiridion, what was prodigioussly performed and acted by her. Wherefore they did enquire of Doctor *Martin Luther*, What was to be done to her in that condition? Who answered, That she was to be brought to hear godly Sermons, and there to be interceded for, with constant ardent prayers poured out to God: And they following *Luther's* counsel, brought her to Church, where publikely she did often contradict the Minister that was preaching the Word. But at the last, by the Divine grace, the prayers of the Church being heard, she was freed from Satan, and restored to health; neither did there any of that madnesse or demoniacal disease trouble her after, but was freed from the dominion of Satan, and whole both in body and mind, and after faithfully did serve the Citizens of *Franckford*

182.

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ford: The most Prudent Senate of that Common-Wealth did command this Prodigy to be published, Anno 1538.

183.

Anno 1559. not far from *Joachims Valleys*, there was a Smith had a daughter excelled in modesty and honesty, being diligently conversant in exercises of Piety, (by Divine permission) she was set upon by Satan about Lent-time, oftentimes the devil took her, and threw her upon the ground, as if she had been vexed with the Falling-sickness; Which thing troubled her Parents so, that they sought counsel of them that prophesie of future things, by a Pythonick or divellish spirit. By reason of the wickedness of her parents, the Devil afterwards boasted, that his power was so confirmed and increased: About *Easter* Satan began to speak in the Virgin with a humane voice, and often appeared in the form of a Cuckow, of a Crow, of Hornets, and other Birds, and did imitate their voice in every respect; he spoke divers wonderfull things in Virgin, which would be too great a work to mention them now; And there came a great concourse of people to the Maid; many strangers did come out of severall places to see this wonder, and heard Satan speaking out of the Virgin; whereupon many out of a holy zeal did provoke him by words, and undauntedly did hear him answering. In the mean time, the young woman patiently did endure the crosse, and joynd her prayers uncessantly with the prayers of the Church: and as often as she did call upon the Name of Christ, and requested to be freed from that evil one, by whom she was oppressed; by and by the Devil did rage upon her with more outrageous fury, her eyes were swelled, bunching out, her tongue was twined out of her mouth like as a limber twig, and was extended to the longitude of a mans hand; her head was writhen and screwed unto her back, and in a sad and horrible manner Satan did torment her, there was not any intermission of her fits: If any had enquired how she did, or how the case stood with her; she answered, her affliction, as by her senses she perceived, seemed as though she even now were sticked in the bottom of a River to be drowned; but by the coming of Religious men, she deemed she was snatched out of the jaws of death. All the Neighbouring Priests and Preachers of the Gospel daily came to her, who talking with the Virgin, the Devil with great derision answered; And as often as there was any mention made of Christ, he did divert into some filthy and frothy fable. And being demanded, how he entred into her? answered, In a draught of Ale, in the form of a fly; for it was two years that he had vexed her, ere ever she came to a sound mind: her Parents going to a Witch, was the cause why the Devil had the more power over her. A certain Man, one *Helias Hirsch*, singular for piety in that Country, did watch with the Virgin almost whole Nights, and by his prayers strive against Satan, upon whom he raged with opprobrious terms, and all the contumelies he could; and as often as he was about to come forth out of his house, the evil spirit foretold, saying, Behold, this sacri-
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legious *Helias* comes again to afflict me. This holy and godly man, by the power of Gods Word, did oppose him, and frequently using the Name of Jesus Christ, drove the Devil to new outrages, as the madnesse of a Dæmoniack was heard afar off: Sometimes the Devil speaking to *Helias*, said, Ohe, dance with me, either go before, or follow, as thou pleasest. To which things *Helias* replyed, Let thy Dance lead thee into the bottom of Hell. The Devil answered, Go thy waies, now thou shalt see dances. These words being uttered, he roared and bellowed, and by and by entring into a stove, he appeared in the shape of a Catt and Dogg; these with wonderful leaping did lead the Dance, and at last vanquished: He played many pranks of this kind: Two dayes after Trinity-Sunday the holy Priest did set upon the Devil again, enquiring of him by what means or power he had possessed her? by the command of God, saith he, from whom I am sent, that I might torment the boy, but I cannot hurt her soul; that I might give notice to Men, that they should abstain from pride, usury, gluttony, and other sins of that nature: and although it be fore against my will to promulgate these things, yet I am commanded by God, and forced to do it: At the last day I know, that I shall have more souls then God himself will have. To which the Minister of the Word of *Schlackwaldensis* replyed, Thou lyeest, saith he, O sacrilegious Wretch, for if sinners shall repent, they shall have salvation; but the eternall God at the day of Judgment, will thrust thee and thy companions into Hell fire. Why didst thou banish thy self out of Heaven, when God had created thee a glorious Angel. My Seat was not fixed sure there, saith he, Thou mayest as well spare labour, for I am not ignorant, how carefull thou wast for this *Margaret*, (so he called the Virgin, whose name was *Anne*) and at *whitsontide* made prayers publickly to God for her. I have done so, answered the Minister, and I will not give over to do so yet, untill we precipitate and cast thee headlong hence into hell by our prayers: these things said, he asked him, Was not thou also sent to afflict *Job*? What then, saith he? oh that now I had the like power given, that I might scatter the pestilence. And this conflict did last near two hours: Amongst other things, the Minister said, Behold, thou that hast been the chiefest and beautifullest of creatures, and the vertex of the Creation, veils thy self under the ugly mask of a hog, or other unclean beast. O good Priest, answered the Devil, for often I am metamorphosed into a Hare, and am the daintiest dish for great Men, Wherefore going now from hence, the Priest asked him, whither he would go? Some few daies being past, the Pious Priest brought out the Maid, and there in a great Congregation of people they did pray to God, and praised him with Hymnes and Psalms, and as often as Jesus Christ was named, the Devil did rage with a bellowing and hideous noise, as though a ruine was threatned to feize on all things: These things performed, they went away. When the Maid was brought back from the Temple, the Devil roared with his voice as a warlike Trumpet, saying, Little doth it profit

profit you to remove me from this place; for truly, eight of my companions shall now depart hence. At length, the Minister of the Word of *Schlackenwaldensis*, together with ten other Ministers were called: *John Matthesius* sent two Deacons out of the Valleys, and from morning untill noon, there was great zeal and study in the company, of praying, singing, and reading of the Scriptures; this done, they went to dinner: After they had dined, there came the Minister of the Gospel of *Schlackenwaldensis*, bringing with him the Governour of the Castle of *Prague*: there was present a great company of Men, with one accord singing praises to, and calling upon Jesus Christ, and with ardent zeal pouring out their supplications to God, that they might be heard; and then the Devil was cast out, and flew out of the window like a swarm of flies: But before he went out, he desired of the girle, that he might but remain in one part of her body, in the nail of her finger, and at the last, to be but in one hair; but every one of these was denyed to him. Furthermore, being about to go out of her, he spoke after this sort; All ye contemners of the Word, Ministry, and Sacraments, all ye that are addicted to Usury and Gluttony, are mine body and Soul; and namely, he warned and admonished the Priest of *Schlackenwaldensis*, that he should call the Citizens that belonged to his Church, to repentance; for God thirsts after our salvation, and therefore the Devil was compelled even against his will, to warn men to repentance. When Satan was cast out, the Maid was carried into her father's house, and in her right mind, being refreshed in her Soul and body by the blood of Jesus Christ: and having her sound judgment and right wits again, she earnestly commended her self to the Ministers of the Church, to be remembered in their publique prayers. *Fincelius, in his third Book of Miracles;*

184.

IN the Year 1567, in *Trawtenaw*, a City of *Bohemia*, there was a certain Man, who did so gather up Riches, and erect famous Buildings, and was so fortunate in all his enterprises, that every one admired at him; at length he fell into a sicknesse, and dyed thereof, and was very honourably buried: But a little while after his death and burial, his body (or rather a Devill, who by his diabolical power carried his body all about) did clasp and embrace very many men so straitly, that many of them dyed; yet some of those recovered again, who all with one consent confessed, that they were thus beclipped and hugg'd by this rich man, being in the same habit that they had seen him when he was alive: Therefore the Governour of that place, that this *Spectrum* might be laid and repressed, commanded the body of that man to be digged up, and the grave opened; and although he had layn in the ground for the space of 20 weeks, yet he was not rotten, but was as fat and plump, as young and well nourished bodies use to be; the body was delivered to the hangman then, who carried it away unto the place where malefactors used to receive their punishment; he cut off his head with an ax, and when the body was wrapt up, he took out the heart

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heatt and cut it in pieces, there gushed blood out of his body, just as though one alive had been to suffer condign punishment; therefore the hangman threw the body into the fire, being tyed head to feet, and burnt it, a great multitude of men standing by.

C *Æsarius Coloniensis* writes in his dialogue, of a Priests daughter that was much tormented by a wicked spirit, and was mad; her father was counselled to do after this manner, That he should send his daughter beyond the River *Rhene*, and by that means the Devil departed from her; but he did so beat her father, that about three dayes after, he dyed. 185.

T Here are, saith *Bodinus*, in *Spain*, *Italy*, and especially *Germany*, that are possessed with the Devil for ten or twenty years, that they cannot be driven away; so there were found some boyes of *Amsterdam*, in the year 1556, who were possessed 30 years, and the Devils could not be driven away by any Exorcism. That also was a sign that happened to those that are bewitched, because they did vomit saw-dust, small pieces of glasse, hair, needles, and other such things, which usually happened or befell to such that were enchanted or bewitched. It is recorded, That in the year 1554, by a *Benedictine* Monk of *Rome*, (whom Cardinal *Gondius*, the Bishop of *Paris* had brought thither) 80 girles and women were possessed, and had exorcisms, but nothing could be done for six moneths. To one that asked the Devil, why he did so possesse those miserable girles, he gave this answer, That he was sent from those Jews that took grievously, that those whose greatest part belonged to the Jewish Nation were baptized, which is believed to be spoken by the Devil, because he supposed or thought *Theatinus* the Pope was about to die, to whom he was an enemy. 186.

John *Vierus* in his 5th book, and 14. chap. tells of a girl that was possessed, which he saw in *Germany*, and that the Devil gave this answer to an Exorcist, telling him, That there was need that the Maid should make a religious profession to *Marcodurus*, a Town in *Germany*, and at the third time falling upon her knees, and celebrating the Masse upon the Altar of *St. Anne*, she should be cured; so it came to passe, that the girl was freed, and foretold her of such a sign of her freedom to come toward the end of the Masse; This done, at the end of the Masse, the Maid and the Priest saw a white splendid Image, and then she was freed from the demonical spirit. 187.

T Here was a Woman of *Menilius Dammatus*, the Lady *Rosse* by name, who from the eighth year of her age, began to be bound by an evil spirit to a Tree, or to the foot of a bed, or to a manger in the stable, one hand tyed to another by a rope, or a hair of a mares tail, or with flax, and that with such swiftnesse, that in the twinkling of an eye the Devil would have done it, and vanish away. In

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the year 1552. the Virgin was brought to *Paris*, Doctor *Picardus* and other Divines spent all their Arts to free her, but nothing took effect. *Hollerius Medicus* a Physician, laughing at them, said, she was troubled with the disease *Melancholly*, but afterwards when he saw the wonder in a great multitude with his own eyes, and seeing the maiden standing between two or three women to cry out, and by and by to see her hands so bound as they could not be loosened, and that the bands had need to be cut, he acknowledged that it was the evill spirit. This appeared to no man, onely the Virgin beheld a white cloud when the spirit drew near to bind her. *Sylvula*, of *Wonderfull Histories*, and of *Magicall and diabolicall Witchcrafts*, and of divers of the *Devills delusions*.

189.

A *Pollonius* being in *India* with the *Brachman-Philosophers*, reports that he saw very strange wonders: he said that these *Philosophers* at their pleasure could make it fair and foul weather, bring tempests, or make calms, and could prepare feasts with all the *Vessels* fitting for them (yea, he saith that they did it in his presence) when there was none to be seen, who make ready the banquet, or waited in setting on, and taking off the dishes. And moreover he said that when they pleased they could make earthquakes the same he affirms that he saw amongst the *Gymnosophists* in *Ethiopia*, who made the trees bend themselves to the ground, and speak. *Fulgosus ex Philostrato*.

190.

T Here are divers Families in *Africa* which do by their voice onely, bewitch those who they immoderately praise, *Pliny* 7th Book, cap. 2. ex *Isigono* and *Nymphodoro*, hence came the custom amongst us (which *Aristotle*, 20. sect. *Probl.* 34. witnesseth) that being about to praise any thing, we make this Preface, lest our words should be to our detriment, as *God shall save it*. *Gellius* 9th Book, 4. chap. *Isigonius* adds, that there are things of the same nature among the *Triballians* and *Illyrians*, who by their sight bewitch and kill some upon whom they look long, especially with angry eyes, yea one may perceive mischief in their eyes. And 'tis more remarkable that they have two Apples in each eye, *Apollonides* reported there were divers women in *Scythia* of this sort, which were called *Bythæ*. And there are a kind of people in *Pontus* called *Thibians*, and many other of the like nature, whose marks he saith are these, in one eye they have a double *Pupilla*, in the other the picture of a *Horse*, and moreover that they cannot sink, nor are burthened with any garments. *Demon* relates a sort of people called *Pharnacians* in *Ethiopia*, not much unlike to these, whose sweat brings rottenesse to those bodies which they touch, and there are women which every where infect with their sight, having double eyes, or *pupilla's* in them; *Cicero* also is the Authour of it, and *Pliny* in his 7. Book 2. chap. *Neuro*, tells of a people of *Scythia* (who are the greatest enchanters) that they *Metamorphose* themselves from men into *Wolves*. *Herodotus*, in Book, 4.

Rhodus

R *Hodus* being first named *Ophiusa*, afterwards *Telchinis*, in that the *Telchines* inhabited the Island, some call them Wizzards, and say, that they are Inchanters, and that they sprinkle the water of *Stryx's lake* upon living Creatures and plants, on purpose to destroy them; and as *Diodorus* saith, 5th book, 12. chap. they can cause clouds, showers of rain, hail, snow, and change their proper shapes when they will, &c. *Strabo* 14 book.

191.

IN the *Ephesian Letters*, there is mention made of those, who with wonderful facility, as by a divine inspiration, attained to what they desired; for they report at *Ephesus*, there are divers Notes, and magical voices, by the using of which they are victorious in every business, as *Diogenianus*, *Eustachius* reports by those Letters, That there were divers words like to riddles, having no coherence, written in the feet, girdle, and crown of *Diana*. *Suidas* addes, In the *Olympian games*, there was one *Milesius* set in the *Ephesian wrestling-Ring*, and was able to do nothing in the conflict, because that *Ephesus* had some *Ephesian* characters written on his ankle. Which being together, was marked, the letters being taken away, and *Ephesus* that had tyred out thirty, now laid down himself, vide *Erasmus adagies*. But that there were many of the *Ephesians* that were conjurers, may be gathered out of, that many of them were converted by the Apostles Sermons, and burnt their magical Books, being of great value; for the Devils power was great in that place, because the Idol of *Diana* was set up there, *Act.* 19.

192.

WHen the *Goths* were travelled out of *Scandinavia*, they marched to *Scythia*; *Philimer* their King did retain many of their magicall Women in prison, as *Jordan Gothus* writes in that history; which sort of women, the King accounted most pernicious, and by his proclamation banished them into Wilderesses, lest they should kill the Souldiers by poysons, or weaken their strength, being driven away for a long while, they wandred about the Woods incestuously, committing themselves unto the Embracements of their *Incubus* spirits; from hence they report, that the *Wanes*, a cruel generation of men came, which used no humane language, but a certain Image of speech. *Bonfinius* second Book, Dec. 1.

193.

THe Northern *Bothnici*, *Zappi*, and *Finrones*, are excellent Magicians; also the *Biarmi*, who live under the Pole, they assume what shape they will; also they know what is done in the other World by their friends or enemies. *Olaus* book 1. chap. 1. and book 2. chap. 18.

194.

195. IT is reported, that *Zoroastres*, the King of the *Babrians*, found out the Art of Magick, and hath written a hundred thousand of verses upon them (as *Pliny* witnesseth); Some would have this King to be *Mizraim* the son of *Cham*, others say he was not so; he flourished above eight hundred years before the *Trojan* War, which was in *Abraham's* time; But he, as we read in *Clements* Itinerary, being willing to contemplate God, and much given to Astronomy, and minding the Stars, did strike out some sparks out of the Stars, that the rude multitude might be astonished at the miracle. At the last, being angry at that spirit which he often did frequent, amongst a great company of his disciples, as though he were a friend of the gods, was hurried away to Heaven in a chariot of lightning. Wherefore his name after his death, was *Zoroastres*, as much as to say, A living Star; he lived in the time of King *Ninus*, with whom he fought, and foretold when he was dying, that if they should keep his ashes, their Kingdom should not be destroyed. *Suidas*.

196. THE report went, that *Perfes* and *Aeta*, two brethren, ruled both at one time; this in *Pontus*, the other in *Taurica*, both of them being of a truculent and savage disposition; *Hecate* sprung from *Perfes*, nothing inferiour in cruelty and immanity to her father; which while she was a Virgin, used to shoot darts (as the custome was then); But her greater study was to make poysons; some attribute the invention of Henbane to her, and was accustomed to experience the nature and strength of poisons upon strangers; within a short space she attempted to kill her father by her poyson, and thereby unravell'd the clew of his life, by whose death she got the Kingdom; at *Taurica* she erected a Temple to *Diana*, at whose Altar she offered, strangers, whithersoever they came, from Sea or by Land, she did enact, that they should be sacrificed, and by this means she thought her fame would be spread in all Countries. Afterwards she married her Uncle, unto whom she brought forth *Circes*, *Medea*, and *Aegialeum*; *Circes* was instructed in her mothers arts, and she did use the herball and poisons; She added other things by her own invention: The Virgin was married to the King of the *Sarmatarians*, and by her enchantments kill'd the King, and was possessed of the Kingdom; whom because for a time she did tyrannically abuse, and cruelly handle the Nations that were under her, they expelled the Kingdom. After which, she with a small company of Women, was reported to keep a deserted Island in the Ocean; but the likelier report is, that she came into *Italy*, and rested in the *Latian* Promontory: then that Island from her inhabiting there, got the name of *Circei*. *Medea* disdained not domesticall Arts, yet endeavoured to know the medicinall use of herbs, and to be skill'd in the dialect and number of magical verses, but was of a far milder disposition, then either her Mother or Sister were, (who were infamous for their truculency and

and cruelty) as well with much art as favour, which she had much with her father; She freed strangers destinated for slaughter. At length being suspected by her father, she flew to the Temple of the Sun placed on the Sea-shore: the *Argonautes* coming by night from *Taurica* into *Pontus*, shewed the cause of their coming unto *Medea*, she did tell them of the imminent danger that was likely to befall them from her father, and told them of his cruelty to strangers, admonished them to beware and take heed: Counsel being taken, *Medea* promised to get a helper, to bring to perfection the proposed combate: She did engage her self by oath to *Jason*, to be his Wife as long as she lived. Then the *Argonautes* by night leaving their keepers in the Temple, went with *Medea* to get the Golden Fleece, and by her Arts made *Aeson*, *Jason's* father, being an old man, turn young again, and delivered *Pelias*, *Jason's* Uncle, from being slain by his daughters, and lived ten years with *Jason* at *Corinth*. But when she saw *Glauca* or *Creusa*, the daughter of *Creon* the *Corinthians* King, to be preferred before her, she covering her anger, sent a coat, being poisoned, to the new married Princess for a Present; as soon as she had put it on, she suddenly burned like fire, and by the like destruction, *Creon* and his Queen perished: She openly slew the sons which she had by *Jason*, *Jason* dyed for grief, she flew to the *Thebans*, there she cured *Hercules* of his madness, and from thence being heaved into the Air by Dragons, she flew to *Athens*, and married *Aegem*, &c. Thus saith *Diodorus*, book 4. chap. 3. *Ovid* 7. *Metamorph.* & *Sabellie*.

P *Asetis* farthing, is a proverb; *Pases* is of a soft nature, and by Magick has overcome all mortals; so that by enchantments they prepared a sumptuous supper, and servitors; she had a farthing minted or made by her, with which she could buy what she would of them that sold any thing, and would give it them, and when she pleased it would come to her again: *Suidas* *Appian* the Grammarian remembers her likewise. 197.

M Any think, that *Pythagoras* was a Magitian, and skilled in those divellish Arts; for when he had by his magicall whispering, bewitched an Eagle that flew muttering over him, he brought it to him that he might make it tame, and forthwith it was made gentle. *Pythagoras*, saith *Ammonius*, shewed his golden thigh at the Olympick games, and used to talk with an Eagle. 198.

S *Imon Samaritanus*, as *Ambrosius* in *Hexameron*, and *Clemens Pontifex* high Priest testifie, in his Itinerary, besides his various and wonderfull Arts by which he contended with the Apostle, he often appeared, sometimes in one shape, sometimes in another, and was seen to soar aloft with wings like a bird, a great way, therefore being born up by his magical Arts, and by the Devils help, he did so extremely mock and bewitch the *Romanis*, that oft-times he made 199.

made himself a god; and they made a Statue between the two bridges, superscribing this title, *To Simon, the holy God*; he bragg'd, that by many unspeakable conjurations, he could call up the ghost of an innocent boy to assist him, and by that he could make it to do whatsoever he commanded to be done: for the truth is, he was familiar with the Devil, which he called the soul of the boy, that he might cautiously cover the pretence of his divinity. *Vierus* book 1. chap. 16. *ex Clem. lib. 2. Recog.*

200. **T**HERE was a certain Man in *Galeotide*, that by his words could drive away diseases, and could expell unseasonable weather, and barrenesse, and poverty, with his sacrifices, and cause mutations, and give reasons for getting Riches; they report, that he was inticed into *Creet*, by the rewards of *Minos*, that he might find out that strange death of *Glaucus*. *Suidas*.

201. **A** *Polionius Tyanens* the Philosopher, the son of *Apollonius*, his mother being big with child, saw the Devil standing by her, who said, he was him whom she carried in her womb *viz.* Egyptian *Proteus*; hence he was accounted the son of *Proteus*; he flourished under *Claudius, Caius*, and *Nero*, untill *Nero's* reign, in which he dyed; he was silent for five years after the *Pythagorean* manner; afterwards he went into *Egypt*, thence to *Babylon* to the *Magirians*, from thence he went to the *Arabians*; and out of all these places he gathered notable delusions; *Suidas Philostratus*. has written his life: cunning Satan, by the deceits of this Impostor, would have brought the Miracles of Christ into question, and would oppose him as his Antagonist; Of which *Magnus Anastasius* the Bishop of *Theopolis* thus writes: In some places unto this day, the acts of *Apollonius* stands, and has their efficacy, some of them good for the driving evil spirits from beasts; others to restrain the inordinate excursions of the mind, and to expell those things which endamage men; neither did the Devil do such and such things when he was alive, but also when he was dead, and went along with him to his tomb, and by his name onely did great wonders, to deceive poor ignorant men, which easily after this manner are deceived. What shall I say of the magick of *Manethon*, who was so expert and artificiall in these divellish arts, that he openly derided and laughed at *Apollonius*, as not being right instructed in his mystery; for, saith he, he ought by his meer words to do what he pleases, (as I do) not to use any operations or means to it. *Cedrenus* in his historical Compendium.

202. **S** *Edecium* a Jewish Physitian, made magical places before the Emperour *Ludovicus*, and other Princes, he devoured men, together with their horses and arms, and gulphed up a load of Hay, with horses and Cart and all; he cut off the head and feet of divers men, & did put them with their blood into a bason, he flew through the Ayr, hallowing like a hunter, and the like pranks he play-
ed,

ed, *Chronicon Hirsaugiense*; and at last he killed *Charles Calvus* (or the bald) the King with poison.

IT is reported in the family of the Earls of the *Andegavensium*, 203.
 from whence *Henry* the second, King of *England*, sprung, there was a Princess, a notable Maga and a Witch, who was constrained to worship and reverence the Eucharist, who suddenly flew out of the windows of the Temple, and was never heard of after. *Polydorus* 13. book.

ACertain Woman of *Mediolensis*, near the *Comiensem* gate, 204.
 strangled a boy and devoured him; and when she was wracked for her cruelty, she said, She was perswaded by the infernal gods, that if she had sacrificed a boy three or four times, she might do whatsoever she would; Therefore she was bitterly tortured, being laid upon the wheels crosse or latticewise, and so her bones were broken, and she dyed acruel and lingering death. *Artanus* history, *Mediolan* 1 Sect. writes, that in his time this happened.

John *Fernelius* relates in his first Book of Occult causes, that he 205.
 saw a certain man, who by the strength of his words could cause divers sights to be in a glasse, and those things which he commanded either in writing or in expresse Images, were so lively imprinted, that they might quickly and easily be discerned by those that sate by, yea, and there were holy words heard, but filthily bespattered with obscene terms; and after this sort they call upon the powers of the Elements, and strange uncouth names of the Princes of the East, West, North, and South, *Vierius* book 2. chap. 7. of the Devils deceits.

F*Acius Cardanus*, the Father of *Jeremy Cardanus*, as he said, had 206.
 an aeriall devill to be his familiar for a long time, who a long while used Conjurat[i]on, and it gave him true answers, but when he had shaken it off, it returned him false answers, he was eight and twenty years a Conjurer, but he was freed from his familiar about five years, but whilst he retained the spirit, it was very profitable to him, neither did it alwayes come alone (although for the most part it did) but sometimes it came with its companions. *Cardane*, of the variety of things, 16. Book chap. 39.

J*ames Fadoci de rosa Cortriensis*, carried a Ring about with him 207.
 in which he thought the Devill was tyed by exorcisms, and he did speak for five dayes together at the least, and did consult with it about strange things, and diseases, and the manner of curing them. At the last being bound, and condemned to banishment, first his ring in a publique place, and a great company looking on, was bruised and broken in pieces with the beating of an Iron hammer by the Chancellor *Dona*, at *Arnhemia*, 14. July, in the year

year 1548. *Vierus*, Book 5. chap. 1. of the delusions of Devils.

