A Declaration of egregious Papish Imposture, &c. by Samuel Harsnet, successively Bishop of Chichester and Norwich, and Arch bishop of York.

Besides the curiosity and rarity of this work, it is doubly interest from the time when Shakespeare was made of it the King Lear, and that from it we are enabled to fix with tolerable accuracy the chronology of that play. See King Lear, Act III, Scenes 4 & 6, and Notes. See also Boswell's Ed. of Shakespeare, Vol. II, p. 404, &c. On the subject of Shakespearean religion, consult also the appended note, communicated by W. Thomas Dodd, Fortescue, Sold, Sloane MS., No. 273, 84. North, Vol. 3, pp. 691, 141. The present copy, which is a fine one, cost me £1 5s.
This volume is of considerable curiosity. It furnished Shakespeare with the names of some of his spirits. Maho, Flibbertigibbet, &c. those who vex poor Tom (see Lear III, 4.).

It is conclusive as to his being a Protestant, since no Catholic would have alluded to an imposture calculated to bring odium and ridicule upon his religion.

Note of W. Thomas Rede.
A Declaration of egregious Popish Impostures, to with-draw the hearts of her Majesty's Subjects from their allegiance, and from the truth of Christian Religion professed in England, under the presence of casting out devils.

Practised by Edmyns, alias Weston a Jesuit, and divers Romanist Priests his wicked associates.

Where-onto are annexed the Copies of the Confessions, and Examinations of the parties themselves, which were pretended to be possessed, and dispossessed, taken upon oath before her Majesty's Commissioners, for causes Ecclesiasticall.

At London
Printed by James Roberts, dwelling in Barbican. 1603,
The Argument of the several Chapters.

1. The occasion of publishing these wonders, by the coming into light of the penned booke of Miracles.
2. The first time that the Popish Exorcists chose to act these miracles in.
3. The places wherein these Miracles were played.
4. More speciall considerations touching their choyse of places.
5. The persons, their Disciples pretended to be possess'd, and dispossessed.
6. Their ways of catching, and inueigling their Disciples.
7. Their holy pretences to make their Disciples sure unto them.
8. Their meanes, and manner of instructing their Schollers.
9. Of the secrets, and strange operation of the holy chayre, and holy potion.
10. Touching the strange names of their devils.
11. The reasons why sometime one devil alone, sometimes an hundred, sometimes a thousand are cast out at a clap.
12. Of the secret of lodging, and couching the devil in any part of the body that the Exorcist please.
13. Of dislodging, rowling, and hunting the devil by the dreadful power of the presence, approach, and bodily touch of a priest.
14. Of the strange power of a Catholique Priest's breath, and of the admirable fire that is in a Priest's hands to burne the devil.
15. Of the admirable power in a Priest's gloyes, his hose, his girdle, his shirts, to scorche the devil.
16. Of the wonderfull power in a Priest's albe, his amice, his mantle, his stole, to whip, and plague the devil.
17. Certaine questions answered, concerning the Church of Rome, her making, and accumulating yet more dreadful tooles, and Engines for the devil.
18. Of the dreadful power of holy water, hallowed candell, Frankineffe, Brimstone, the booke of Exorcismes, and the holy potion, to scald, broyle, and to sinle the devil.
19. Of the astonishable power of Nicknames, Reliques, & Asses cares, in afflictung, and tormenting the devil.
20. Of the dreadful power of the Croffe, and Sacrament of the Altar to torment the devil, and to make him roare.
21. Of the strange formes, shapes, & apparitions of the devils.
22. Of the admirable finall act of expelling the devils, and of their formes in the departing.
23. Of the ayme, end, & mark of all this pestilent tragedie.
TO THE SEDUCED

Catholiques of England.

(* * *)

Seduced & disunited Brethren, there be two grand witches in the world, that seduce the souls of the simple, & lead them to perdition: Lying wonders, and Counterfeit zeal. The power of these two, the Spirit of God hath most lively expressed unto vs, one in the person of Simon Magus the Sorcerer, who with his lying wonders had so bewitched the simple people, as they followed him with this acclamation: This man is the power of the great and mighty GOD. The other in the person of some of the Corinthians, who by the feigned zeal of the counterfeit Apostles, were bewitched, and carried from S. Paule, the true and blessed Apostle of our Saviour Christ. These two witching powers have many yeeres since combined and united themselves in the Pope of Rome, and his disciples, who take upon them the soueraigne power of our Saviour Christ, with authority to command unclean spirits, and to make them obey: and doe pretend such a burning holy zeal unto you, as that they regard neither the pleasures, profits, nor preferments of this world, nay not their owne liberty, and lives, but doe offer them up both as a sacrifice for your soules consolation. These are mighty powers to sway your judgements, and affections from vs unto them. Now if it shall appeare unto you as cleere, as the light of the sunne, that these powers be feigned, and counterfeit in them, and that they be in truth nothing els, save the mists, and illusions of Satan, to dimme
To the seduced Catholiques

the ey of your understanding, and bewitch your affections to doate uppon theyr impious superstition, what can you, or any ingenious spirits doe lesse, then bewaile your seduced misaffection unto vs, and to account them as the grand Impostors, and enchanters of your soules? And that this may be clearly manifested unto you, I beseech you in the bowels of our blessed Saviour, to let open your eares & eyes to this short declaration; to peruse and read it with a single ey, and impartial affection, and if it shall not most perspicuously appeare unto you, that the Pope, and his spirits he sendeth in here amongst you, do play Almighty God, his sonne, & Saints upon a stage, do make a pageant of the Church, the blessed Sacraments, the rites & ceremonies of religion, do cog & coine demils, spirits, & soules departed this life, to countenance and grace, or face out their desperate abhomimtions, then stand disfrunted, and disaffected as you doe. It is not in any man (I censure) to feele those divine beames of burning zeal that were in S. Paule, who wishd himselfe Anathema for his kinsmen according to the flesh: yet a man of Ionas spirit I can easily name, that would most gladly be cast into the sea, to calme this tempest of opposition risen here amongst vs, and of Jeremiah's denotion, that doth pray for a fountaine of teares to bewaile the lamentable blindness of his owne nation, that men as you are, borne free of an understanding spirit, and ingenious disposition, should so basely degenerate, as to captinate your wits, wils, & spirits, to a forraigne Idol Gull, composed of palpable fiction, and diabolicall fascination, whose enchaunted chalice of heathenish drugs, & Lamian superstition, hath the power of Circes, and Medeas cup, to metamorphose men into asses, bayards, & swine. Is it not their owne brand they have stamped on your forheads, that England hath beene alwaies good ass to the Pope?

Who doth not bewaile the selfe doating Indian Nation, that falls downe and performes divine adoration to a rag of red cloth: and the besotted Egyptians, that kissed with earnest denotion the Ass uppon which the Idol his sate, and the

lympha-
of England.

ymphaticall priests of Baal, that launched theyr owne flesh before an Idol of wood? Would God your bewitched dotage were not as palpable, and more lamentable then theyrs, that fall downe & adore a morsell of bread, that kisse & clip with religious denotion the Poperi toe, for bearing the seigned counterfeit of our Saviour on earth: performed with the right Egyptian glose, non Pape sed Petro, non amina sed dea, this honour is not to the Poper, but to S. Peter, not to the ass, but to Iis. Your Poperi being proclaimed by your owne Oracleis to the world, one to be an Ass, another a Fox, another a Wolfe.

What people, but you, were ever so bewitched, as to be borne in hand, that a house was carried in the ayre from Palestina to Loretto: that a painted Image in a wall, doth worke as high miracles, as ever were performed by the eternall soune of God: that the prints of S. Frauncis stripes, the tyle of our Saviour Ass, the milke of our blessed Lady are this day to be scene: and these gracelesse saltlesse galleries either to be belicued, or countenaunced, by men of wit, understanding, and spirit, such as are this day many in the Romish Church? If you ask me the cause, what can it be but this, that God hath giuen them ouer to the spirit of illusion, to believable unfauory lies, for refusing in their pride to embrace the pure naked sinceritie of the Gospel of Christ. He that fits in the heavens, Almighty God, with his Angels, and Saints, do laugh these mishapen monsters to scorn.

And who can but bleede in hart, to see you as farre bewitched on our imposterising renagadoes, that come fresh fro the Poperi tyring house, masked with the wizar of holy burning zeal. First it may please you to observe, that the wiser grauer sort of the do keepe themselves warme in their Cloysters at home, and doe feede themselves fat with the spoiles of your confusion. These lighter superficies, whom they disgorge amongst you, how they play the Bats, and Moales, either trenching themselves in the mines of your labyrinths at home, or masking in your gold and silver abroade in the fa-

A 3
To the seduced Catholiques

To the seduced Catholiques, until God's revengeful arm doth uncase them to the view of the world, & then they suffer the mild stroke of justice with a glorious ostentation, as you in beguiled simplicity do imagine for their conceited religion: but as the wiser see, the state did alwayes know, and is of late published in their own writings, for high & odious treasons and professed by their own Maiters, that have made them after their own images, to be of a spirit of contradiction to our Gouernours and Prince: and it is wondered at by themselves, considering their treasonable machinations that her Highness, and the state, have carried so milde, and mercifull an hand over them, & that any one of them is left alive to libell against the admirable lenity of her Maisties gracious proceedings. Wherein be ye well assured, that if the sword of justice were drewne, and inflicted according to the weight and measure of their detestable desigues, that fewer of the would come ouer, and that this crew of night-birds, would shrowde the selues warme under the gentle wings of their holy father at Rome. But admit (as you conceive) that they died for the credit of their conceited superstition: what did Lucians Peregrenus lesse, then offer himselfe in fire at Olimpia for the credit of his fascination? What did Asculapius upon the hill Ætna to get himselfe a name, but cast himselfe head-long into the burning flames? What doe the Indian priests at this day, but sacrifice themselves for the countenaunting of their diabolical incantation. It is no new, nor strange thing for the authors, and maintainers of sects, and factions in all kindes, to die with seeming show of glorious resolution. Doe but seriously recount the quality of this fugitive generation, & see what pious resolution can lodge in their breasts. What are they afore they goe ouer but discontented, ruinate, stigmaticall refuse people: of a faction, ambitious, exorbitant conversation abroade, exploded, or cunningly discarded their owne Societies where they liued: and how ghostly & priestly they demeane themselves here amongst you at their returne. I referre you for demonstration to this short, and perspicuous decla-
of England.

Wherein you may plainly see, if you doe not wilfully hoodwinkle your owne eyes, that the holy pretended hote zeal of the fiery spirits from Rome, is the meer Heathenish ingling of Bells priests, to devour your goods, lands, & patrimonyes, the rights of your posterity, and ancient monuments of your name, to defraude your children of their bread, and cause you offer it to impure dogs, to enrich your owne Cloysters, Colledges, & Churches, with the spoyle of your defolation, to defile your chast houses, pollute your tender virgins, deprave, and innuingle your owne wines lying in your bosoms, especilly by that poisoneable engine of hypocritcall Confession, and finally to offer you up as a pray to that Monster of Rome, the head of all unnaturall and detestable rebellion.

And that this declaration might be free from the carpe, and canill of ill-affected, or discomposed spirits, I haue alledged nothing for materiall, or autenticall herein, but the expresse words, either of some part of the Miracle booke, penned by the priests, and filed upon Record, where it is pullique to be seene, or els a clause of theyr confession who were fellow actors in this impious dissimulation. Whose severall confessions, and contestations (the parties being yet living) are here published in print, that the world may be a witnesse of our integrity herein. All which had beene long ere this offered to your equall consideration, but that the Miracle booke came but lately to hand, & the getting of foure chiefe Damoniacks together, besides many more assistants, being persons of that quality and condition, was a matter of some paines, and trouell to effect.

If the forme and phrase be distastling to some cloudy spirits, as too light, and ironical for one of my profession, let the matter be my Advocate, that draweth me thereunto, and the manner my Apologie a little too trusting I may be excused to ists at their ists, that have made a ists of God, and of his blessed Saints in heauen. If I haue wittingly falsified or feigned any thing out of that booke of wonders, God doe so to me, and more for doing them so much wrong: but if all be
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be truly, and authentically set downe, give GOD his glory,
his Church her honor, your Soneraigne her allegiance, your
Brethren their due affection, and the Pope, and his ingling
companions, their deserved detestation. And so I leave you
to the protector of all truth, and the revenger of all falsehood,
and hypocritical dissimulation.

Yours in Christ
S. H.
A declaration of Popish imposture in casting out of Deuils.

CHAP. i.

The occasion of publishing these wonders, by the coming to light of the penned booke of Miracles.

About some three, or fourte yeeres since, there was found in the hands of one Ma. Barnes a Popish Recusant, an English Treatise in a written hand, fronted with this Latine sentence, taken out of the Psalms, Venite, et narrabo, quanta fecit Dominus anima mea, come and I will shew you, what great things the Lord hath done for my soule. Which treatise when we had perused vpon this holy invocation, we found it a holy fardell of holy reliques, holy charmes, and holy consecrated things, applied to the casting out of many thousands of deuils, out of six young persons, 3. young men, and three proper young maides, accomplished by the meanes of Fa. Edmunds, alias Weston, a principall Iesuit of his order in those times, & twelue secular Priests, his rueuerend assistans.

The names of the parties supposed to be possesssed, were these, Marwood, seruaunt (as hath beene enformed) to Ma. Anthony Babington, Wil. Trayford, attendant at that time vpon Ma: Edmund Peckham, Robert Maynie Gentleman, lately before come out of Fraunce: Sara Williams, Friswood Williams, two sistres; and Anne Smith, all three meniall seruaunts to Maister Peckham aforesaid. The names of the Actors in this holy Comedie, were these, Edmunds, alias Weston: rector chori, of B. whom
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who you have heard afore, Ma: Cornelius, Ma: Dibdale, Ma: Thomson, Ma: Stemp, Ma: Tyrrell, Ma: Dryland, Ma: Tulice, Ma: Sherwood, Ma: Winkefield, Ma: Mud, Ma: Dakias, Ma: Ballard, and some other besides, that were daily commers, and goers.

This play of sacred miracles was performed in sundry houses accomodate for the feate, in the house of the L: Vaux at Hackney, of Ma: Barnes at Fulmer, of Ma: Hughes at Vxbridge, of Sir George Peckham at Denham, and of the Earle of Lincolne in Chanon Row in London: The time chosen to act, & publish these wonders, were the yeeres 85, and 86, ending with the apprehension, and execution of Ballard, and Babington, and the rest of that impious comfort.

And because the gentle Invitator of vs to come, and see his wonders, when wee come to see them, himselfe, and his actors doe play least to be scene, it hath beene thought meet, to send for him, and as many of his play-fellowes, as Tiburne will giue leave to come, to conferre further with them, touching this mysticall play; whether the partes have beene handled handsomlie, and cunningly, or no: what the scope of the Author Edmunds, and his associates was in this wonderful pageant, and whether good decorum have beene kept in acting the same. Wherein (I must tell you) some paines have beene taken by some in authoritie, for the finding out of such agents, patients, and assistants, as have furnished the stage, and in bringing them to say their parts so perspicuously on the stage, as that every young child may see, who bee is, what hee means, and whether his part tends.

Marmood, and Trafford, cannot yet be found, it is thought they are conueyed beyond seas, (as some other of their play-fellowes should haue beene) for telling of tales. The other foure possessed haue come to light, and vppon gentle conference, haue frankly, and freely advowed,
in casting out of Deuils:
ad vowed, and have sealed it with their voluntary oaths,
taken vpon the holy Euangellists, that all in effect, that
passed between them, & the Priests, in this wonderous
possession, and dispossession, was naught else but close
packing, cunning iugling, feate falsehood, and cloked
disimulation. One of the reverend Priests, who was
himselfe a principall actor in this holy legerdemaine, be-
ing examined, hath contested with the confession of the
other examinants, touching the vnsolding of this sacred
packe. All whose seuerall examinations, confessions,
and relations, touching the beginning, proceeding, and
finishing of this tragical comédie, we have thought
meete ad verbum to publish in print, that all men may
see we haue dealt truly, and sincerely heerein, and that
all may likewise see, quanta fecit Dominus, (according to
the saying of that Latine sentence prefixed to the dis-
course) how great things the Lord in his mercie dooth
by course of times reuale, of that man of sinne, of the
mysterie of iniquitie, and of those reverend iugling
Priests, his disguised comedians.