208. **I**N the year of our Lord 1546. The daughter of *John Vemerus* a Citizen of *Eslingensis* whose name was *Margaret*, was so swelled by the pains of her belly, that the bignesse of her belly almost clouded her face, and did seem to be ten palms in circumference, she said that there were creatures of divers sorts was fed in her belly, when in the mean time she feigned to be recreated, and refreshed by sweet odours and delicate sauces, those that stood about her Bed, heard a crowing of Cocks, cackling of Hens, a gagling of Geese, barking of Dogs, bleating of Sheep, grunting of Hogs, lowing of Cattle, and neighing of Horses. There came out of her side worms and Serpents of a wonderfull bignesse, about a hundred and fifty. Many Physitians and Surgeons were enquired of, and amongst them *Leobartus Fuchsius Tubingensis archiatus*. At length came the Physitians of *Charls* the 5th Emperour, and *Ferdinand*, and the *Hungarian King*, accompanied by some of the Nobles, neither found they any thing false or counterfeit. When the disease had almost endured for the space of four years, and her pains did seem to encrease more and more, the Magistrate of *Eslingensis* sent his Physitian, together with three Surgeons, and a Nurse, that they might open the belly of the maid: they tyed her with thongs, they found her belly finely moulded up as with hands very artificially stuffed with pillows, with divers arches, by which the roundnesse of her belly was expressed: the Virgin being uncovered, had a very beautifull body, her belly was brought into Court, and reserved in the place of Anathematism. The Mother of this daughter was a Witch, and being examined upon the rack confessed that by Satans counsell, and for gain she had done thus, and her neck being first broken, she was publicly burned, and the daughter having holes boared thorow her knees with a hot Iron was condemned to perpetual imprisonment. *Lycosthenes*, in his prodigies.

209. **I**N *Creet* there was one *Moses* that went about almost a whole year stirring up the *Jews* being about to draw them through the Sea, no otherwise then *Moses* of old performed. Those *Jews* gathered up all that they could. At the appointed day, he drew forth the miserable people, a great multitude of men and Women going with him, the false Prophet brought them unto a steep place, and there sheweth them a promontory unto the Sea, and perswaded them to leap into the Ocean that they might swim to him being on the other side. And afterwards he promised that they should have a safe journey: Most of them leapt in, being bewitched by his large promises, but some were drowned, and perished in the waters, others were drawn out of the waves by Fishermen coming that way by chance; but many of them followed him, excepting those that narrowly

narrowly escaped, who returned to the rest of their company, and did tell of the danger and destruction that others suffered. In the mean while when these things were transacted, the false Prophet vanished; therefore they were not much out of their way, who judged him to be an evill spirit, who by Gods permission did delude that pittifull multitude and destroyed many. *Socrat. 7. Book 38. chap.*

A *Robas* the chief of the *Indian* Wisemen being instructed by *Apollonius*, did tell his name, Parents, manners, and whatsoever happened to him, as if he had been present at all. *Philostratus.* 210.

Vhen the *Antiochians* desired of *Apollonius Antiocheno* that he would turn away the Earthquake by which they were afflicted, sighing, he writ thus in his Tables. *wo to thee, O miserable City, because thou shalt be levelled even with the ground by many Earthquakes, and the River of Orontes shall wash thee to its banks. Cedrenus.* 211.

J*Amblicus* returned from his sacrifices into *City* talking with his Schollers, and by and by fastning his eyes a while upon the ground, saith he, *Let us go another way, because not far from hence lies a dead carcase:* Some of his Schollers followed him. But others, amongst whom *Aedesius*, going forward in their journey, they met the *Cats* who had buried the dead carcase. *Eunapius.* 212.

G*ovarus* the King of *Norvegia* had so much skill in the art of divination, that he could foresee whatsoever was attempted against him in *Saxony*, which was above a hundred *German* miles off. *Olaus Magnus, Book 3. chap. 13.* 213.

It is related that the Magicians, by no law vindicate adulteries, but by a fiction, as a young graft being thrust through a Frogs guts, and fastned by the Husband in his Wives flowers, then it will cause his Wife to loath adultery, and be affected by its irksomenesse, which they take for granted. Not much unlike that which *Aristotle* writes, in the *Phasian* River at *Colchos* there is a Mushroom, whose branch being lopped off by a maid, cast into his wives bed, will cause her not to love any other man. *Alexander, book 4. chap. 1.* 214.

P*hilometor* began to fall in love with *Sosipater*, *Eustathius's* Widow, a most beautifull and prudent Woman, he was her Cozen, who that he might enjoy her, used Magicall Verses, A great Sophister busied about his Religious Rites, made her that she should not be married to him. *Eunapius, in Aedesio.* 215.

216. **C**rata Regneri the wife of a Dane, a Champion, being a Witch who made a feast of three Wood-Snakes, not hurtfull to the body, nor destructive to the mind, she offered the white part of the messe made of the white Serpent, to Ericus her step-child, but the black part distinguish'd by red marks, made of the two other, she tendred to her Son Rollerus. Ericus tasting of the messe to his preservation, being a courteous Man, turned the platter from one side to the other, saying, Thus as it wonteth to be in a story, to be cast from the hinder deck to the fore-deck; but afterwards he did eat, and obtained the knowledge of all things, in an admirable manner so that he could understand the language of birds and beasts. Crata knowing her error, when she saw the inevitable providence of fate, she began onely to commend her Son Rollerus that he might suffer the fruit of that happy birth by that kind of meat to flow to his brother: This is that Ericus that deserved the name of Eloquent, and at the last he obtained the Kingdome. *John Saxo Grammaticus*, Book 5. of the History of the Danes.
217. **S**clerus Sethus, under Manuel Comnenus the Emperour, did sentise a Virgin by a Persian Apple sent to her by a Bawd, and drew her into his love. *Nicetas*, 4th book of Histories.
218. **C**Ajanus, the son of Simeon, who ruled over the Bulgarians, was so expert in Magick, that as oft as he pleased he could turn himself into a Woolf, or any wild beast. *Sigebert*, in his Chronicle.
219. **S**ome Italian women taking some kind of meats, will so lethargize mens minds, that they may seem those things to them, as they are not; *St. Austin* hath recorded, that he heard this of *Præstantius*, and said, that *Præstantius* reported, that his father was made mad by such kind of enchanted meats as these women made, and quickly fell into a great sleep, and for many dayes together could not be made awake by any medicine: And he told, That in that time he had the picture of a horse, and alwayes bore corn: and he further added the time that he carried it, the place, and the manner how. The truth of which things being afterwards enquired after, he saith, That it was found out, that a horse of that colour, which his father *Præstantius* did speak of, and in that place carrying corn, to which he said, That it was a wonderfull thing, that women by their magical art, by giving meats, could make men think to do that to one being awake, to another being asleep, which without doubt there was no such thing: from whence in my judgment, that which is said at one time of the *Sirigilian* Women, is nothing else but a magical dream; although to others it may seem otherwise. Peradventure those metamorphosings which were caused by *Circes*, were like to these, although they give another account of an allegorical sense for them. The same was shewed in an
Egyptian

Egyptian Maid, when she was transformed into a Mare; they brought her to *St. Hillarion*, who presently turned her into her former shape. To which the like may be said of a young man, who by magical women seemed to be turned into an Ass; of whom, when *Peter Damianus* did accurately dispute before *Leo* the high Priest, he affirmed, it was the effect of Magick, and no fiction. *Fulgosus* book 8. chap. 11.

IN *Prussia*, *Livonia*, and *Lituania*, there is a great number of Witches, who at *Christinus* before night, laying the picture of a man in a certain place, they assume the W olts face, and go to the Countrey-mens houses in the Woods, and there fight; and drink off hogs-heads of Ale, kill cattel, and afterwards they count that place of the inhabitants divine; And if at any time there happen any mischief, as a Wagon overthrown and cast into the Snow, they believe, that he that it belongs to, shall dye that year; as they have found many times by sad experience. Within *Lituania*, *Samogetia*, and *Curio*, there is a certain stone-wall standing, being the ruines of a certain Castle: At this, at an appointed time there meets 1000 of Wolves, and tryes their nimbleness in leaping, and they that cannot leap over this wall, (as those that are fat often cannot) they are beaten by their chief Governours: And, in the last place, it is constantly affirmed, that in this multitude there are the great Peers, and many of their Nobility. *Olaus* illustrates it by many Examples, *lib. 8. cap. 45. &c.* He affirms, That the Duke of *Prussia* did give no credit to such Witchcrafts, but caused a certain man, not much skilled in Negromancy, to be imprisoned, till he should metamorphose himself into a Wolf; but when he saw he could not, he caused him to be burnt.

U *Ratisslaus*, Prince of *Luca*, who first founded *Uratisslavia*, wated against *Grezomisslaus* Prince of *Bohemia*, his Nephew. They say there was a woman there, that foretold her son in law, that wish'd for the fight, that *Uratisslaus* should be killed in the battle, and the major part of the people should dye with him; but he being but a youth, might peradventure escape, if he would be advised by her. She charg'd the young man, (that said he would do whatever she commanded) to kill the first he met withall, and to keep close both his ears in his pocket; presently making a crosse with his sword on the ground, between his horses forefeet, and kissing it, he got upon his horse, and hastened away: *Uratisslaus* being slain in the Camp, called *Thuscus*, the young man, that hearkened to his Mother in law, fled home safe, but found his Wife, which he intirely loved, killed, without ears, and holes made in her breast. Thus those ears which he had cut off from his enemy, in great amaze, he knew to be his Wifes. *Aneas Silu. in Histor. Bohemia.*

222. **A**po'lonius Thyaneus cured the blind, the lame, and those that were tormented with unclean spirits; he deliivered the City *Ephesus*, that was infected with a grievous Plague, by shewing them an old beggar, which he commanded should be stoned by the people, who afterwards taking away the heap of stones, was found in the shape of a dog, whom himself affirmed to be a Devil.

223. **S**ome Examples of them, who by magicall enchantments continued to the end in torments, *recitat. Vieras lib. 4. cap. 10. de Daemonum praestigiis.*

224. **D**uffus, King of the *Scots*, was sick of an unknown disease; in the night he sweat very much, and in the day-time being more at ease, he took his rest. His body, like to one in a Consumption, was pined away with a lingering disease. His pulse was as before when he was in health, likewise his senses and appetite to meat; His Physitians were in despair of his recovery. In the interim, about that time arose a rumour, not known by what Author, That the King was poysoned by women, and that they in a Town of *Moravia* did practise the black art to destroy the King. Messengers were sent to make peace between *Duffus* the King, and the Inhabitants of *Moravia*, and being by night admitted into the Castle, are warned of the whole businesse by a Souldier, who searcht out the whole matter from his strumpet, whose Mother was one of the Witches that poyson'd him. Breaking therefore into their houses, they found one of the haggas having an Image of wax representing King *Duffus*, which was made by their hellish art, fastned on a wooden spit before an hot scorching fire; another was found muttering a charm, as he poured forth liquor on the statue by little and little. They being cast into prison, and questioned about the impiety, they made answer, Whilest the image at the fire was scorching, King *Duffus* was in a sweat, but reciting the charm, he should be alwayes awake, and at the melting of the wax, he should waste away, but it being utterly consumed, the King should instantly die. They were hired to do this wicked act by the chief Governours of *Moravia*. When the women were burnt, *Duffus* gave over sweating, and was restored to his health. *Hector Boethus lib. 11. Historia Scotorum.*

225. **V**itolfus, chief Ruler of the *Helsingians* did so deprive those of their eye-sight whom he pleased, that they neither could see houses, that were nigh unto them, nor certainly to go unto them, he knew so well how to dimm their eyes with a cloudy mist. *Olaus lib. 3. cap. 17. Septentrional.*

THe *Lappones* and *Finni* in the Northern parts use to make short artificial javelins of lead, the length of ones finger, these they shoot at a distance towards them which they wish to be revenged of; who having a canker arising on their leg or arm, are with extremity of pain dead within 3. dayes after. *Idem, ibidem.* 226.

Vhen *Isabell*, King *Alphonsus* the 11th his daughter, was given in marriage to *Johannes Galeacius*, Governour of the City *Millain*; *Ludovicus Sfortia* seeing her, his affection was so ardent towards her, that he desired her father to bestow her upon him to be his Wife; and on this manner he by his magick art brought it about, that *Johannes Galeacius* for many moneths was incapable to perform the conjugall mysteries. *Guicciardinus lib. 1.* 227.

Pythagoras on a time was seen at *Criton* and *Metapontus* on the same day and hour. *Apollonius in Mirabil. historiis.* 228.

Apollonius *Tyanens* being kept in publique custody at the Palace, and accused by *Domitianus*, vanished clear away out of his sight, and was the same day found at *Puteoli*, whither he had sent his Comrade before, and charged him to wait for his coming thither. When this same man had a book in his hand at *Tigilla*, wherein his accusation was included, he did miraculously and strangely cause, that this book being open, could in no place be found written. *Philostratus.* 229.

Jamblicus, a Philosopher of *Syria*, as he was praying, was lifted aloft from the ground more then ten cubits, his body and vesture was changed into the colour of gold. Prayer being ended, he came again to his former effigies, and fell down to the ground; viz. these were the illusions of Magick-contemplations. *Eunapius, in ejus vita.* 230.

It is reported by *Olaus* in his History of the Northern folks, That *Oddo Danicus*, a grand Pyrate, rov'd up and down the deep Sea, without the help of a Ship, and did often, having enchanted a storm, overthrow his enemies Shippings, and was at last (being environ'd by an enemy of greater skill) drowned in a gulph, who by his sleight and cunning charms, did in former times use to dance on the top of the waters. 231.

233. **O**thnius the Magitian brought *Hadingus* King of *Denmark* to his own again, when he was most sadly deluded by the tricks of the Devil and Magitians, and far separated from his company, on horseback over a great part of the Sea, and *Hadingus* thorow some flits of his rocket under which he lay trembling, palpably saw his horse feet tread the waves, to his great admiration. *Olaus lib. 3. cap. 19.*
234. **T**hespetion, the General of the *Gymnosophista* in *Ethiopia*, by his incantations injoynt an Elm Tree, that it should salute *Apollonius*, which the Tree did, with a very distinct voyce indeed, but something like a womans. *Philostratus in Vita Apollonii & Volaterranus, lib. 13. c. 8. Anthropol.*
235. **T**heotecnus the Magitian under *Maximinus*, by the power of magick made the Image of *Jupiter* to utter Oracles, by which the Citizens were incited to persecute the Christians, and the Emperour was much efferated and exasperated against them. At last, *Licinius* having found out his tricks, punished him severely. *Eusebius lib. 9. cap. 3. & 11.*
236. **T**he Grammarian *Appion*, with the herb *Cynocephalea* (which in *Egypt* is called *Osirites*, and prevails against all manner of Witchcrafts, but whosoever gathers it, dies presently) raised the ghost of *Homer*, that he might know of what Country and Parents he was descended. But never durst tell what answer he received. *Plin. lib. 30. cap. 2.*
237. **A**pollonius *Tyaneus* coming to the Tomb of *Achilles*, aver'd that the Ghost of *Achilles* in his old and known likenesse and posture presented it self before him, and that thereupon the Sepulchre did a little tremble or move, and presently a young man appeared, at first about five cubits high, but in a short time he became twelve in stature, and seemed handsomer than can be imagined. The youth ask't him some frivolous questions, and when he began to be somewhat too wanton and obscene, *Apollonius* perceived he was imployed by the Devill. He therefore forc't the Devill to depart, and when he was gone, a certain statue hard by in the likenesse of the said youth, fell to the ground. *Philostratus.*
238. **J**amblicus the Philosopher, together with his Schollars, went to *Gadara* to certain Baths, the best in all *Syria*, (or the Roman Empire) except onely those of *Baja*, to which no Baths could be compared: whilest they were washing there, there grew a dispute concerning these Baths amongst the young Gentlemen; *Jamblicus* smiling, commanded his pupills to inquire, of some of the men that attended the baths, of the names of the hot ones; but which
were

were much more pleasant than the rest, and had been named particularly for a long time. They answer, they understand not the meaning of the names; but that one of them was called *Amor*, and the other *Anterotes*, The revenger of the Injuries of Lovers. He presently touching the water with his hand, (for he sate perhaps upon the border of the Well, where the water overflowed and ran out) and mumbling over a few words, raised one out of the bottom of the water very fair, and of a comely stature, with his hair as yellow as gold, with a pure white skin upon his back, who was in every thing like one that washed, or had been bathed. The young man being astonished at the novelty of the thing, he went to the other Fountain, and did the like there, calling out the other *Amor*, in every thing like the former; only that this had darker hair, and longer, hanging down along his neck. Both these familiars or rather Tutelars, came to *Jamblicus*, embracing and hugging him, as if he had been their own natural father, whom he restored to their former stations; and so having washed, returned from the Bath. *Eunapius*, in his life.

WHen *Basilus* the Emperour dyed, his eldest son *Constantinus* dyed with him, he so passionately loved his father, that he would not live after him, but desired always to see him alive. There was a certain Monk called *Theodorus*, and surnamed *Santabarinus*, preferred to the Government in the Metropolis of the *Enchaitee*, who being a most just man, was in great favour with the King, and with whom the King conversed very familiarly, which, as one he observed to be very devout, and a great lover of the truth. He promised the King to shew him his son alive, sitting upon a horse under a green leavy shade. The foolish old man thought the Vision that the minister of the Devil had deceived his eyes with, had been his son, and that he had embraced his son, when he had nothing but a Phantasm; and so wholly relyed on the credit of this Monk, that he, in the conceit that his other son was alive, brought the King into suspicion of his son *Leo*, whom he had crowned and created King; insomuch, that he imprisoned him, and there tormented the poor innocent Prince a long while. *Cuspinianus* out of *Zonara*.

A Boy called *Lotharingus*, come of an honest stock, being corrupted by the evill example of his equals and companions, began to frequent Taverns and tipling-houses; all this while *Gilbertus*, a kinsman of *Nozerenus*, to whose care he was committed, knowing nothing of it. Mean while, a young man, (which proved proved afterwards the Devil in a man) he being drinking with his pot-companions, drew him aside, and promised him he would teach him, how by saying a certain verse, and some words which he could easily learn, he might have money at his pleasure; If in his name he would to his host reckon up a Symbol, and from his heart believe those things which were in the holy book by him written; nor would

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ever unfold the holy Bible. The youth promising him all he desired, he told him the sum of his art therein; then taking the book in his left hand, holding it down with his fore and middle finger of his right hand, and muttering out the verse, (in the *French* tongue) brasse and copper swims about, and gold leaps, and he shook off his fingers 60 Crowns, the sum he desired. The Youth do's the like, as this his Instructor did before him, and with the like successe; but in great joy going home with the book, and being much taken with the novelty, opens it, that he might make another by it. In the middle there was a spherical circle, like an Orb, divided with two straight diametrical lines crosswayes, upon which there was a picture drawn of a most dreadful shape, horned, and every way like a Devil; on his right hand were two crosses that joynd together, on his left were the immodest parts, both of a man and a woman, most obscenely placed, opposite to each other. Presently, as he beheld these ugly spectacles, his eyes began to darken, and his head to grow light; and whithersoever he went, he would look back ever and anon, verily believing some body followed him close at the heels. His Chamber-fellow, a young man, who had observed this Prodigy, was examined about it, and confest all the businesse to his Tutor, at whose perswasion the papers were cast into the fire, where they remained a full half hour, without being toucht by the fire, (although the matter of them was to all appearance most combustibile) to the very great terrour of the young man, and the amazement of all the standers by. *Cognatus, l. 8. Narrat.*

241. **I**N the time of *Anastasius* the Emperour, the *Bulgari*, a people before that time unknown, inroded upon *Illyrium* and *Thracia*. Against whom certain *Roman* Captains, made a voyage with an Army; whom these *Bulgari*, using Magicall devices and stratagems, did baffle and destroy wholly, except a very few that escaped. *Cuspinianus.*

242. **S**igebert King of *France* was conquer'd, his army destroyed, and himself taken prisoner by a people called the *Hunni*, by reason of their enchantments they used against him. *Gregor. Turon. lib. 4. cap. 28.*

243. **H***Aquinus* Prince of *Norway* being to fight against the *Danes*, by his enchantments so vexed his enemies, which were of a stupendious magnitude, that their heads were so fore beaten by the storms, that their eyes were even sore with wearinesse and lost their sight, infomuch that they received more detriment by the Elements than the Enemy. The *Biarmenses*, a people very near the Artick Pole, fighting in the North with that most powerful King *Regnerus*, by their incantations rose a most violent storm against the *Danes*, and suddenly afterwards a most hot gleam infomuch that between these two extrems, the Enemy were both destroyed and conquer'd. *Olaus, lib. 3. cap. 19.*

Arngrinus

A *Arngrimus* the Swedish Champion persecuting the wood-Finnis, or *Tories*, and in a conflict having put them to flight, casting three stones behind their backs, they made them appear to the Enemy like so many Mountains, so that *Arngrimus* seeing he was gul'd, recalled his forces from the pursuit thinking that by those great mountains their passage had been stop'd. The very next day combatting with these same again, when they were not able to stand it out, throwing Snow upon the ground they made the appearance of a River; And so frightening the General of their Enemy with this vain shew of waters, they again escaped. But the third day when they saw their party begin to fail, they yielded themselves up into the Conquerours power. *Olaus, lib. 5. cap. 15.* 244.

The Magick vesture called *Indusium Necessitatis* amongst the Germans, *Nothembt*, was much esteemed of old, with which they used to arm themselves, and then they were shot-free, and weapon-free, and thereby defended from all manner of bodily harms, and enabled to undergo any hardship whatsoever untoucht. This also was used by women in childbed to procure easie and safe deliverance. Hence was it called the *shirt of necessity*, because it was put on in the greatest necessities. Thus it was made. On *Christmas* day at night, maids of most known chastity, did in the Devils name, spin yarn out of the mud, weaved the same, and sewed it together. In the breast of it there were two heads sewed, of which that on the right side had a long beard, covered as it were with a helmet, but that on the left side was grim crowned, and like the Devil; on either side was a crosse made, in length it wrought from the neck down to the middle part of a Man, being compleat with sleeves, &c. *Vierus* writes in his fourth book, and 15. c. of the sleights of the Devils, That he saw one of them in the Possession of a very Noble person, left him by his Grandfather, a Souldier, and a most stout man, and that they were very commonly used in times past, by Kings and Emperours. 245.

The *Polonians* in a battle they had with them at *Legnicia* in the year of our Lord, 1240. bore very hard upon the *Tartars*, and when they gave ground, prosecuted the pursuit. There was in the very rear of the *Tartarians*, an Ensign whose Motto was onely the letter X and upon the spear of it there was the image of an ugly black long-bearded man. When as the Ensign-bearer did very much shake and waver this colour, it raised a very thick and black smoak. This cloud did not onely obscure the *Tartars* from the sight of the *Polonians*, but killed many of the *Polonians* with the stink of it. The *Tartarians* did this by some incantations they used, which as well as many other ariolations, and divinations they very much practise as well in war as upon other occasions, and do often make conjectures of future events by the entrals of men. The *Barbarians* when they saw the Enemy in a fear, rallying and encouraging one another

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another

another, they made a great impression upon them, and having disordered their ranks, made no small slaughter; in which *Pompo* the leader of the Christians, with many of his valiant associates died. There was so great a massacre of the Christians that day, that the *Barbarians* having cut off all their ear-rings, filled nine great sacks therewith. *Cromerus, libro 8.*

247.

A Cruel Warr happening between the Kings of the *Danes* and *Suesia*, in the year 1563. It is written out of the *Danes* Castles, That the *Suecian* King when he was in his pomp and prosperity, carried four old Witches about with him, which by their enchanted verses did procure all the Victories to the *Danes*, that he could not do any hurt to his Enemy; And those which were besieged by the *Suecian* King, were debilitated and made weak, and unfit for War, so that they were glad to yield themselves captives: And although at first there was no credit given to the report, yet afterward one of these Witches was taken captive by a Souldier of Mounfieur *Comitis*, a *Schwartzenburg Guntheri* of the Duke's Army; and those things which she confessed to him, are written down; Afterwards there was found about the Wells, Springs, and Fenny grounds, a long thred extended out a great length, upon which were many wooden crosses and pictures, with strange characters described on them. *Vierus* saith, That they grievously offend against the manifest Commands of God, that they require such unlawfull means or helps from the *Suecians*; and the *Danes* they are afraid of those magical delusions, and divellish deceits and mockeries. *Lib. 2. cap. 33. de Præstigiis Demon.*

248.

Empedocles *Agrigentinus* the Magitian, writes these things of himself;

*Medicamenta quæ et mala et senectutem propulsant,
Audies; tibi enim soli ego ista omnia conficiam,
Et sedabis indefessorum ventorum vires, qui in terram
Ruentes flatibus, rura corrumpunt,
Et visissim si voles, reduces ventos, adduces,
Et efficies ex imbre nigro tempestivam siccitatem
Hominibus, et efficies ex aestiva siccitate,
Flumina sæcunda quæque in æstate spirant,
Et reduces ex Orco defuncti animam viri.*

Ope now the labyrinth of thy mare-like ear,
And then strange Cures and Medicines thou shalt hear,
That will all evils and old age repell,
To thee alone I will this mystery tell;
And thou shalt hush the rumors of the wind,
Destruction's beesom when thou dost it find,
To sweep the Country with its poysonous breath,
And Dragon-like doth storm many to death:

And

And if thou wilt that *Aeolus* should bluster,
 'Tis in thy power all the winds to muster.
 If black big-belly'd Clouds appear again,
 As though they would nothing afford but rain,
 Then thou shalt cause in them a barrenesse,
 And a great drought, and bring a great distresse
 Upon poor mortals: and when th'Earth is dry,
 It shall be fleckt by tears of weeping eyes:
 But when it's parcht with Summers sultry weather,
 The foaming floods shall then all flow together,
 And quench its thirst; yea from black *Pluto's* den,
 With *Orpheus* thus thou'lt fetch thy friend agen.