Wherein, that euery person may appeare in his owne
proper colours, the devill in his, and the devils char-
mers in theyrs, that euery part may be considered, how
well it hath been plaied, and what actor hath best defer-
ued the plaudite, or suspendite, for his good action, and
wit, venite, et narrabo, come and see it set out, in the sa-
cred robes out of the holy wardrop from Rome, their ho-
ly attire, their holy reliques, their consecrated creatures,
their own speech, action, & fashion, & thus it begins.

CHAP. 2.

"The time when the Popish Exorcists chose to act
these miracles.

The Politikes maxime of vsing, and plying of time,
hath beene so well practised, & plyed by his Holines
of Rome, and his holy crue, as that little time hath been
lost,
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Lost, wherein something hath not beene attempted against her Maiestie, and the kingdom, since her first comming to the crowne, to this present time. I will one-ly point, at those former times, as I come along to our time of this tragedie of deuils.

Her Highnesse was no sooner come to the Crowne, but Marie then wife to the K. of Fraunce, was declared in Paris to be the lawfull Q. of England, and the armes of both her Maieflies kingdoms, England, & Ireland, were commanded to be set, in vasis, et tapetibus regis, et reliquis viennisibus. The popish Bishops, lately before deprevued in the second yeere of her Maieflies raigne, purposed to lose no time, when presently after their said deposition: plerique eorù excommunicatia censuram, aduersus reginam aliis, nonulos ad hibendum censurum. It was no long time after this, when it should have been a Canon set down, in the Counsell of Trent, by the instigation of his Holines Agents there present: de Elizabetha heretica declaranda: if the Emperor had not interposed to stay that course. It was time well plyed, when the same his Holines continuing her Maieflies utter destruction, (as appeares in the life of Pius 5. published in Italian) and drawing the king of Spaine into the same, hee sent over one Robert Godolphin a Florentine, under the colour of Merchandize, hether into England, to excite a rebellion, & furnished him with 15000. Crownes towards the same: by whose cunning perswasion, the Noble men in the North parts being risen in Armes, forth commeth the Popes Bull, blanched with a fayre goodly face of pastorall zeale, and loue to the Catholique religion, excommunicating of pure devotion (God wot) the Queenes Maieftie, and discharging her subjects from their allegiance vnto her: being indeede naught els, saue a deuillish Engine, to strengthen the rebellion: which being dissolved, and the heads thereof dispersed, the time was plied on still with consolatorie Letters.
in casting out of Deuils.

Letters, written from the Pope, containing matter of new comfort, and encouragement to the Duke of Nor-

folke, the close designed head of that rebellion, by his intended marriage with the Scottish Queene. Forces were promised to be sent ouer with all speede from beyond seas, to the ayde of the saide Duke, vnder the leading of Vitelli, appointed to that office by name from the king of Spaine, the comming of which forces, the Duke him selve did say, by losing his head. And least the King of Spaine shold quaille in his princely designements aginst this kingdome, in regard of his infortunate suc-
cesse, Saunders, (thePopes darling) eggs him on with a fresh assault, to kepe the Spanish Engines in worke, al-
ledging this, as his maine battery to cause the King to be doiing, that the whole state of Christendome stoode
upon the hote assayling of England.

Neither was it long time ere this vigilant champion had gained time againe, by obtaining of his Holinesse, men, mony, and munition, with which hee came with open armes into Ireland, like a Furie from Hell: and in his vaine hopes had dewoured that kingdome, for the vse of his holy Father the Pope forsooth, and for his young Maister the Popes Nephew. Where he breathing out his furious Ghost, as a pledge of his wicked attempt, Parsons the Popes Minion entertaines the time, with a new coyned plot, comming into England vpon no meaner errand, then to continue the deposing of her Maistrie, and the setting vp of another Prince.

The wise espying, and circumspect implying of the aduantage of these times: you see from what heads and fountaines of holinesse they came; yet none of these is the time, that doth comfort with our casting out of deuils, we haue now in hand. Ours is the time, when his Ho
t: the King of Spaine, and Parsons theyr Entelechie, were plotting beyond the seas, for the deliuey out of prison of the L of Scott, by forcible attempt. Which action,
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after mature deliberation being cast upon the Duke of Guise, he the said Duke, was the busily preparing his forces for England, for the suddaine effecting of the said attempt.

I omit how Charles Paget pleyd his time, in comming secretly into England, to sollicite the Earle of Northumberland to duers trecherous attempts. How Frauncis Throgmorton pleyd his time at the instigation of Mendoza, in busily founding of Hauens, for the safe arriuall of the Guifian forces. How Doctor Parry pleyd his time, in enforming his conscience, for the suddaine, and desperate murthering of the Queene: (for there was no time spared, no meanes uannahed, no deuise vntought vpó, no person uнатempted, every one of that holy hellish association, striving to win the garland from other, by hauing his hands soonest, and depeast dyed in her Maiesties blood) and I come to the time when the Guifian exploit, grewe towards the prime, and was onfoote for England.

Which stratageme, beeing inspired by the Pope into Parsons, by Parsons into Edmunds, alias Weston, a Prouinciall of the order of Iefuits for that time, residing heere in England: betweene Parsons, and whom, as betweene two Intelligences, in a superior, and an inferior sphære, there was a mutuall communication of all matters of import, and by the same Edmunds beeing breathed into the breastes of all their subordinates, and dependants heere in the Land, it cannot be conceiued, what a spirit, life, and alacrity, the whole Popish bodie of Traytors (halfe dead before) did suddainly conceiue, how every limb, member, and ioyn of that holy bodie did bestir it selfe, to be serviceable to this holie designe. But Fa: Weston aboue all, whose head and hart, were so bigge with the Guifian attempt, as hee thought his time come, to aduaunce the banner of Ignatius for euer heere in England, by making himselfe, & his order famous
famous by some notable exploit: and it being Gods 
permitting providence, that this popish body, compiled of 
so many horrible & detestable treasons, should be 
wholly inspired from the spirit of his Holy: & of hell, Weston, 
as a limb of the same body, mewed with the same spirit, chooses to 
ernonize himself from the power of hell, 
by calling out deuils. Wherein hee bestirs himselfe so 
spritely, and playes such a deuill-prize at the L. Vaux: 
his house in Hackney, with such a wonderfull applaudse, 
as Array, Parsons Ape, a runnagate Priest, and a notable 
Polypragmon heere in our state, meetes with Ma: Tyrrell 
newly come from beyond seas, and vaunts with a bigge 
looke, that Fa: Weston had shewed such a soueraigne 
authority over hell, as the deuils themselves should con 
feffe theyr kingdom was neere at an end. And the same 
Array, was so full fraught with hope, and confidence, in 
the Spanish, and Guisian attempt then in hand, as his first 
tongee was in Maister Tyrrells ear at theyr entring into 
Paules, bidding him to be of good cheere, for that all 

things now went very well forwards. The King of Spaine 
(quoth he) is now almost in readinesse with his forces for 
England, it standeth vs now in hand that be Priests, to fur 
thor the Catholique cause, as much as possibly in vs lyeth. 

Paget, and Morgan, two principall limbs of this pop 

cish body, being acquainted with the aforesaid plot, & 
fearing that the Guises attempt, by deluiering the Scott 
ish Queene by open Armes, would sparkle abroad be 
fore it were ripe, and so receive a check by our English 
forces, before it came to the push, cast about in theyr 
braines for a shorter way at home: Ballard the bloody 

Priest is dealt withall to pricke on Babington, Tilney, and 
the rest of that aspiring popish band, to attempt a des 
perate truculent act, by laying violent handes vpon her 
Maissties sacred person. Which whilst it was in hamme 
ring, the Catholique Priestes, not caring by what means 
they effected theyr treacherous designes, set themselves on
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on worke on all hands, with working of wonders by
dispossessing of deuils: vnto the acting of whose mira-
cles, Babington and his consorts, doe diuers times repaire
to Sir George Peckhams house at Denham, with foure or
fiue Coaches full at once. And this new tragedie of de-
uiis had his time of rising, and his fatall time of fall, with
the true tragedie performed vpon Bab: and his compli-
ces, for theyr detestable treason. The pestilent drift, &
pernicious course of this deuill-work you shall heare
of heereafter.

CHAP. 3.

The places wherein these miracles were plaid.

It hath been alwaies the ill fortune of this holy order
of Exorcists, that the professors of it haue been repre-
ted errand Iuglers and Impostors, yea sometimes, by
the greatest protectors of theyr owne religion. A great
man told Mengus, that if there were fiftie Exorcists at
once standing before him, hee should deeme nine and
fortie of them for no better then Impostors, and Men-
gus (as feemes ) was afraid himselfe should haue made
up iust tale. Wherefore the Maisters of the Art, haue
so warily deuised theyr rules, and canons, as a man may
see they labour to preoccupate mens minds for feare of
suspiration, which giues the greater occasion to suspect
them the more.

Mengus his caueat of declaring places not meete for
exorcisme is this: Praeauere debet Exorcista quantum
potest, ne absq, gratui necessitate exerceat hoc officium adiuv-
randi demones in domibus privatis, ne detur occasio scan-
dali pusillus. His positive rule for the place appointed is,
Sed debet exorcizare in Ecclesia, vel in alio loco Deo dicato
vel aliqui sancto. His reasons against priuate houfes, and
for Churches, or at least consecrated places are: first, that
beeing doone publiquely, the weaker sort may haue no
occasion
in casting out of Devils.

occasion to suspect the action of fraud. 2. *Turn quia in
domibus privatis, ut in pluribus, ad sunt mulieres, quarum
consortium debet sum mopere ab exorcistis vitari, ne inci-
dant in laqueum diaboli: that is, because in private houses,
there are commonly some women, whose company the Exor-
cists ought to decline, lest haply they fall into the snares of
the deuils. 3. *Turn quia ibi sunt multa turpiae, tacenda po-
tius, quam hic inferenda: that is, because in such houses,
turpitudes be committed, meeter to be silenced, then heere to
be named. 4. *Turn quia Ecclesia propriè est locus deputatus
ubi Euergumeni debent exorcizari: that is, because the
Church is properly the place appointed to that action, where-
in the possessed ought to be exorcised. And what need these
cautious rules, to auoyde suspicion of iugling, turpitude,
and women, if nothing were amishe? Auricular confessi-
on, is an holie action of more priuacie, solitude, & fa-
miliarity with women, yet because no man (without reafon) may suspext, but that all is wel between a ghost-
ly father, and his ghostly child, there be no rules made
of iugling, turpitude, or women in that mysticall function.
Sure all is not well in this exorcising craft, that iugling,
turpitude, and women, must be so precisely avoided.

Indeed wheras in his 17. chapter sa: Mengus disputes,
that though exorcising ought to be done in the church,
yet the doores of the Church may be close shut about
them: his fatherhood giues vs iust cause to suspext, that
though he would seeme to haue it publique, touching
the place, for a seeming shew of auoyding iugling, tur-
pi tude, and women, yet he can be content by shutting the
doors, to haue it priuately done: or such onely let in,
as the Exorcist beft liketh.

See the practice heereof in the iugling Exorcists at
Paris, anno 1599, who to make a shew of auoyding of
that, which they onely intended, iugling deceit, they
must haue their Minion Martha Broffier exorcised in a
Chappell forsooth: but yet with such a warie eye cast

Page. 6. of that booke.
A declaration of Popish imposture

upon the spectators, as there comming in amongst the rest one Marecot a Physician, a man they did not affect, Seraphin the holy Exorcist cries out with a loud voice, if there be any here that is incredulous, & will trouble Martha Brosier, the devil will carry him away in the ayre. Wherefore yee see it was very wisely provided of Mengus, to have an eye to the doore: the like ill-favoured accident fell out amongst our holy crew, at their principall Theatre, Sir George Peckhams house at Denham, where for want of having a watch at the doore, there comes in one Mathe Hambden of Hambden, who, being one of the incredulous persons, that F. Seraphin co-plaines of afore, and espying their bungling, and vsing these wordes in detestation of their iugling: I see this dealing is abominable: & I maruaile that the house sinketh not for such wickednes committed in it: and so departing utterly discontent: this incredulous spectator so scared our holy actors with feare, that they slunke out of the house every man his way, as a dogge that had been bitten by the tayle, and leauing their patients alone, gave the deuils an otium, or leave to play for that night.

Now let vs looke in a little amongst our twelue holy Exorcistses, or rather twelue holy disciples, and Fa: Weston their holy head: who though they be not a working, yet by this time they are whetting their tooles: and let vs see, how warily they have put in vre their Master Mengus his canon, of choosinge a Chappell, or holy publique place to exorcise in, for feare of suspicion of iugling, turpitude, and women. First, it doth not appeare that they acted any of their wonderous dispossession in any Church, Chappell, or consecrated place, as F. Mengus had appointed them: except happily they slipped into some Noble mans voide house in London: which houses, in regard of their owners callings, being above reach of authority, are commonly now adayes the sanctuaries for Popish treason, consftorries for plots of re-belli-
bellion, and Chappells for all Romish loathsome abhor-
mination: not that the Noble men themselves are pri-
tie to such meetings, but theyr corrupt house-keepers
much in fault for entertainyng such guefts: and yet the
owners themselfes not altogether free from blame, for
making no better choice of those, to whom they commit
that charge.

But it appeares not (as I said) that they met in any
chappel, or holy place at all: but the chief places of their
solerne meetings, were the L. Vaux his house at Hack-
ney, neere London, Maister Gardiners house at Fulmer,
Ma: Hughes his house at Uxbridge, and Sir George Peck-
hams house at Denham: places very fitly accommoda-
ting theyr holy intentions. First for theyr capacitie, bee-
ing able to receive the holy troupe, & theyr traine (for
they removed bagge, and baggage, as your wandering
Players vse to doe.) Next, for theyr security, the owners
beeing truftrie tried sure cardes, and commanders of
theyr neighbours adoiyning, if any fuspition should a-
rise: and then for their situation, beeing remote and se-
close from ordinary accesse.

At the L. Vaux his house at Hackney, was the prime
grand miracle performed, by the grand Maister of the
craft, Fa: Westen himselfe, vpon one Marwood, ser-
uant to Babington the traytor: where a wonderful thing
fell out. Fa: Westen, at the very first encounter with the
deuill, stumbleth the deuis wits, and the deuiell being once
put out, could nouer hit in againe, but vntrusses, and
cries out, O me flultum, insanum, et insallicem: O foolish,
mad, and miserable deuill that I am: which put all the
whole company of spectators into such astonishment,
as there was a confused shout made of weeping, & ioy,
for this foyle of the deuill. And the Epilogue was this,
O Catholicam fideam, d insensatos hereticos: O the Catholic
faith, d senselesse hereticks, that could nouer learne the
feate, to skare a deuill from his wits.
A declaration of Popish imposture

At Fulmer house there were no great miracles done, onely the groundes of theyr Art laydefure, and a little trying of their tooles, whether their tew would holde or no.

At Vxbridge they lay but two or three nights at the most; and yet the place was graced with a punie miracle, or two. Dibdale the Frier had his wench set so close vnto him in the way thether, (for auoyding turpitude & women) as she felt her selfe to burne, & could hardly endure the heate of the holy man. Trayford cryes out by the way water, water, as the Frier did that by Abfolon in Chawcer was scalded in the toote. And thus were theyr Journalls towards Denham, where the Court stayed: the hangings were tricked vp, the houses made ready, and the greatest part of the wonders of this comedie was performed. Their harbinger, and host both, in all these iournies (for the owners of houses, and theyr families, still left theyr owne houses, and made all cleere for these holy comedians, as is used to be done towards the coming of a Court) was one Edm: Peckham, an excellent pursuitor for such a camp; one of a very ruinate estate, an intemperate disposition, an uncleane conversation, & a man so deeply engaged to this holy band, as that himselfe, his wife, his concubine, and his whole familie liued wholly at their charge. This is the man that still furnished the camp with all kind of luggage, and pleasing provisio[n: that scoures the coasts, to see that all be cleere, that lookes to the trusses, and fardels, that no iugling sticks be left out: the sacrif of these holy mysteries, playing himselfe five or six parts in this comedie: the harbinger, the host, the steward, the vauntcourrier, the sacrif, and the Pandar. And this shall suffice touching their places in generall: more speciall considerations of the same, you shall heare in the chapter ensuing.

CHAP:
in casting out of Deuils.

CHAP. 4.

More speciall considerations, touching their choice of places.