When for a certain while the winds did so vehemently blow and bluster at *Etesia*, that they hurt the grain, he gave order that Asses should be excoriated, or their skins should be pluckt off, and make bottles, and to be so far extended in the Promontory, that they might receive the wind; And he being asleep, was called *καλισάμερος*, as if one should say, The stayer of the Winds. *Suidas*.

THere are a certain people amongst the *Lydians*, who are called *Persici*, their Cities being *Hierocæsaria*, and *Hippapæ*; and in each City there are Temples very large, and Vaults in them, with Altars, upon these are ashes of a far different colour then our ashes are; A Magitian entring in here, covers his head with a gallant attire, where the wood is laid upon the Altar, and calls upon the name of his god, whosoever he be, but (reciting a heathenish verse out of a book) where he hath prayed, there shines forth a pure flame out of the wood, the fire being not stirr'd. *Pausanias, lib. 5.* faith, he saw this himself. 249.

Herodotus testifies, *lib. 7.* of *Xerxes's* Governours, that in a tempest of three dayes, they lost four hundred Ships, untill the fourth day, that their Magitians *Thety*, and the *Nereidians* did allay the tempestuous winds by their sacrifices. 250.

Castabilis is the Phane of the *Persians Diana*, where they say religious women go upon hot coals barefoot, and are not burnt, *Strabo, lib. 12.* Under the Mountain of *Soraete*, there is a City called *Feronia*; it is called by that name, from a goddesse they had, which the bordering people thereabout worship very much. In the same place there stands a Temple, having a wonderfull kind of sacrifice; For they that are inspired with the Deity, do walk upon burning coals with their naked feet: And therefore there comes a great multitude every year, as well by reason of the solemnity and celebration, as to see the sight. *Idem, lib. 5.* 251.

252. **T**ullius Hostilius the Roman King, in the imitation of *Numa Pompilius*, whilst he endeavoured to raise up *Jupiter Elicium*, was struck with lightning when the Palace took fire. *Tuscia*, a vestall Virgin, being accused of incest at *Rome*, that she might be cleared of it, and her innocency and chastity might be discovered by her prayers, she drew water with a sieve; in the 609 year, after the City was burnt, *Plinius, lib. 28. cap. 2.*
253. **A**rmiplus, an Egyptian Magician, in that War which the *Romans* had with the *Quadi*, when there was a cruell skirmish and battle, and the victory hanging in *Aequilibrio*, they did not know who should get the battle, by his magical Arts and Inchantments called upon that *Mercury*, who dwells in the Airy Region, and other spirits, and begged of these a great deal of pouring rain, and thereby did so affright the *Quadi*, that the *Romans* got the Victory. *Dion Nicens in Antonino, & Suidas.* Some attribute this to *Julian the Chaldean.*
254. **T**here was in old times a Northern people called *Finni*, that in times past did sell winds to Merchants, offering them three knots twisted by magicall cunning; the first knot being opened, they should have gentle winds, and soft gales; the second being untwined, they were to have somewhat more vehement winds; and the third knot being loosed, they should have tempestuous winds and storms. *Olaus lib. 3. cap. 16. ex Sax. Grammat.*
255. **I**N the year of our Lord, 1462. *Ferdinand* the King of the *Neapolitans*, did besiege very closely the *Marcos Town*, being subjected under the Tower or Castle of the *Draconian Mountain*, scituated near the entrance of the *Mafick Mountains*, and by reason of the scarcity and want of water, he almost compell'd them to yield and surrender themselves; When the wicked Priests durst by their conjurations cause great showers, for there were found in the Townsmen who were besieged, who in the night-time deceiving the Castles Watches, thievously stole to the shore through rough and hard rocks, bringing with them the Image of *Christ crucified* on the *Crosse*, first with imprecations cursing it, and prosecuting it with Magicall Verses; afterwards they fall into a frenzy, calling upon Heaven, Earth, and Sea, for a Tempest. At what time these Priests, the wickedest and blasphemousest of all mankind, studied by their prophane arts to please the Souldiers persisting in their wicked rites and ceremonies, by which means (as it is reported) they procured rain, and an *Asse* being set before the dores of their house, and they sung an *Elegy*, as though he were troubled in mind. Afterward the *Sacrament* was thrown into his mouth, the *Asse* making great moan, and lamenting, as though with funeral songs; at length they buried him quick before the dores of the Temple. But the rite or ceremony being scarce finished, the Sky began to be,
clouded.

clouded, and the Sea was begun also to be tempestuous, and the splendour of the noon-day was eclipsed with darknesse, and now the Heavens began to shine with their flashing fiery lightning; then all other light was obscured, Heaven and Earth trembled with thunder, and Earthquakes, the poles of the Earth were aguish, the Trees that were cradicated and plucked up by the roots, they were blown about in the whirl-winds, the rocks that were cloven with lightning, filled the Ayre with clamorous noises, and there came such a deluge by this rain and storms, that the Cisterns and Conduits were not able to contain it, but the parched stones, and scorched Rocks did diffuse and spread about every where those showers, torrents, and Rivers which the storm brought; so that the King whose onely hope was to get the Town by want of rain was frustrated of his purpose, and returned to his old Castles at *Savonia. Pontannus, lib. 9. belli Neapolitani.*

Near *Elton Pagum* a little mile from *Embrica*, placed in the Dutchesse of *Clivensis* near the high way, about forty two years since, there was a spirit that vexed travellers after divers fashions, beating them, throwing them from their horses, and overthrowing Waggon, neither was there ever any thing seen but the picture of a hand, they called it *Eckerken*, the Neighbours thereabout did attribute this wickednesse to the conjuration of a Witch. Wherefore a hand was sacrificed to a Sybill Woman named *Puislops*, who by right was a servant to the Earl of *Montensis* and at the last the hand being burnt, the grievance ceased. *Vierius, lib. 5. cap. 2. de præstig. Dæmon.* 256.

P*elops* an Olympick charrioter, got some spell or enchantment of *Amphion*, that the horses in that very plain might alwayes be troubled with an unaccustomed fury and terrour. *Pausanias, lib. 6.* 257.

P*ythagoras* called a very cruel savage Bear, of a great bignesse who struck those that looked on him with fear, and fed and nourished him with himself; he once with a low voice as though he were Conjuring in muttering and whispering words, he charged him that he should hurt no living creatures; after that, the Bear going away, went into the Woods, and gathering her Whelps together, and with much faithfulness she (which is very rare in men) did perform that she was sworn to. Perhaps from hence (said *Augustine*) came Pythagoricall necromancy, by the numbers of Letters, and by the Moon. And it is certainly reported that *Pythagoras* saw an Oxe near *Tarentum*, spoiling the *Fabacian* Corn with his eating, as also by the trampling of his feet, as the Neatherd told him, he counselled the Oxe to spare the Corn. The Neatherds wife laughing, I (saith she) have not learnt Oxe-language, but thou seemest to be verst in that kind of learning, and therefore take my place: presently *Pythagoras* bending himself to its 258.

its ears, whispered some Magical words into them; and, that which is to be admired at, the most obedient Oxe, being willing to be taught of one that was wiser then himself, not onely gave over tearing the Corn then, but abstained from eating corn of that sort afterwards, and also was freed from his Neatherd, and was turned from a country rustical swain to a Citizen-peripatetick, and waxed old at *Tarentum*, and was led by mens hands. *Calim, lib. 19. cap. 1. A. L. Plutarchus in Vita Numæ.* The same *Pythagoras*, as *Aristotle* saith, killed a Serpent in *Etruria* by biting, who destroyed others by biting. *Apollonius in Mirabil. Historiis.*

259. **A** *Pollonius Tyaneus* going from *Rome* to *Byazantium* by the Citizens leave, did expell out of that City, a great company of Serpents and Scorpions lest they should hurt any one, and did quell and repress the intemperate neighing of horses at the Randevouz of Princes. The same thing was requested of him when he came to *Antioch*, for when the *Antiochians* were vexed by Scorpions, and gnats, he made a brazen Serpent, and put it upon a pillar erected on the earth: he commanded the people to carry reeds in their hands, and run about the City striking and lashing with their reeds, and to cry out; Let the City be free from gnats: And by that means the Serpents and gnats were driven out of the City. *Cedrenus.*

260. **I**N the bigger *India*, there is a Province called *Maabas*, famous for pretious stones and pearls, for that Sea being very dangerous for Sea-Monsters, the *Abrathimins* their Magicians, who anciently were called *Brachmans*, by their daily witchcraft do so bewitch the great huge Whales, that they are able to hurt no body; but in the night-time they let them have their liberty, lest there should be any occasion given to thieves to steal. *M. Paulus Venetus. lib. 3. cap. 23. rer. Oriental.*

261. **I**N the Mart-Towns in *Holland*, as in *Rotterdam* and *Scheidanus*, they chiefly live by fishing; those Inhabitants when they sayl out to catch Herring, they bring such plenty of fish home to *Rotterdam*, that loads whole Ships. These on a time, drew back their Nets loaded with stones to *Scheidanus*; which unexpected misfortune was quickly attributed to witchcraft: Wherefore they apprehended a woman, which without delay confessed, that she made it come to passe with her witchcrafts, and that she flew out of a hole of the window; She shewed them a hole of the same bignesse, which she could hardly thrust her finger in, and whilst they were laying in wait for fishes, she went to Sea in a Cockle-shell, *Mossel Sculpitis* called by the fishermen, and there passed over all that space untill she came to the place where the Herrings were, and there with her enchantments, made the Herrings depart that place, and she stayed in their room: this rumour being spread abroad, she was committed to the flames. *Vierius lib. 5. cap. 8.*

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They report that a certain man, one *Pasetus* by name, that deserved the chief name for his skill in delusions and Magick, he by his incantments did make a Banquet quickly to seem to be made ready, and furnished in all points; again, when he pleased he could make it to vanish, *Suidas*. *Brachmanns* could make ready Banquets of all kinds, and prepared Messes of meat to be set on the Table, when they could see no servitours that set them on. *Philostrophus*. 262.

It is related that *Numa* the Roman King, sometimes invited divers Citizens to a Banquet, and set homely fordid furniture, and a very sparing mean supper; but it being begun, there was a speech that he was familiar with a Goddesse, and instantly he let them see his house, was furnished with pretious cups, and the Tables were deckt with all gallantry and magnificent feasts. *Plutar.* in *Numa*. 263.

Villiam the Earl of *Holland* was Crowned by the instigation of the High Priest, being against *Frederick* 11. and *Conrad. filium Aquisgraci* Roman King, returned to his Colony, and there made a gallant feast to the Princes. In which it is reported that by the admirable art and skill of *Albertus Magnus* the Philosopher, the Trees did flourish in the depth of Winter, and the herbs did grow. It is said, that the Writers of that Age relate, that they saw him do this; for this deed it is said, that he had a great Farm given to him, with its appurtenances, in *Trajecto*, and to have built a Monastery. *Cuspinianus*. 264.

There is a Tradition, that *Pythagoras* did perform the *Pythagorean* sport by a Looking-glasse; he writ something in blood in the Looking-glasse, and quickly the Letters being turned against the Moon, being in the full, to him that stood at his back, shewed the perfect characters, as it were ingraven'd in the Moon. *Cæli. lib. 9. cap. 23. Antiq. lexi. ex Suidâ in voce θεσπιάδη γλῶσσι.* 265.

A *Puleius lib. 1. de Asino aureo, hæc scribit.* At *Athens*, saith he, near and over against the *Pæcilean* Porch, I have seen a young Chevalier plainly to have swallowed a sharp dart, pointed with a pile, and presently again without any reluctancy hide within his bowels a hunters lance made of a little stump, in which part it threatens destruction, and behold the iron of the Launce came out through his gut behind, and he being a fine finnickal boy tending to *Mollicies*, by his Serpentine windings did so dance, as if he had no bones to hinder him, and therefore was admired of all that saw him. 266.

Philumena

267. **P**hilumena, the harlot of *Apelles* the Heretick, did put in and take out of a little hole of a narrow glasse bottel, a great loaf of bread. *D. Augustinum Sedecias* the Jew, did devour and swallow up Souldiers with horse and arms, and a whole load of a Hay, and flew in the Air.

268. **I**N the reign of *Andronicus Senior*, the Emperour, and young *Andronicus* his Nephew, there were Magicians came out of *Egypt* to *Byzantium*, to shew their art: they did fasten upon a Platt of ground two or three main masts of a loadned and ballasted ship with ropes, lest it should totter to and fro, or bend to either side; afterwards they stretched one rope from the top of one mast to the top of another; furthermore, twisting and doubling another rope that winded to the ground, they made steps, or a ladder of cords, by which they did climb to the top; and when one of them went up to play their tricks of activity, he would stand on the bare top of the mast, now flinging out one foot, then another upwards, (as though he despised and spurn'd at Heaven) and then turning topsyturvy, his head inclining towards the vertex of the Pole or Mast; at the last, falling on a suddain, one hand holding fast to the rope, and there he hung swinging and turning about the rope, and whirling about towards Heaven (being of a vertiginous brain) and towards earth, in a semi-moment just like a top, afterwards bending his leg, he caught hold of the rope with that, instead of his hand, and there he would be a Supine, viz. hang or lye downwards, and would then circle and turn himself about after the former manner; By and by he would stand straight up on the rope, and taking in his hand bow and arrows, would aim and shoot at a white mark, that was put a great way off, and shoot so artificially and skilfully, as they that stood on the ground could do no better: And then again shutting his eyes, taking a boy in his arms, he would go up to a higher rope, and so would prance up and down from one rope to another; and one man did do all this.

269. **B**UT another that sat upon a horse, and spurring him in a race, and as the horse was running, would get upon the saddle, and stand right up on the top of it, and would sometimes with his legs being folded together, sit upon the horse's main, and on his forehead, and on his buttocks, and flying to and fro, as though he were a bird; and sometimes he would light off from his horse as he was running, and then catching hold on his tail, would leap upon him again, and was seen sitting on his saddle presently, and lighting and shifting from another side, or part of his saddle, he would turn himself under his belly, and presently ascend on the other side of the horse, and was carried by the horse, and when he did these things, he did not neglect to whip the horse to obtain the race, and these things did another of the Magicians. Another of them carrying a club about half a yard long on his shoulder, did

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so belabour that Vessel, being then full of liquor, that it lasted and was serviceable not long after. Another there was that set a long spear upon his head three fathoms long, and from the top downwards, the rope net-wise was folded, or stairs made by it, and a Boy did ascend to the top, sometimes shifting hands and feet untill he came to the spears top, and then he descended again, and he that carryed the spear on his head, walked all the while. Another would throw up on high a Globe, or a round ball of Glasse, and then when it was falling again, would catch it with the extreamest parts of his nails, and sometimes by his elbows, now one now another, but some that were not very expert, fell and perished. And whereas there were above forty came out from their country, almost twenty of them came to *Byzantium*, and they travelled all over, gathering a great deal of Money of the spectators, and some came for profit, some to shew their art for ostentation sake. *Gregor. lib. 8.*

Michael Sicidites Magus, Manuel Comnenus being Emperour, who would not suffer nor allow of such sights, which did effacinate the peoples eyes, but sent all these Devils, companions to them which he would have banished; when he saw a little ship in a large place of the Palace, in which potts and dishes were transported, he by his magical verses caused the Marriner to be squeezed and crushed, and made him no sooner leave to strike and dash the potts together, then they were all resolved to dust: a little while after stroaking his beard, he began to lament, and the mist being past, he deplored himself, that he was so handled by some irefull diety; and being asked why he broke his ware in peices, he with much greif declared, that, being very busie rowing with his Oares, there was a horrible great Serpent, that extended it self over the earthen Vessells, and that he saw it with staring eyes, as though it was ready to devoure him, and no sooner began to leave off rowing about, than that all the potts and platters were broken and crushed to pieces. This Magitian played another prank, something like this, for washing in a Bath, he began to quarrell and wrangle with them, by and by he went out of the Bath, a little after some others through fear and haste running out together, and treading upon one another, did leap out of a Channell, in which there was hot-water, and when they skipt ou of it, they were as black as Pitch, and they were thrown out of the Bath, and were soundly kickt. *Nicetas 4. book.*

Gregory the 7th, as *Cardinall Benno* saith, that when he pleased, he could so shake and strike his sleeves, from whence fire, like sparks, would come out of them, and so deluding the eyes of the simple by those petty miracles, as a signe of his holiness.

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272. **W**ith the *Ostrogothians* is a great lake or Gulph called *Veter* having a pleasant, but a very long Island, which is as it were its Center, and contains two parish Churches in it; under one of which there is found to be a den or cavern with a convex hollow entrance, and of an unmeasurable unfathomed depth, into which some men out of a tympany-like ostentation descend with lighted torches, and long threds to fathome it, and find how deep it is, as did one *Gilbert* by name, and others, they met a famous Magitian, who was overcome and bound formerly there by his own Master *Catillus*, over whom he presumed to domineer and insult, for his hands were tyed with a little rope, and certain *Gothish* and *Ruthenien* characters were enscribed on'r, and so was cast down into this den by his master; *Gilbert* remained there being immovable; divers did go into the cavern, not without great danger, to see these strange enchantments. Afterwards the law forbade any to go down themselves, or perswade others to go down, under that perill that they were likely to undergo, viz. death, and so the mouth of the den was stopt up with stones. *Olaus Magnus, lib. 3. cap. 20.*

273. **A**ntonius *Heliogabalus* with his Magicall arts and enchantments, did Conjure up the departed Souls of *Severius* his father especially, and *Commodus*, and many others from out of Hell, who tell him of future things, he esteemed highly of *Apollonius Cyaneus Cappadocian* who flourished in the reign of *Domitian*, and honoured and praised him much, and took care that a monument should be made for him, because he was the greatest Conjuror. *Dion ex Xiphil.*

274. **T**he potent Emperour *Arrian*, when he understood by Magicall fopperies who should reign after him, whose name should begin with *Theta*, he gave command that all those should be slain whose names began with that letter, as the *Theodorans*, *Theodotans*, *Theodulans*, and a certain valiant Man *Theodosius* coming out of *Spain*, his father who afterwards ruled *Theodosii*. Wherefore many being affrighted, anagramatized, and changed their names. It was given out that this divination was made by a *Libanian* Sophister *Jamblicus* by name, the Scholler of *Proclus*, when there was many killed, he commanded the executioners to enquire out the Authors of this divination, *Jamblicus* fearing much the Princes cruelty, took a cup of poyson and dyed. *Socrates, lib. 4. cap. 19. Sozomenus, lib. 6. cap. 35.*

Andronicus

278.

Jason the son of *Aeson*, Nephew to *Pelias* the *Thesſalonian* King, wiſhing to do ſomething worthy of memory, and to imitate ſome heroick deeds of *Perſus* and others; *Pelias* did conſent to his deſire, not that he might encrease the glory of his youth, nor adde ſplendour to it, but hoping that he would quickly be ſlain in ſome warlike Expedition or other; for he feared his brother *Aeson*, leſt by the help of his ſon, he ſhould get the Kingdom from him. In the mean while, he promiſed him ayd for his Warr, if he would prepare for a Voyage to *Cholcos*, to get the Golden Fleece. Then was *Pontus* inhabited by the Barbarians and wild Nations, and they were ſo cruel to ſtrangers, that they ſlew all them that ſailed thereabouts; Wherefore *Jason* makes a Ship near the *Pelian* Mountain, of a greater bigneſs and bulk, and which had greater furniture, then in thoſe dayes they uſually had; for there was onely then uſed ſome little Ships or Frigots: The rumour of this thing was ſpread all through *Greece*, ſo that he invited many gallant young men, of their own accord, to come to his Warr; *Jason* choſe the chief of them that deſired to go with him, which number was four and fifty. Of theſe who were famous, was *Caſtor* and *Pollux*, *Hercules*, *Telamon*, *Orpheus*, *Atalanta Schenei*, beſides *Theſpius*'s ſons, and the author of the Voyage, *Jason*. The Ship (we will not ſay, when dipped in the water) was called *Argo*, from *Argos* its builder, who alſo took care of repairing her, when ſhe was ſailing on her Voyage; or elſe named *Argos*, for her admirable ſwiftnelle, becauſe the Ancients called any thing that was ſwift, *Argon*; they preferred *Hercules* to be their Captain, the chiefeſt for Vertue and Fortitude. The wings of fame flying all abroad the Countrey, did bring news, that all thoſe that ſailed with *Jason* to *Pontus*, periſhed by a mortality. In the firſt place, *Pelias* made *Jason*'s father to drink Bull's blood, he ſlew his brother *Pomachus*, being but as yet a boy. *Alchimede* his Mother was deſigned for death; for all ſhe was a Woman, yet ſhe did one very memorable thing with a manly courage; when ſhe fled into the inmoſt reſſes of the Palace, and there begging of the gods, that they would reward and revenge ſuch impiety, ſhe ran her ſelf thorough with a ſword: *Jason* returned back into *Theſaly*, and the *Argonautes* promiſed him to do what they could to revenge ſuch an hainous wickedneſſe, if he would fight againſt the City. *Medea* promiſed, that by her craft ſhe would kill *Pelias*, and would deliver the Kingdom unto them without any danger, and that ſhe would do her taſk too; for ſhe was to inſtruct them in every thing; and ſhe from the Palace was to give ſigns of the whole Affair (ſmoke by day, fire by night) to the Keepers of the Watch-Tower on the Sea-coaſt; therefore preparing *Diana*'s Image, which was convex and hollow, in which ſhe hid divers kinds of venomous things. Afterwards by her medicines making her hairs gray, and her face to be ſo rugged and wrinckled, that ſhe ſeemed to all that lookt on her, to be an old woman; then taking *Diana*'s image, went forth into the City, and ſtirred all up to ſuperſtition, as though ſhe

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she came from the Northern Countries for the King and Cirie's good and welfare; divers worshipped her religiously as a Goddess, all the whole people was so besotted; and they brought *Medea* into the King's Palace: These things much increased *Pelias's* superstition, yea, and his daughters were so bewitched by *Medea's* Inchantments, that they were perswaded that she was a goddess, that was come for the prosperity and felicity of the Kingdom; for she did affirm, that *Diana* was carried through the Ayr by Dragons, and that she had gone about the greatest part of the World, and that she might be perpetually worshipped, they ought to choose the most Religious King they could get; and moreover, that the Goddesse had commanded her, that with some Medicines, she should take away the old age from *Pelias*, and turn him young again. At which words the King admiring, commanded *Medea* to try the experiment upon her self, that they might believe what she said. She required, that some pure water might be brought her by one of his daughters, and when she had shut her self up in her bed, she anointed her body, and by the strength of herbs she was reduced to her former age; It is reported, that she by her enchantments caused a Goddesse in the likeness of Dragons to fly through the air, and supported by the *Hyberboreans*, which seemed to turn towards *Pelias*; *Pelias* esteemed very much of *Medea*, and diligently commanded his daughters to do what she commanded, and be observant of her, and whatsoever she gave in charge to be done about her body, that they should do it: In the following night it's reported, that *Medea* should say, that it was necessary that the body of *Pelias* should be boyled in Copper, which when the Virgins were about to do it, they required one experiment, that they might give trust to her words; then there was a Ram that was kept in the house for many years, to whom she promised to the Virgins, if she should first boyl that, she would afterwards restore it into its former condition again. When the Virgins did consent, they relate, she did boyl the body of the Ram, which was divided into little pieces, and by her medicines brought forth the figure of a Lamb out of the kettle; which being done, and believing *Medea*, all the virgin-daughters, except *Alceste*, (who for her eminent Piety, abstained from doing violence to her father) they slew their father by beating of him: Then it's said, That *Medea*, lest that they should boyl the body of *Pelias*, made as though she would first perform her Vow to the Moon, and commanded the Virgins with their lamps to ascend to the top of the Palace, and there in the *Chaldeans* tongue, made a long speech, to drive away the time, and gave the sign to the *Argonautes* that the time was now come of performance of the thing; they out of a prospective glasse, saw fire, and then supposing the King was dead, came swiftly, demanding the City, and going upon the walls, and with glittering drawn swords, went straightway to the Palace, kill'd all the watches that withstood them, &c. *Diodorus, lib. 4. cap. 3.*

Johannes

279. **J**ohannes Teutonicus, very famous in old time, his Father was a Priest, and by reason of the good opinion of learning that was had of him, he was preferred to *Halberstatensem* Parish, to which none but Noblemen and true begotten legitimate, were to be admitted; but he was much despised of his colleagues for his base birth: he invited them to a sumptuous Banquet, and taking occasion, asked them whether or no they would see their own fathers. And when they told him that they earnestly desired that he would do so, and by his Magicall art, he made appear horrid ghastly spectrums, representing the shape of Cooks, Stable-grooms, fools, rusticks, whose faces they confessed themselves, that they had sometimes seen at their fathers houses. But *Teutonicus* did Conjure up his father in the comeliest, beautifullest shape he could, with canonicall Priestly habit, in a fat Visage. The shadows being passed away, he asked his guests whose father now they judged to be the nobler: they being affrighted, (as it were Planet-struck) and confounded with shame, went everyone home to their own houses, and after they never troubled *Johannes*, who was ennobled by his vertue, if not by his extraction or birth. *Johannes*.