Vnus vendibilis non opus est hedera. Weston, in regard of his owne fame, needed nothing more then ordinary, to commend him in this admirable science: but his 12 disciples being but punies, and newly entred by him into the schoole of legerdemaine, floode in neede of some grace, and commendation, to bring themselves into custome: therefore, like wise retaylers, they chose vnto themselues places of aduantage, to aduaunce their profession. Where it is to be obserued, that whilest the chiefe of the Popish holy body heere in England had their heads, harts, and hands full of practises of treason; some other Priestes there were that bestirred themselves, as fast in employing all their wit, and skill, about getting into their hands huge mines, and masses of gold, siluer, and treasure (called by the Artisans in that mysterie Treasure Trouve) suppos'd to be hidden, in divers houses, woods, & plots of ground heere in England: whether to furnishe the heads and leaders of the conspirators for their holy seruice, they had in hand against her Maiestie, and the State, or to enrich their owne cokers, I leave it to conjecture.

For compassing of this treasure, there was a consocia-
tion betweene 3 or 4 priests, devill-coniurers, and 4 discou-
erers, or seers, reputed to carry about with them, their familiars in rings, and glasses, by whose suggestion they came to notice of those golden hoards. The names of the discounerers, or seers, were these: Smith, Rickston, Goodgame, and James Phiswick. The names of the devill-
coniuring priestes, for some reasons I forbear: and two of the places (amongst many) wherein they dealt were: Denham, and Fulmer.
Touching Denham the Gentleman, chiefe owner of the Manor, testifieth that the 4 feers, or impostors, had borne him in hand, that there was great store of Treasure Trouvè, hidden in his said Manor, and appointed him a night certaine, when to digge for the same, which time they kept: and that himselfe with divers of his servants being present, there was nothing found, but olde empty earthen pots. And concerning Fulmer, the same Gentleman tells vs also, that the impostors afore-said, departed from his house to Fulmer. But the penner of these miracles, remembers more distinctly, both the yeere, moneth, and day, when they went thither. The 22 of October, anno 84, there came 3 conjurers to Fulmer, upon a Thursday (faith he) and there remained working in their Arte, vntill the Tuesday following.

Upon occasion of the practiseing of these cosurers, and deuill conjuring priests for money, was phancied a conceite, and from phancie grew rumours, and tales, amongst the common sort (as vpon any sleight occasion of such matters, haue vsed to be) of spirits, deuils, and bug-beares, walking, and haunting those places, and houses where the conjuring had beene. Sara Williams, one of their patients, faith, That shee had not beene long at Fulmer, but shee heard say, that the house was troubled with spirits. The penner of the miracles, as if he meant to scare vs with the very noyse, reports vs the manner of the Hobgoblins in a very tragicall stile. The whole house (faith he) was haunted in very terrible manner, molesting all that were in the same, by locking, and unlocking of dores, tickling amongst the fier-shoues, and the tongues, ratling vpon the boards, scraping under their beds, and blowing out the candels, except they were halowed. And further, that these ill mannered vrchins, did so swarme about the priests, in such troupes, and thronges, that they made them sometimes to sweat, as seemes, with the very heate of the fume, that came from the deuils noyes. Ma: Maynie a pit-
in casting out of Deuils.

a pittifull possessed, doth affirm, that within a day, or
two after his comming to Denham, the maid-cooke told
him, that there was great walking of spirits about the
house, and that divers had beene greatly affrighted by
them. And if you will not beleue these, beleue the
deuill himselfe in his Dialogue with Dibdale, crying in
his devils roaring voyce, that he came thither for Money,
Money.

And if you happen to wonder, why I called these
houses of Denham, and Fulmer, in the beginning of this
chapter, aduantagious vnto our holy impostors, con-
sidering Fa: Mengus his rule of places for exorcising, ci-
ted before, that they must be consecrated, halowed, or
holy places at leaft, you will wonder somewhat more,
when you heare Fa: Thyraus prescribing, that at any
hand before the holy workes of exorcising, the ill affec-
ted party be begun, first, and above all, to purifie, and
exorcise the place, that the house being cleansed from
those troublesome haunting companions, that doe make
men sweate, the holy worke may procede the more fa-
cile, and with better successse.

Where by the way you are to obserue out of learned
Thyraus his 70 Chapter De locis infestis: the whole
course heereof, that is, of exorcising the places. Which
must be performed by these 5 holy works: Divini aux-
stri imploratione: psalmorum gradualium recitatione: lectione
Evangeli: thurificatione: et conclusione. By calling
upon God, the blessed virgin Mary, and the Saints: by say-
ing over the 15 graduall Psalmes: by reading over the Gos-
pell of S. John, concerning Zacchæus climing vp into a tree:
by holy fumigations: and the Epilogue of the whole worke.
These be the fiue holy scare-deuils, which our Exorcists
should haue vsed, to haue driuen the devils from the
house. And heere I must needs shame my selfe, and
lay open vnto you, the shallownesse of my wit, that is
not able to diue into the bottom of this sacred mysterie:

why
A declaration of Popish imposture

why above all other Gospels, the Gospel of St. John, touching Zacchæus climbing into a tree, should have such a potency to fright a devil out of a house. Whether there be any hidden antipathie between the nature of devils, and a Sycamore tree, as was between Scaliger and a Rat; or that the devil bare a spight to the tree, for helping low Zacchæus to see our Saviour passe by: or that the devil had himselfe some mischance out of the tree: or that our Saviours dinner at Zacchæus house was dressed with the wood of that tree: or els his crosse for haft made of that tree, Oedipo opus est, I am at a full point. And if I send you to Thyra, to vnridle the ridle, I doubt you will laught at him, as you doe at me.

Howsoever it be, our holy Exorcists vfed neither that, nor any other of the five terrors, to flight the devils from Fulmer, nor Denham, but were content vwith their companie, and fell to their worke. And heerein they shewed a part of their greatest skill of legerdemaine. First, this fabulous rumor of the houses haunted with devils, did blanch ouer, and blaze their Art the more of casting devils out, and so brought them into credit. Secondly, if they had read the Gospel touching Zacchæus, and skared them away, they had wanted devils to furnish out the pageant. Thirdly, it bred a reverend opinion, and an admiration in all that came to see wonders, at the vertue, and holinesse of the Priests, that durst walke vp and downe amongst the thickest swarme of devils, and neuer a devil so hardy as to touch an haire of their beards. Fourthly, it servued their purposes excellent well to couer their bungling, iugling, & legerdemaine, in that the servants of the houses having their phancies oppressed with the conceit of spirits, and devils haunting in euery corner of the house, they were so distracted with feare, as they had use of neither wit, nor will, to doubt, or looke into their packing.

And by this you see our pune Exorcists, as young as they
in casting out of Deuils,

they be, shewed more wit, and skill, then either Mengus their Maister, or Thyraus their prompter, in picking out these places of Hobgoblins, to make the stages for their Comedy, and not offering first by holy fumigations, to scare the vrebins away. One doubt I have more, wherein I must crave your gentle assistance.

Some curious head, more nice then needes, may pick at a moate, and ask mee two or three questions out of this narration. First, whether a man may be a conjurer, forcerer, or Enchauter; that is, enter into league, friendship, and familiarity with the deuill, as the priestes that conjured for mony at Denham did, and yet be accounted a ghostly Confessor, a reverend father, and an holy priest still? A simple doubt God wote. Sylveste, Bonifacius, and some other Popes, haue beene errand deuill-conjurers, and yet theyr holiness not an halfepeny the worfe. This simple questionist must understand, that God hath tied the spirit of holiness with so sure a chaine to S. Peters chayre, as that let the Pope, or any popeling, be an Ethnick, a Turke, a Saracen, or a deuill, hee cannot auoide it, but by sitting in that chaire he must weare out his holiness, and be holy still.

Secondly, if he would know how it cometh to passe, that the famous Thyraus haung laboured, and sweate so much to set downe all the causes, waies, & meanes, how wicked spirits doe come to haunt houses, and haung by the dexteritez of his wit found out twelue waies, this way of haunting houses after conjuration, is none of his twelue: we must tell him, that our Exorcists are not of his old plodding fashion, but of the new cut, & such, as you shall find, (by that time you haue them a little hole in theyr worke) will set Mengus, Thyraus, and Sprunger to schoole.

Thirdly, if hee tell vs by the rules of that blacke Magick Art, concerning conjuring vp of spirits, that the Conjurers great art, and industrie, is not so much in rais-
A declaration of Popish imposture

Sing vp a spirit, as in commaunding him downe againe, and that if hee cannot lay him downe quiet, the Artist himselfe, and all his companie, are in danger to be torne in peeces by him; and that hee is so violent, boyflrous, and bigge, as that he will ruffle, rage, and hurle in the ayre, worse then angry God Æolus ever did, and blow downe steeples, trees, may-poles, and keepe a fell coyle in the world. And vppon this will be questioning, how it happened heere, that our haunting spirits at Denham, and Fulmer, rayled by the blacke Art, did not ruffle and rage in the world, as those conjured spirits vs to do, but did put their heads in a bench-hole for a twelue month together, till these holy good men came to their work? I must tell him, that our haunting spirits were of a more mild, calme, and kinde disposition, louing the companie of wenches, and holy priests; and for their staying so long about the house, as Rats about a Barne, wee say they did that kindly, expecting the priests their holy Masters to come to set them a worke. And so these quiddities being satisfied, I hope I may proceed.

CHAP. 5.
The persons pretended to be possessed, and dispossessed.

A fter that our holy order were resolued of their holy wonders of casting out devils, & had both time and place fit for their purpose, a meane-witted man would aske the question, that young Isaac did of his father in a much holier cause, Loe heere are all things ready, but where is the sacrifice? The time is heere fitting, and the places prepared, but where are the possessed parties, vpon whom these miracles must be shewed? The young gallant in the comedy thought it an impossible matter, that his Sycophant should be furnished at a dayes warning, both with money, & a Merchant to cofen the...
in casting out of Deuils.

Baud[e]: and his Sycopphant cheeres him vp thus: confi-
dily, dolij, copiam structam gesto in pectore mecum. And so
was it with our cunning Comedians; they had a world
of deuils, to get themelues patients, readie coynd in
their budget. Trustie Roger the Leno, had his hookes
so sweetly bayted, and his springdes so artificially set in
every haunt, and glade, that he was alwaies sure of either
a Gudgin, or a Woodcocke, to furnish out a service. It
is a common ground with them (as with all other con-
spirants, in any badde practise or science) not to deale
with any, that are not in some degree, or other obliged
unto them. Marwood, Ma: Anthony Babingtons man the
traytor, the first subie&t, whereon the grand miracle at
Hackney was playd, is not now forth coming, as I gesle,
for feare of his telling tales out of schoole. And if one
should kindly aske Fa: Weston in his eare, what is be-
come of him, that hee might be spoken withall, I sup-
pose of his modestie hee would sooner blushe, then tell.
This actor played his part extempore there on the stage
with a verie good grace; and if hee had now the good
hap to be conferred with-all, I doubt not but he could,
and would relate (as other his cue-fellowes haue done)
how hee came to that facility in his part, who were his
prompters, his directors, his teachers, and who did help
him put on the deuils vizard on his face. It may suffice,
that it is said, he was Anthony Babington his man.

Trayford the young Gentleman forsooth, was of Ma:
Peckhams priuities, or priuie counsell if ye will, the
Leno his owne Hypodromos, sworne true to the Pantofle,
young maister of the Maydens, seruing in the nature of
a refresher, to furbush ouer his maisters brayed wares:
one that couth his actions, and motions so readily, and
expressed them so liuely in the scene of posseision, as
Sara Williams his play-fellow, had almost forgotten her
part, and marred the play; sure I am she confesseth, that
she loued the young deuill too well.
A declaration of Popish imposture

Ma: Mainie, by birth a Gentleman, by education a Catholique, one that had sucked from his mother the taint of Romish contagion, was by her conveyed beyond Seas, ere he was 14 yeeres old, and for his deeper grounding in Popish superstition, being maintained 2 yeeres in the Seminarie at Rhemes, entred himselfe into the order of the Bonhommes. But shortly left his fraternity, & came over into England: where his brother Ma: John came, having married Ma: Peckhams sister, & he accompanying his brother, somtimes to Ma. Peckhams house at Denham, fell eft-foones in acquaintance with this holy league there: and seeing amongst their societie no Bonhommes at al, but wares of a much lighter, and pleasanter glossed, was the more easily allured into the holy combination, and being once entangled, could not get out againe, but of a metamorphozed Bonhomme, became an excellent deuill-comedian: though now ye may perceive the Gentleman doth rue, that euer he did set his foote on the stage. This man had bonds enow about him, to make good his trust, and fidelity to the holy association: education, religion, affiance, and besides, to some kinde the-deuils of that order, no vnkind affection.

Aune Smith, attending at times vpon Misfris Peckham (a maid when she came to the league) of 18 yeeres of age, nusled vp in the true rites, and ceremonies of the Popish fascination, and so an affectionate profelyte to that Mimick superstition (it being the onely religion to catch fooles, children, and women, by reason it is naught else, saue a conceited pageant of Puppits, and gaudes) shee was first seazed vpon by olde Harpax, the Lena, grand probationer of the devils female in the play, by the meanes of her sister, one Alice Plater, his sweet Misfris forsooth: shee was directed downe to Denham, for her better instruction in mysterie of possession, and thence after an acte, or hope of probation, she returned to
in calling out of Deuils,
to London: whence she became Stamp the Priests peculiar, to be conveyed againe to Denham.

Sara Williams (a mayd when she came to the league borne at Denham, not aboute 15 yeeres olde, when she entred these sacred mysteries) an appendant to the familie of Sir George Peckham of Denham, one of a very good personage, favour, and wit: she was a long time managed to be brought to the lure, and for her better aduancement in her maisters eye, she was made mistris Peckhams chamber-mayd pardie: the pleasing parts she brought with her to the campe were much enuied, and eyed by those naughty haunting deuils, that would blow out her candle, except it were hallowed. The poore wench was so Fayrie haunted, as she durst not goe, especially to Ma: Dibdale his chamber alone. But you shall heare her owne confession.

Friswood Williams, filter to Sara, (a mayde when she came to the league) about 16 yeeres old: a plant of the same foyle, and a hanging to the same house, her father hauming been Sir George Peckhams man. She was sent downe to Denham vnder colour of visiting her filter Sara, whom she heard to be ill at ease, as also to be helpfull to mistris Peckham about the possesed: Vnder whom she was admitted to be attendant in a place of reuersion; who had not beene long within the compasse of that holy circle, but she was discovered to haue a tang of possession. Shee kept her scene at her cue with her fellow play-deuils, so long as at the last she got such a pinch of Tom Spanner in the darke (one of the haunting crue) that the markes of it, were many dayes after to be seene.

Here you may perceiue, in what terme the patients on both sides with their holy Maisters stood, how the deuils of both kindes, hees, and shees, became combined together, by the cunning Leno his meanes, and were so farre engaged each to other, and to the whole band;
A declaration of Popish imposture
that they had as good play their parts well, and have
good cheere, good store of gold, much making of, and
other gentle pleasing courtesies for their paines, as by
stepping aside, to spoyle the play, & to blot their owne
reputations besides.

We might now proceede towards the presenting of
some of our Actors vpon the stage, but that old doating
Mengus, vppon pure spight to hinder our sport, hath
dropped out a dry thred-bare rule, forged in his own
braine: A caueat of auoyding suspicion forsooth: telling
vs, that we haue marred all in our holy play of deuils at
first dash, for taking vpo vs to exorcife young wenches,
beeing flatly againft the Canon of that sacred Science,
which is this in his booke, *Simulier sit, que exorcizatur,
sit valde senex*: We must not exorcife a woman, except she be
old. To this Canon wee answer, that Mengus speakes
like an olde worne Exorcist, whose marke is out of his
mouth: his rule hath many faults and infirmities in it.
First, it is againft the maxime of charitie, that biddes vs
doe good vnto all: and what greater good can be to a
young maide, then to ease her of a deuill? Secondlie, we
finde by experience, and the confession of our young
demoniacks, as you heard, that our exorcising priests, be
of a very hote temper, and fierie complexion, so as but
touching the young wenches, they cry out that they
burne, this were verie dangerous for an olde dry wo-
man, leaft shee should take fire. Thirdly, this would
much abate the credit, and custome of Mengus his own
profession, for we find not an old woman in an age to
be possessed by the deuill: the deuils of our time in this
Horizon louing more tender daintie flesh. And indeed
it would be a Quare, handsomly interlarded with Obs,
and sols, why all both Popish, and other deuils which
begin to swarme prety well in these dayes, beare such a
spite to young Lads, but especially to young girles, and
maides, that they ordinarily, or not at all vexe any, but
such,
in casting out of Deuils:

such. But I leaue that to the profound Maifters, & pro-
fessors of this holy hellifh finece. Fourthly, Mengus
shewed no wit in teaching this rule: for there be certain
actions, motions, diftortions, dislocaotions, writhings, tu-
blings, and turbulent passions fitting a deuils part, (to
make it kindly exprefled) not to be performed but by
suppleteness of finewes, piableness of ioynts, and nim-
bleness of all parts, which an old body is as vnapt, and
vnweldie vnto, as an old dog to a daunce. It would (I
fear mee) pofe all the cunning Exorcifis, that are this
day to be foud, to teach an old corkie woman to writhe,
tumble, curuet, & fetc her Morice gamboles, as Mar-
tha Brossier did. These anus decrepita, be asme ad lyram
to this geare: and therefore their Patron Mengus, may
weare the eares himfelfe, and leaue these ftagers out.