280. **N**icholas Venetus, in his *Indian* History, tells of a Pilot of *India*, when the winds did cease, invoking his God which he called *Muthian*, and that at length he went to a certain *Arabian*, and that the Man being impulsed by some invisible spirit, ran along the Vessel, till he came to a Table, that for that purpose was fixed to the Mast, and devoured certain coals that lay thereby: and calling for a Cocks blood, when they had killed one, and brought him the blood of it, he drank it off, and when he had done, askt them what they desired? and when the Pilot answered, Wind, he re-demanded what wind, and when he told him an East-wind, he promised them for three dayes they should have it at will, and admonished them that they would be carefull to improve the opportunity. When the Conjuraton was past, the *Arabian* remembered nothing of what he had Prophefied, done or suffered, but to a minute of the time, all things fell out accordingly. *Cardanus de subtilitate, libro de Demonibus.*

281. **S.** Jerome writes in the life of *Hilarion* the Eremite. That in a Mart Town of *Gaza*, a young Man languished for the exceeding love he bare to a young maid a neighbour of his, who when he could do no good by frequent courtings, touchings, jestings, noddings, whisperings, and other alluring dalliances, the common exordiums of the decay of chastity; he went to *Memphis*, that so having made known his condition, he might be instructed by the Magicians, how to circumvent this young Lady. And after he had been disciplined for a years time by the Priests of *Escalapius*, he returned, and hides under the threshold of the young maidens door certain Magical words, and enchanting figures, graven in plates of

Cyprian

Cyprian brasse. Suddenly the maid grows mad, and casting by the decent binding of her head, tears her hair, gnasheth with her teeth, calls upon the name of the young man; such was the extasy of her love that made her raging mad. Her Parents bring her to a Monastery, deliver her to an old man; immediately the Devill howling, confelleth; *I have suffered violence having been brought hither against my will, how bravely did I delude people by Memphisian dreams, O the crosses and torments that I suffer. Thou wouldst have me go out, and I am fast bound under the threshold. I will not go out unless the young man that holdeth me bound, dismiss me.* Then the old man saith Great is thy fortitude, who art bound by the drawings out of threds and plates: tell why thou wast so bold as to enter into a young maid, the servant of God? That I might preserve her a Virgin. Thou preserve her, thou betrayer of chastity? Why diddest thou not rather enter into him that sent thee? To what purpose should I enter into him who had my colleague the Devill of love? The holy man did not command him to seek out the plates or gravings, lest the Devill might have seemed to have quitted the enchantments, or he to have given credit to the Devills speech, affirming the Devills deceitfull, and dexterous in dissimulation. Moreover having restored the young maid to her former right wits, he much blamed the Virgin for committing such faults, whereby the Devill should enter her. These things, *Hierome.*

When by the severe laws of Pope *Hadrian* the sixth, the pestilence seemed little restrained by the touching of the sick that so increased, that many dead corps were to be seen in the streets, and crosse wayes, and in few dayes that seemed to depopulate the City, but that a certain Greek, by name *Demetrius Spartanus*, the common people favouring him, undertook the work of removing the Plague, no man being so bold as to forbid his superstition. For a wild Bull, the half of whose horn he had cut off, putting a Magick verse into his right ear, suddenly he made him so tame, that casting a small thred about his whole horn, leading him which way he pleased, he immolated him at the Amphitheater, to appease the divine power, nor did he wholly deceive the hope of the credulous multitude, for by the prosperous offering of that vain sacrifice the sicknesse began to assuage. *Jovius, lib. 21.* As his kinsman concerning that matter of observation, and worthy animadversion, writeth, in the year of Christ, 1522. a most grievous pestilence invaded *Rome*; There was then a certain Greek, who had a long beard, with an ugly aspect, who professed himself to be *αλεξιαχος*, that is, a helper of evil, he promised if he should have thirty pieces of Gold to him and his heirs monethly, to cause a cessation of the Plague; The *Romans* accept of the condition. He commandeth to bring him a black bull, and find out a new well in the suburbs of the City: in the dead of night he commeth to the bottom of the hill *Marius*, where he found the Bull prepared, and the Well; he sees upon making a rope, and as he was weaving that, sometimes with a high,
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282.

and sometimes a low voice, I know not what he murmured out, in Greek; the clamour of his voice was heard by many spectators: afterwards he casting a rope about the neck of the Bull, they report the Bull being made tame and gentle, he led him thrice about the Well, then casting the Bull prostrate upon the ground, the Bull making three weak or harmlesse kicks, presently with little reluctancy, suffered him to cut off his horns; which done, he commanded the Bull to be led by the shepherds thorough the seven gates of the City, and the seven high-ways, and afterwards to be let loose that he might return to the fields and pastures, wherein he was wont to feed. They that were there, then said, that he lifting up his eyes towards Heaven, and making I know not what kind of humming, they saw Stars falling, and innumerable likenesses of dogs, and Wolves, and such kinds of living Creatures, to fly all about, &c. Things being finished in this manner, the Magitian being returned to the City, took such course with the *Roman* Magistrates that they commanded by publick edict that no one should of three dayes kill any four-footed beasts, the rulers of the City who were then absent, when they returned, commanded the Greek impostor to be apprehended, and cast into Prison; scarce escaping the threats of the people, he was punished with eternall banishment. The Magick book which he used, was publickly burnt. *Gilbert. Cognatum, lib. 8. of Narrations.*

283.

Antonius Benevemus, *lib. 8.* concerning the hidden causes of sicknesses, thus writeth; A Maid of the age of sixteen, was pulled with griping grief in the bottom of her belly by infernal spirits, and falling into horrid clamours, her whole belly did on a suddain so swell, that one would have thought she had gone eight moneths with child; She had an exhausted voyce, and sometimes casting her self upon her bed, and joyning her feet to her neck, she leaped up, and falls upon her feet again; casting her self down, she immediately again started up; this she oft did by turns, but by little and little coming to her self, and somewhat refreshed, she was asked how she did; she was wholly ignorant what had passed: but we inquiring the causes of this sickness, thought this evil to proceed from the suffocation of the matrix, and evil vapours drawn upwards, and then striking the heart and brain: But when she could not be helped by Physick, she was wonderfull fierce, looking about her with a stern countenance, fell at length to vomit, whereby she cast up long and crooked nayls, brasse pins, with wax and hairs conglomerated; and lastly, a gobber of such magnitude, that the gorge of no creature whatsoever could wholly devour; and when she had done this often, I my self, being a spectator, conceived her to be possessed with an evil spirit, who whilest she did these things, amazed the beholders. Wherefore being afterwards detected by more manifest signs and arguments, she was committed to the Ecclesiastical Physitians; for we have heard her prophetic,

phetic, and seen her do those things besides, which go beyond the power of sicknesse, and exceed humane understanding.

C *Ardanus* relates in his fifteenth book, concerning the variety of things, of a certain honest Countreyman and friend, who might more easily have been deceived, then deceive, who told to him, that he had many years laboured of an unknown disease, at what time by his enchantments he vomited glass, nailes, and hair: and though at length he were restored, to the very day he relates these things, he did affirm, that he thought he had a huge heap of broken glasse in his belly, and a sound or noise as one should shake a bag full of broken glasse, by which he was much vexed, and also that he the seventh hour of every eighteenth day, although he numbered them not, had so many blowes on his heart, which was a huge trouble to him for eighteen years since his recovery; who sees not the actions, legerdemanes, and vexations first and last, that the Devil puts upon those whom he finds fit, by their simplicity, for his delusions. 284.

I *N Pago Bevensstet* under the Duke of *Brunswick*, a Maid named *Margaret*, daughter of *Henry Achils*, twenty years old, in the year 1562, on the holy day of the Visitation of the blessed Virgin, about to wipe or make clean her shooes, drawes out her knife, and goes to a place fit for that purpose; the Maid having lost her strength by a long Feaver, was yet weak; contrary to her expectation, in comes to the house a woman somewhat old, and asketh her, Whether she were yet troubled with her Feaver? and whether she were free from her disease? It was answered her by the Maid, As yet I have not been able to go out of the house: The shooes being made clean, she puts the knife in her bosome; which when afterwards it was diligently sought by her, she saw a black dogg of an horrible shape, lying upon his belly under the table, which with grinning shewing his teeth, went away; presently it seemed to the Maid, that from her head to her feet did flow something, as it were, of a cold humour; to whom happened also a defect of the Mind or Soul, and she becomes as dead without sense to the third day, wherein at last she begins to breathe again, and affirms, that she certainly knew, that that knife which she had taken out of the sheath of her Sitter, did stick fixed in the left side of her own body, for that she did perfectly feel pain in that very place; by which she was so exercised, that being bowed double, she was forced to lean upon a staff, after three moneths there begun to appear and stand out on her left side above the Spleen, betwixt her two lowest spurious ribs, an Imposthume of the bignesse of a Cocks egg, and like the Moon, by whose increment or departure, she either swelled or grew quiet. The thirtieth of *June*, there issued out of the Ulcer such store of matter, that the swelling was somewhat remitted, and then as it were the point of a knife appeared; the Surgeon of Duke *Henry*, sent for from the Castle of *Wolffenbittel*,
P took

took out with instruments the point of the knife standing out under her ribs, and cured the Ulcer. 10 *Vierus lib. 3. cap. 12.* concerning the impostures of Devils.

286. **F**rom the Nativity of Christ, 1539. in a certain Town of the Bishoprick *Erstetting Fugestai*; *Uricus Nensejer*, a Husbandman, when he was tormented about one of the sides of his ribs with the cruel torments of griefs, upon a sudden he feels with his hand an Iron nail under his unhurt skin, which a Surgeon, a servant, there digged out with his knife; notwithstanding his griefs ceased not, but daily waxed worse and worse; wherefore when the wretch saw there was no remedy of his grief, but by death, he taking a knife cut his own throat. Therefore being dead, he was brought to be buried the third day; there were present then *Rosenbader* of *Wissenburg*, a Town of the *Noricks* in *Germany*, and *John Estente*, a servant attending about such businesse, who, a greater company beholding, fell suddenly upon opening the ventricle of the dead Husbandman, wherein they found very long and smooth wood, four Steel cutlers, partly sharp, partly like a Saw with teeth, and two rough tools of Iron, every one whereof did exceed the length of a span, and there was like the cover of a Globe; but that thou wilt most admire, is, how so many and so great tools could be contained in the cavity of his Ventricle, & by what art they are carried in; certainly by no other, then the cunning and deceit of the Devil, *Joan Langius*, in his Book 1. Epistle med. 28. & *Vierus*, Book 3. Chapter 8. Concerning the legerdmain of Devils.

287. **A** Certain religious man an inhabitant of the Town *Hesden* in a field called *Leodren*, for Religion's sake, went to *Jerusalem*, stayed after his companions at *Jerusalem* that he might celebrate the holy time of *Easter* there, which his other companions omitted; and being afraid afterwards, lest by that delay he had lost the opportunity of conveying himself to *Europe*, he made haste towards the Sea at *Joppa*, and therefore was weary in his journey, and meeting with a Knight, who shewed himself so compassionate, that he took him up behind him, and that very day, to the great admiration of all his, was carried into his own Town *Hesden*; where it being declared how it happened, the Inhabitants thought him mad, he went to the Temple of *St. James* in *Spain*, and returned again before his companions were come back from *Jerusalem*; when that was affirmed by them, that he stayed behind them at *Jerusalem*, then what he had told them concerning the celerity of his return was believed. *Fulgosus*, Book 1. chap. 6.

288. **B**occatus of a Noble *Lombard*, who had entred himself a Soldier for *Jerusalem*, to gain the Holy-land, and departing, left to his wife part of his ring, which had his coat of Arms ingraven upon it, with this condition, that if he returned not within three years, with this earnest and symbol, she might marry another husband,

Husband, he being taken Prisoner in *Judea*, and carried into *Egypt* to the *Sultan* (whom his Father had entertained a good while travelling into *Europe*, though unknown) for the Hospitalities sake of his Father, his own Wisedome and dignity, he presently so pleased the *Sultan*, who by dayly familiarity approving his behaviour, he valued him more then all he had. The three years being finished he fell into great sorrow, the cause whereof the *Sultan* having diligently searched out, calls a Magician who took that care that he caused him being fast a sleep in a pretious bed, and loaded with a great burthen of Gold, and pretious stones to be carried in the last night of the three years into the chief Temple in *Joapia*, a City in *Lombardy*. The Tutor affrighted with the sight, flies, and with other things of the Vision, relates in *Egypt* which he saw meeting him, making hast to the house of his Wife who was to take home another Husband the next evening.

Johan. Baptist. Port. Neopotalitan, in his Book 2. of Natural Magic, thus writeth, There falleth into my hands, a certain woman somewhat old, who of her own accord, undertook to inform me, within a certain time, what those things are which suck the blood of Infants in their Cradles, in the form of a night Owl, which men call a Scritch Owl; she commands all that were come along with me witnesses, to go out of dores, and casting off her cloathes, rubbed her self very much with a certain Oyntment; we perceive through the chinks of the dore, that by vertue of the soperiferous Oyl, she fell into a deep sleep, we out of dores discover great beatings, and pinings, but so great was the force of her deadly sleep, that that took her sense from her, when the strength of her Physick began to decrease and grow weak, we return from without to the place, and she being called from her sleep, began to tell many raving dotages, that she had passed Seas, and Mountains, giving us many false informations. We shew her black and blew fores caused by the beatings which we heard, but she most stily denies.

They report *Apollonius Tyaneus* to have received of *Jarcka*, the Prince of the *Indian* Philosophers, a gift, as it were, of Divine power, that he was partaker of very great secrets every other day, *Alex.* from *Alex.* book 2. chap. 19.

Augustine concerning the City of God, book 18. chap. 18. saith, When we were in *Italy*, we heard of certain women keeping Victualling-houses, and using evil arts, who by cheese given to whom they pleased, turn'd them presently into beasts, to carry necessary burdens; which having performed, and returning to their former state, could perfectly remember all which in the mean time happened to them. *Apuleius* also himself, in his book which he inscribed by the title of *The golden Asse*, reports,

ports, That it happened to himself, having taken poyson, his humane soul remaining, that he was transformed into an Asse, &c. but it is manifest, that these are legerdemaines, and delusions of the Devil, deceiving the Soul and senses of men by vain conceit.

292. **V***Incentius* reports in his *Speculations*, he tells us in his book 3. chap. 109. and *William of Malmsbury*, Monk, in his *History*, in the time of *Peter Damianus*, That there were two old women Inneholders, that is, such as gave entertainment to travellers for their money, (for an Inne is properly called a publick place of entertainment for money) which old women living together in the same house, and exercising the same art of Witchcraft, when a stranger came alone, they transformed him into an horse, a swine, or an Asse, and sold him for a certain price to Merchants. A certain day a young man appearing, by his gesture a Stage-player, being entertained of them, and eating meat with them, was by them transformed into an Asse; they gained much by him, who shewed many wonderfull tricks to passengers; for at the command of the old women, or any sign they made, he turned, or moved which way they pleased; for his understanding perished not, though his speech ceased, whereby the old women got much money; which being perceived by a neighbour, he for great summe of money bought the Asse; but the women conditioned he should so keep him, that he should not go into the water. His keeper for a long time kept him from the water, but at last was so incautelous, that he brought him to a pool in the neighbourhood, where he a long time wallowing and tumbling, he was restored to his own proper shape; and when his keeper raised him up to see whether it were his Asse or no, he told him who he was; the servant told this to his Master, his Master telleth the same to Pope *Leo*; the old women being converted, confesse it. The Pope doubted hereof; but a most learned man, *Petrus Damianus* manifested to him, that it might be true, by the example of *Simon Magus*, who had imprinted upon *Faustinius* his own image or likenesse.

293. **M***ichael Verdunus*, and *Peter Burgottus*, Shepherds, having contracted with the Devil, could when they pleased, by the use of a certain oyntment, transform themselves into Wolves, and killing men, and other creatures, they ran away amongst other Wolves, as people imagined. They were burnt alive in the Diocess of *Bisautina*, in the year of Christ, 1521. *Vierus*, book 5. ch. 10. concerning the legerdemains of Devils.

IN the year 1348, on the eighth Calends of February, In Norway
 a most great Earthquake did happen, as it is recorded at *Panno-*
nia, Illyricum, Dalmatia, Carnis, and Histria, which lasted withou-
 any intermission for the space of fourty dayes; the Earth was va-
 riously shaken, wonderful works were shewed, *Moravia* and *Ba-*
varia felt the losse of twenty six Towns and Castles thereby thrown
 down, as it is related in the acts of that year; Men and Beasts perish-
 ed, Walls, Temples, Buildings were overturned, whole Cities
 overthrowen; moreover mountains burst asunder, squeezed that
 ruinous destruction and losse of men; for two Mountains (as it were)
 ran to the devoured Cities, and being drawn violently to the
 Town of *Elisa*, killed all living Creatures that were therein; the
 gaping of the Earth, that thereupon ensued, partly remained as
 the Earthquake left it; but some part of it growing wider, swal-
 lowed up all before it, the soyl being so fallen into it, that there
 was no possible passage. Fifty men, and more rusticks, many kin-
 dreds, with Cattel, were overwhelmed, and bodies were reduced
 into Statues of salt. *Conradus* of *Meydenburg*, an excellent Philo-
 sopher and Mathematician, speaking of this tempestuous Earth-
 quake, saith, That these Statues were seen by him and the *Austrian*
 Chancellor at *Charmum*. *Aventinus* in his *Annal* of the *Bozori*,
 book 7.

294.

O*sgillus*, King of the *Swedes* and *Goths*, an exact observer of Ju-
 stice and Equity, lost the love of many of his Nobles that
 disliked such severity, who being enraged at him, procured a Bull
 charmed with magical incantations, and placed him in a high-way,
 wherein the King passing was set upon, and by his horns was killed,
 and so lost his Scepter. *John Mag.* in his book 8. chap. 13.

295.

P*hilip Melancthon* reports, that he was told by *Christopher Gross*
 and *Sigismund Galenius*, that a certain Virgin of *Bononia*, that
 was conversant amongst men two years after her death, and who
 was at a Banquet whereunto she was invited, not tasting any meat,
 and sitting amongst other Virgins, by chance a Magitian present
 knowing the fraud of the Devil, saith to them that were present;
 This pale Maid hath been dead, and coming straight to her, taketh
 from under her right shoulder, an enchantment, whereupon she
 appeared an ugly dead corps. This enchantment had been per-
 formed by another Magitian, and thereby the Devil had carried
 about this corps all this while.

296.

A Studious young man of *Sfordia*, with the raging love of a Vir-
 gin, became almost mad by the violence of his passion; he being
 intimately acquainted with one skilfull in the Magick Art, was
 told by him, that he would by his skill so work, that the Maid
 with whom he was so much in love, should come to him, so that
 he would abstain from the imbracing of her; the young man pro-
 miseth

297.

miseth continence; presently the young Maid being most beautiful, enters his bed-chamber, by words and gestures declaring much love; which he seeing, upon his first beholding her, he was so wrapt out of himself, and unable to command his affectionate passion, imbraces her very courteously; whereupon the Virgin presently falls down dead, which did infinitely torment both him and the Magitian, who by his enchantments so worked at length, that the Devil entred her body, and by his motion of the Devill, the Maid returned home; she was intent to her accustomed labors, but wholly pale and silent. After three dayes her Parents got Divines to her, who when they had seriously conversed with her, the Devil went out of her, and she falling down, appeared a meer ugly base carcass; blood is the cause of a good colour; and lively spirits; these the Devil cannot create: God onely our Creator can. Out of the Colloquies of *Luther*.

298. IN the year of Christ, 1543, a certain *Italian*, by name *Andreas*, a jugler of Sathan, coming up and down amongst the Sepulchres, and leading a red blind dog, by which he did many prodigious things; sometimes in the middle of the Market, *Andreas* (a great company standing about him) would cause them to throw down upon the ground gold, silver, and Iron rings, behind this dog, which after he had mixed together, the Dog at his command would deliver every one of them as they were taken asunder to his proper owner; in like manner divers sorts of coyn and moneys being confusedly heaped together, he would at his Masters command in order discern, and deliver to the right owners; and if he were askt, who were fornicators, adulterers, or men of great authority and credit, he would most certainly declare; and if any such required the knowledg of any thing from him, he would suddenly farrisie them: wherefore some did not doubt to affirm, that he was possessed with a Pythonical or Satanick spirit. *Cron. Hed. part. 2.*

299. WHEN *Valens* was Emperour of the *Romans*, *Libanus*, a Rhetorician, and *Jamblicus*, the Master of *Proclus*, are reported by the divination of a dung-hill cock, to have found out who should be Emperour after *Valens*; and moreover, after this manner it was found out; Twenty four letters are written in dust, and a grain of Wheat and Barley is put to every letter; then the Cock, certain verses having been recited, is let loose, and they conceiv'd out of what letters he took the corns, the same being joyned together, would declare the thing that was inquired after; which when they had done, the Cock took the corns out of the letters $\Theta \text{ E } \text{O } \Delta$. They read the letters, but yet esteemed the signification doubtfull; for it was conceived, that either *Theodosius*, or *Theodorum*, or *Theodotus*, were designed thereby. It being known, according to my relation, *Valens* suspected many that had those names, being also sought out by the diviners themselves.

John

John Faustus, a filthy beast, and a sink of many devils, carried about with him an evil spirit in the shape of a dog; At *Wittenburg*, when the Edict of the Prince to apprehend him was promulgated, he fled away; so coming to *Norimburg*, and being set down to dinner, he began to be very much troubled, and suddenly paying what was due to the Host, went his way; he was scarce gone out of the doores, but the Serjeants inquire concerning him: at length, the fates compelling him, being brought to *Wittenburg*, he sat down, being very melancholy, his Host desired him to tell the cause of his sorrow; his answer was, I pray you be not terrified this night, though you hear a huge noise, and the very shaking of the whole house; in the morning they found him dead in his chamber, his neck being turned topsie-turvy. No wonder, that the Devill is wont to give such rewards to his servants.

300.

IN the year of our Lord, 1323, *Frederick* of the *Austrian* Family, challenging to himself the Title of Emperour, against *Lewis* of *Bavaria*, Emperour, waged a cruel Warr, in which *Frederick* being taken, was for three whole years detained prisoner in a Castle near the famous Town *Naburg*, scituated by the River *Nabus*. In the meantime, a certain Magitian coming to Duke *Leopold*, the brother of *Frederick*, promised, that he would free him out of prison, and take such care, that within the space of one hour, he should be safely conveyed into *Austria*; *Leopold* promised great rewards to the Magitian, when he should effect his promise. When night was come, both of them went into a Circle designed, and prepared by Magicall incantations, the Magitian by his charms, raised a spirit, which appeared in the likenesse of a Man, receives the Mandate to bring *Frederick* home, if he did not refuse to follow him: Therefore the spirit immediately in the night, comes to the Captive Prince, saying to him, Thy Brother *Leopold* hath sent me hither to take thee out of Prison; wherefore arise, and mount this Horse, and I will safely conduct thee to thy Brother. To whom Duke *Frederick* answered, who art thou? Ask not who I am, saith the spirit, but without further delay mount this horse, if thou desirest to be delivered out of Prison, then great fear and trembling seized, not onely upon *Frederick*, but also upon all that were with him; but they signing themselves with the sign of the Crosse, the spirit vanished away, and returned alone to the Magitian. In the Chronicle of *Hedion*, book 4.

301.

IT is reported that in the year of Christ, 1271. one *John*, an *Almain*, a Priest at *Halberstadium*, was so skillfull in the Magick Art, that upon *Christmas* Eve in the morning, he said Masse thrice. First at *Halberstadium*. Secondly, at *Moguntia*. Thirdly, at *Colonia*, by the swiftnesse of his Horse which he rode upon, which with incredible speed, carried him from one of these Towns to the other. Many very prodigious things are written, which this Priest did by his Magicall Art.

302.

In

303. **I**N the year of our Lord, 1272. came to *Crucenatum*, a Town in Lower *Germany*, a Magitian full of tricks and Legerdemains who cut off his servant's head publickly in the Market place, the people being spectators, and within half an hour, joyned that to his body which lay as it had been dead, upon the ground; the servant immediately recovering life, and becoming as sprightful as ever he was. He was seen carried up and down in the Ayre, and making a great noise, he seemed to be a-hunting to those that beheld him often times. He seemed also sometimes (to them that stood gazing at him) to be an armed man that did greedily devour a Cart or Waggon of Wine or Wood and the Horses too.

304. **I**N the year 1553. two inchantresses were taken, which by tempests, hail, and cold, endeavoured to destroy the fruits of the Earth. These women stole a Neighbours child, which they cut in pieces, and put into a pot to boyl. It came to passe by providence, that the Mother seeking her child, came at that instant, and saw in the pot the dissected members of her child, therefore these two pestilent Witches being taken and examined, confessed (by tortures that were deservedly inflicted upon them) that if the boiling of this child had been perfected, they had caused such terrible cold as had destroyed the fruits of the Earth. *Hedion. book 5.*

305. **I**N the year of our Lord, 1558. in a neighbour Town of *Abena*, a certain Magitian cured many mad-men by hearbs which the Devil had shewed him. Moreover he had commerce with him, and took dayly advice of him for curing of diseases: it happened that there was great dissentions twixt him and a neighbour of his, a Carpenter; in their railings and brawlings, the Carpenter did exasperate and vex the mind of the Magitian with some bitter and reproachfull speeches. After some Moneths were expired, the Carpenter fell into a dangerous disease, and as one having forgot all former discontent between him and the Magitian, seeketh to him to cure him of his most miserably afflicting sickness: The Magitian counterfeiting himself appeared and much his friend, whilst he promised his utmost indeavours to cure him, in the mean time he resolves, having this opportunity, to revenge the wrongs he conceived, and gives him a potion composed of venomous hearbs, which as soon as the Carpenter had taken, his body was cruciated and tormented with such extream pain, that he suddenly gave up the Ghost. The wife therefore of the Carpenter with his kindred, accuse the Magitian of man-slaughter, for which cause he is convented before the Senate at *Abena*, and being examined by torments, he confessed this murder, and other impious and most wicked deeds, and that he had learned his Magick of a certain old Woman in the neighbourhood, which lived at the Wood *Hercynia* for which most horrible and flagitious arts, they caused him to be

tyed

tyed to a stake and burnt to death. *Manlius*, in his Collections.