CHAP. 6.

Theyr waies of catching, and inneigling theyr
disciples.

The gift of discerning offpirits fpoken of by S. Paul,
being (as it is fuppofed) ceafed in Gods Church, it
becommeth a point of highest difficultie in the old, and
new exorcising crafe, by what means a man fhall
come to be certaine, whether the partie affefted be pos-
fefled, or no.

Learned Thyraus discourfeth touching the signes of
pofteflion in three large chapters de daemoniacis. Fift he
faith, that neither the confeflion of the partie, nor his
fierce behauour, nor his brutifh, and barbarous voice,
nor his terrible countenaunce, nor the priuation almoft
of all his vitall functions, nor his difeafes, and pangs in-
curable in phyfick, nor the hauing the deuill oft in ones
mouth, nor for a man to confecrate himfelfe to the de-
uil, to be presently snatcht away by him, nor the reuea-
ling of secret matters, nor the knowledge of strange
langua-
A declaration of Popifh imposture languages, nor extraordinary strength, nor all the signes, that appeared in such, as were spoken of in the Gospell to be possessed, are sufficient, and undoubted signes, & rules, that the partie, in whom they appeare, is indeed possessed. And then going along, and naming other signes vnto vs, he puzzels him selfe pittifully, and leaves his Reader in a wood.

Our late popifh Exorcists, have certaine new devised signes of their owne observation, more fitting the times, and effectuall for the gracing their gracelesse profession. Their Empirical signes be these. 1, If the partie affected, cannot for burning abide the presence of a Catholique priest. 2, If shee will hardly be brought to bleffe herselfe with the signe of the Crofte. 3, If a casket of reliques being brought her, shee turne away her face, and cry that they stinke. 4, If S. John's Gospell being put in a Casket, and applied vnto her, shee rubbe, or scratch any part of her body, and cry it burnes, it is an evident demonstration, that the enemie dooth lurke in that part. 5, If she can hardly be brought to pronounce these words, Ave Maria, the mother of GOD, and most hardly the Catholique Church. 6, If a Casket of reliques covered with red, doe seeme white vnto her. 7, If shee tumble, and be vexed, whē any goe to confession. 8, If shee haue a shiuering at Masse. 9, If shee sleeere, and laugh in a mans face.

But our holy Tragædians heere had haft of their sport, and therefore they would not stay the trying of any such curious signes, but tooke a shorter cut. 0, wood, Welftons patient, being pinched with penurie, & hunger, did lie but a night, or two, abroad in the fieldes, and being a melancholike person, was scared with lightning, and thunder, that happened in the night, & loe, an euident signe, that the man was possessed. The priests must meet about this pittifull creature. Edmunds must come, the holie Chaire must be fetched out, the holy budget.
in casting out of Deuils.

budget of sacred reliques must be opened, and all the enchaunting mysteries applied about the poore man.

Ma: Maynie had a spice of the Hysterica passio, as seems from his youth, hee himselfe terms it the Moother (as you may see in his confession) and faith, that hee was much troubled with it in Fraunce, and that it was one of the causes that moued him to leaue his holy order whereinto he was initiated, & to returne into England: For this, & for leauing the order of Bonhommes, see here an euident signe, that Maynie had a deuil: vvhatsoever hee did or spake, the deuil did, and spake in him: the horfe that he rid vpon to Denham, was no horfe, but the deuil: Maynie had the deuils in liuery-coates attending vpon him: and all this tragicall out-cry, for leauing his order, and a poore passion of the Mother, which a thousand poore girles in England had worse, then euery Ma: Maynie had.

Before I come to their women patients, I must tell you a tale, that I haue heard, which happily hath but too authentical records for the nature of a tale. There was an holy man, who had more then a months minde to a daintie piece of flesh, that was oft in his eye, and by gloses and gifts, and Court-tricks, had as much as he desired. This holy man was a letter to an exorcising crue, and to make his game as sure to the holy associati-on, as he had done vnto himselfe, he tels his sweet Cres-fida, that himselfe was much troubled in minde in her behalfe, and shoud get no quiet to his conscience, till they had both confessed themselues to an holy Catho-lique priest; which when she had done, the silly Conie was caught: she was feazed vpon for brayed wares, and was enforced to become a prinada, and to follow the ho-lie Campe. Heere is no morrall (gentle Reader) and therefore let vs haue no application.

Anne Smith was somewhat more affected with that hysterical humor of the Mother, and came to London out
A declaration of Popish impostures out of Lancashire to her sister for physic: where meeting with the common badger, or kidder for devils, Ma: Peckham, at the L: Staffords house in London, she was marked out for the Court of possession, and by devile was sent down to the holy host-house at Denham; where after she had tasted a little of the discipline of the holy chaire, her heaving of the Mother proved a monstrous scep-devil, and she was chaire-haunted so long, till she was faine, for her better case, to use swathing bands for three yeeres after.

Sara Williams, had a little paine in her side (and in another place beside) but because that was not enough to discover a devil, she was Cat-bitten too. That is, once seeking for eggs, in a bush by woods side, and a Cat leaping out of a bush, where she had lyen asleep, Sara was scared with the sodaine leaping of the Cat, and did a little tremble, as persons sodainly moved with feare vse to doe: Locheere a plaine case, Saraes Cat was a devil, and she must be Cat-hunted, or Priest-hunted for this sight.

Fidd: Williams was devill-caught, by a very strange meanes. Shee dwelling with Mistris Peckham, and being one day in the Kitchin, wringing out a bucke of cloathes, Dibdale the Priest came into the Kitchin, where she was a washing, and tapping her on the shoulder told her, that her Mistres looked for her, to whom she answered, that she had almost done washing, and then she would goe.

Presently after this, she lifting at a tub of water, which floode there ready filled, to be vfed in her washing, her feete slipped from under her, the Kitchin being paued, and hauing a shrewd fall, did hurt her hippe, with the grieufe whereof, she was constrained for 2 or 3 dayes to keepe her bed. Here begins the devil from the Kitchin. Into her chamber comes the louing cru of pittifull devil-catching Priests, they bemoane the mishap of her hip.
in casting out of Deuils.

hippe forsooth, and after some other kinde ceremonies, they fisht out of her at length, that she had beene some-
time past troubled with a paine in her side. Ah Sir the
case is plaine: these two put together, her hip, and her
side make vp a iust deuill, & a monstrous one too, com-
pounded of two such dissimilar partes I weene. But wil
you see how? It was the deuill that tripped vp Fidds
beales in the Kitchin, and gave her the shrewd fall. And
why, would you guelle? The wicked spirit could not
endure her, because she had washed amongst her buck
of cloathes a catholique priests shirt. Iesu Maria. And
a worse thing in it then fo: but I will give the records
leave to speake it for me. I trust you will not looke for
any other, after this dangerous fall on the hippe, but
that this should prove a reall possession, as in deed it
did.

Young Trayford the sixth patient, being a boon-com-
panion, as seemes, and louing wine, and women well,
(as appeares by the declaration) had enflamed his toe,
and at some times felt a spice of the gowt: a plaine case
(as the nofe on a mans face) the young man had a deuill,
and must be conjured all ouer for his wicked toe. Now
what a wofull taking are all those poore creatures in,
that haue about them by birth, casualty, or mishap any
close imper,ache, or other more secret infirmity? when
a paine in a maides belly, a stich in her side, an ache in
her head, a crampe in her legge, a tineckling in her toe,
(if the good Exorcist please) must needs hatch a deuil,
and bringforth such chaire-worke, fier-worke, and de-
uill-worke, as you shall heare heereafter? And what a
deliration is this in our grave, learned, and famous Colo-
ledge of auncient renowned Physicians, to undertake a
long, costly, and painfull course of study in those ex-
cellent worthies of learned times Galen, Hippocrates, and
the rest, and to spend their money, strength, and spirits,
in searching the treafurie of Nature: let them casser
E2 those
A declaration of Popish imposture

those olde monuments of Ethnick prophane learning,
and turne Wifard, Seer, Exorcist, Jugler, or Witch:
let them turne ouer but one new leafe in Sprenger, Ni-
der, Mengus, or Thyraus, and see how to discover a de-
uill in the Epilepsie, Mother, Crampe, Convulsion, Scic-
atia, or Gowt, and then learne a spell, an amulet, a
periapt of a priest, and they shall get them more fame,
and money in one week, then they doe now by all their
painfull trauaile in a yeere.

It is a very poore bayte, as you may see by Trayfords
gowtie toe, where-out our hungry Exorcists will not,
rather then faile, nibble a deuill. And if I be not much
deceaued, I haue heard it credibly reported by some,
that haue caufe to know, that the Popes Holines him-
selhe may be deuill-caught by this trick. For it is credi-
bly auouched, that this sweet natured Clement the 8, with
vslng too much some sweet sawce, is molested with the
gowt. Now what a Quere would this proue, if a Lyn-
ceus Exorcist shoulde discover a deuill in his Holines toe?
How would the Scotifs, and Thomists belabour, and
trick the deuill with questions in the Popes toe? First,
whether his Hol: being necessarily incrested with the
holy spirit of God, can possibly admit of a deuill, no.
Then graunting by way of admittance, that his Hol: may
be possesed, whether his resolutions be to be taken for
the Canons of Gods holy spirit, or the maximes of
the deuill: and lastly, if the deuill may lurk in the Popes
toe, whether his wife, holy, sweet babes with beards, that
haue kissed his toe, haue kissed the deuill, yea or no in
his toe: but my wit is too shallow, to sound these deepe
profundities: I must goe on, and tell you, what farther
newes from Denham.
CHAP. 7.

5. Their holy pretences to make their Disciples sure unto them.

You will wonder, that these visards being so bare, and made all of browne paper, should ever serve the turne to make a maskè for a deuill, vntill you heare how handsomly the glew of holy church doth make it hang together, and how it is stitched vp with packthree of holy devotion. If their patients be Catholiques, whom they let their hooke for, a lime-twigge of a rush will serue the turne to catch them, hold them, and fasten them to their tackling: but if their Conies be Protestants, and such as goe to Church, then some holy ceremonies for good fashion sake, must be solemnly vsed, to combine them the nearer vnto their holy Fathers, that the band and knot may be the furer betweene them for vntying againe, and to bring them to lye betweene the sweete breasts of their holy Mother, the Romish Church: that the mammaday, which shall be giuen them, may doe them the more good.

Here you are to understand, that all, or the most of vs Protestants, are forsooth in a most wofull case: for the most of vs already; without the helpe of either passion of the Mother, Sciatica, Gowte, Cat-biting, or hipping; according to the Romish Kalender, are plainly, & really possessed with devils. In so much as the reverend Thyrcttts disputes it very profoundly, pro, & con. and foyles a whole chap: with this learned problem: *Utrum heretici sunt vre à demonibus obsessi?* Whether Protestants (whom he termes Heretiques) be truly possessed with devils: Where first he lays for vs, that wee haue *magnam conjunctionem, vel commonionem cum Daemonibus*: Great fellowship, and neere friendship with the deuill. 2. *Quam plurimi cum diabolo egerunt, vel ab eodem tanquam magistro*.
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That very many of us haue dealt with the devill, and haue receauned our principles of no other maister, then the devill: And these reasons, he sayth, will easily perswade some to thinke, we haue actually devils in deed. But he for his part, of pure good will vnto vs, will thinke that wee are not to be accounted properly possessed. Propter ea quod ve ruin ipsis signa, que obsessos produnt, desiderantur. His reasons, that move him to thinke so well of vs, are, because wee doe not tumble, wallow, foame, howle, stricke, and make mouthes, and mops, as the popish possessed vs to doe. Loe, doth not the good man deserve you should giue him a bribe, for so mildly concluding his aphorisme on your sides, that you are not to be said to be really possessed: but onely to deale, talke, make league, friendship, and familiarity with the devill. But our 12 Apostolicall Exorcists, and Weston their head, in their deeper in-sight, and experience of vs Protestants, haue long since let olde Thyrus to schoole, and bidden him turne out his booke to an other leaf: for they plainly see, teach, and auouch, that the greatest part of vs Protestants, are possessed in deed. Sara Williams faith in her deposition, that it was an usuall saying with the Priests, that many Protestants were possessed. But Friswood goes further, & sayes in plaine termes, That the Priests in talking of the Protestants, haue affirmed of them in her hearing, that the greatest share of them were possessed with devils. I could wish, that whilstt our Exorcists are in this good mood to say, and auouch, that you haue devils: and you in your good moode, for hearing them to say, that you had some 12 of their holiest Exorcists amongst you, and Weston, their champion, to trie whether they could conjure a devill out of you, or you conjure them, for saying you haue the devill. But I pray you in the meane while help them out of their mufe, for they are sorely perplexed, to think vpon that day, when England shall become Catholique againe, how the Catholiques
in casting out of Deuils

choliques shall be pestered with worke in casting out deuils, by reason of the infinite number of vs protes-
tants, that hauing deuils in vs, muft come into theyr handling. Our hands (say they) shall then be full of chaire-
worke indeed. And verily as many, as be young women, and maides, and marke in the course of this storie the
kind handling of Anne, Fid, and Sara (three proper young maids) by the Doctor's of the Chayre, and withall,
shall obserue well the manner of the Chayre, theyr holy brimstone, holy potion, and the rest of that holy geere,
wil (I doubt not) be much delighted with the contempla-
tion of that day, and rather then faile, hartily both
wish and pray, that all theyr holy works may grace Tri-
burse, as they haue worthily deserued, with new holy re-
ilques, before that day come.

Well, howsoever you like them, or theyr holy chaire;
this is theyr theoreme sure, and found, that the greatest part of Protestants be possessed: and so they proceeded
with Anne, Fid, and Sara. Who before they becam en-
tangled in their holy ginnen, were protestant maides, &
gent orderly to Church: Mary after that they, and their
Leno had caught them with cat-biting, hipping, and
crosbiting (as you haue heard) & that they had brought
them with their Syren-songs to believe, that some wic-
ked spirit had lyen a long time lurking in theyr bellies,
and theyr sides, why then they enchaunt them a fresh
with this lamentable dolefull dittie: That their harts doe
bleede for sorrow, to see them in this pittifull mostfull plight,
being in Satans possession, that they burne with bowels of co-
nsideration, and compassion of their distressed estate, that they
would spend their best spirits, and lines to doe them any good:
oney one little thing is a barre, that hinders the influence of
all divine grace, and favour uppon them, and that is their re-
ligion, which they must first abandon, and be reconciled to
the Pope, or otherwise all their holy ceremonies are of no a-

cule. And heere beginnes their holy pageant to peep into
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into the stage. First, they tell Friswood, and Sara, (as
you may see in their confessions) that their baptism
they had received in the Church of England, must be am-
ended, in regard it wanted many rites, ceremonies, &
ornaments, belonging to the baptism of the Church of
Rome.

Heere Allen and Parsons will con you little thanks
for so little setting by their resolution in cases for Eng-
land. Their words are these: Ceremonie omissee baptismi
in puere, cum possint commode suppleri, debent non autem id
faciendum consiliatis in ipsi, quisum prosectoris statis;
ne inde nascatur scandalum, aut opinio, priorum baptismum
non valuisse. Your Ceremonies (lay your two Gods) may
be fitly played upon the baptism of children, but
upon an adultus not so: least shame arise thereby, that the former baptism should not be of it
else good. Allen and Parsons determine Friswood and
Saras English baptism good enough, without your
goodly ceremonies flourished over their heads, and yet
you must be doing in spight of them both. Your im-
plements were ready for the purpose, and it fitted your
deuill-worke better, and so you esteemed not Allen or
Parsons a pinne. And in good sooth, you might as well
have kept these goodly Ceremonies in your budget, ex-
cept you clearly meant, to mocc e almighty God, and to
make the sacrament naught els, save a rattle for foole,
babes, and women, to make sport withall. In my opini-
on, there was never Christmas-game performed, with
some amish, indecent, fouenly gawdes, then your bap-
tising, and super-baptising ceremonies are. Your puffe,
your crosse-puffe, your expuffe, your inppuffe vpon
the face of a tender infant, being the impure slackle
breath of a foule impure belching swaine, your encha-
ted salt, your charmed grease, your forcerised chrisme,
your lothsome druell, that you put vpon their eyes,
eares, noxes, and lyppes, are sitting complements for
lynch,
in casting out of Devils.

Bynch pynch, and laugh not: coale under candlesticke: Frier Rufh: and wo-penny boe. Which are more ciuilly acted, and with lesse foule soyle, and lothsome indecorum, then your spattering, and greasing tricks vpon the poore infant: and vet old doting Bellarmine blurrers three whole leaues of paper, in displaying the banner of this ridiculous trumpery, telling vs a long tale, that they came from tradition of the Church: when we can a swel tell, as hee can his Ave Marie, from what sniueling Pope, what drunken Frier, what Heathenish imitation they did all proccede.

But see these popish guegawes acted vpon Friswode herselxe. First out comes the holy chaire, and Friswode the new babe is placed very demurely in it, with a cloth vpon her head, and a crose vpon it. Then in comes the priest attired in an Albe, or a Cope with a candle in his hand, (or else he is Anathema by the Counfell of Trent) and after the performance of a whole antickse-sute of Crosses, hee approaches very reuerently to Friswode in the chayre. Then, as herselxe in her confession describes it, he first charmes her in Latine, then he puts salt in her mouth, spittle vpon her eares, and eyes, and annoinfs her lippes and her nose with oyle, and so God and Saint Frauncis faue the young childe: in steade of Friswode, christening her by the name of Frauncis, because that Saint had such a soueraigne commaund over the birds of the ayre, that his name for it was made communicable both to hee, and shee: and Sara was christened by the name of Mary.

Suppose now (gentle Reader) that Friswodes Mother had come sodainly in, and seene the Priest with his candell in his hand, and his Cope vpon his backe, busie in his enchaunting Latine charme, and with-all had espied her daughter Friswode musled in her chaire of estate; with a cloath, and a Crose, and her other sacred geare, I wonder what she would sodainly haue thought: whe-
her she would not have beene much amazed at this infernal incantation, and have imagined that a ghost in steede of Friswood, had beene conjured out of hell. But if shee had had the hart to haue spoken vnto Friswood, and to haue called her by her name, and shee should so dainly have stepped out of her enchaunted chaire, and haue said, that her name had not beene Friswood, but Francis, verily they would have taken her for a ghost in deede, or haue feared that the Priest had enchaunted her out of her wits.

But stay, what haft? For after these new transformed creatures had their ceremonies, and rites done vpon them, and were framed, fashioned, and attired for their parts, and were ready for the chaire, & the stage, no man abroad could be admitted to either sight, or speech with them: intus res agitur, they were now mysticall creatures, and must attend their sacred close mysteries within. All must be mum: Clum, quoth the Carpenter, Clum quoth the Carpenter's wife, and Clum quoth the Friar. You shall be more thoroughly confirmed by Friswood her selfe, touching this point, who faith in her examination, That neither shee, nor her sister Sara did see either father or mother, being in the same Towne, all the while that they were in their hands: neyther would they suffer their father or mother to speake with them, though they desired it many times; and that her mother growing into some earnestnesse, and hard speech with the Exorcists, because shee could not be permitted to see her daughters, the priests did shake her of with angry words, saying, that shee had as much need to be exorcised as her daughters had. A man would now verily persuade himselfe, that there game was sure set; and needed no more watching; and yet yee shall see a nayle, or two driuen in more, to riuet the frame more sure.

After her new christendome, Fris: in her examination faith, that before she should come to receive the sacrament, they
in calling out of Devils, they told her, that she must first vow, and promise by the
virtue of that holy sacrament, that she would ever afterwards hold the religion of the Church of Rome, and never
goe againe to any of the Protestants Churches, nor never
reade the English service, or the English Bible, or any other
English bookses written by the Protestants, in matters of reli-
gion. And this vow (as shee faith) is ordinarily made by
all that are reconciled.

CHAP. 8.

Their meanes and manner of instructing their
schollers.

When they haue brought in theyr Conies, and
made them as sure, as flesh and blood can make
them, haue enchanted them with their compassionate
devotion, haue engaged them unto their ghostlie Fa-
thers, haue fascinated them with their solemne incanta-
tion, haue initiated them into theyr Church by their
new mock-Christendome, haue confirmed them with
their sacraments, and haue bound them by vow, never
to forfake theyr ghostly communion: then begin they
to reade them Lectures by rote, in their schoole of le-
gerdeomaine, and to acquainct them with their parts, they
haue in hand to play. Wherein the good coeit of their
scholler to apprehend her lesson well, to carry in minde
what her Master hath said over, to apply it to her owne
case, and to put it handsomly in vre, is a little required.

First, they omit no occasion, at all times, in all places,
when they be together, & their schollers by their sweet
side, to talke of the strangeness of possession, of the
wonders they haue seene in possession, of the many mar-
uelous possessions they haue been at: and the Echo in
all meetings is still possession. Then they tell ouer, and
ouer, how wonderous strangely the parties possessid,
whom they haue dealt withall, haue been affected: and
they
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they say ouer very treatably, particularly, and distinctly,
the whole Catalogue of the actions, motions, passions,
perturbations, agitations, gestures, tumblings, discori-
ions, deformations, howlings, shrikings, visions, appa-
ritions, changes, alterations, speeches, & railings, that the
parties possessed haue vfed, and practised in theire feu-
all fits.

Heare Sara Williams theyr scholler report her owne
lesson in these words. It was the ordinary custome of the
Priests, to be talking of such, as had been possessed beyond
the seas, and to tell the manner of theire fits, and what they
spake in them: also what vile fights they saw sometimenes, and
at other times what joyfull fights: and how, when reliques
were applied unto them, the parties would roare: how they
could not abide holy water, nor the sight of the sacrament, nor
the annointed Priests of the Catholique church, nor any good
thing: how they would greatly commend hereticks: how the
deuils would complains, when the Priests touched the par-
ties, that they burnt them, and put them into an extreme
beate: how sometimes they could smell the Priests: Heare is
her lesson read ouer: and marke the scholler how well
she conned it, and made application thereof. By the said
tales, (said she) she well perceived, how she might please
them, and did frame her selfe accordingly, at such times as
she well perceived, it was their intent that she should so doe.

Heare Frisswood, Saras sister repeate her lesson by hart,
that her good Maisters had said ouer to her, when shee
came first to schoole. Her words are thus. That the priests
would be often talking in her hearing, of certainee women
that were possessed beyond the seas: how the devil in them
could not abide the holy potion, nor the burning of hallowed
brimstone, nor the applying unto the of holy reliques, nor the
presence, or touching of Cath. priests, nor holy water, nor the
holy candle, nor the blessed sacrament: but would start at it,
and say they burned, rage, and raile against the Priests, &
commend upon every occasion those, that were the Prote-
stants:
in calling out of Deuils.

flants. See how in time she could her leffon by hart, and profited in this godly schoole. By this means she learned, (as she faith) what to say, and doe when the priests had her in hand: that is, to start sometimes, when they brought reliques unto her, to pretend that she could not endure the presence of the sacrament. Marrie Friswood being a scholler, not of the quickest apprehension, did not con her leffon by hart the first day, (which cost her the setting on in the holy chaire for her dulnesse) but it was some fix or seaven weekes, ere she found their meaning, and then (quoth she) I began to find theyr iugling, and how that my selfe saying this or that, spake nothing, but what I had learned of the Priests.

Heare Anne Smith report, how she learned her eye, to come into her fits. These are her words. She had been told by divers (as she confeseth) how others had been troubled, viz: how in their fits they were greatly tormented: how they could not endure the priests to come neere them; how when a Priest did lay his hand upon any part of them, the said partie would be so bote, as though it would burne the to the bone: how the devill in them would raile upon the Catholiques, and greatly commend the Protestants: and many other such things.

Heare Ma. Maynie their chiefe scholler, relate how by degrees hee grew to his perfection in the iugling schoole. First (faith he) being at my L. Vaux his house at Hackney at dinner, in the dinner time there was much communication of the late possession, and dispossession of one Marwood by certaine Priests, and chiefly (if I do not forget my selfe) by Ma. Edmunds: the tales which were told of that matter seemed strange unto me, as what extraordinary strength he bad in his fits, how he roared like a Bull, & many other such things. After this being at Denham, the women of the house came unto me, and reported unto me the manner of the fits of the two possessed in the house, describing them in such sort, as I was much amazed therewith.
Then they permitted me to have access unto Sara Will: whe she was in her fits, and enformed mee likewise of the manner how she, and others had been troubled: and when I had learned their humour, and perceived as well by the rest, as by mine owne experience, what would content them, I framed my selfe accordingly.

Loe here the Captaine of this holy schoole of legerdemaine tells you, what was the highest point to be learned in this schoole, and what was the perfection of a scholler, of the highest forme: to wit, to frame themselves imple and fit vnto the Priefts humors, to mop, mow, leftist, raile, raue, roare, commend, & dis commend, and as the priefts would haue them, vpon fittting occasions (according to the difference of times, places, and commers in) in all things to play the devils accordinglie, as Ma: Mayne heere faith, and his other play-devils afore. As every scholler in this schoole had the wit, and good grace to frame himselfe betimes, to the bent of his holy Maifter, and to act his feates kindly, roundly, and artificially at a beck, so was theyr proceeding with him, or her more gentle, and mild. For if he could once read his leffon in his Maifters eyes and face, what needed any other hard horne-booke to beate about his head: but if he were dull, and slow, vnto this framing himselfe, and must heere his leffon many times faid ouer by hart by the Prieft, and yet could not learne his cue, or else not perfectly remember his feuerall changes, and keyes, why then hee must taft of the discipline of the schoole, to rouze vp his spirits better, & cause him entend his geare well; & that was the discipline of the holy chaire, (whereof ye thall heare anon) such a discipline, as by that time it had been tastted soundly but once, or twice, I suppose the deviill himselfe (if he could haue had the fence of it, that these poore schollers had) would rather haue chosen, to haue roared, fomed, & wallowed, and haue tur- ned him into all shapes, as the priefts would haue him, then
in casting out of Deuils, then euer to haue endured, the course of the fame. But his chayre could not be spared, for many good offices, and therefore of that more at large heereafter.

CHAP. 9.
Of the secrets, and strange operation of the holy Chaire, and holy Potion.

S Alue prisca fides tripodis, faith the Poet to the enchanted feate at Delphos, which was so famous for the holy inspiration of the God Apollo, that his Prophetesse could giue no Oracle, except shee were placed ouer that sacred floole. We haue heere in hand, a more sacred enchanted feate, which was so potent, and of so various uses, and offices, to our holy Impostors, as without it they could shew few, or no wonders, or miracles at all. And that is the blessed chayre, which I first soones mentioned vnto you, which serued them to more good purposes, for their holy legerdemaine, then euer the chayre, or sword at Delphos did Apolloes priests. I should doe you wrong, if I should not first describe this blessed Engine barely, and nakedly vnto you, and there repeate you the manifold commodities, and delights of the fame.

You shal haue Fidd: and Sara the reporters of it vnto you, who by reason of their wofull experience, haue best skill to doe it.

At the end of the first Maffe, (faith Fidd: Willi:) that euer she saw, which was said by Ma: Dibdale: hee told her, that now they would make triall, what was in her. And thereupon she being perfectly well, and telling Ma: Dibdale, and the rest as much, yet they would needs haue her sit downe in a chayre, which she did. Then they began to binde her with towells, whereas she greatly meruailed, and was there with cast into a great feare, as not knowing, what they meant to doe with her: being in this case, Ma: Dibdale began to reade
A declaration of Popish imposture

in his booke of Exorcizing: and after a good while, seeing no other alteration in her, then the tokens of soare, which encreased by reason of his words, and dealings, then they urged her to drinke aboue a pinte of Sacke, and Sallet-oyle, being hallowed, and mingled with some kinde of spices: when she tasted this drinke, which they termed, an holy potion, it did so much dislike her, that she could drinke but a little of it at once, her stomacke greatly loathing it, and then the Priest said: all that came from the devil, who hated nothing worse, then that holy drinke: so as she was held, and by very force caused to drinke it up at divers draughts. Hereupon she grew to be very sicke, and giddy in her head, and began to fall into a cold sweat: verily then beleewing, that (as the Priest said) it was a wicked spirit, that caused her to be in such case: whereas afterwards, when she better had considered of their dealing with her, she easilly perceived, that the drinke they gave her was such, as might have made a horse sicke. This was the first part of the chayre-worke, and the second was sweeter then this. When her stomacke, head, and veines, were full of the holy drinke, then to take brimstone, and burne it in a chafingdish of coales, and by force to hold downe her face ouer the fume. Which broyling with brimstone Ma: Maynie confeffeth he saw so butcherly practised vpon Sara Will: as she had seene her face after it, looke more blacker, and swart, with the fume, then any chimney-sweepers did.

Now I present vnto your imaginations, Sara Will: sitting bound in a chayre (as poore wench shee often did) with a pinte of this holy potion in her stomacke, working vp into her head, and out at her mouth, and her eyes, nose, mouth, and head, stuffed full with the smoake of holy perfume, her face being held downe ouer the fume, till it was all ouer, as blacke as a flocke, and think if you see not in your minde, the liuely Idea of a poore deuill-distressed woman in deede.

And heere, leaft good Father Mengus should take it in
in casting out of Deuils.

in ill part, that we leave him out of this deuillish worke, who had his greatest part in prescribing the perfume for the chayre; you shall first heare his Dos touching the bill for the holy perfume: and then I shall be able to giue you a perfect receite, to make an horse posses-sed.

After his holy benediction, Page, 173. Flag: Demon; this is his perfume. *Accipiatur Sulphur, Galbanum, & c.*

Take brimstone, *Assa faetida,* Galbanum, S. Johns Wort, and Rue. All these things being hallowed(0,8),(999,993)(10,24),(987,993), according to their owne proper, and peculiar benediction, must be cast upon the fire, and the smoake thereof applied to the nosethrills of the possessed. Now you haue your full number of simples, take your whole bill, to posseffe a horse with a deuill. Take a lusty young ftond horse, and tye him with a big rope to a Smiths forge, take the holy potion compouded of Rue, Sacke, Drugges, and Sallet-oyle *Ana more then a pinte, put it with an horne downe into the horses throat, that done, take Brimstone, Assa faetida, Galbanum, S. Johns Wort, and Rue, burne them all togeth-er, vpon a chafing-dish of coales, apply the smoake so long to the nosethrills of the horse, till you haue made his face with the smoake, looke as blacke as the Smith: and if the horse doe not snort, flying, fome, curuet, and take on like a deuill, you may pay the Smith,for his ho-ly drinke, and take the horse with you for your painses. There is neither Horse, nor Ass, nor Dogge, nor Ape, if he had beene vfed,as these poore feely creatures were, but would haue beene much more deuillishly affected then they. Neither is any man liuing (as I suppose) of that mortified patience, who would not be much mo-ued with indignation, to heare the feely maides com-plaines of that holy infernall crue.

First, Fidd: Williams complaines, as ye haue heard in her relation, That it made her giddy, and cast her into a cold sweat. 2, That it cast her into a rage, and caused her. 20
A declaration of Popift imposture

to speake, shee wist not what. 3. It did so intoxicate, and
tenum her fences, as in one of her fits, where-into they had
cast her by their holy potion, and brimstone, there were two
needles thrust into her legge, by one of the Priests (whereof
in an other place) and she wist it not, till after she had reco-
vered her fences. 4. For her complaining to them of
their incuiull, & inhumane vsage of her by their potion
and perfume: They had her to the chayre, and so pla-
gued her with both, as being there-with wonderfully sicke,
she fell into a swound. 5. It was so loathsome a thing to
the beholders, to see the holy potion guuen vnto them,
that diers Gentlewomen present, did weep for pitty, to see
them goe to their geare. 6. She was so haunted heere-
with, and grew so weary of her life by this means: as shee
cried aloude unto her uncle, whom shee heard by chaunce on
the other side of a garden wall: O good Uncle, helpe me from
hence, for I am almost killed amongst them heere already,
and shall not live, if I continue heere long. 7. Being grown
to great weakenes, and almost desperate, shee told the
priests plainly, at the end of one of her fits, where-into
they had cast her, by their drinks, sibber-sawces, and
brimstone, that if shee had a dentill in her, they had best to
cast him out: For (quoth she) if ever you torment me so a-
gaine, dispatch me, if you list: otherwife I will certainly by one
means, or other, get away from you, and will tell my friends
of all your proceedings, and dealings heere, both with me, and
others. Thus farre Fidd Williams: and was Sara her si-
fter, lesse beholding to their holy potion, holy brimstone,
and the chayre? let her selue tell you, who hath best
cause to remember.