Martin Luther using many words concerning Witches, tells that his Mother was many wayes vext by an inchantresse, a neighbour, insomuch that she was wont for fear to shew her much kindnesse, and by intreaties and courtesies, used to procure her good will : for this Witch did so torment her Infants by inchantments, that with continuall crying, they expired their lives. And when a certain Preacher in his Sermon declaiming against such kind of Witches, and alluding to her impiety, he was so infested and infected with inchantments, that he had no way to escape destruction; for by these Witchcrafts, the ground so shrunked from his feet as he went, that he could not stay himself, but was thereby forced into the River, being unable to stay himself till he was cast therein. And when it was enquired of *Luther* whether it were possible that such things should happen to the Godly, he answered. Yes certainly, for our mind or Soul is subject to a lye, yea our body is obnoxious to death and afflictions; and I am periwaded that my sicknesses, (God permitting) infest me by inchantments; but God, though he suffer his Elect to fall into such calamities, yet he delivers them from the same.

Two Witches being in an Inne, filled two Urns, or water-pots with water, and set them aside; and when in the evening they consulted, whether they should destroy the corn or wine; by chance the Host hearing their discourse, and taking the water-pots, he came softly to the bed-side, where they lay and cast the water upon the Witches in bed; which turning suddenly into Ice, the Witches were utterly extinct: Whereupon, saith *Luther*, the power of Satan greatly appears in these Witches; for two wayes doth God shew his power, by suffering the Devill to assail men by Witches; first, to punish the sins of the wicked: secondly, to try the pious and faithful, and for their glorious approbation which they will obtain by their perseverance in faith: for without the permission of Almighty God, the Devil can hurt no man; for the Lord saith, *He that toucheth you, toucheth the apple of mine eye:* And Christ, *without the will of my Father, a hair cannot fall from your head.*

Alexander the sixth, when he was Cardinal, spent his time both day and night, in contriving how he might obtain the Popedome; and that he might more easily accommodate his desire, he set his study upon the Satanical Art of Magick, and so far proceeded therein, that he promised the Devil diligently to observe him, if he would satisfie him in those things he inquired: He desired that the Devil should take the shape of a Pronotarie; Satan therefore according to his wish, appeared to him in the form of a Pronotarie at the day appointed, and promised to tell him whatever

he demanded; He desires to know whether he should obtain the Pontifical dignity? which when Satan affirmed, he moreover demanded, how long he should continue in that dignity? To which question the Devil so answered, That *Alexander* understood him to promise the Popedom to him eighteen years, but he reigned onely eleven years and eight dayes; the eleven years being expired, he falling into sicknesse, commandeth one of his servants to go into the upper Conclave, and bids him bring him the book that lay upon the Table, in which Magical Arts and incantations were taught; the servant ascending, and opening the doors, he finds Satan sitting in the Chair of the Pope, clad with the Papal ornaments: affrighted, with which Vision he returns to the Pope, and tells him what he had seen: The Pope hearing this, compells him to go again, to see whether the Devil did continue there? the servant coming thither again, found the Devil sitting in the same habit; who demanded what he would have of him? The servant answered, That he came thither for the Pope's book. To which the Devil replied, What doest thou call the Pope? I am the Pope. When the Pope being sick, by his Minister, heard these things, he was greatly afraid, and easily understanding how the case stood with him, by his own command he was carried into the inner Conclave, whither as soon as he was come, the Devil taking the habit of a Post-messenger, cometh and knocketh hastily at the door, and being let in, cometh to the Pope lying in his bed, and tells him, that the time was now expired, and therefore he must speedily depart this life: Whereupon there arose contention, whereby those who were present, understood the strife betwixt them, to be concerning the number of the years; but Satan evidently demonstrating to him the reason, that the number of the years were expired, went away; and in a very short time after, the Pope gave up the ghost.

309. **G**regorius Martinus told *Martin Luther*, 1538, a story much to be bewail'd, of a certain Virgin, that instead of tears, wept drops of blood; being brought to that miserable condition, by the malice of an Inchantress, and that the Witch was present, though she took no notice of it when she poured out such tears; He said, that it was not convenient that there should have been any delay or putting off the punishment hereof; nor that Lawyers or Judges needed to hear any further testimony, evidence, or demonstration. Furthermore, he added as followeth; Within these few dayes, (saith he) there was brought to me a Case concerning Wives; a Wife did endeavour to kill her Husband by poyson, and when the Woman was examined by tortures concerning this matter, no confession of the truth could possibly be extorted from her; for Witches remain mute, notwithstanding torments, which they nothing value, the Devil doth so dexterously stop their mouthes; therefore when what they have done by witchcraft, convinceth the Witches according to this example, there ought such course

to be taken with them, that the example may be a terrour to others.

IT was reported, that some years past a Magitian was suspended; but vanishing away when he was upon the Gallows, there hanged in his stead a bundle of straw. The same man having sold to one an excellent horse, did warn him, that when he rid him, he should not hastily go to the water with him. Wherefore the buyer, taken with a desire of finding out the cause, why the seller wished him to forbear bringing the Horse to water, forthwith (desirous to cause his horse to swim) rides into a deep River, when he came to the middle thereof, he perceived that he had nothing under him but a bundle of grass and Hay; Wherefore being in a most violent rage, he runs breathing as it had been for life to the house of the Witch, who perceiving the coming of his defrauded chapman, laying himself down upon a bench, counterfeiting himself to be asleep, the buyer rushing himself into his stove, seeked by hawling and pulling of him, to raise him from sleep; the Witch thought he would kill him at last, and therefore exceedingly affrighted, he gets up upon his knees, and runs away speedily. The same Witch did often sell to men, swine, which after they were bought, turned into bundles of straw; at last Divine Justice brought him to a deserved punishment at *Norburg*, (with two women that were his complices) he and they, by diabolical tricks which they used, when they were not observed, stole mens goods, of which being at last detected, they were apprehended and cast into prison together; and a rich Woman, who was till that time reputed a Matron of good conversation, was confessed by the women, to be guilty of the same wickednesse of stealing and fornication, which by their legerdemaines they exercised; and therefore she was likewise cast into prison; but the chief Magitian himself, though put to great torments, would confesse nothing; and when it was conjectured, his art, and spirit or familiar, was in the hair of his head, they cut away his hair. Whereupon he confessed all his notorious wickednesses, and after a few dayes, first the two women, and immediately after the Magitian, were deservedly hanged.

THe horrid and much to be admired example of the power of Satan, which he sheweth by his cursed instruments, Witches, are fully demonstrated to us, in the book called, *Malleus Veneficorum*. And although the power of Sathan be great, and that God suffereth him sometimes to exercise his mischievous cruelty against some men for their sins and unbelief; yet sometimes also it pleaseth Almighty God, by the envy of the Devil, to try and prove his own dear Children; Nevertheless, we are assured, that their very hairs are numbred, and that not so much as one of them can fall to the ground contrary to his will: therefore we may easily arm our selves against the power and snares of the Devil, if we diligently

ly beware and take heed of sin, and persevere firm and constant in faith and prayer. But because the Devil hath to this day shewed his greatest power amongst Papists, therefore I will declare some examples out of the forenamed book, by which it most manifestly appears how great the power of Satan is, and what inveterate envy and malice he hath towards mankind; He who desires to see variety of discourse to this purpose, let him peruse the said Author.

312. **O**F the filthy commixtion which Witches use with the Devil, it is a shame to tell; whosoever desireth to know how these filthy Plagues and beasts do commerce with the Devil, (whereby they have oft deformed births, and exercise nothing but Satanical deeds) let him, besides the foresaid Author, peruse *Austin* in his third book, and second chapter, *de Civitate Dei*.

313. **A**T *Ratisbone* one of two Witches which were burnt to ashes, being one that waited upon a Bath, confessed, that she was compelled by the Devil, to use several means to seduce a chaste young Virgin, the daughter of a certain honest and very rich man, to lye with the Devil; to which end the devil thought it his best course to invite the Virgin to his Chamber, upon an Holy-day, where he might talk to her in the shape of a young Gallant; which having often assay'd, the Maid alwayes signing her self with the sign of the Cross, his design was frustrate.

314. **A**Nother Virgin of the Diocesse of *Argentinum* staying alone at her fathers house, upon a Sunday there came to her a certain old woman of the same Town, who after many scurrilous words which she used, she invites her to go along with her to a place where she should see all the handsomest gallants of the Town; the young maid overcome by the obscene enticing words of the old woman went along with her to her house, they were no sooner come to the house, but the old woman saith, we will go up to the chamber where the young gallants whereof I spoke of are, but take heed you sign not your self with the sign of the Crosse. The young maid hearing what the old woman said to her, as she followed her up the stairs, was struck with sudden fear, and therefore she signing her self with the sign of the Crosse, by prayers commendeth her self to Almighty God. Whereupon the Devils vanished; which the old woman perceiving, with a grim and devillish countenance, raging, and cursing the young maid, thrust her out of doores. *Ibid.*

It

IT was likewise confessed by this woman that waited at the Bath, 315.
 who was formerly spoken of, that she was likewise deceived by
 an old woman, who brought her to the Devill in a way, to whom
 she prostituted her self, and that he in every respect, performed the
 office of a lustfull man, and was alwayes prepared for that; and that
 for eighteen years denying the faith, she served the Devill in diabo-
 licall lechery.

IN the *Brixienſian* Diocesse, a young man being inamoured with 316.
 a certain young maid, much desired to have her to wife, but I
 know not upon what occasion altering his affection, married ano-
 ther, at the solemnization of the marriage, not having altogether
 forgot his old love, amongst others, invited his former paramour,
 who refused not the invitation, and when the honest Matrons and
 Virgins offered their gifts, this impudent beast comes forth, and ca-
 sting her hands towards the bride; saith to her, *From this day for-
 ward thou shalt not enjoy one day of health.* Which words, when they
 understood the levity of the impudent curtesan, they took no great
 notice of; but the Nuptials being ended, by the force of Inchant-
 ments, she lost the strength of all her members, and for ten years
 most miserably afflicted, she kept her bed, and then ended a most
 pittifull life.

A Certain Earl of an illustrious extraction of the *weſtraviensian* 317.
 territories, bordering upon the confines of the Diocesse of *Ar-
 gentinum*, having married a Lady of an illustrious family, being by
 enchantments deprived of naturall strength, for begetting issue,
 could by no means understand the reason thereof. It happened
 that after he had been three years married, he going to the City of
Menses, to expedite some businesse which he had, that he fell into
 the company of a certain woman, who for some years before his
 marriage, had been his Concubine, whom he distaited not for what
 had formerly passed betwixt them, nor did he suspect her concern-
 ing the Witchcrafts with which he had been afflicted, but kindly
 talks to her of their old love, which he was pleased to acknowledg,
 and inquires of her, her condition, and whether she were in good
 health; She perceiving the pity and goodnesse of the Earl, inquires
 of him, whether he were in good health, he answered, That he was
 well, and that all things succeeded happily and prosperously with
 him. She amazed for a little while was silent; which when the
 Earl perceived, he by gentle speeches, invited her to discourse;
 whereupon she inquires his Wives condition, he answered that she
 was well: She again asketh whether he had any Children by her.
 The Earl answered, *I have had three Sons by her, she bare me one every
 year.* Then as one stupefied, she was silent. Saith the Earl, then
 pray thee my dear, why dost thou so accurately inquire of the con-
 dition of me and mine, I do not doubt but thou rejoycest at my fe-
 licity: then, said she, I am heartily glad, but cursed be that old wo-
 man

man, who firmly swore that by her witchcrafts, she would make you unable to perform the rites of Marriage with your espoused Lady, the knowledge whereof the Well that stands in the middle of your Court will give you; in which an earthen pot is cast, being fill'd with enchantments, of which the old woman did affirm that so long as it should lye there, your power of rendring Nuptial rites should utterly be wanting, but I understand now, and rejoyce at it, that what she spoke was vain and frivolous. The Earl hearing these things, wisely dissembling the businesse, makes haste home and causeth the Well to be drawn or emptied of all the water that was in it, findeth the Earthen pot, which being burnt, he recovered his former strength and vigour. *ibid.* Concerning the manner how Witches use to take away the Members of men, read in the Book called *Malleu Venificarum*, cap. 7. p. 2. It is to be thought impossible that such members should be so occultly pulled or taken from the bodies, but by the legerdemains of the Devill.

318. **I**N the *Bresiacus* in the *Basiliensian* Diocess, a young Wench afterwards by means of her art, made one of the Society of Witches, she was brought by her Aunt (who was afterwards burnt at *Argentina*) to an upper Chamber of the house, where there were together five gallant young men clothed in green; then the old woman saith to the Maid, Chuse which of these young men thou pleasest to be thy husband; which when the young maid refused, she did most grievously beat and hurt her.

319. **I**N the *Basiliensian* Diocess, a Priest of the Town of *Oberweiler* was of opinion, That there were no Witches in the *VV*orld; and passing hastily over a bridge, he met a certain old woman in as great haste as himself; to whom he would not give the way, but threw her off the bridge into the mire; whereat the old woman much enraged, gave him bitter and contumelious language, saying; --- Thou shalt not escape revenge for this; which words he regarding not, nor well understanding, went home, but in the night he was become so weak and feeble below his girdling place or middle, that he could nor possibly rise out of his bed; so that he was fain to be carried by two, as oft as he went to the Church, or to visit the sick; after this affliction had continued for the space of three years, this old woman (whom he had not without cause suspected) falls sick, therefore she was advised to go to the Priest to confesse her sins; and although at first she refused, yet at length perswaded thereunto by her Mother, she was by two fellows carried to his house, and there confessed her sins to him, but made no mention of her witchcraft; her confession finished, she saith, Knowest thou by whom thou wast bewitched into this weaknesse? The Priest answered mildly, I know not; quoth she, Thou hast suspected me, and that not without cause, I brought upon thee the evill that thou art afflicted with for that thou didst cast me off the bridge into the mire, but my departure out of this World is

now

now at hand; I will therefore cause that within a few dayes after my death, thou shalt recover thy health; which happened accordingly, for according to the time for which she had contracted with the Devill, she died. And within thirty dayes after, the Priest recovered his former health and strength.

IN the *Lausanensian* Diocesse, a certain Witch caused the Family of a neighbour to be plagued with a grievous barrenesse, not onely all the beasts and cattle, and other domestick living creatures were unfruitfull, but the wife of the family, by the Witchcrafts of this fellow, being made unfruitfull also, had seven untimely births: when at last the Witch was taken and examined, he confessed that in a hole digged under the threshold of his dore, there lay hid a serpent, which as soon as removed, the misery of barrenesse would cease, which as soon as ever it was effected, fruitfullnesse was restored to the whole family. *ibid. cap. 6.* 320.

THE Wife of a great man, in the Town of *Reichshoffen*, being with child, got to her house, some weeks before the time she expected deliverance, a Mid-wife. There was in the said Town a famous Witch, of whose company and discourse, the Mid-wife advised the Gentlewoman who was great with child, to take special heed; but after some dayes, she for recreation sake, went to the Castle, and met with certain women come together to a feast, where this Witch was also, who touched or stroaked the belly of the Lady with both her hands, as it had been in the way of salutation. Whereupon, she presently perceived her young one to move in her Womb with great pain and grief, whereat wonderfully affrighted, she returns home, and tells the Mid-wife what had befallen her, who with a sad countenance, cries out, We have lost the child; which came to passe accordingly, for she had an untimely birth, and that in such manner that at one time she was delivered of the head of the child, at another of the feet, at another of the hands, and so of the rest. *Ibidem.* 321.

IN a certain Town of the *Argentinesian* Diocesse, one whose name for modesty sake I conceal, had at his house one of his Tenants cutting wood, whom a Cat of a vast magnitude at unawares set upon, which when he had driven from him by blows, another more fierce joyneth to the former, against whom, whilst he more sharply contends, a third comes, so that at first he was put to a strait, being forced to use the utmost of his strength against three such maine and cruell Cats, neither could he drive them away, and free himself from them without the receiving of many hurts and wounds; which Combat being finished, the man falls to his work, presently two Serjeants, apprehend him and carry him before the Judge, who being exceedingly moved with rage and fury, commanded them to cast him into an ugly prison, his groaning and often sighings, nothing availing him for clearing or making manifest his innocency; and 322.

and the Judges anger did daily increase exclaiming against the wicked fellow (as he called him) who would not acknowledg his villanous doings; after three dayes were passed, upon the often importunities of others, the Judge sends for him to the Senate to receive his judgment, when he was come to the Senate, the intraged Judge could not with patience look upon him; he (poor man) falleth down upon his knees, and humbly begged that he would hear him speak for himself, the Judge sadly laid to his charge that he had grievously wounded the three chief Matrons of the Town, and yet was so impudent that he denied the wickedness which he had so villanously perpetrated within a few dayes past; which the poor wretch hearing, answered, that he had never hurt any Woman in all his dayes: the Judge on the other side thundered out, that it was notoriously known, that he so hurt these Gentlewomen, that they lay in their beds with all their members and parts of their bodies so out of joynt, that they were not able by their own proper strengths, so much as to turn themselves from one side to the other; he again denies that he ever hurt these gentlewomen; But, saith he, I well remember, that upon that day whereon I was apprehended, and, for that cause, was cast into prison, I being set upon by beasts, used all the vigour and strength I had to quit my self of them and drive them away, which words amazed all that were present. They enquire by what beasts he was set upon, then he declares all that was done very orderly. The truth being thus discovered, the Judges seek what they can to hush up the businesse, and procure what silence they could for the preservation of the honour of the Matrons.

323.

IN the *Basiliensian* Diocess, in the Confines of *Lotharingia* and *Alsatia*, a Gentleman of great fame did inveigh against an old woman with somewhat bitter language; who thereby intraged, determined to take most speedy revenge of him, as she said; which threats he little valued, yet the very night after there arose a blister in his neck, which when he scratched, it overspread his whole face and neck, and an horrible form of Leprosie made ugly his whole body: being in this condition, and suspecting the Witch guilty of Inchantments, he sendeth for his friends, with whom he might best advise and take counsel, and declares the whole businesse, especially the threats of the old woman. What need is there of many words? the woman is taken, and being exercised with torments, and examined, confessed the fact; and the Judge inquiring diligently into the manner and cause; saith she, I boyling with revenge for the contumelious words which he spake against me, returning home, met there with a maligne spirit, to whom inquiring of me the cause of my grief, I told the whole businesse, and sought to him for revenge; whereupon the Devill asked me, What evil I desired to be inflicted upon him? I answered, I desire that his face may be so blown up, or swelled with a continual tumour, which may make him most ugly to behold:
Saith

Saith the Devil, going from me, I have already struck him with a more loathsome plague then thou desirest; which when she had confessed, she was deservedly burnt to ashes. *Sermon. Part. cap. 11.*

IN the *Constantiensian* Diocess, betwixt the Towns of *Bisacum* 324. and *Friburgum*, a leprous woman told to many auditors, that she falling out with another woman, and many railing words passing betwixt them; as soon as she came home, a sudden wind blowed upon her which came from the house wherein the woman dwelled (opposite to her) with whom she had contention, with which she conceived she was so struck, that she was thereby infected with a Leprosie, whereof she could never be cured.

IN the same Diocess and Territories of the black wood, a hang- 325. man lifting up a Witch from the ground by a pole of wood, she turning her self towards him, saith, I will give thee thy wages; and together with these words blowing on the face of the hangman, she infected it with an ugly Leprosie, whereof he dyed within a few dayes after.

AN honest woman of *Oenipontus*, returning home from a Garden, 326. she had adjoining close to a woman-neighbour, and having perceived that this neighbour of hers came oft into it, but suspecting her a Witch, durst not so much as reprehend her for it; yet she of her own accord, without any provocation of the honest woman, meeting with her, with brazen-fac'd impudence flying into the very face of her, saith, Thou suspectest that I often passe thorow thy Garden. To whom the other woman, fearing to brawl or chide with the Witch, answereth pleasantly onely in these words; Your paths in the grass declare what trespassse you have done me. Then the VVitch, much troubled that she could procure no occasion to brawl with her, went away murmuring; within a few dayes after, the other woman was afflicted with most immane griefs of her belly, and most acute gripings in both her sides; insomuch, that she was not onely afflicted with continual pains, but did also disquiet all her neighbours, with continuall pitifull cryings out and lamentation; and when multitudes who came to visit her, that (if possible) they might relieve and comfort her, amongst the rest, a Potter comes, to whom the witchcrafts of this woman were well known, and perceiving the cause of her sickness to be no other then Inchantments, he commanded the Husband of the afflicted woman to search, whether he could find under the threshold of his door any enchantments; where amongst many other witchcrafts, was also found a waxen Image, about the length of an hand, which being bored through, had two pins fastned on both sides, the one right over against the other; which witchcrafts being removed, and cast into the fire, she was freed from those most grievous gripings, *cap. 12.*

327.

AT *Zalermus* in the *Argentinesian* Diocess, a Witch, being a midwife, came to a certain honest and godly woman, offering her service near the time of her delivery, who knowing her infamous by her witchcrafts, dismissed her with pleasing words, feigning, that her pains, when time should require, would be very acceptable to her; but when the time came, neglecting her, and making use of another Midwife which she sent for, she conceiving in her breast the feminine flames of anger, eight dayes after the birth, in the night, with two women cometh into the Chamber of the woman that lay in, and maketh haste to her bed; whereupon the woman in childbed endeavouring aloud to call upon her Husband, finds her tongue and all her members stupify'd. Then the Witch standing in the midst between two women, said, Behold, this scurvy creature scorn'd I should be her Midwife; but I'll be reveng'd of her. The two women that stood on each side of her, interceded for the woman, saying, They never knew or heard any hurt by her. But she again thus broke out passionately, Because she hath vexed my Jublits, I'll vex hers; but for your sakes her pain shall be suspended for half a year; and then putting her hand upon the womans belly, her guts appear'd to come out as it were, and the Witch roll'd something into them; afterwards, the women being gone, the child-bed woman being come a little to her self, call'd her husband, and tells him the whole businesse. He comforts his wife, and bids her be of good chear, for these were but vain terrours, and such as women in child-bed were usually infested with. But she answered, O she threatned I should endure this misery after half a year, but if now they are gone, I find no more hurt by it, I will rest confident upon thy opinion. She had also an Arch-deacon to her son, to whom she reveal'd the businesse. When the six moneths were over, she began indeed to be most grievously tortured with pain in her belly, so that night nor day she could take any rest, but continually groaned and shrieked out most miserably; Nor in all these torments did she forget God, whom she still implored for his assistance, and who heard and delivered her: For on a day when she went to stool, all that filth came from her. Then she called her Husband and Son, and said, Now I hope you are convinc'd it was no vain imagination that I told you of; who ever saw me eat thorns, sticks, and bones? For there she shewed them Rose-briars a hand length, then sticks and bones, and other rubbish, whereby she was so tormented. [*Ibid.* cap. 3.]

328.

THe Devil had so efferrated, and wholly acted certain Witches, that they devoted even their own Children, or any other Infants they could come by, to him the Prince of Devils, with horrid execrations; which cruelty of theirs was thus detested. When a certain Witch denyed all help at the time of her travail, but only of one daughter of her own; her Husband wondring at the thing,

thing, hid himself in the house, that so he might find out the mystery, and by that means saw the horrid rites of both the sacrileg and oblation; He saw the Infant, held up by no humane means, by the impulsion of the Devil ascend up the chimney by the Pot-hooks, looking with an ugly Satanicall look; the Mother in the mean time calling upon the Devil with her usuall diabolicall rites and acclamations. Which when the man saw, (to his amazement) he was very earnest to have the Child christened without delay; and taking with him some neighbours, and his daughter who carried the child, for the next Village he is bound in all haste, where the Parish-Church stood; and having as he went along, told two of his neighbours of the businessse from first to last, when they came to a bridge they were to passe over, he drew his sword, and putting it to his daughters breast, vow'd she should there immediately dye, if she did not convey the child over the River without humane power; for I will not have him go (sayes he) over the bridge, but of himself let him be conveyed immediately to the other side. And when the good woman wondred at this rigour in the man, and sought to perswade him, he yet insisted upon his demands the more resolutely, untill he forced his daughter to call up the Devil, and make him convey the Infant over the River without any visible means. The Child being baptized, he having sufficient testimony against his daughter, when the time of purification was over, accused wife and daughter, who being brought before a Magistrate, and convicted of that most impious crime, were both deservedly burnt. [*Ibidem.*]

IN a part of *Suevia*, a Country-man walking over his ground to see his Corn in a dry season, with a little girle, a daughter of his with him, wished that it would rain a good shower. The Maid hearing her father say so, out of her childish simplicity told him, She could easily procure that for him. The Father wondring at the childs words, askt her, how could she do such a feat? O, (sayes she) I learnt that of my Mother: and added, That she could easily cause it not onely to rain, but hail, and raise a great tempest, and that her mother learnt it of a Master she convers't with; and that whensoever and whatsoever she requir'd of him, was presently perform'd; but that her Mother had strictly charged her to tell no body. The father being terrified at these things, askt her if she had ever seen this Master. The girle answered again, that she had seen many come in and go out, who her Mother told her, were their Masters and Loving Lords. Her father again demanded, if she could just then raise a shower or storm? She reply'd; I, if she had but a little water: He therefore brought her to the River, where calling upon this Master, she presently caused it to rain in her father's fields alone, and not in his neighbours, as he had commanded her. The man seeing that, bid her also make it hail, but so, as but in one field which he shew'd her; this she presently effected. And then being fully resolved his wife

329.