First, she faith, shee dooth not remember every severall
time, when they bound her in the chayre, but they troubled
her very often, (praying God to forgiue them) and affirm-
meth, that when she came to the chayre, she was so usd, as
that every time, if she might have had her choyse, shee would
rather have chosen to have ended her life, than to have gone
into
in casting out of Demons.

into it. Secondly, that if at any time she was past the use of her fences, it was by reason of the holy potion, they compelled her to take. Thirdly, that she fell into the passion of the trembling of the heart, only upon griefe of their bad usage of her, and that thorough that passion, she did divers times swound. Fourthly, that they used their holy brimstone so much, as the stinke of it never went out of the chamber. Fifthly, that soule holy potion, made such an impression in her phancie: and the loathsome of it did so sticke in her mind, as yet to this day she cannot endure the tast, nor savour of any thing that was in the same. In so much, as about three yeares since, she feeling a pangue of sicknes in the Market at Oxford, some of her neighbours at unawares, gave her a little Sacke: which as soon as she perceav, she fell to be very sicke upon it, and was constrained to lye there all night. The offence of the Sacke being the onely grieve that she had, after she was recovered of her saide pangue. Sixtly, they would bole her nose, and face perforce, so neere over the smooke of brimstone, feathers, and such other stinking gear, that the very pains she felt, caused her to crie, and scratthe very loud and to struggle as much, as possibly she could, till her strength failed her. At one time she was so extremely afflicted with the said drinke, that her fences went from her, and she remained in a wound: and after that, her head was so giddie with the potion, and her fences so troubled with the brimstone smooke, as she spake, and babbled many idle foolish words. Seauenthly, their chaire, potion, and brimstone perfume grew so hatefull to her sister Fidd, and so vntolerable to her selfe, as upon her sisters suggestion, she attempted to runne from the house, and to wade through a brooke, halfe a yard deep of water.

Thus much Sara Williams. And did Ma: Maynie, their prime professour escape, the chayre, the brimstone, and the blessed potion? That had beene great pity, the devil, alias Weston, loued him much better then so. Of whom Ma: Maynie complaineth, That he was constrained.
A declaration of Popifh imposture

ned by him to drinke most loathsome draughts of such con-
fections, as he had ready for him. And that sometimes they
burnt such abominable stinking, and violent things, hold-
ing his nose by force over the smoake, as I think (quoth he)
would have made an horse mad. But in another place, he
tells us a shrewder tale of Weston, that holy devil, tou-
ching this devilish potion. God knoweth (faith he) whe-
ther Weston supposed I would have taken some course, to
have shortned mine owne time, as constrained by some for-
there-unto, by the great weakenes, and wearines of my life.
This is an effect of your blessed loathsome potion, to
drue Fidd, Sara, and Ma. Maynie, into a loathing of
their owne liues: and to enter into a desperate resolu-
tion, touching shortning the same? Then holy gentle
devils, the Masters of this devil-tragedy, let me ask you
a question, but it shall be in your ear, that the Catho-
liques, who hold you for holy ghostly fathers, may not
heare: How many drammes of this holy potion had you
giuen to the wench, that you wote of, whom you ex-
orcised so long, till shee fell from off a pair of stayres,
and brake her necke, whether for telling of tales, or that
you feared after-claps; it is very probable, you had filled
her head full of your holy perfume.

Anne Smith, was yet in a farre better case, than these:
for the confessed, she was so gently tyed, and hampe-
red, in the holy chaire, that she was compelled, for three
yeeres space after she was released, to swadle her body,
for the very forenes she felt of their holy hands.

Gentle spectators, we haue held you somwhat long,
ere our play begin: but now you see the devils are come
upon the stage in their proper colours, Belzebub, alias
Weston, and his 12 gracious assistans: For if the devils
themselves should haue devis'd a devilish potion, to
have intoxicated poore creatures, & cause them to play
the devils, they could not haue inuented a more potent
potion then this. Lucian tells a tale, that the passengers
in calling out of Devils.

to hell are made to drinke a draught of a potion, that makes them to forget all they haue said, or done in their life: our stygian Impostors goe farre beyond that stygian lake, for they haue composed a potion, that brings not only a privation of wit, memory, and senses, but makes their patients to scratch, tumble, and roare, like the de-

And this (good man devill-whiper Menge

Whereas your precept is compounded of these deli-

cate simples, Brimstone, Assa Fetida, Galbanum, S. Johns Wort, and Ryes Porphyrie, & Iamblichus, men acquai-

ned with the nature, and disposition of devils, afore your whip had ere a string to it, doe affirme, that those forcible violent favours, and stinking odours, are the very delicacies for devils, and allectues to their noses. And that the devill would not vouchsafe to come give his Oracle at the statue at Dodona, vntill he were wooed by these delicious perfumes. Those devils of that clime, are belike of an other temper, then these vnder your lash, or else let me tell your riddle: you neuer meant (good man) to scare out a devill by these filthy fumes, but to scare poore soules into the fashion of devils, by these pestilent fumigations.

CHAP. io.

The strange names of their devils.

Now that I haue acquainted you with the names of the Maister, and his twelue discipes, the names of the places wherein, and the names of the persons upon whom these wonders were shewed: it seemes not incogruent that I relate vnto you the names of the devils, whom in this glorious pageant they did dispossesse.
A declaration of Popish imposture

Wherein, we may call unto Porphyrius, Proclus, Iamblichus, and Trismegistus, the old Platonicall sect, that conversed familiarly, and kept company with devils, and desire their help to expound vs these new devils names: and to tell vs at what solemn feast, and meeting in hell, these devils were dubbed, and allowed with these new strange names. It cannot be but our holy devil-crue had surely met with Menippus, proclaiming himselfe new come out of hell: ad sum profundo Tartari emissus specus: Else they could never have beene so deeply sighted, and acquainted with the Muster-booke of hell. Or else it may seeme that our vagrant devils heere did take their fashion of new names from our wandring Jesuits, who to dissemble themselves, haue alwaies three, or foure odde conceited names in their budget: or els they did so plague the poore devils with their holy charmes, and enchanted geare, and did so intoxicate them with their dreadful fumigations, as they made some so giddy-headed, that they gave themselves giddy names, they wist not what. Or else there is a confederation between our wandring Exorcists, and these walking devils, and they are agreed of certaine uncouth non-significant names, which goe currant amongst themselves, as the Gipfies are of gibridge, which none but themselves can spell without a paire of spectacles. Howsoever it is, it is not amisse that you be acquainted with these extravagant names of devils, leaft meeting the otherwise by chance, you mistake them, for the names of Tappers, or Juglers.

First then, to marshall them in as good order, as such disorderly cattell will be brought into, you are to understand, that there were in our possessed 5. Captaines, or Commanders aboue the rest: Captaine Pippin, Mawoods devill, Captaine Philpot, Trayfords devill, Captaine Mabo, Saras devill, Captaine Modus, Maynies devill, and Captaine Sosorce, Anne Smiths devill. These were not
in casting out of Deuils. not all of equall authoritie, & place, but some had more, some fewer vnnder theyr commaund. Pippin, Marwoods deuill was a Captaine, (merry, either cassieryd for some part of bad servise hee had done, or else a male-content standing vpon his worth) like some of our high Puntilos, scorned to fort himselfe with any of his ranke, and therefore like a melancholick Primado, he affects Marwood to lie in the fields, and to gape at the Moone, and so of a Cæsar's humor, he reignes in Marwood alone.

Captaine Philpot, Trayfords deuill, was a Centurion, (as himselfe tells you) and had an hundred vnnder his charge. Mary he was (as seemes) but a white-liuere deuill, for he was so hastie to be gone out of Trayford, for fear of the Exorcift, that hee would scarce giue him leave, beeing a bed, to put on his breeches. The names of ther punie spirits call out of Trayford were these, Hilo, Smolkin, Hillio, Hiaclito, and Lustie huffe-cap: this last seemes some swaggering punie deuill, dropt out of a Tinkers budget. But Hiaclito may not be slipped ouer without your observation: for he scorning a great while (as the Author faith) to tell his name, at laft he answere red moft proudly, my name is Hiaclito, a Prince, & Monarch of the world. And beeing asked by the Exorcift, what fellowes he had with him: hee said that hee had no fellowes, but two men, and an urchin boy. It was little beseeming his state (I wis) beeing so mightie a Monarch, to come into our coasts so skuruiely attended, except hee came to see fashions in England, and so made himselfe priuate till the Exorcift revealed him: or els that he was of the new Court cut, affecting no other traine the two crasie fellowes, and an urchin butter-flie boy. 

Soforce, Anne Smiths possedent, was but a musty deuill; there was neither mirth, nor good fellowship with him, affecting so much fulleness, as he would hardlie speake. Yet as all melancholike creatures we to haue, he had a restie tricke with him. For whether Alexander the Apothe-
A declaration of Popish imposture

Apothecarie had put too much Assa Fatida in the fumigation for the deuill, or had done the deuill some other shrewd turne with his drugges, sure it is that Alexander the Apothecarie, riding one day towards London, to fetch more Priests to Denham, his horse fell a plunging, and Alexander came downe: and returning to Denham, hee constantly affirmed, that it was Anne Smiths deuill, that playd the Iade with him.

Modum, Maj. Maynies deuill, was a grand Commandar, Muster-maister over the Captaines of the seven deadly sines: Cliton, Beron, Hilo, Motubizanto, & the rest, himselfe a Generall of a kind and curteous disposition: so faith Sara Williams, touching this deuils acquaintance with Mistres Plater, and her sister Fid.

Sara Williams had in her at a bare word, all the deuils in hell. The Exorcift askes Mabo, Sara deuill, what company he had with him, and the deuill makes no bones, but tells him in flat termes, all the deuils in hell. Here was a goodly fat otium this meane while in hell: the poore soules there had good leave to play: such a day was never scene since hell was hell: not a doore-keeper left, but all must goe a maying to poore Saras house. It was not kindly done of the deuils, to leaue the poore soules behind, especially going to make merry amongst their friends. But what if the soules had fallen a madding, or maying as fast, as the deuils, and had gone a roming abroad amongst their good friends, had not this (trow we,) made a pretie piece of worke in hell?

And if I misle not my markes, this Dictator Modus faith, hee had bee in Sara by the space of two yeeres, then so long hell was cleere, and had not a deuill to caft at a mad dogge. And soothly I cannot much blame the deuils for staying so long abroad, they had taken vp an Inne, much sweeter then hell: & an hoftesse that wanted neither wit, nor mirth, to give them kinde welcome.

Here, if you please, you may take a suruay of the whole
in casting out of Deuils:
whole regiment of hell: at least the chiefe Leaders, and
officers, as we finde them enrolled by their names.

First Killico; Hob, and a third anonymos, are booked
downe for three graund Commanders, every one ha-
ving vnder him 300. attendants.

Coronell Portirichio had with him two Captaines, &
an hundred assistants, and this he affirms to be true v-
pon his oath taken vpon the blessed Sacrament, & then
you must believe him: an admirable new way to make
the deuil true, and cock-fure of his word, to offer him
an oath vpon the blessed Sacrament, and then dog with
a fiddle. But the deuill is like some other good fellowes
in the world, that will not sweare, except he allow their
Commission that tenders him his oath: and Commissi-
oners for the deuill, are onely holy Exorcists, and then
it must be the Sacrament of the Maffe to, else I wis it is
not all worth a beane.

Frateretto, Elberdigibet, Hoberdidance, Tocobatto
were foure deuils of the round, or Morrice, whom Sa-
ra in her fits, tuned together, in measure and sweet
cadence. And least you should conceiue, that the deuils
had no musicke in hell, especially that they would goe
a maying without their musicke, the Fidler comes in
with his Taber, & Pipe, and a whole Morrice after him,
with motly visards for their better grace. These foure
had forty assistants vnder them, as themselfes doe con-
fecte.

Lotie Tolle Jenkin, (another of Saras Captaine deuils
names) by his name should seeme to be foreman of the
motly morrice: hee had vnder him, faith himselfe, forty
assistants, or rather (if I misle not) he had beeene by some
old Exorcist allowed for the Master fitter of Catches,
or roundes, vset to be sung by Tinkers, as they sit by the
fire with a pot of good Ale betweene their legges: Hey
dolly Jenkin, I see a knave a drinking, et cæt.

Delicat, an other Captaine, or vicenarie in Sara, ha-

H.
A declaration of Popish imposture

...ing under him twenty attendants, seems by his English name to be yeoman of the Sprucery, to see the devils mostly wizards, after they were foiled with Brimstone, and sweat, to be brought vp, and kept sweet, neat, & clean. These were the Officers, or Commanders names, that had taken vp their lodging in Sara Williams, now the many, rascality, or black-guard of hell, were God knows how many in her: for all were there tag, and ragge, cut and long-tayle, yet divers of them it pleareth the holy Exorcist to command their names to doe them some grace, others he lets goe out, leaving no names, but an ill favouer behind the. The names of such as the Exorcist thought good to favouer, were these, Puffe, and Purre, the two fat devils, that had beene coniured vp for mony, anno 1684, and would not home to hell againe, till good company came for them. Lustie Dickie, Cornerd-cappe, Nurre, Molkin, Wilkin, Helcmidon, Kellcocam. These were like the Sporades in via lactea, hauing neither office, order, nor rank; all these were Sars devils.

Maho was generall Dictator of hell: & yet for good manners sake, hee was contented of his good nature to make shew, that himselfe was under the check of Modu, the grand devil in Ma: Maynie. These were all in poore Sara at a chop, with these the poore soule travailed vp and downe full two yeeres together; so as during those two yeeres, it had beene all one to say; one is gone to hell, or hee is gone to Sara Williams: for shee poore wench had all hell in her belly. And had had it still to this day for any thing we know, if it had not pleased Fa: Weston, and his twelve holy disciples, to have deliuered her of that devil-childe. But of this you shall heare hereafter: now I may proceed.
in casting out of Devils.

CHAP. II.

The reasons why sometime one devil alone, sometimes an hundred, sometimes a thousand are, cast out at a clap.

You have formerly heard of the names of the Priests, grand rector of this Comedie, and lately of the names of the devils, their Cue-fellowes in the play: good order seemes to require, that I should marshall them together, as birds of a feather: but I choose rather to violate good method, & put my selfe upon my Reader, then to offend our devil-mastix by such an unpleasing combination. Now because some may wonder how it commeth to passe, that hell in this Jubile was broken vp, & that such millions of devils, like Herrings in a barrell, were packed vp in Sara Williams, and the rest, and sometimes one alone, sometimes fixe, sometimes 900 were cast out together, and yet Mabo with a million of assistants left still behind: this containes many mysteries, as fit to be learned, as the rest. We will consider these two heads a sunder, for the worthines of the matter: first, why these devils are said to be so manie; next, why sometimes one, sometimes many are said to be cast out at a time.

In the first, our holy devill-charmers haue the vantage of Tinkers, and Surgeons by much: For these, the one hath his certaine number of holes to mend, and the other his certaine number of sores to salue, and when he hath done, except by some pretty knack in his budget, he can multiply one hole in four, and the other draw one sore into fixe, he is in danger to be out of worke: but our holy budgetters haueing to deale with devils, in nature invisile, and in number innumerable, doe wisely provide so many to be packed vp in one patient togethers, as except hell it selfe be drawne dry, they can ne-
Sara Williams was a patient, that pleased their handling well, and therefore she was furnished with all the devils in hell at a clap; so as if Hercules himselfe had beene in this hell, there had beene worke enough, both for him, and his club. The calling a devil out of Sara, was like the drawing of a bucket of water out of a Well, it made the devil spring the quicker, and like to cutting of one of Hydraes heads, which made several more to arise in his place:

This ground must be well layd, and this principle well conned by all the professors of this black Art, that they be sure of hell, and devils now in the party at first; which being, not well advised of by some simple witted men of ours, late probationers in this science, they were enforced for enlarging their worke, to bungle it out woefully, and to say that the devils they had cast, did rebound backe againe, and so made them new worke to begin againe; which by this provision of thrumming in devils at the first, might most easily have been auoyded.