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was a Witch, he brought her before a Magistrate, there convicted her of the crime, and burnt her; his daughter being put to holy exercises, and by sacred means, was delivered from the power and wiles of the devil. *Ibid.*

330. **I**N the Town *Fach*, a Judge commanded his Serjeants to apprehend a Witch, and bring him to execution: but they were so annoyed with loathsome stincks, and struck with such a terrour in the businesse, that they utterly despaired of effecting it. The Judge (his name was *Peter*) insisting more earnestly upon the performance of his command, again exhorts them, that they would take courage and lay violent hands upon the Witch, for now the appointed time was come, wherein the detected crimes of this impious person must be punished; by which encouragements, being animated to repel the fascinations of the devil, the Witch was taken, and brought to execution.

331. **A**T another place when a Witch was bound and brought to the Gallows top, she spet in the face of the Hangman, and he presently fell down dead; in like manner she did by a second. But the third going about a little more warily, was yet so invenom'd by her breath, that all his face swelled till he was stark blind with it, and a little after, he died of it.

332. **W**Hat power the Devils have to afflict Brutes, Cattle, and all other creatures, and how they can raise storms and tempests, you may find sufficiently laid open in the 14. & 15. chapters of the forecited Author: the examples are very horrible, nor do I think it necessary to commemorate any more of them. The History of *Job* will evidence the same thing, what is not onely the power, but how extream the malice of that evill Spirit.

333. **T**Here were two brothers, to whom their Father left a competent estate when he died, the one of them took upon him a Monastick life, the other married, and set up a common Inne; and most earnestly gaping after Riches, used all means possible to defraud, not onely his guests, but their beasts by false weights and Measures, and conveighing their provender from before them. Whilst he thus strove to be rich, his estate went to wrack on every side, and the more he took care to heap up, the more and greater losses he sustained. When his brother the Monk came to him to part the estate with him according to his Fathers Will; he desired his brother that he would forbear prosecuting him for the division of the goods at present, for he was poor and in a very low condition and notwithstanding that he used all means possible for the gaining of an estate, yet all the fraud he could use profited him nothing; when the Monk heard this, he said; O my Brother, if you order your Family so unjustly, 'tis no wonder that things go so ill with you. For you keep such a guest that consumes all, and more than
you

you can possibly gather; and if thou wilt see him, follow me into the bottom of the Cellar, and I will shew thee who consumes thy estate. Whither when they were both come, the Monk by his adjurations, made the Devill that lay hid there, shew himself to his brother. And presently a beast of an immense bignesse, and so fat that, without much ado, he could not move himself, appeared, which when the Monk saw, he said, O what a gainfull Inne dost thou keep, and turning to his brother, said, Behold that beast thou hast pampered by thy fraud, for whatsoever thou fraudulently gottest from any man, this ugly beast devoured. Therefore hearken to me; Be faithfull and upright in thy dealing towards all men, use an equall measure, and defraud no body; and after four years I will come again, and then divide my Fathers estate with you. His Brother follows the Monks counsell, and as much as he went backwards in the world before, he now came on, and in a short time had such experience of divine goodnesse, that he was Master of a great estate. At four years end, came his brother the Monk, to see what condition his brother was yet in, who received him with great alacrity, and told him he had followed his advice, desiring to see the beast now again, in which the Monk gratified his brother, and commanded the beast that lay hid in the Cellar to appear, which when he came was so lean, his bones would scarce hang together. Then sayes the Monk to his brother, now it's time for this guest to get hence and seek another Host. But if thou shalt hereafter order thy affairs with the like Justice, thou shalt alwayes learn experience of the great blessing of our great and good God.

Not long since; sayes *Bodinus*, in *Vallis* (which is a name of the Suburbs of *Laodunum*) a certain Witch by her enchantments, freed a woman from her disease, who was most grievously afflicted, and thus she effected it. Falling down upon her knees, and looking towards the ground, she called upon the Devill very often, and with a loud voice, that he would cure the Woman; and pronouncing certain strange words, gave her a morsell of bread to eat, and by this means the woman recovered. Which kind of cure is plainly such, as if the sick woman had prayed to the Devill for health, than which it were better to indure the most painful death. *Demonomania, lib. 1. cap. 6.*

334.

I Remember about 20. years ago, at *Lutetia*, in a Noblemans house there, I saw a young man by often reciting certain *French* words in the presence of many honest people (which I think not good to mention at this time) make a seive dance, and move at his pleasure. And that he had a Familiar to help him is manifest, for that when he was gone, and another repeated the very same words, he could effect nothing of that nature by it. *Idem. Lib. 2. cap. 1.*

335.

No

336. **N**O Country-man (sayes the same *Bodin*) is ignorant, that if two Verses out of the *Psalms* be recited while the Milk is a churning, there will no butter be produced by any Art. I was at *Chillis* of the *Valestians*, when a boy standing at the maids heels, hindered the butter to come or gather: but she threatening curses from God upon him, if he did not cease and remove his Verses, made him speak somewhat preposterously, and backwards as 'twere, and then the Butter came after she had spent almost a whole day about it. If you put but a little Sugar into the milk, it will make no butter; for this proceeds from an antipathy in nature, and by the same reason, if but a little Cyprian-brasse be cast into a Furnace of Iron it will never melt, but turn to ashes, and therefore the Forge-men when they kindle the fire, see that there is none in the Furnace, nor any one near the Chimney.

337. **T**Here is a diabolicall art called *δακτυλομαντεια*, or Ring Magick which is performed by putting a Ring upon a bowl of water. This a famous VVitch, an *Italian* born, used at *Lutetia* in the MDLXII. year of Christ, muttering out with all some kind of words, and by this conceit, gave answers aright to some that consulted her: but most were deceived by it. *Joachinus Camerensis* tells us that *Hieronymus* the Stage-player, whose son became Chancellor of *Mediolanum*, had a ring that spoke, or rather a Devill speaking in a Ring, which rightly rewarded the Master of it at last, for it caused him to be excommunicated and cursed. *Bodin*, *Dæmonom. lib. 2. cap. 1.*

338. **I**Once saw a Physitian of *Tolosa* exercise *ῥαβδμαντια*, or rod-Magick, and with a low voice murmur out some (I know not what) words, till the two ends of the rod met, and touch'd each other. But when it profited nothing to the cure of the affected, he blamed their incredulity, and cutting it into pieces, he caused it to be put about the necks of those that had the quartane Ague, for their remedy. *Ibidem.*

339. **O**F all wicked devices of this nature, none arrive to that community and perniciousnesse, as that of restraining new-married people doth: This the common people call the binding of the *Ligula*, which boyes practise with impunity, and with high impudence, some bragging of it. Nor is this a new thing, for we read in *Herodotus*, that *Amasis* King of *Egypt* was so bound in this nature, that he could not have to do with his VVife *Laodice*, till with exorcismes and solemn prayers he was freed. *Paulus Æmilius* also testifies in the life of *Clotarus* the second, that his Concubines used this trick against *Hermambergæ*. Some *Epicurean* Philosophers laugh at this miracle, because these Artists in knotting the *Ligula* that are abroad, make people wonder when they see that they can by no means cure the same. And therefore the *Canon* sayes thus, If at any

any time by Witchcraft and sorcery through the hidden, but always just Judgment of God permitting, and the Devill preparing them, thy copulation is hindred, repair to God by humble confession. Out of which place we may note four or five Axioms, or undeniable positions. First, That copulation may be hindered by Witchcraft, which all Divines unanimously confirm, and *Thomas* himself upon the fourth book of Sentences, in the 24th distinction, where he saith; That a man may be restrained in that particular, as to one woman, but not otherwise; and in his last chapter of Frigid things. The second is, That it is done occultly, but by the permission of God in just Judgment. The third, That it is performed absolutely by the Devill. The fourth, That in this case God is to be repaired to in Fasting, which last head is chiefly to be observed, least those that are troubled with these things (as many do, and as the Devill desires and intends they should) run to Diabolical means for remedy.

ESpecially it is strange, that little boyes by pronouncing some words, should be able most exquisitely to perform this enchantment. I remember *Rioleu*, general Embassadour to the *Blessens* told me, that a little boy was seen tying this knot under his hat, whilest Matrimony betwixt two was celebrated in the Church, and that the boy being seized on, escaped with the knot. Whilest at *Pistavium* I acted as Vice-Procurator in the year 1567, there was brought a case before me of this nature; which when I told to my Landlady, a very vertuous woman, she (as if most skill'd in that Art) in the presence of *Jacobus Bauvasius* an Attorney in the cause, declared there were above fifty wayes of tying this knot, whether to tye a married man, or a woman onely, that the one despising the other's infirmity, might run after adultery, but that the man for the most part was bound, but seldom and hardly the woman, and that they might be bound for a day, a year, or ever, or for as long as the knot should last, unless it were dissolved. That there was a knot, whereby one might be brought to love another, and not to have reciprocal returns, but extreame hatred; and that there was another way to make two love one the other most affectionately; but if they came to lye together, that they should scratch with their nails, and beat one the other most inhumanely. As I heard at *Tbolosa*, there were two thus illigated for three years space, and then reconciled, and had a very fine child. And (which I most admire) the woman whilest she was ligated, declared she had little tumours like warts rose upon her as signs of children she should have had, but for this ligature. She said, there were knots to be made to hinder procreation, and not hinder copulation, that there were men could not be ligated, and some that might before marriage, and some after; but those few, and the Urines of men might be stoppt by this trick, whereof they were not few that dyed. I found a poor boy almost dead with this thing; and the man that did the feat, lool'd again the knot, and so gave

340.

gave his urine vent. And not many months after, this very Sorcerer dyed of a like ligature.

341. **T**His mischief proceeding to a community in the Countrey of the *piets*, the chief Quæstor of *Niortum*, when a new-married wife accused a Neighbour of hers for restraining her husband, in the year of the VWorld, 1560, he caused her to be cast into a very loathsome prison, threatening her she should never come thence till the man were loosed; and after two dayes the imprisoned woman gave leave to the married people to enjoy each others bed; and when the Judge heard the man was freed, he freed the woman from prison.

342. **T**His is worthy our observation, That it passes the skill and power of the Devil, or any of his Agents, to restrain mens senses, or bind others from eating or drinking, by intercepting their power or stomach; or deprive a man of the use of any member, save only that secret one, and sign of our virility, which in *Germany* they often deprive men of, by making them run up into their bellies. *Sosprengerus* tells of a man of *Spira*, who when he thought he had lost his premises, sent for Physicians and Chirurgeons to search for them, who found no scar or wound at all; therefore he repair'd to the VVitch he had offended, and appeas'd her, and so was cur'd. Also a Citizen of *Ratisbone* furnishes us with another example, of one who violently laid hold upon a VVitch, and threatening to strangle her, compell'd her to loose him from that *nodus*. All these *Bodinus* relates in chap. 1. of his second book.

343. **I**n *Isulanus*, Abbot and Lord of the *Norallians*, who now is sent Ambassadour to *Constantinople* by the King, and *Polonus* (who is also called *Pruniskus*) Ambassadour for *France*, told me, that one of the greatest Kings of the VWorld being very desirous of the knowledge of the number of his years, and the time of his death, sent for *Jacobius*, a Sorcerer, who when he had ended Masse, and consecrated the Host, commanded a first-born son, or man-child of ten years old, who was provided for the purpose, to be beheaded presently, and putting the head upon the Host, pronounced certain words, and inscribed some characters not necessary to be known by us; Then he ask'd the head, what he would have; which answered only two words, *I suffer violence*. At this the King was intraged, and cryed, Take away the head; and presently in that fury dyed. This story is very common in the Country, wherein it was acted, and very certainly reported, although there were onely five persons present at the thing. These things thus writes *Bodinus*.

Johannes

Johannes Charterius, that wrote the History of *Charls* the VII. tells us how one *Guilhelm. Edelinus*, a Doctor of *Sorbon*, was condemned for Sorcery upon Christmas Eve, in the year, 1453, who confest he had often in the night-time been carried abroad to a great meeting of Magitians, where he alwayes renounced God, and ador'd the Devil in the shape of a Goat, kissing his posteriors. 344.

A Certain poor man, when his Wife often went forth in the night, and forth would remain the man knew not where, making for her excuse to him, either that she went to stool or bath with her neighbours; wherein when he had often disprov'd her, he began to suspect her chastity, and threatned to kill her, unlesse she directly told him where her haunt was. She being terrified with the sense of present danger, told the matter plainly, as it was, in every particular; and furthermore, that he might experience the truth of what she said, promised him he should see, and go himself whither she used to go. And to that purpose giving him an oyntment, wherewith they being both anointed, and she having pronounced some words, the Devil immediately carried them from the Countrey of the *Lochii*, to the *Burdegalsian* Sands (which are distant no lesse than fifteen dayes journey; or more); when the man saw himself in company with Magitians, Witches, and Devils, (in a humane, but horrid shape) a thing very unusual to him, and in a strange Countrey, he began to blesse himself, and say, Godd God, where are we now? At which words the whole company vanished. Then he understood that he was naked, and was forced so to wander up and down the fields till morning, when he light upon some Countrey-man that set him in his way. And so making the best shift he could, he returned to *Lochium*, where he accused his Wife positively of all these things before the Magistrate, who commanded her to be apprehended: But she mitigating the businesse as much as she could, confessed the most part of the businesse, and acknowledging her fault, returned from her wickednesse. 345.

Also some few years since, a woman of great quality at *Lugdunum*, rose in the night, and taking a gally-pot out of her closet, anointed her self with it, muttering some words withall; a stallion that lay with her that night, observing her, when he could not see her, rose to look for her; and when he found nothing but the gally-pot, taken with novelries and curiosity, he also, as he had seen her before, anointed himself with the oyl that was in it, when he immediately found himself to be amongst a great company of Witches and Sorcerers in the fields about *Lotharingia*, whereat he was much amazed. But in the first place calling upon God to assist him, the whole company disappear'd; and he, finding himself all naked, returned to *Lugdunum*, accused the Witch, who confessing all the businesse, was burnt for it. 346.

347. A Thing of the same nature befell a Nobleman of *Maldunum*, who by some words of a Milner, together with the instigation of his own curiosity, was induced to go amongst a company of Witches to see fashions forsooth; but when he was among the thickest of them, an extream horreur seized of him, insomuch, that although he did not invoke Divine aid, the devil said with a very loud voyce, Who is this that is so fearful? And when he sought to depart their company, the Witches all vanished. And when he returned, he intended to discover the Sorcerers, but they fled for their safety. *Bodinus Daemonom. lib. 2. cap. 4.*

348. WE read in *Paulus Grillandus*, a Lawyer of *Italy*, a man very well experienc'd in the facts of Witches and Sorcerers, That there was certain Country-man not far from *Rome*, in the year of the world, 1526. who when he saw his Wife rise naked in the night to anoint her self, and that thereupon presently she was gone out of his sight, and could not be found in the house, the next day provided himself of a good cudgel wherewith to belabour her sides, untill she should tell him whither, and to what end she so conveyed her self last night, which she presently doing, he pardon-ed her, upon condition that she would convey him amongst her fraternity. She the next day anointed both her husband and her self, and then they were presently mounted each of them upon a Goat, and so presently brought amongst the murster of Witches. Now his Wife had forewarned the man, he should by no means name God or Christ, unlesse in scorn and opprobry to him: when they were thus in the croud, the wife appointed her husband to stand a little aloof till she had saluted the Prince of them, (who was most magnificently cloathed and guarded about with a great ring of men and women; all honouring and waiting upon this their Lord) and that by so doing, he should see the whole of the businesse. When they had done thus, they began a ring-dance, (which is now taken up among the Countrey-people) that dancing backwards, they might not see one the others faces: It may be to the intent they might not know, nor accuse one another, if perhaps they might be arraigned in the presence of one another, after: which *Triscalanus* did, to whom *Charls* the Ninth gave leave and liberty, that he might discover his fellows. He told him, being in a great assembly of young men, That there were many there that adored and worshipped a Goat in their meetings, and kissed his very postertours (or arse-hole in plain English, if you will have it so). Then by reason his back was towards them, he not seeing them, they danced together, and the devils copulated together in men and womens shapes. After their dancing, the tables were covered and furnished with meat; the woman then moved the man to salute the Prince, and sitting down with the rest of the company to the table, seeing the table furnished with meat, he called for salt; and when salt was brought to the table, before he tasted any thing, he

he said grace, which being ended, presently men, meats, and table vanished away, and he was left desolate alone, being very cold, and not knowing where he was; As soon as it was day, he came to some shepherds, of whom being asked, Whether he knew where he were? He answered, That he knew himself to be in the *Beneventanian* Earldom, in the royal command of the Pope. These things were done a thousand miles from *Rome*, from whence travelling, he was forc'd to beg his meat and rayment, and at length coming home upon the eighth day after, poor and lean, he apprehended his Wife; by whom many more being accused, and confessing the truth, they were all hanged.

THere is in the same Author, in the year 1535, that a young Maid in the Dukedome of *Spoletto*, of the age of thirteen, said, that she was brought by an old woman into the company of Witches, and seeing the convention of them to be so wonderfully numerous, she cryed out, Blessed God, what meaneth this? which as soon as she had pronounced, all vanished away; and the poor girl, being found early in the morning by a Shepherd, told the whole businesse to him, who bringing her home, the Witch was accused by the Maid, and, being found guilty, put to death by fire. 349.

THe same *Paulus Grillandus* in his Book *de Sortilegiis* writeth, that being invited by a certain Nobleman to the Castle of *Saint Paul* in the Dukedome of *Spoletto*, coming thither, he told him of three sage matrons, one whereof trusting in his promise that she might freely speak without danger, confessed that fifteen years since, she was brought by a sage old Woman into the company of Witches, where the Devill being present, obliged them by an oath to renounce God their Creator, Faith, and Religion, and to be faithfull to him, and that with their hands laid upon a book of most obscure writing, he also bound them to some solemn services to him in the night, and that they should whenever he commanded them upon Holidayes, or set dayes, come whithersoever he should conduct them; the Devil on the other side promised to them mirth and felicity eternall: she confessed further that at that time she killed four men, many Cattle, and brought much hurt to the fruits of the Earth, and if it happened at any time that she came not to their meeting, without she were able to give good reason for it, she was so vexed that she could neither sleep nor take any rest; when She came to their meetings, She heard the voice of a Man which called the Devill little Lord, and sometimes Mr. *Martinetus*; and as soon as ever She had anointed her self with a certain unction, She mounted a Goat that stood ready at the door, and held by the hair and tail; by which Goat She was suddenly conveyed unto the great coverture of *Beneventum*, where She found a very great company of Witches and Inchanters. There when She had vow'd allegiance to the Devill, She danced at Table, 350.

Table, and last of all, every Devill concopulated with her, or him they had to their peculiar protection; and when they had thus done, every one getting upon their own Devills, returned particularly, with the same incredible swiftnesse that they came thither, and that also they did privately at home adore the Devill, when this was all confest, and compared to the confessions of two more there were many others accused who acknowledged the crime, and together with their oyntments and powders, they were all burnt alive.

351. **A**lso in the third book of *Tarquamadas* of *Spain*, amongst others you have this more modern story. That a Magitian being very importunate, at last perswaded a companion of his that he would be a most happy man, if he would but be of his Faith, and come to their meetings. And when he had given him his consent, he on a night took him by the hand, and speaking some words, they were both carried through the Ayre to a great company of Witches in which an incredible company of both men and women compassed a Throne, whereon sat the greatest of the Devills in the shape of a Goat, to whom all of them went to kisse *en la parte masculina quarenta* (which, to those that understand *Spanish*, is those parts which are not fit to be named in *English*). When this new-comer saw this, he said to his companion that he could no longer patiently behold these things, and presently calling upon God with a loud voice, they all disappeared with a great tempest and Whirlwind, and left him alone there, who was three whole years before he could reach his own countrey again.

352. **B**odinus also writeth, That *Joanna Halveria*, born at *Verberium* in the Countrey of the *Compedonensians*, did confesse, that by the decree of the Council, by the confirmation of the Judge *Sansifianus* his Mother was condemned to the fire, and that he being twelve years of age, was offered by his Mother to the Devil in form of a black man, with sable apparel, boots and spurs, and a sword at his side, having a black horse at the door, and using words to this purpose; Behold my daughter, which I have espoused to thee; and to her, Behold thy Love, in whom thou shalt be happy. And that from that time she renounced God and her Religion, and that he lay with her, as men use to do with women, and she found no difference 'twixt him and other men, but that his seed was cold, and that the Devil once asked her, Whether she would be gravidated by him, which she refused, *lib. 2. cap. 7.*

353. **W**E find in writing that at a great Sessions for examination of the *Potezarian* Witches, held by *Andreas Fertias* the Kings Deputy over the *Laodunensians*, where divers were burnt, out of whose confessions some things follow. *Margaret* of *Bremontinus* Wife of *Noeles Lavertus*, walking with *Mary* his Mother the Munday next after into the convent at *Franquisanum* near *Lognium*, which

which standeth in a Meadow, her Mother putting a Broom betwixt her legs, and speaking some words (here omitted) suddenly both She and her Mother were carried to a place where they found *Joanna Roberta*, *Joanna Guillemina*, and *Maria* the Wife of *Simon Agnus Guilelina*, the Wife of one *Gruffus*, with whom were six Devills of humane shape horrid to behold, &c. And after some dancing with them, the Devills lay with them, and had to do with them; and that one that took her to dance with him, after he had saluted her twice, lay with her for half an hour together, and that the seed he spent was very cold. *Joanna Guillemina* assents with her in these things, confessing that it was very true, that at least half an hour they were in copulation, and that the seed she received was very cold.

WWE read also in the 16th book of *Johannes Meyerus* who most accurately wrote the History of *Flanders*, That in the 1459th year of Christ, there was a very great company of both men and Women burnt in the Town *Atrebantium*, who mutually accused one another, that they met in the night, danced, and lay with the Devill. Likewise *Jacobus Sprangerus*, and four of his colleagues also tell us, that from the mouths of many wise and good men, they have been confirmed that many Witches had at the stake in *Germany* confessed, and in particular at *Constantia* and *Ratisbon* in the year 1485, that the Devill lay with them after they had by his intigation denied both God and all Religion. And that not a few had repented, and turned off themselves from that wickedness, and confessed that whilst they were Witches the Devill had often to do with them. It is written likewise that very many came, and freely acknowledged, though no man accused them, that they had been guilty formerly of commerce with the Devill being Witches, to these things *Spangeus* adds, that Witches did very oft copulate with the Devill, in the sight of the Sun, or clear day, and did strip themselves in fields and Woods, and were often seen naked in the fields, and were sometimes taken by their husbands in the manner with devils which they conceiv'd to be men, and therefore they set upon them with Swords whereby they could do no execution upon them. *Paulus Gralandus*, a Lawyer of *Italy* (who knew very many Witches) doth declare in his book *de Sortilegiis* that he was commended by an Abbot of *St. Paul's* at *Rome*, in the year 1526. in the Moneth of *September*, to take cognisance of three Witches, who amongst other things, confessed that every forcereffe had a particular Familiar to commerce withall, in the History of *St. Bernard*, we read there was a Witch who usually copulated with the Devil; her Husband not perceiving her, though he lay in the same bed with her.

354.

In

355. **I**N the flourishing Garden of *Antonius* concerning *Turquomeda* of *Spain*. I found another History concerning a noble *Spanish* woman, who related that she was induced by an old Witch when she was eighteen years of age, and from that time she had to do with the Devil; which was burned alive, and unpenitent, being a *Cerdenate*. The same doth declare that another did repent, and was put into a Monastery. *Adamus Martinus* the *Laodunensian* Proctour of Confession, told me (saith *Bodin*) that he had a Witch of *Biebra* (that is a Village two miles distant from *Laodune*) in question, in the Jurisdiction of *D. Boan*, the Captain of the *Verumandians*, in the year 1556. who was first condemned to be hanged, and afterwards to be burnt; but she was delivered alive to the fire by the fault of the Hang-man, or rather the just Judgment of God, who did so demonstrate, that the punishment should be equall to the offence, neither was there any mischievous act that did more deserve fire. Therefore she confessed, that *Satan* (whom she called her companion) was wont to have to do with her, and that she did feel his cold feed.

356. **W**hen I was at the great meetings of *Pistavius* in the year 1567. performing my office amongst the under servants of the general Proctour, I took two filthy and beggarly Magitians, which did beg alms at a rich mans house; who being denied, did cast in Witchcrafts, and all the household being driven into fury, died mad. *Demonum, libro 3. capite 1.*

357. **T**here was a crafty Taylor at *Lutetia* a Magitian, who onely touching with his hand, did cure a Quartane Feaver, but he was in no wise cured that would not believe that he could cure him. And there was a certain *Italian* old woman at *Audes* curing diseases in the year 1573. who when she was inhibited by the Judge to cure any more diseases, called a Court of Parliament, her cause was pleaded Eloquently, and likewise Learnedly, by *D. Johannes Baltruus*, Lawyer to plead the cases of the Parliament; fellow officer with the Lord of *Matratius*, and my Countreyman; but it is proved that the means by which she cured, did disagree with nature, as with the Brains of a Cat, which is poysoned; the head of a Crow, and other such like things; which things do plainly convince, that it was not done by the strength of the excellent Oyl, or of the healthfull Oyntment (which many good men, and lovers of the poor do make) but by means beyond Nature, or by charms of healing.

Fodocus

Jodocus Darmudanus doth write in *Praxi crim. cap. 37.* that there was a Witch at *Bruga* in *Flanders*, having the greatest repute of Holinesse, because she could cure innumerable diseases, but first she did take care for this, that they should believe that she could cure them, afterwards she did make known fasting dayes, and commanded that *Pater noster* should be said divers times, and that they should go to *Compostella* at *St. James's*, or to *St. Arnolds*, but at length she was convinced of many Magicall charms, and deservedly punished. 358.