Secondly, this device of an huge many of devils to be in one party, served them, as a shelter against what wind or weather so euer. If the parties they had in handling, grew weary of their occupation, as loathing their drugs, fearing their tortures, and hating their coffinage and so were like to breake from them, and to tell tales out of Schoole, they had (by this device) their evasion at hand. There were yet many devils in the party forsooth, and it was not he, or the, that so said, but the devil: so as if he faith any thing in opening their legerdemaine, hee shall be possessed as long as he liues; and then may he say, and seare what he will, for hee shall be no more credited, then Pippin their devil, and that which would anger any poore soule at the hart, what so euer he doth, or faith, it must not be he, that so doth, or faith, but the devil.
in casting out of Deuils.

Let poore Sara Williams give you instances of this. She grew so farre discontented with their holy potion, and their chayre, as she begins to speake bug's words, and tell them she would complaine: the priests had their ward-word ready: it was not Sara, but the devill, that so spake, because he could abide no Catholique priests.

She attempts to take her heeles, and runne away from them, the common voyce was, it was not Sara, but the devill: she did not runne, but was caried by the devill. She smiles, and it must not be she that smiles, but the devill. She weepes, and she was borne downe, that it was not her selfe, that wept, but the devill: so as she said, she was at her wits end, fearing (as seemes) so much as to mutter, hum, or spit, for feare the priests should make it not of her owne spitting, but the devils. This deuise is in stede of all the Orators in the world, to free them from imputation, and to secure their iugling: for say any thing distasting to them, and to their holy cuere, ye shall be sure to haue the devill put vpon you for your labour; & they have seueral spirits to command for their bayards, to beare their seuerall fardles of crimes. Tell them that they are Impostors, and desereue to be branded on the foreheads with the Character noting their trade: Loes, say they, it is not you, but the spirit of male-diction. Put them in minde of their devill daliance, with Fidd, and Sara Williams: it is not you, but the spirit of lust. Note their factious ambition in seeking soueraign-tie, & commaund: it is not you that so speake of them, but the spirit of pride: and not onely words, and speeches, such as they liked not well, but euens actions, motions, iestures, and cariage of the body, if it make any thing against their lewd iugling, shall be branded with no other stamp, then the devill.

You may see a pretie peece of this puppet-play, (and so judge of the rest) acted betwene Ma: Maynie, the dumbe Actor, and Weston his Interpreter.
A declaration of Popifh impofiture

Ma: Maynie the Actor, comes mute upon the stage, with his hands by his side, and his hair curl'd vp. Lo! here (cries Weston the Interpreter) comes up the spirit of pride. Sodainly the mute Actor cries out, Ten pounds in the hundred, that voice (cries Weston) is the voice of the spirit of avarice. Maynie makes a scornful face, and that is the spirit of Envy. He bends, & knits his brows, and that is the spirit of Wrath: he yawns, & gapes, and that is the spirit of Sloth. Thus Weston in Ma:Maynies face reader you the deuils, that are the seaven Authors of the seaven deadly finnes: and as many deuils (if he list) can he shew in any Protestant's face at any time he pleases; all, or most of vs in his opinion, being really possessed with deuils.

For the second point: why sometimes, a deuill alone, sometimes an hundred, sometimes a thousand, are blowne out at a clap; there are two weighty reasons attending that deuise. One is to aduaunce hereby the reputation of some man of especiall note, and credite amongst them, who must be their Hercules, to controle with his club the monster maister-deuils of greatest potencie, and command. Every plodding priest could cast out an archin, or boy deuill, the rascall guard that attended Prince Heaclito: but Modu the Generall of Styx; with his seaven Colonels under him, the seaven maisters of the seaven deadly sinnes, must be a monster rescerced for Weston's owne club, and none but his. And whereas every sidling Exorcift in his holy conjuration, did vs the holy amice; Weston for the solemnity of the action, and his better grace, must come vpon the stage more solemnly adorned with the holy Albe,or an holy Cope, and other consecrated geare. And the deuill many times of his owne good nature, or else vpon some speci-fall acquaintance betweene him, and the priest, expressly tells by whom, and by no other he will be cast out: and then he alone must be gotten to come, and (to make the
in casting out of Devils.

Deuill no lyer) he must gippe the Gudgin, and hit the Woodcocke on the hill, and the other fcurrie crue of Exorcists must hold him the candell. Learned Thyratus tells vs, page, 67, de Damon: that the foule devill that posseffed one Malachia, had vowed he would not out, till Fa: Benardine were gotten to come, who no sooner appeared, but the devill shewed himfelfe a man of his word: for hee slinkes closely away, like a dogge at the fight of a whip.

A second vfe they haue of this huge difference of casting out sometime one alone, sometime a whole million of deuils, farre more paffing, and precious, then the former. And that is, to grace by this drift, and to blaze the vertue of some new Saint, and new greene reliques, as yet not growne into credite in the world: Marie it must be especially of fuch a Martyr, or Saint, of whose vertue and sanctitie, there is greatest cause of fufpition abroad, whether the good man were a flye Jugler, or a holy man in deed. And this fufpicious Saint, or his cast relique, shall worke you a wonder beyond God his forbaid cleane.

It was fufficient for the gracing of Campion amongst the Catholiques in England, with whom he was in especial reputation, that his girdle, which came from Ierusalem, & was wore at Tyburne, shoule at the first touch of the party posseffed, hunt the deuils wits. Where-pon Weston's acclamation to the Spectators, was this: Testes eos tolle clariffimi patris Campiani Martyrii, cuinbis bic vel manu, iffimus funiculus tanti us illi faces miserat: Beare witnes, I charge you, of the most worthy Martyrdome of good Fa: Campion, whose fimple girdle hath cast the devill into such a heate. Marie for that Ignatius their founder hath many enemies in the world, and is lately called into quefition for a graund cheater: to grace this Monsignior, and to bring him into credite, he must doe transcendent miracles, trained vpon fuch a key, as our blessed Sauior, and
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and his holy Ap: neuer came neere. And for this pur-
pose to divulge this Founders deitie, there is composed
a Diarie of all his diabolicall (I mean hyperbolicall)
wonders, done by that worthy Mountebanke, both a-
live, and dead?

First for his better credit, the devil himselfe pro-
claims him to Fa: Baptista Perusfo for a Saint in hea-
uen, and I truft you will not doubt of it, since it comes
from to holy an Oracle, as the devils own mouth, and
therefore I wonder the Pope doth so long stand out.
At Maurifca hee lay 8 dayes in a traunce, without all
signe of life, saue the beating of his hart : in his prayer,
he saw Almighty God, and his sonne, standing by him
with his Croffe vpon his shoulders, and hee heard Al-
mighty God commend him, and his company, to the
protection of his Sonne. Thus farre agree Fa: Ignatius,
and the devil.

At Sena the devils durft not looke vppon his picture,
but hung their heads in their bosomes for very pure
shame. His picture in Malacia scared away a devil: his
picture in paper at Madena, pinned cloely vppon a
wall, scared away a whole troupe of devils out of foure
women possesed : the bare pronouncing his name at
Rome, scared out 2 legions of devils. A piece of his coife
that hee wore, heales a woman of the phrensie: a piece
of leather, that he vfed at his stomack, cures the plagae:
a piece of his hayre-cloth, purges an holy Nunne in the
space of a yeere, of 100. stones: a piece of a relique of
his, close shut in a boxe, burns a devil, and makes him
to roare the bredth of a chamber of: a piece of a relique
cast into the sea calmes the waues, and stills the windes.
But the bare subscription of his name in a morcel of pa-
per pasteth all the rest. This written in a patch of paper,
& brought vnto the partie, heales the tooth-ache, the
crampes, the gowte, the Sciatica, the Leprosie, the skur-
riages, and being layd vpon the belly of a woman, that
hath
in calling out of Deuils. hath endured her paine of travaile two, three, or four days, and is past all hope of life, takes away her paine, facilitates the birth, and recouers her life. A sweet protecting Saint to that sweet sex, the syllables of whose name are of more potentie, and suaving health, then the sacred syllables of the blessed name of our ever blessed Saviour was ever read to be of. Spectatum admisss risum teneatis. Is it not a wonder above all wonders, that any man should looke vpon these Antick wonders, without a wonderous laughter: hic nebuli magnum est, ne metas, this soule wonder-master is too full of wonders, euer to be good.

CHAP. 12.
Of the secret of lodging, and couching the deuill in any part of the body that the Exorcist pleaseth.

The great skar-buggs of old time, as Hercules and the rest, had a great humour (as the Poets faigne) to goe downe to Styx, and to visit hell, to see Pluto, and his vglie ghostes, and to behold the holes, and dennes, where hee lodged his blacke guard. Our holy skar-deuils, if they had liued with the, would haue eased them of that paines: for they would haue shewed them hell, and deuils here, and haue carried them with a wet finger to their cabines and lodges: and you shall find very deepe, and waughty reasons of this.

Mercurie prince of Fairies had a rodde giuen him by Jupiter his Father, whereby he had power, not onelie to raise vp, and drive afore him, what ghostes hee pleased, but also to remaund, and still with the same rod, as many as hee lift. The holy Romane Church hath as potently armed her twelve Worthies of hell, and Weston their Blacke prince, as euer Jupiter did arme his sweet sonne, giuing them a power not onely to call vp, drive, and pufse out with their breath, as many deuils as they
A declaration of Popish imposture pleased, but also to controul, cap, lodge, & couch them as still as a curre at the sound of his Maisters whippe is couched under a table. By that time I haue opened you the causes and secrets of this, and haue shewed you their feueral lodges and formes, I doubt not, but you will be able to tel me more newes from hell.

It is a poynct in the blacke art of deepest skill, and power, not to raise a spirit, but to be able to rule, and couch him safely and well: and in this holy infernal science of casting out devils Thyraeus tells vs, that devils be not all of a nature, quality, & sife, some be watry, some ay-rie, some fierie, and some savour of the earth: the watry and ayrie, doe tast of their element, and be easily mooued, the fierie, are more fierce, and the earthly, like melancholique men, more sullen, not easily controld. See this exemplified as cleerly in our patients, as the nose on a mans chin.

So force, Anne Smiths deuill, was a sullen, and silent spirit (so she herselfe records him) and could hardly be gotten by all dreadful coiurations so much as to speake. Captaine Maho in Sara, was of a fel, & furious moode, and many times, when he was hunted vp into her body, grew there so vnruely, and outragious, that the Exorsists seemed to feare leaft her bowels would burst. Then was all haft made to get him downe againe, which somtime was done with good seeming toile, difficultie, & sweat, that when it fел out pat, as the deuill, & the prieft would haue it, it bred in the poore sillie spectators a wonderful admiration of the dignitie of the priefthood, and power of the Catholique Romish Church.

Sara their apt scholler, acted this scene commendably well: where after a fore skirmish between the Exorsists, and the deuill, or Sara, and the Prieft: the deuill was with much a-do commande downe into her foote: but in an another scene shee hit the needles eye, where after a hote, and fore encounter, all the spirits with much ado being commande to goe downe into her left foote,
in casting out of Deuils.

Foote, they did it with vehement trembling, and shaking of her leg, to the great admiration of many of the standers by, seeing the power of the Catholick Church: the partie crying that her foote would not be able to hold them all: here this act of lodging the devil had a plaudite in the midst of the play.

Secondly, who can but mate his wit with wonder, having no more wits then one, and stare out his eyes with amazement, having but two, to see the poore devil brought into such a taking, and to savour so rankly, lying at vntruste, that he would faine be gone out; and shall see the tyrannical dreadful power of an enchanting Priest, by his remaunding might, to keepe him in stil in spight of his nose, and to command him, for his more disgrace, to take vp his lodge in a homely place, of which you shal heare heereafter, if it be not too foule. Would not some tender-harted body, in pure pittie of the devils cry, take of the priest, and let the poore devil be gone: as I haue heard of a good natured gentleman at Parish-garden, that cryed, take off the dog for shame, and let the poore Beare alone. Pittifull Hiaclito, would rather then his life, for pure feare of the priest, haue flunke out of Trayford behinde, but it would not be, he must be stayed vntil hee had his payment. Yea Maho himselfe was taken downe so low with the devil-squirting potion, that he would haue giuen all the poyns at his hose to be gone: and Dibdale would none, but commands him to his lodge, vntil the Brimstone by some dreadful enchantment were made hote enough, to scald his breech soundly: here this lodging-power was more dreadful to the devil, and astonishable to the people by ods then the dispossessing was.

Thirdly, this command to lodge would at no hand be spared, for by this they made sure to haue a devil ready at a trice at all affaires, to furnish out the stage: who, beeing safe lodged, they caried about with them from place
A declaration of Popish imposture
place to place, as the Juglers vs. to carry a Bee in a box,
or an ape in a string, or puppets in a pageant, to squeale,
skip, and tumble, wherefoever they pitch downe their
truffe.

You shal heare an act of this puppet-play performed
betweene a priest, and a wench, as it is deposed vpon
oath, for a tais of the rest. There was a priest not many
yeeres since in Lancashire in the habit of a gentleman,
who carried about with him (as Tynkers doe their bit-
ches) a wench, pretended by the priest to be possesse:
this wench at every safe station (where there was con-
course of simple people, the founders of miracles) hee
presents to play her pranks, and his fashion was this.
When it was a full Court, out brings he his Mattachina,
and places her in a chayre, and then approching de-
murely to her, takes her by the toe, and then dialoguizes
with the deuil according to his pleasure. The end of the
dialogue between the priest, and the deuil, is a remaund
of the deuil to his lodge; which (to auoyde mquam, and
inquit) I haue presented you in both theyr persons,
speaking sweetly together.

Pri: I commaund thee to goe to the place appointed, and
that thou doe not hurt her in thy going downe, nor
make her sicke in body, nor minde.

Wo: Fie uppon thee, hee is in my knee.

Pri: I commaund thee to thy place appointed, thou dam-
ned fiend.

Wo: Oh, hee is in my great toe.

Pri: Goe to the place appointed thou damned fiend.

Wo: Oh, he is in my toe next to my little toe.

Pri: Goe to the place appointed thou damned fiend.

Wo: Oh fie upon him, he is in the toe next the great toe.

Pri: I commaund thee to goe into the dead of her nayle:

With that the deuil gaue a rush vp into the womans
body, as though hee would haue torne her in peeces:
then the priest commaunded him to goe downe damned
fiend.
in casting out of Devils.

As he was, otherwise his Judge would damme him into the bottomlesse pit of hell: and with that the woman confessed, that the devil was in the place appointed. Then the priest charged him that he should lie there, till the next exorcisme to be helden by him, or some of his brethren.

I doe verily suspect this wonder was acted somewhat neere Gotham, and that the spectators were the posterity of them, that drowned the Eele: that never an vn-happy fellow in the company shewed so much unhap-pie wit, as to offer to take a knife, and pare away the devil, lying in the dead of the nayle, and throw him into the fire, for acting his part so baldly: but I nothing doubt, but the devil-maister priest would haue had an eye to this, lest he, or some of his brethren, at the next exorcisme holden, should for want of a devil haue spoild a good play. And would not this haue spighted any devil, to be thus hardly handled by a priest, to be turned out of his warme nest, where hee cabined in the wench, and to be lodged at little ease in the edge of her nayle, next to wind, and weather, where hee must lye for a skout, like the Sentinel in a watch, and suffer every boy to play bo-peepe with his devilship, and he not able to stirre eyther out or in. O that Will Sommer had come to this pleasant bargain betweene the Exorcist and the devil, how handsomely would he haue belaboured them both with his bable, for playing their parts so handsomelie.

But this was but a pedling Exorcist of the raical crue, who wandered like a chapman of smal wares, with a wench, and a truffle, beeing euuer free of his companie. Our wardens of the science had a little more art to lodge their devils. Such an art of lodging they had, and some of their lodges so obscure, and retrayte, as none but a priest, or a devil could euuer haue sented it out. Some of these devil-lodgers, in Sara, and Fid, without a preface of deprecation to your modesty I must not
A declaration of Popish imposture
once name, for feare of check from your chaft eares, and
a change of colour in mine inke and paper, at such un-
couth termes. I will onely leape over this kennell of
turpitude, with a note of vnfauorie smell, and remit you
to that clause of Sara Williams relation, who as a woman
hath touched it as modestly, as she can, giving us to un-
derstand, by her timorous declaration, that our holy
order haue a ticket from his Hol: of Rome, to harrow
hell it selfe, and be neuer the worse.