Johanna *Harvilleria*, which (as we said before) was cast alive into the fire, confessed that she cast in charms, that she might kill a man which had beaten his daughter, but he having excelled her witchcrafts, suddenly felt pain in his loyns, and his whole body. But when (as she was greatly renowned for the same of her Art) it was told the man that the grief could not come to him from any other person, then she promised that She would work means whereby he should recover, and took him into her custody: to that end She did require it earnestly of the Devill by intreaties, and She did labour by many means (which it doth not concern us to describe) for his healing, which Satan answered it could not be done. And therefore She saying to him, that for that cause he should come no more to her, the Devil answered her, that he would not come. A little after the sick man died, and the Witch hid her self, but although she was hid, she is found, and suffered deserved punishment for her wickednesse. 359.

Bodin writeth that he saw a certain *Arvernian* Captive at *Lute-Bea*, in the year 1579, sometimes curing Horses and men, with whom was found a very large book, full of the hairs of Horses, Cattel, and other beasts of all colours. This man if at any time he cast his Charms on a horse, he consulted, and having the hair of that so he did cure him, that he might deliver his Witchcrafts to another, but he took no money, and if he did take it, he affirmed that he did not care for it: And therefore he walked about in a very old Cassock, replenished with a thousand patches. But when once he had cast his Charms upon the horse of a certain Noble man, being asked, he cured him, transferring his enchantments upon the servant of the same man: he answered, those that came again to have him cured, that they must know of the Noble man, whether he had rather lose his servant, or his Horse? In which thing the Noble man being in doubt, and striving to be advised; the servant died, and the Magitian was apprehended. 360.

I heard

361. **I** Heard from the Lord *Turnerius* the *Aureliensian* Counsellour concerning *Hulinus Parvus* the *Aureliensian Materiarius*. This man by chance being deadly afflicted by Magick, did take care that a man should be sent for, (who promised that he would drive away all diseases, being suspected of the Magick Art) that he might cure him. But he answered that he could not restore health to the man, unlesse he should transfer the disease to his son then sucking. The Parent consented to the murder of his son, to observe the thing, that the malice of Satan might so much the better be discovered. The Nurse having called it to remembrance, fled away with the child, while the Magitian was touching his Father to cure him. The Father being cured by his touch, the Magitian doth require the child to be brought, which being not found, he suddenly cryed out, I am undone, where is the child? and when he was going away he had scarce put his foot out at the dore, when the Devill kill'd him presently, and his dead carcase was as black, as if any one had dyed it with a black colour on set purpose.
362. **I** Heard also (saith the same man) in the Judgment of a Witch at *Nautes*, (which was accused of casting in charms to her neighbour) that the Judges commanded that she should touch the woman that was troubled with the charm, which is done very often by the Judges of *Germany* in the Imperial *Camera*; she refused, but seeing her self to be compelled, she cryed out, I am undone, and together touched the woman that was afflicted with the enchantment: she recovered, and the Witch being dead fell down, her dead carcase being condemned to the fire. I received the story from one of the Judges that was at the Judging of him.
363. **I** Heard also at *Tholosa*, that a certain Student of *Burdeaux*, said to his friend, being very sick of a quartan, that he would give his Feaver to one of his enemies; but he answering, That he had no enemy; he said, Give it therefore to thy servant. At length, when it was a doubt of conscience to him to do it, the Magitian said, Give it me; Then the sick man consenting, the Magitian dyed, being oppressed with the Feaver; and the sick man revived. *Bodin. lib. 3. cap. 2.*
364. **B**Ut this is no news, and unheard of; For we read in *Gregory* the *Turonensian*, *lib. 6. cap. 35.* that the Wife of King *Childebert*, as soon as she heard that her son dyed by a mischievous act, in her feminine fury she commanded a great number of Witches to be apprehended, burned, and put upon wheels; which acknowledged, that the King's Son was killed by them, that they might save *Mummo*, a great Magistrate: Therefore *Mummo* being taken, and put on a horse, he said, That certain oyls and potions were given him by the Witches, to procure (as he thought) the favour

of Princes; and he commanded the hangman that did torment him, to tell the King, that he perceived no grief from him. Then the King commanded that he should be stretched on the wrack, and sharp points of iron to be put between the nayls of his feet and hands, as it is the custome of punishment in the East, which was without the breaking of members; the pain was intolerable. After some dayes being carried to his men of *Burdeaux*, he dyed.

BUT Experience doth teach us, that a disease happening by a natural manner, not by witchcraft, cannot be taken away by Magitians. *Quæstor Sprangerus* doth bring an example; when he knew that there was a Counterfeit Magitian among the *Insprugensian* Witches of *Germany*, who seeing his poor neighbour to be most heavily afflicted, as if her bowels were incessantly pierced with swords: I will try, saith he, if thou art troubled with charms, and will cure thee. Then poured melted lead into a round iron thing with a hole in the midst, being full of water, and putting it to the sick woman, and uttering certain words, which it doth please me to conceal, he perceived certain Images in the hardened lead, by which he knew that she was afflicted with charms. This being done, he took the husband of the woman with him, and both beholding the upper post of the door, they found a waxen Image set up in honour of a victory, at whose two sides two Needles did stick, with other dust, grains, and Serpent's bones, all which he cast into the fire: But the woman, when she had given her soul for a pledg to Satan, and the Magitians, to whom she had gone for her health, was recovered.

O*gerius Terrerius*, a most learned Physitian, when I was at *Tholosa*, hired handsome houses, and scituated in a very good place at *Bursa*, for very little, in the year 1558, because an evill spirit did trouble the Inhabitants of them, being not right owners; which he did no more care for, then *Athenodorus* the Philosopher, who durst dwell in a house forsaken by the *Athenians*, and the Inhabitants, because of an empty spirit: But when he heard that thing which he never believed, that he could not go to the Cellar safely, neither sometimes take rest, having admonished *Lusitanus* a certain Student, to be in the City, who did exhibit hidden things to be seen in the nail of a little boy, he caused that this Student should use his art: But a girle full of knowledge, said, That she saw a woman most exactly adorned with most pretious chains and gold, which did bear a torch in her hand to a cerraïn pillar; and therefore *Lusitanus* answered the Physitian, that he should take care that the ground should be digged in the Cellar at the pillar, that he might find the treasure. The Physitian rejoycing, commanded it to be digged up. But when he thought the treasure was almost found, a whirl-wind arising extinguished the light, and going out of the vent of the Cellar, brake fourteen foot of the battlements of the walls in the neighbouring houses, part whereof fell together into the

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porch of the dore, part into the vent of the Cellar; part upon a woman carrying water, whose water-pot was broken. There was nothing ever after heard of the Spirit. *Lusitanus* the day after, being more surely certified of the whole matter, said that the spirit carried away the treasure, and he wondred because it did hurt the Physitian, who after two dayes related the History to me. These things were done on the fifteenth day of *December*, in the year 1558. the Heaven being fair and clear as it is wont to be in *Halcyon* dayes. And we at the same time saw thorough the battlements of the next house that were cast down, and the porch broken to the Shop. *Bodin Demonomanie, Lib. 3. cap. 3.*

367. **M**elancthon doth bring a History very like to this: Ten men were overwhelmed by the ruine of the Tower *Magdeburg*, when they did dig to find treasure; which Satan had shewed them. *Gregorius Agricola* in his Book *de Spiritibus subterraneis* writeth, that at *Annaberg*, in that ruine, which is called the Town of *Roses*, there was a spirit in the shape of a Horse that killed twelve men, and made them withdraw from the mine full of Silver, which Magitians found by the help of Satan.

368. **I** heard of a certain *Lugdunensian*, in the Temple of the Virgin *Mary*, that there was *Campellanus* of *Lutetia*, who with his companions revealed the treasure of *Arcolius* near *Lutetia* by Magick-Art: but when they thought to have the Chest in which it was hidden; it was carried away with a Whirl-wind, but part of the wall fell upon him, by which he was made lame for the whole term of his life. And when the *Noribergensian* Priest had found the treasure by the help of Satan, and long ago was about to open the box, the house was abolished with a fall.

369. **I** heard also from a *Lugdunensian* practitioner in the Law, that he with his companions went in the night, that they might seek out a treasure by uttering Conjurations, and when they began to dig, they heard a voice as it were of a man, which was put on the wheel, most horribly crying to the thieves: so they were turned to flight: but evil spirits in the very same moment pursuing them, slew them even to that house from whence they came, and they entered it with so great a noise that the Host thought it had thundered; and from that time he swore that he would never seek after treasure. *Bodin.*

370. **B**odin also proves by an example that forcerers can bewitch mens eyes, and move laughter, and make the spectators astonished concerning *Triscalanus* that Magitian, which said of a certain Curate, all the Parish Priests being present; See ye that Hypocrite, who feigning to bring a Register, doth bring play-papers! Then the Curate willing to shew that he brought a Register, he seemed to himself

himself to have play-papers, and whosoever were present, seemed to themselves to see papers, so that the curate cast away his book of account, and went away ashamed. But others coming a little after, gathered up the Register book, being freed from that likeness of Papers: by which thing it was manifest that Satan did delude men in many things, and also bind fast every ones eyes. For those which were not present at the former action, when the forcerer cast his delusions before the eyes of those that were present, did see a true book of account, when others on the contrary did perceive but an appearance of papers, &c.

THe *Germanes* being about to search, what Witch had made a horse feeble and decaying, did draw the bowels of another horse to certain houses, and not entring the gates, but a Cellar or Cave under ground, did burn those bowels. Then the Sorcerers which had committed that evil, feeling the pain of the Collick all within; She runneth streightway to the houses, where the bowels were burn'd, that she might ask for a burning cole; and her pain did cease. But if the doors were not opened, the houses were darkened, ringed with horrible thunder, and threatened ruine, unlesse those that were within would open the door: which *Sprangerus* writeth, that he observed, and saw in *Germany*.

I Heard from *D. Antonius Lonanius*, the King's general Legate, that there was a Sorcerer at *Ribemont*, who having pronounced certain words, did discover another by a sieve. All the names of those that were suspected were brought, and when the name of that man who was in the fault was brought, the sieve did move uncessantly, and the Magitian accessory to the same fault, came, which being found, the Sorcerer was condemned. *Bodin lib. 3. cap. 4.*

I Remember, that *D. Bodin* the King's general Procurator, sometimes related to me, When all his cattel remained in a Village at *Moldena*, that it was told his Wife, that a certain beast must be slain, which here it doth not please me to declare; and he ought to hang it with the feet upward under the threshold of the stable, with pronouncing certain words (which it is not needfull here to insert); this being done, there did none of his cattel perish. *Idem. ibid.*

Johannes Martinus performing his turn of Ruler of *Laodunum*, declared to me, that when he was to try a Witch by the Authority of *S. Proba*, (for she had tormented a Mason with so great sickness, that his head did hang down almost between his legs; his body being crooked, which evill he did suspect to come to him from the forceresse) the JUDGE having regarded it well, he commanded, that word should be brought to the Witch, that she by no other means could save her life, then by healing the Mason. And therefore she commanded a swathing band to be brought home by her daughter;

she calls upon the Devill, casting her countenance on the ground she muttered certain charms before them all, and delivering the swathing band to the Mason, she gave commandment that he should be washed in a bath, and that which was shut in the swathing band, should be put into the Bath with these words: *Get thou gone in the Devills name.* She said that there was this and no other means of recovery. These things being done, the Mason was cured. But yet before those things were seen in the Bath, she being willing to know what was in the swathing band (which she had forbidden to be done) they found three little corns in it: But the Mason while he was in the bath, perceived as it were three great fishes in it, when he came forth of it, although they did seek them very diligently, yet neither the fish, nor the arm was found. The sorceresse was burned alive, and remained without repentance, *Idem. lib. 3. cap. 5.*

375. **W**E read in *horto Antonii de Tarquamedia, lib. 3.* of a certain Magitian, who said to a rustick man, whom he saw bitten by a mad-dogg, That he was one that delivered from harm, that he might not lose his life. And when he prick'd his nose thrice to let forth blood, he was cured.

376. **C** *Aulus Martinus*, Governour of *Laodunum*, being certified, that a poor woman in the valley (that was the name of the *Laodunenſian* Suburbs) was bewitched by a Sorcerers her Neighbour, and taking pity of her, he threatened death to the Witch, unlesse she took away the disease from her Neighbour. She fearing, promised to heal her; and therefore she came to the beds feet, looked steadfastly on the Earth, joynd her hands, called on the greatest Devil with a loud voice; afterwards renewed her prayers, repeating some unknown words, and delivered a crust of bread to the sick person, which in the same moment began to recover. This being done, the Governour returning home, did appoint that she should be apprehended, and be burned as soon as might be; but she was not seen in those parts from that time. *Idem. ibid.*

377. **V**V E shall bring a fresh example from an honourable man, President of *Vitriacus Francus*, who was assigned to all the greatest meetings of *Brusis*, in the year, 1577. When we wanted his help, I did earnestly sollicite him, that we might assist each other in the publick burden, lest he should go out of his place before the States were dismissed; he answered, That he had a certain friend who lay sick to death, he was sent for by him, and was made his heir, he thenceforth was sick five or six years, his members failing him, and therefore his father being advertised, that there was a man in *Flanders*, who could cure his son, went hither presently: The Sorcerer unfolded the disease of the son (which he had never seen) to the Father, and sent him away into *Lusitania* to another Magitian (whose name he told him) living in the King's Court.

Court. The Father bearing this patiently, went into *Lusitania*, where the Magitian said to the Father (before he did onely proffer to speak); Friend, thy son shall be cured in a short time, go into *France*, thou shalt find a certain man named *M. Benedictus*, towards *Noviodanum*, about 20 miles from thy house, (but there are many of the same name) this man shall cure thy son. And therefore the Father wondring that he should undertake so great travail, that he might seek that afar off, which was near, took courage, and went to *M. Benedictus*. But he said to the Father, Thou hast spent very much labour going into *Flanders*, and *Lusitania*, that thy son might be restored, Go, command him to come to me, I am he, that will heal him. The Father answered to these things: Now he hath not gone out of his bed for above these 5 years, and hath not truly the least faculty of moving in him. But at length, with no little trouble, the sick person was brought thither, and he was eased in part, but yet he was not long well. *Idem. ibid.*

Jacobus Sprangerus the Commissioner, to enquire after the crimes of Magitians, by the same argument doth write, that he saw a Bishop in *Germany*, who being very sick, he knew by an old witch, that he was sick by witchcraft; neither was there any other way to recover his health, then that the same witch should perish by enchantment, who had cast the charme upon him. The Bishop wondring, sent with all speed to Rome to the Pope *Nicolaus, V.* that he might get leave to be cured by this meanes. The Pope, which did love him singularly, did grant his request with this small sentence, that of two evils, he should flye the worst. The Letters Patents being brought, the Witch said, *Seeing that it pleaseih the Pope and the Bishop, she would perform it.* So in the middle of the night the Bishop was restored; but the Sorcerers which had bewitched him, fell into the same disease from which he was freed. But in the mean time, that Sorcerers, which dyed, would never consider, but uncessantly committed her self to Satan, to recover her health.

IN the field of *Poitiers* in *France*, in the year 1571. *Charls* the eleventh King, after dinner commanded, that *Triscalanus* (whom he had pardoned, that he might disclose the partakers of his fault) should be brought to him. He confessed before the King, and a great assembly of his Nobles, the manner by which Sorcerers are conveyed, their dancings, sacrifices offered to Satan, detestable copulations with Devils, having shapes of men and women: Moreover, he added, That dust was taken by many, with which they killed men, catrel, and fruit. Every one admiring at these his sayings, *Caspar Collignius*, Admiral of *France*, (for he by chance was present) said, That a youth was apprehended in the field of *Poitiers*, some moneths before, being accused concerning the death of two Noblemen, he confessed, that he was their servant, and he saw them with dust cast into the houses, and the corn, saying these words;

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words: *A curse on that fruit, on that house, on that Region:* And therefore he having gotten this dust, took it, and cast it into the bed where those two Nobles did lye; so both were found dead in the bed, but swelling, and very black. The Judges did discharge the boy. Then *Trifcalanus* hearing that, discovered also many things of that kind. But it may be believed, if the King (whose body otherwise had the strongest joyns and complexion) had commanded this Prince of Magitians, and his other followers, to be burned together, that God would grant a longer and more blessed life to him for these Judgments. For the Word of God is alwayes manifest unto him, that he who quitteth a man worthy of death, doth return his deserved punishment on himself; as the Prophet said to King *Ahab*, That he, because he had shewed favour to a man that did deserve death, should dye. *Ibid.*

380. IT is manifest unto all men, that the man of *Rocheb*, who was wounded to death, of whose health all Chirurgions did despair, was so ordered by the help of a certain Magitian, that he could walk and speak some dayes; indeed Satan, and not any other, did bear him, that he might shew his power to the Magitians. *Ibid.*

381. *Joachimu Camerarius* doth declare in his book, *de natura Demonum*, When by chance a certain Butcher went by a Wood in the night, he heard a noise, and dancings; and therefore having sought the thing diligently, coming, he saw silver cups, which things, (as soon as the Sorcerers and Devils were separated,) presently the Butcher took, and the day after brought them to the Magistrate: so they, whose marks were in the Cups, did accuse others, being summoned to the Court, and were all deservedly punished.

382. T Here is another more excellent example of that execution, which was made at *Pithavium*, in the year, 1564. the history of which execution I learned as well from many in the same place, as also from *Salvertu*, President of the people of *Poitiers*, (who was then sent for to hear the Judgment with *Daventoni* the President of *Poitiers*, with other Judges); and all in that region know it. Three men with one woman being Sorcerers, were condemned to be burned alive together, when they were proved guilty of the death of very many men and cattel; dust being brought to them, as they did confesse, by the help of the Devil furnishing them, which they hid under the ground of Sheep-cotts, and the threshold of houses. But they declared, That they were wont to go thrice to the greatest meeting, whither innumerable Magitians came together to a certain cross-way where Feasts are solemnized, which did afford them the use of an Image; there was before them a great black hee-Goat, speaking to those that were present with humane reason, that they should leap all into the circuit of his embracements; and then every

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every one with a burning candle kifs his hinder-parts: This being done, the Goat was consumed with fire, of whose ashes every one took, that therewith they might kill the Ox of an enemy; this man's Sheep; that man's Horse; that they might torment this man with febleness, that man with death. Last of all, the Devil with a terrible voice did thunder out these words; *Revenge your selves, or slay*: So every one did return by the help of the Devil the same way that they came. The President *Salvertus*, a most virtuous man, said moreover, that it did appear from antient acts; for Magicians were condemned for the same cause 100 years before, and by the like confessions; and that it was done in the same place at the same cross. Two of these did repent, and two dyed in their obstinacy.

I Read also a Judgment against the Sorcerers of *Potezana*, which *Adrianus Ferreus* the King's general Vicar imparted to me at *Laodunum*. In it their confession is after this manner; That they near *Lognium* at the *Trenquisanian* prison, certain words being uttered, were carried away with brooms, and there found others furnished with brooms ready at hand, and with them six Devils, whose names are kept. After that they had forsaken God, they being kissed, adored the Devils in humane shape, but yet having very bad countenances; and danced, having them in their hands: afterwards the Devils had to do with the women, but they required the dust to kill cattel: Lastly, it was appointed, that they should meet in the same place eight dayes after, on Monday at the beginning of night; and when they had tarried there three hours, they were carried back. 383.

Bovinus the Ruler of *Galick*, being sent Ambassador to *Biturgium* by name, among the *Blesensians*, affirmed, that there was a Witch burned, he being Judge, whom her daughter accused, because her Mother had brought her to the meeting, and gave her to be instructed by the Devil; She among other wickednesses confessed, that she danced in the circuit of the Goat, and at length she related the several gestures of the multitude at the last time, and in what manner they made use of the dust. This man saith, that he had a child killed by her, another a horse; and he, a tree. But one being found to have done nothing from that time, received many strokes on the soles of the feet, and was derided by all others; She also added, That it did behove them to have fresh powder often. *Bodin. lib. 2. cap. 4.* 384.

A Thing like to this, is that which we read in the Judgment of another Sorceress, who confessed, That she could not rest, unless she did commit some evil daily, at leastwise she should break a little vessel; but when her Mistris caught her breaking her earthen vessel of purpose, then she confessed the matter, and was 385.

was adjudged to dye, because she said she could by no means rest, unless she had killed a man, or committed a mischievous act.

386. I Remember, saith the same *Bodin*, That *Turnerius* a Learned man, an *Aureliensian* Counsellour, told me, That there was a speech all abroad, and found out true, that the convention of Witches was kept at the *Cleriacus*, and that Devils declared there, whatsoever was done in divers Nations, because they do reduce the several deeds of men, as it were, into a brief History of all person's actions; and this is the manner of divination which Sorcerers use. But that Sorcerers, whom we mentioned, would not stirr from the sentence given, saying, She did prefer death before so great torments of the Devil, from which she could not be quiet even for a moment.

387. But this is to be observed in the first place, That there is no dancing, wherein there is no dancing. So the Witches of *Languiana* did sing when they were dancing, *Har, har, Devil, Devil, leap hisher, leap thither, play here, play there*; others said, *Sabbath, Sabbath*, (that is) a quiet holy day, having their hands and brooms lifted upwards, that then they might certainly testifie, with how great cheerfulness of mind and diligence they did worship and adore the Devil, as also that they might represent the worship which is due to God.

388. There is a fresh History of Naturall Witchcraft, by a Neapolitane, who doth declare a thing which he tryed in a woman-Witch, who after she had anointed her self naked, swoounding, and void of sense fell down, and being returned after three hours space into her body, she related many things from divers Countries, which were afterwards found true.

389. I Heard from the *Turettanian* President, that he saw in *Delphiratus* a Witch which was to be burned alive, therefore she lying down in the fire, saying, *Remain ye at home with my body*, she was taken away in a trance, and because she understood nothing, her Master smote her with very heavy strokes of a rod, and then also that they might see whether she had departed this life or no, the fire overcame the parts which are most sensible, neither did they any further watch her; and therefore lying (esteemed by her Master and Mistris) dead, she was left there; she was found lying in her bed the next morning. Which when her Master admiring, enquired what had happened to her? She crying out, said in her own language; Ah Master! How have you beaten me? Her Master manifesting this to the neighbours, a certain man said, It is a Witch: and therefore her Master did not desist till she acknowledging the thing, did make manifest that she had heard the meeting of

of Magicians in her mind. So moreover, she confessed other offences which she had committed, and she was delivered to the fire. *Bodin, in Demonomania, lib. 2. cap. 4.*

Jacobus Sprangerus the Quæstor, who did examine many Witches, doth write that they did confesse, when they seemed to be taken away by the spirit, yet it might seem otherwise in the body. We have had another example in our memory at *Burdeaux*, in the year 1571. when persecution was instituted against the Magicians of *France*. A certain old woman at *Burdeaux* being a Witch, confessed to the Judges, that she was carried with others, every week where a great Hee-Goat was adored, by which author they did deny God, and did promise that they would serve the Devill, every one did kisse his privy parts, and after they had danced each one did receive the dust. Then *D. Belotus*, master of the Bills containing supplications, (when the forceresse said that she could do nothing, except she was brought out of the Prison) being willing to try the truth of the thing, did command her to be brought forth; and when she had anointed her self being naked, she fell down as if she were dead, and void of sense, afterwards coming to her sense and rising after five hours, she declared many things which were found to be so, as she had said in divers places. A certain Earl of the order of men of arms, did relate this History to me, who doth live yet, and was present at that experience. *Olaus* doth testify that it is frequent in the Northern parts, and that their friends do watch the body of him that is in a trance very diligently, untill with great grief he doth return, and bring with him his ring, letter, or knife, who is absent 300. miles. *Idem, ibid.*

That judgment of seven Magicians is alike admirable, which I learned at *Nautes* in the year 1549. Therefore when they promised that they would shew before many, in an hours space, what was done ten miles in Circuit, they presently fell down dead, and did lye void of sense three hours: arising, they did relate whatsoever they had perceived in the whole City of *Nautes*, and a longer Circuit, having observed places, deeds, and men, all which things were found presently. And therefore all they being accused, and found guilty of many mischievous acts, were condemned to be burned. *Idem.*

Baro of *Razii* (who at *Nautes* being condemned for his Magicall charms suffered punishment) not onely confessed, that he killed eight children, and deprived others of understanding, and sacrificed his own young son to the Devill, and that in her Mothers womb, that he might gratify Satan as much as it was possible, but also prostrating himself upon his knees in his chamber, did adore Satan appearing in humane shape; and did sacrifice with Incense to him. Satan did promise many admirable things to him; and namely, that he should be great. But at length

seeing himself Captive, and oppressed with the most bitter evils; confessed all things, and suffered the uttermost punishment. *Bodin. lib. 2. cap. 6.*

393. **W**E read in *Sprangerus*, when he had intelligence of a certain forecresse, which he condemned to be burned, that she confessed, (how she was a Midwife) that she taking children out of the Mothers Womb, did present them to the Devill by lifting them aloft into the Ayr; afterwards she put a great pin into their heads, so that the bloud might not run out: then carrying them to be buried, going in the night she digged them up, boyled them in a furnace, did eat the flesh, and did keep the fat for her use. By this means she killed forty children: she was a *Dane* at *Basilea*.

394. **C**azereis was a Witch at *Tholosa*, who having brought the blessed bread to the Altar, went away to drown her self, and when she was brought home again; she confessed that she infected the blessed bread with poyson; the bread was cast before Dogs, they dye. She being in bonds, was in a trance more then six hours, void of all feeling; afterwards rising up, cryed out she was wonderfull weary, and sent back the Messengers from many places with certain signes and marks. When she was near her sentence of condemnation, and Judgment was ready to be past upon her, she called upon the Devill, saying, That he promised that there should come such vehement storms and showers that she might not be burned. But for all that she was not defended from the violence of the fire. *Bodinus Demonoman. lib. 3. cap. 3.*

395. **N**othing (saith the same *Bodinus in lib. 2. cap. 5.*) is so wonderfull and admirable as the Metamorphosing of men into beasts, and to be turned out of the shape of a man into that of a beast. Yet the truth is, that this is practised among Magitians; and both divine and prophane Histories do prove it certainly. In the book of Inquisitions against Magitians, which I have often mentioned; we read of one *Staius* a certain Magitian that he suddenly and oftentimes flew, and escaped out of the *Bernates* field, out of the midst of his enemies (for he had very many) and he could never be slain; but when he was asleep, he left two of his Disciples *Hippo* and *Stadlinus* which were the chief Magitians in all *Germany*, who raised tempests, caused lightning and great storms.

396. **T**here did arise a controversy in the Parliament of *Dolensi*, and the sentence was published the 18th day of *January* in the year, 1573. about *Egidius Garnerius, Lugdunensis*. Which Judgment is not fit to be inserted here at the present, when *Aurelius at Eligium Giberium* at *Paris* with *Peter Hayanum*, commended to the *French Presses*; only we will set down the chief heads of those Articles that he was accused and convicted of. And first, That this *Garnerius*

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nerius at Michaelmas time at the wood, in the *Chastenygian* Vines, which are a quarter of a mile from *Dulensis* Town, took a young wench of ten or twelve years old, with his hands, which seemed like to Wolves feet, and tore her to pieces with his teeth, and so devoured the flesh of her thighs and arms, and brought part of her to his Wife. And about a Moneth after, he got another girl in the same manner, and killed her; and being about to eat her, unlesse three men (as he himself confessed) had hindered him. And about fifteen dayes after he strangled a boy of ten years old, in the Vines of *Gredisaniorum*, and did eat the flesh of his legs, thighs, and belly. And lastly, He slew a boy thirteen years of age (being then in the shape of a man, and not of a Wolf) in a Grove of the *Perusan*; and being very hungry (as he of his own accord confessed) if he had not been hindered, would have eaten him also: Therefore for these reasons he was condemned to the flames; The Sentence was put in execution.

397.
THere was another Case agitated at *Vesontion*, made known to, or discovered by *John Boissu* the Inquisitor, in the year of our Lord, 1521. in the Moneth of *December*, the cause was sent into *France*, *Italy*, and *Germany*, which *Vierius*, lib. 6. of Witchcraft, chap. 13. relates at large, but I will run over a few heads of it; *Peter Burgottus*, and *Michael Verdunus*, was found guilty, and confessed that they had renounced God and their Faith, and had given themselves to the Devill; Therefore *Michael* brought *Burgot* in that street of the *Carlonian* Castle, where each of them had a Candle of green wax burning, with a dull obscure flame; and so they danced and sacrificed to the Devill. Afterwards they confessed, that anointing themselves, they were transformed into Wolves, running with great celerity and swiftnesse; then again being turned into men, and a while after into Wolves, and in that shape had copulation with she-Wolves, and had the same pleasure with them as they were wont to have with Women; Furthermore it was confessed, that *Burgottus* with seven Wolves feet and teeth, did tear to pieces and cruelly macerate a boy, and had quite devoured him had not some Countrey men driven him away. And that *Verdunus* slew a young maid gathering pease in the Garden, and was driven away by the Lord of *Cunea*. And in the last place, that there were four young lasses devoured by them at a certain place and time, whose age they did relate, and that they could destroy men by casting a certain kind of dust or powder.

398.
Remember that *D. Bordinus*, the Kings Generall Factour, or Solicitor, did tell me of another example that was sent to him out of *Belgia*, with the whole Judgment, signed by the Judges and Clarks and Notaries; which was concerning a Wolf that was wounded in the hanch or Thigh with a Dart, which afterwards being turned into a Man laid in his bed with the Arrow in him, and being plucked out, he that was wounded acknowledged it, this was
 V 2 proved

proved at that time, and in that forementioned place, both by his own confession, and by divers other testimonials.

397.

Job Fincelius writeth, that at *Padua* there was one man fell mad, and his Wolvish feet being cut off, instantly he appeared a man that was stumped, or had his members cut off, by which example (saith *Bodinus*) the Judgment against Witches is confirmed, and a great company of Witches in the shape of Cats were wont to congregate and gather to the Castle, and there were set four or five men, who were let to watch them all night, and then a great multitude of Cats did invade, and set upon them, one of them was slain, the rest were sore hurt, and wounded, but many Cats being cut and hurt, afterwards turned into women, were found to be fore-
 said. But because the thing seems so incredible, the sentence and Judgment is mute and silent. *Petrus Marmorius* in his book of divinations, saith, that he himself was an eye-witnesse of this transformation of Men into Wolves in *Lusitania* and *Henry Colonienfis* in his *Vol. de lamis* of Witches, affirms it for an undoubted truth, and also *Ulricus Molitor* in his book which he dedicated to *Sigismundus Caesar*, setting down the disputation that was made before the Emperour, and proves by many reasons, and also by his own experience, this strange Metamorphosing of men into Wolves, and tells of one that was thus transformed at *Constance*, who was accused, convicted, condemned, and confessing it, was executed. This is shewed in many books that are set forth in *Germany*, one of which relates that there was a Christian King who was lately deceased, that oftentimes turned himself into a Wolf, that he might be the Prince and chief of Magicians. And the truth is, this kind of Witchcraft over-spread all *Greece* and *Asia*, and some of the Western countries, as our Merchants say, that there were some that were put in the stocks, and imprisoned, who turned themselves from the shape of men into Wolves. Therefore in the year 1542. Sultan *Solyman*, getting invested in the Empire, there was such a company of Wolves at *Constantinople*, that the Emperour was in arms marching against them with his Prætorian Souldiers, and compelled a hundred and fifty of them to fly, and vanish out of the City, all the people being spectators. *Job Fincelius* in his second book *de Mirabilibus*, and the whole Country agree to this. The *Germans* call these Wolves *werwolf*, the *French*, *Loups garous*; *Picardians*, *Loups Warous*, as if thou shouldst say, divers Wolves (for the *French* put *G* in the room of *W*) the *Greeks* call them *λυκανθρώπος*, and *μορμολυκίας*, the *Latines*, *Verispelles*, as *Plinius* (not *Orid*) writing of this Metamorphosis. *Pomponatius* and *Theophrastus*, the chiefest Princes of Philosophers in their age, do confirm that certainly there was such a transformation of men into Wolves. *Casper Peucerus*, son in law of *Phillip Melancthon*, writes, that formerly these seemed alwayes but as meet fables and fictions to him; but at last he was forced to believe that which so many Merchants of good account and credit did confirm in *Livonia*, many being accused

cuted, convicted, and confessed, and so were executed, and therefore he sets down the manner which they observe in *Livonia*: for every year about the end of *December*, there was a knavish fellow who did stir up all the Magicians, that they might have a Congregation in such an appointed place, and if they did not appear there, they were corrected by the Devill with an Iron rod, so that the common rout were a great while after their Captain, who marching before, Millions followed to a certain River, and passing over it, they were transformed into Wolves, and would fall upon men and beasts, and brought great detriment to the Country; and twelve dayes after rowing again over the River, they reassumed the figures and shapes of men.

I Have oftentimes visited one *Languetus Burgundus*, a Learned man, 400.
negotiating about important affairs with the Duke of *Saxony*, and also with the King of *France* for his Lord and Master: here he told a story not much unlike to this; He said, That having some business with an old man in *Livonia*, the thing was known amongst the people, I have about me some letters of a certain *German*, who was a Pensioner of King *Henry* the second, written to the Constable of *France*, by which he certifies the Constable; the which Intelligence was given at *Mosch* in *Livonia*; and furthermore he adds, In those Countreys where *Herodotus* seems to place the *Neurians*, among whom there were those that could change themselves into Wolves, which was a common and usuall thing in *Livonia*; many things which were related by *Herodotus*, seeming incredible, following Ages have found to be true. And the same Author saith, That there were Magicians, that by certain short sentences allayed that tempest in which *Xerxes* had above forty Ships sunk and cast away: And we read in *Olaus Magnus*, lib. 3. cap. 18. of the *Lappi* that could sell storms and calms, by unloosing some ropes, which all Marriners know by frequent experience.

WE also read in the History of *John Tritemii*, in the year 1470, 401.
of a certain Jew, *Bajanus* by name, the son of *Simeon*, who when he pleased, could transform himself into a Wolf, and vanish out of sight, and made himself *alegator*, invisible.

AND it is a wonderfull thing, and yet methinks 'tis more admirable, that many will not believe it, when people of all Nations, and Historians with one consent acknowledge and confesse it: not onely *Herodotus* hath written of it 2000 and 200 years since, and *Homer* 40. but *Pomponius*, *Mela*, *Solinus*, *Strabo*, *Dionysius*, *Afer*, *M. Varro*, *Virgilius*, *Ovidius*, and sixty other; and so *Virgilius* upon this, 402.

*Has herbas, atq; hæc Ponto mihi læta venena,
Ipse dedit Mœris; nascuntur plurima Ponto:
His ego sæpe lupum fieri & se condere sylvæ Mœrin.*

These

These herbs and poysons cull'd, me *Meris* gave,
 Not a few such the briny Marshes have;
 By this I oft *Meris* a Wolf have seen,
 When in the covert woods h'as hidden been,
 And taking these, into a Wolf was chang'd,
 Hiding my self, into *Meris* Woods rang'd.

But *Pliny*, lib. 8. cap. 22. wonders, that Authors should agree about this, That men, saith he, should be turned into Wolves, and again return unto their proper shape, we ought to esteem false, or believe all that which we find recorded in fabulous Annals; this he durst not affirm, fearing lest he should be believed; for among the chiefest of Greek Authors he bringeth *Evanthes* upon the stage, who saith, That in *Arcadia*, there was one of the *Astean* Nation that did swim over a pool, and was transfigured into a Wolf, and after some few years coming to the same pool again, and when he did passe over it again, he received an humane shape. And *Agriopas*, who writ of the Olympionick games, telleth of one *Demænetus Parrhasius*, who tasting of the intrals of a boy that was sacrificed to *Jupiter Lycæus*, was changed into a Wolf, which *M. Varro*, the most learned of all the Greeks and Latines, as *Cicero* testifieth, brings it in for an example, and confirms it for an undoubted truth. *Olaus Magnus* speaking of the Countries of *Pilapia*, *Narbonia*, *Fincladia*, and *Angermania*, saith, These are heathenish Nations, and full of wicked spirits and Conjurers; And in his History saith, That men are turned into beasts by them: And he that desires more examples, of which there are millions, (which for brevity sake we will omit) let him consult *Olaus*, the *Saxo Grammaticus*, *Fincelius*, and *William Brabantius*; I passe by *Ovid's Metamorphosis*, who intermingled many true things with his fabulous stories; but that which he writes of *Lycæon*, the *Arcadian* King, turned into a Wolf, is not incredible;

*Territus ipse fugit, natusq; silentia raris
 Exululat, frustra; loqui conatur.*

Affrighted he did fly, run, howl, and walk,
 But on alas, in vain he strives to talk!
 Obtaining silence in the Country there,
 As he was mute or silent every where.

Neither is that fabulous, which *Homer* relates of *Circes* the Witch, and of *Ulysses's* companions being turned into hoggs, when *St. Augustine* in *Civitate Dei*, brings in the same History, (although wonderful, in his opinion) and he saith, that story of the *Arcadians* on the *Alps* was often in his mind; that many prating talkative women instructed in wicked arts, would give something in their cheese to Travellers, by which incontinently they would be turned into cattel,

cattel, that they might bear necessary burdens; and then afterwards when they had done their work, come to themselves again, as we have shewed before, &c.

WE read of a like History to this in *William* the Archbishop of *Tyre*; *Sprangerus* the Inquisitor relates the same of a young English Souldier in *Cyprus*, that was turned into an Ass by a Witch; and when he would have swimm'd back unto the Ship where his companions were, he was beaten back by clubs, and went back to the Witch, and was by him so used, until the Ass was seen in the Church to fall down on its knees, and to do those things which could not possibly be performed by any brute beast, or meer animal; then they apprehended the Witch which they suspected to have handled him in that manner, and brought her before the Judges; and after three years was past, he was restored to himself, and she was executed: The same we read in *Ammenius* the peripatetick Philosopher, that commonly there was an Ass ordinarily at the hearing of his Lecture. 403.

Nothing is more frequent and usual in *Egypt*, as our Merchants report, and *Belonius* in his Observations, printed at *Lu-tetia*, saith, That there was a Stage-Player, which he himself saw in the Suburbs of *Cayrus*, a Town in *Egypt*, who had a Dialogue with an Ass, and spoke with it, and discoursed with it very familiarly; and he affirmed, that the Ass, as he knew by its signs, gesture and voice, did shew and intimate, that it took wonderfull well whatsoever he spoke to it. And if the Master had commanded the Ass to pick out the beautifullest woman in all the company, and would eye her narrowly in all her parts, and would draw near very boldly and confidently to him, it would make much of him. If the Master had given out, That there should be some barn or granary prepared for his Ass, then it would have shewed a great deal of exultation more then ordinary, and a great many such kind of tricks it played; and many such like things at large declared in *Belonius*. I would speak more of them, but I fear that there will be bounds put to them; and I could not have put them in my creed, had I not been an eye-witness of them amongst the *Cayxian* people. 404.

TO this is added one which *Vincentius* writes of, in *Speculo*, lib. 3. c. 109. that there were two guests which were Witches, which sometimes were wont to change men into beasts; and when they had turned a young man, a Player, into an Ass, who that he might be in his right wits, did shew great sport unto Travellers; he was bought by a Neighbour with a great price, who said, they would not hold their bargain, nor perform their Covenant, and if he should chance to go to a river, and so escape, therefore the Ass after a few dayes were spent, went unto the next Pool or Lake, and dipping twice or thrice in it, re-assumed its pristine shape. *Peter Damianus*, a man 405.

man to be reckoned amongst the chief of his age, when he was diligently enquired of, of the Master and the Asses, and of the female Witches, he confessed it, and of those that saw the Asses turned into his humane shape, it was related before Pope *Leo* the 7th, and after it was a long while disputed on both sides *pro* and *con*, before that Pope; at last it was concluded on the affirmative part.

406. **A**Nd by this means may that also be confirmed which we read in *Lucian* and *Apuleius* Atheisticall men, to be turned into Asses, who said that this happened to the Witches by the *Thessalonian* women, who therefore were enemies to them that they might know for certain whether this was true or no, for both of them were *atheists* & atheisticall and accused of the Magicall Arts. Wherefore *Apuleius* turns every stone, and useth by all means and arguments in his Apology that he might wash off that accusation of Witchcraft and Sorcery, wherewith he was defamed, &c. *Bodinus*, lib. 2. cap. 6.

407. **O**F all the deeds that Magicians challenge to themselves, you shall hardly find any more famous then that of causing Thunder, Lightning, Storms, and Tempests, as the Law had it ventilated, and has found it for certain, and therefore in lib. 5. *Inquisitionum*, it is recorded, that in the year 1488. in the *Constantian* Diocese, there were Storms, Hail, Lightning, and Tempests, which hurt the corn for the space of four miles, the Countrey men inveighing against the Magicians, there were two of them apprehended, *Ana de Mindelen* and *Agne*, which were first attached, and when they were examined, they confessed apart, that one day they went into the field with a little water, and although one of them knew not the others mind or Counsell, yet they confessed they digged a little hole, or a little ditch, and that about noon-tide, throwing a little water into the hole or ditch, and stirring the water about, using some certain kind of unknown words, and calling upon the Devill; then this being done, they both went home, and so raised the Storm: Both of them were burned.

408. **T**He same Author saith that there was Judgment given out by him against a Witch of the *Constantian*-field, which when she saw all the neighbours of her Village to be merry, and dancing at a marriage, and taking it grievously that she was not invited thereto; in the day time she was transported by the Devill to a hill near unto the Village, (the Shepherds seeing her) and because she had not water which she should throw into the ditch that she might stir up the tempest (for she confessed that she observed this ceremony) she made water, and stirring that about in the ditch, she spoke some certain words; by and by the Heavens which now were (as I may say) all Crystalline clear, were muffled with Pitchy, Jet-like clouds, foul and black masks, and a great shoure of hail came quickly upon the dancers in the Village, and the Witch returned

turned into the Village again, they seeing her, did all verily believe that she had raised the tempest, and laid hold on her, and the Shepherds did give in their testimony that they saw her carried through the Ayr: which she being accused of, and convicted, acknowledged it, and was burned.

WE read a memorable History in *Pontannu* 5. libro, The French of *Suetia*, besieged in the *Neapolitan* Kingdome by the *Spaniards*, when all things were parched with drought and heat, and the *French* in their battell having a great scarcity of fresh water; some Priests being Magicians, did draw about the Crucifix in the Streets in the night time, and with innumerable railings and blasphemies, they went their procession, and threw it into the Sea, afterwards they gave the consecrated host to an Ass, and brought him to the Church-porch, and there buried him alive; then after some Verses, and horrible blasphemies (which is not fit to be mentioned) there came great dashing showers, and made almost a deluge, and so by this means raised the siege, and were freed from the *Spaniards*, there was one in the year 1557. who threw all his Images and pictures into a Salt-peeter pit; and afterwards there was abundance of rain.

And oftentimes Witches kill Cattle by sprinkling a certain kind of powder upon the thresholds they go over, not that the powder can work such an effect, which might rather (as one would think) kill the Witches that carries it about them, then those creatures which go over it, especially when the Witches hide it one foot under the ground, but onely the Devill is the helper of it. I have heard of three hundred beasts by this means, which were destroyed in one instant in a Sheepfold of *Biturgia*, Neither onely doth the Devill exercise his power, not onely in raising of Tempests, Hail, Lightning, and about Corn and beasts, but also upon Men, but chiefly upon wicked men, and those Witches (which were burnt at *Patavius* in the year of our Lord, 1564. which we have mentioned) confessed that in those conventicles in which they were congregated together, they worshipped the Devill in the shape of a Kid, and when they were about to depart the place, they heard a great voice pronounced by the Kid, *Either ye shall be revenged, or else ye shall dye*: and so there were many men and beasts slain by him, leaving no other means of preserving life.

Noderius writeth, that sentence was pronounced by him against one *Stadlinus* of the *Lausanensian* Diocese, who confessed that seven young Children were killed in the Wombs of the Mothers, and so also brought barrenesse upon all the Cattle that belonged to his family, and being questioned about the matter, gave answer that there was a certain beast, whose name we keep secret, that was laid there by him at the threshold, which being taken away, Barrenesse ceased in his house.

412. **W**E read in the *Monstrelian* History of a short Witch that was taken by a Priest, who had two Toads that she had Baptized, which she used to Magicall uses, which I should esteem as ridiculous, were there not daily examples that confirmed it; When Sir *John Martin*, put in stead of the Governour of *Laodunensis*, condemned a VVitch of *S. Proba* to be burned, who shook off two great Toads which they found in her Coopers. The *Froisardian* History witnesseth that there was one *Curio* with the *Suesonians* who asked Counsell of a VVitch that he might be revenged of an enemy who counselled him that he should Baptize a Toad, and give it some brave name, and give it the Sacrament; which he did, and many other things which is not to be expressed here, he confessed. Five Inquisitors after VVitches, declare these things amongst others, that examined a VVitch, which confessed that she put the consecrated bread in a Napkin which she ought to have swallowed down, and hid in the Cup where she nourished the Toad and put to it the powders which she had given her by the Devill, and so she muttered some few words (which is not fit to be mentioned here) and so sprinkled the Sheepfold thresholds over which the Cattle were to passe over the aforesaid powder, therefore she was apprehended, and burned.

413. **I**N the examination of the *Valerian* Witches in *Subaudia* which was Printed stood to be sould; we read that casting a certain kind of powder upon Plants, they will quickly wither and dye. I have (saith *Bodinus*) in my power some Judgments that are sent unto me by that worshipfull Gentleman, the Lord of *Pipemontens de barbu Dorcaa* which by a Statute of Parliament 11. of *January*, 1577. one was sentenced to death by the Governour of *S. Cheshopler*, to *Sanctisium* which decree was confirmed and established, and condemned to be burned, and afterward the Witch confessed that she had killed three men by casting a little powder wrapped in a sheet of Paper, into that place by which they were to journey, and murmuring these words. In the name of God and all Devills, and other Conjuring diabolicall words. Which is not fit to be inserted in this place.

414. **N**iderus writes, who examined abundance of Witches, that he saw one, who onely by his voice could kill men, and another that did turn up and down, her neighbours Ghost being a horrible spectacle. *Anglus* also writes (of whose History we have formerly spoken) being the Physitian of the Palatinate Princes, that in the year 1539. there was an Husbandman of *Ulrichus* that was afflicted with such kind of enchantments, *Neufessurus* by name, thorow whose skin there was an Iron nail stricken, and was so gnawed and tormented in his bowells; and despairing of remedy, strangled himself, and was anatomized, and cut up in the sight of all the Citizens, and there was found in his body a Staff, four Steel knives,

knives, two plates of Iron, and a bottome of Hair. And therefore no wonder is it, if the *Theſſalonian* Witch at *Pamphila* caused a Womans belly to swell and be tympanized, as if she had been about to bring forth three births, and for the space of eight Moneths she carried about her this burthen. In like sort did that *Martinian* Witch, which killed the *German*, not by poison, as *Tacitus* saith, or by a Cocks Egg, but by the help of the Devill. And also that Witch in the *Constantienſian* Diocesse, that did so puff up a mans body, as though he had the Leprosy, and a little after troubled his mind. *Sprangerus* and other Inquisitors took care that she should be burned. The same *Sprangerus* relates, he being the cause of it that there was another burnt on the borders of *Basil*, and *Alſatia*, which confessed that she took grievously a contumely that was offered to her by a good honest man, a Husbandman, when she was asked what mischief she desired to be done unto that Husbandman that did so reproach her, to which question she gave answer, That she would have his face to swell. Not long after the Husbandman was infected with a Leprosy; these things she afterwards confessed to the Judge, that she was not able to do such a thing, but that it was done by the Devill; by which argument we prove that all these things are done by the Devill, who so insinuates and accommodates himself to the wills of men that use him, that whosoever should cure his enemy, should be killed by his sociate or companion.

WE also read in *Sprangerus's* Story, of one *Plumberus*, a certain Conjurer, who lived at *Lendenburg* in *Germany*, whom the Devill taught to shoot at, and pierce a Crucifix with Darts before *Venus* feasts, by which means using some kind of wicked words, and shooting and darting into the Ayre, he could easily kill and slay three men which he saw and knew, although they were encloystered, and shut up in the narrow circumference of a little Tower, and sometimes did deliberate and consult whether he should destroy them or no. But at last the Countrey men did tear him in pieces, without any Law-like Judgment after he had committed many bloody murders: These things were done in the year 1420. *Bodin* *Demonom.* lib. 2. cap. 8.

AT the *Pedemontians*, one *Caraliu* by name, who seemed to be an Hermophrodite, and when this Epicæne entered into other houses, and a while after they did kill men; therefore the Hermophrodite was attached and apprehended, and did discover the conjurations and the conventicles of all the Witches, and many of their diabolical acts, (for there were almost 40 Witches) which did anoint the outward handle of the gates to kill men; this was done, and happened in the year 1536. And the same fell out afterwards

at Geneva in the year 1568, where the Plague raged for the space of seven years, of which there dyed many. *Cardan* writes, That he saw a certain Witch at *Patavia*, which quickly kill'd a boy while she only gently touched his back with a rod. *Glaucia* being a zealous Witch of *Medea*, and the daughter of *Creon*, King, who married *Jason*, whom afterwards she slew, who sent her a golden Crown on the Marriage-day; and when *Glaucia* did set the Crown upon his head, there shined out a flame, by which he instantly was burnt, as *Euripedes* writes in *Medea*, *εσφυδατον ἴσ' οὐν ἕπιδ*, he saith, *Non venenis tuis sed pharmacis*, not by thy poisons, but druggs and Medicines.

417. **W**E have before made mention of a *Biebrane* Witch, which was burnt at *Laodunum*, in the year 1556; This Witch did debilitate and weaken men, and strangely screwed them awry, and destroyed beasts and fruit; but at that very instant when she was burned, all these ceased, as we have had intelligence of the Judge who examined her; besides, the same Judge reported to me, That when the Witch threatened a certain woman, that she should never after give suck, it so happened, that her milk instantly dried up; and although she bore many children, yet her breasts were dried up: but the Witch being burned quickly, her breasts abounded with milk; I heard this of a certain Nobleman, that her Aunt did put an obstacle, or did cause her to be barren, and bring forth no children; but when she dyed, she confessed that she might get a place for her children: but after her Aunt dyed, and as soon as the clew of her life was unravell'd, or within a short while after, the Lady was with child, and bore 2. or 3. children after she had been married eleven years. *Bodinus*.

418. **V**ierus tells a story of a certain Conjurer which he saw in *Germany*, who in the day-time, in the sight of the people, ascended, flew upwards towards Heaven; and when his Wife caught him by the feet as he was flying up, she was taken up together with him, and snatching hold on a Maid, snatcht her up too, and they hovered a good while in the Air, the multitude stood wondring at the miracle. A like Example we read in the History of *Hugh Floriacensis*, a *Mantiscorenian* Earl, howling with a great voice, *O friends, help me*, was caught up into the Air and carried away, and was never seen after. The same *Vierus* relates, That he saw men snatcht into the Air by devils. And it was required of a certain Magitian in *Germany*, who promised, that he would bring out the Books of *Franchiscus* the first, King, out of the Madrid Tower; he was transported through the Ayr out of *Spain* into *France*; but for all this nothing was done, which was much feared, lest that they should rush upon the Captain, and break all the necks of the ruinators. So there was a Jewish Magitian, *Sedechias* by name, who