It was wisely cauteled by the penner of these fauory
miracles, in the end of his booke, why Sara being a
feely young innocent wench of 16 yeeres, should be
more deuil-haunted, then any of the possessed men:
there was a pad in the straw, the poore man would
faime haue out. But a Sceptike will make an other

Quære to our holy order to foile: how it comes to passe,
that wee reade in auncient possessions of old, of moore
men to be possessed, then women, and now in these no-
tuell vpstart miracles from Rome, stil it is the ill hap of
more women to be haunted, then men. This fore be-
ing salued with a little blessed oyle from Rome; an o-
ther doubt wil arise, what the cause is, why our holy or-
der hauing vnder their holy hands, not onely Fid, Sara,
and Anne Smith, women, but Trayford, Marwood, and
Ma. Maynie, that were men, there is no mention at all
of common lodging, andouching the deuil in a pecu-
liar part of the body, but onely in the wenches.

Let vs goe to old Lockwood, Mengus their maifter,
& loke vpon his Canon, for couching, & lodging of the
deuil, and happily we may thence pick out some En-
glish to this purpose. In the seauenth formidable exor-
cisme of his deuil-whip: his Canon lyes thus. 

\[
\text{Si energumenus non fuerit liberatus, et tamen urgente necessitate}
\text{dumittenda sit coniuratio, tunc precise omnibus spiritibus re-

manentibus in corpore, eos cogendo vi recedant à capite, et}
\text{corde, et stomaco, et descendant ad partes inferiores corporis.}
\]

Heere
Heere you haue the Canon for lodging the deuil, that you be sure to lodge him not in the head, nor stomack, but in the inferiour parts. An excellent prouiso, teaching vs, that the deuil is of the nature of a cup of new strong Sack, that cannot hurt a man, if it be kept out of his stomack, and head. But old Lockwood knew, what he did, in assigning the inferiour parts for a peculiar lodge for the deuil. This was the traynd sent, he knew his dogges were old suerf-by at this, this was the haunt they would not be halowed of. Let Sara Williams be my Interpreter for the rest: Sometime (the faith) they lodged the deuil in her toe, sometime in her legge, sometime in her knee. Sometime, &c. Let the deuil, and his holy charmers make vp the rest.

Fie holy Fathers fie, is this the trailed sent you so gredily pursue with full crie, and open mouth? Is this the game you hunt, called gayning of soules? Is this the haut you quest on in Italy, Spain, & England? Is this the foile you sent so hotely, that neither Sea, nor Land will make you at a fault, but that you call upon it still, over hill, & dale, through thick, and thin, and make good the chase through Colledges, Cloysters, Palaces, houses: yea even into hell it selfe, & thence start the deuil, and hunt him a fresh, and lodge him with Sara Williams, in such muses, conny-beries, and holes, as the poore deuil, but for your hote pursuite, would never haue come in? It is well that you quit the deuil with gaining of some store of soules for hell, else can I not easily see, how you could readily make him amends. It is high time to call of from this vnfaoury trayle. Alack poore honest deuil, in this case farre more honest, then the priest, that would not done into his lodge, without much adjuration, toyling, and sweat: was it any meruaile, considering he was to be commanded into so vnseemely a lodge.
They that delight in hunting, being men of quality, and sort, when they would entertain their friends with that pleasing sport, doe use to have an Hare-finder, who setting the Hare before, doth bring them speedily to their game. The company was many times great, and the strangers of note, that resorted to see, & wonder at this coursing of the devil, and it was accordingly provided by the Hunt-masters of the game, that they had a devil ready lodged against any solemn hunting day, that the spectators might not be delayed with tediousnes, before they came to their pastime. Thus all being seated, and standing at gaze for the game, the next office was to stirre, and rouze the devil, that the people might behold, how he would bestirre himself. Unto this they have many potent Engines, & means, some whereof had the ability both to course, and expell the devil: but of the fearfull act of expelling I mean not heere to speake, but onely of their various powerfull vertues of rouzing, and chas'ing the devil.

These dreadful super-infernall powers doe flow either from the priests owne person, or his adiuncts. In his person we consider his bodily presence, & approach towards the possetted, his breath, his touch, his parts. His adiuncts are either belonging to his person, as his hose, his gloues, his girdle, his coyfe, his rags; or common to his office, as holy water, holy oyle, the holy candell, hallowed brimstone, the holy potion, Aemaries, invocation of Saints, the holy Crosse, the stole, the amice, the blessed Sacrament, and the corporall presence of our
In casting out of Devils.

our blessed Lady. Of these infernal whips, according to their seuerall dignities, and worth.

For the first, we are to understand, that it is otherwise betwene a Priest, and a deuill, then it is betwene an Hound, and an Hare: For an Hare, if she be formed, will sit sure, though the Hound doe trayle neere her, and call hotly on the tent: but the deuill stands in such bodyly fear of the presence of a Cath: priest, that as soone as he comes in to the roome, where the possesséd is, he begins sometime to starte, and if hee approach neere, he rages as he were mad. Nay, many times hee will not endure his presence at all, (notwithstanding we reade that the deuill is so bold, as he dares to come into the presence of Almighty God) but he skuds out of the possesséd, as soone as ever he heares but tydings of the priests comming.

Gordianus the Emperour had a daughter possesséd with a deuill, and hearing that they had sent for Tryphon to come, and exorcise the mayd, the deuill did not endure forsooth to looke him in the face, but truffles vp, and away, ere the holy man could come. Some stay till the Exorcist be come within view, fearing (as seemes) cosenage, least for one another should come: and as soone as he sees by his nose, that it is his good Master in deede, he slips closely away, without taking any leave. Thus did a whole legion in a young man ferue Bishop Arnolphus: Quæ max viso Arnolpho episcopo discessit, faith Thyraeus: no sooner had the deuil descried his good face, but he was gone.

Some punie rath deuil doth stay till the holy priest be come some what neere, as into the chamber where the demoniack doth abide, purposing, as seemes, to try a pluck with the priest, and then his hart sodainly failing him (as Demas, when hee saw his enemie Chlinias approach) cries out, he is tormentéd with the presence of the priest, and so is fierd out of his hold, to his greater dilgrace.
A declaration of Popish imposture
disgrace.

This is an huge vertue in a priest, that casts so farre off; we doe not reade that the demoniackes in the Gospel, did euer thus skud from our Saviour Chrift, but that is to little purpose. God needed not so much to grace his fonne, who by the power of his Diuinity, was able to manifest himfelfe, to be the power of God: but our Exorcifits being deemed in most places of the world, for no better then iugling mates, there is great reason pardy, they should be graced with more gracefull miracles, then euuer were accomplished by our Saviour Chrift.

This frightening, and tormenting power in presence of a priest, is not giuen equally to all a-like, as the deuils themfelves are not all of a pitch. If he be an old flurdy deuil, & fland out the priests presence, then as the priest hath this tormenting power in more especiall meafure, and approaches in person neerer to the possessed, the more is the deuil in the party afflicted, and tormented. Trayfords deuil being a tough weather-beaten spirit, was not much moued at the presence of Stamp the priest, who had this tormenting power as seemes but remissis gradi-bus. But when Edmunds came, and had inuesled himfelfe in his holy roabes; heare how the deuil fared, in Edmunds owne termes: Iubet facerdos ita vbi erat facris indutus vestibus, ante fe infirmum constitu. Edmunds commanding in his sacred geare to bring in the demoniack, and fet him in his presence. And marke what followed: Hic ille toto corpore contremiscere, et horrere, et aequare capiit. Instantly began the possessed to tremble, to haue horour, and rage thorough out his whole body. This the deuil suffered, at the meere presence of Edmunds, not onely before any dreadfull Exorcifme were thundred againft him, but before any word was spoken by the Iefuit.

Dibdale the priest remoues from Hackney to Fulmer in
in calling out of Deuils.
in the night, and caries his trincket Sara behind him on
a horse: shee felt her selfe so tormented with heate, sit-
ting behind him, as she had much adoe to be kept from
falling from her seat.

Here the object was neere, the power wrought the
stronger, but you shall see this power extended it selfe
much farther, then thus. Trayford comes behind plod-
ing upon a lade, and this tormenting heate from the
person of the priest reaches unto him: shee felt such an
exceeding burning in his head( Faith the Author of the
miracles) as he cryed all the way as he rode water, water,
and yet we find this remove was the 8, or 9, of No vem-
ber, when men doe not commonly surfeit of heat. This
spirit-tormenting vertue, is so top full in the body of a
priest, and of so potent an actiuity, as many times it
runnes over, and many times issues from his person, as
beames doe from the sunne, without his owne priuictic,
or fence. And it hath not the qualities of Stygian fire a-
lone, to scorche, burne, torment, and fugate the deuil,
but it hath a power Antiperistian besides, to repel, and
bandie backe the deuil into his kenel againe: and this
without any action, motio, or intendement of the priest:
so as a priest may baffle a deuil standing stone stil, with-
out stirring hand, or mooing a foote. This befel to
Hulcho, Trayfords sneaking deuil: who finding his cor-
er grew too hote by the bodily approch of the Exor-
cist, would faine to refresh himselfe have come out at
Trayfords mouth, but peeping out, & finding the priets
mouth approchinge somewhat neere, suddainly bolted
backe againe, as a cony from a net, and was faine to flip
out clofeley at his right eare, in the fashion of a Mouse.
This Dibdale the priest neither knew, nor dreamed, that
he had reuerberated the deuil with the direfull power of
his holy hellish mouth, but Sara, Trayfords deuil-fellow,
saw the attempt of the deuil to come forth, saw his ban-
die backe againe, and saw his going out at Trayfords
care.
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care in the shape of a Mouse, and discovered the true
cause, why he came not forth, for the neerenesse of the
priest's mouth, to the mouth of the possessed.

Now if any man will ask me, how it comes to passe,
that any devil could stay in the body of any party pos-
seffed, whom the priests did visit, considering this fright-
ful scorching heate, that issuing out of the bodie of the
priest, did scald, and torment the devil, when the priest
drew neere, and did make him to tremble, quake, and
rage, as you heard in Marwoods devil: I answer, that
the devils, as you haue heard out of Thyreas, were not
all of a temper, and constitution alike, but some could
endure these scorching flames of the priests, better then
some. Next, the priests had not this hel fire all in a de-
gree, but some burned the devil neere at hand, some a
farre off, according to the proportion of hell fire, that
was in the priest: and thirdly the priests did many
times by their soueraigne power of priesthood, hold
the devil in by force, for his greater torment, and ma-
нифіаtion of the power of the Romish Cath: Church,
and first did toast, and broyle him wel with their owne
hel fire within the body of the possesed, and then did
lay cart-loads of fire, and Brimstone vpon his backe,
and sent him to be broyled 1000 yeeres in the pit of
hell.

The Lancashire devil in the wandering wenche, of
whom you heard afore, cries out, that hee was scalded,
and tormented by the priest, and desires hee might be
gone: the priest tells him he shal not, but that he would
torment him stil: and when he had so done, lodged him
(as you haue heard) in a most dangerous desperate place.
Now it may be wondered by some plaine witted folkes,
how the body of an holy priest doth catch such a fire,
that all the parties possesed did stil complaine they
burned: and this burning was so sore in Fid: and Sara,
as the marks thereof are at this day to be seen:

These
in casting out of Deuils:

These questionists must be sent to the Cath: Church to schoole, to learne to belewe, and to make no curious speculations: and sure it is without doubt, that a fell-burning heate they had in theyr bodies indeede, and the nearer they did approch to Fid, and Sara, the more they felt theyr heate: yet not to let any reasonable man goe away unsatisfied, wee wil take a little painses to open the case. True it is, that this deuil-burning heat in the priests, could not be any elementary fire: for that no element can effectuate beyond his owne Spære, and a deuill hauing in his nature no elementarie combination, it is not possible hee shoulde receive from any element any sensible impression. Much lesse can it be in the power of any naturall innate heate, to torment a deuil, for it fits not to calor nativum, to scald, or broyle at all. A cælestial heate least of all can it be conceited, for that his influence is sweet, and helpful, tending to generation. There is but a fourth fire left, and that is the fire of hel, which being disputed, and resolved by deepe Diuines, to be neither natural, nor mixt of elementary condition, but the coales of Gods wrath, and fearedful indignation, if they cary in theyr bodies an heate, that doth vex, and torment a deuil, wheresoever they finde him, it can be no other, then the heat of hel: for what other fire can vexe, and torment the deuil? I would be forie they shoulde be concluded of so hellish a disposition: it is far better to take it, as Sara, and all the rest of her fellow Comedians doe content: that all was a Stygian comedy to make silly people afraid. A fier indeede she felt, from the spritly power of the Priest, but it was of a more gentle, & pleasing impression. And for that other part, that she played, feigning that she was burned; and tormented at the presence of a Catholique priest: that had she learned from the wise prompting of her skilful maisters the priests, who did seu harpe of that fliring in their ordinary narrations of strange posseotions beyond seas.
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that the possessed could not endure the presence of a Catho-
ligue priest, which she as an apt scholar observed for her
cue, and acted it as comly, and gracefully, as you have
heard. Thus much of the power of their bodily pre-
fence.

CHAP. 14.

Of the strange power of a Cath: Priest's breath, and of the
admirable fior that is in a Priest's hands, to burne
the deuill.

Plinie in his naturall storie, tells vs of certaine people,
that doe anhelitu oris eneare homines: Kill men with
the breath that comes from their mouthes. Scaliger re-
counts a whole lineage of men, that could oculis fascinatione:
bewitch with their eyes, though they did not touch.
The Leno in the Comedy, is noted to be of so strong a
breath, that hee had almost blowne downe the young
gallant, that floode in his way: but the Poets tell vs, that
hell hath a more deadly breathing then all; so as if a bird
doe by chance flie over the Stygian flood, she is quelled
with the smell, and falls downe stark dead. We haue
heere to acquaint you with a breathing company of
priests, that for potency of breath, doe put downe Plinie,
Scaliger, the bawde, hell, the deuill and all: For the
deuill, who can wel enough endure the loathsome o-
dours, and evaporation of hell, is not able to endure
the vapour issuing from the mouth of a priest, but had
rather goe to hell, then abide his smell.

Now what a monstrous coyle would fixe or leaven
ignusomous priests kepe in hell, if they should let loose
the full fury of their blasts, as Aolus did upon the Sea,
and distend their holy bellowes in confort amongst the
poore ghostes, were it not a plaine danger, that they were
likely to puffe all the deuils out of hell? Mengus the
Canonist for hel, giues vs a rule, that if the deuil be stub-
burne,
burne, & will not obey the formidable exorcisme of the priest, then that the priest shal os fium quam-proxime ad energumenum admoovere: bring his mouth as neer to the possesseds mouth, as he can, and by that time the devil hath tasted on his breath, if there be any life in him, hee will be glad to stirre.

Here now you see the reason, why Trayfords devil rebounded at the dint of the Priest's breath, and was so glad to get him out at Trayfords right ear like a Mouse, rather then he would come out iump against the priest's mouth. The little children were never so afrayd of hell mouth in the old plaies painted with great gang teeth, staring eyes, and a foule bottle nose, as the poore deuils are skared with the hel mouth of a priest.

Take an example from Sara Williams of the vigorousnesse of their breath, shee lay (faith the penner of their miracles) past all sence in a traunce, being utterly bereaved of all her sences at once, the priest no sooner came neere her, but she discerned him by the smell. Was not this (trow you) a tolly ranke smel, that was able to awake a poore wench out of a traunce? Verily these doe out-smel the devil by farre. For though the devil hath (as is commonly reputed) a fel ranke smel, yet I never heard of any, that could discerne a devil by his smel.

The like soueraigne smel is in the sacrament of theyr Masse, for Sara could alwaies (faith our Authour) verie exactly reckon up how many had communicated, by discerning them by theyr smel. But for this they may have an easie euasion, happily they had beene so depe in the Challice, as a quick fented man might have fauoured them a far off without helpe of the devil. Their breath which is nothing, but ayre exhaled from theyr lunges, being as you see of this affrighting power ouer the devil: what may wee deeme of the power of theyr holie hands, if they come once to be applyed to the devil?

First, theyr holy fingers had in them the same divyne power,
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power, if not in an higher measure, that wee read to 
haue beeue in our Sauior Christ, with a bare touch of 
theyr finger without any other ceremonie vsed by our 
blessed Sauior in like case, they restored hearing, and 
fight to theyr patients beeing blind and deafe. So hath 
the Miracle-Maister cleerely set downe, that Sara be- 
ing bereaued of all her fences, as in a traunce, the Exor-
cift toucheth her eares, and eyes with his finger, and she 
sees and heares.

This is but a flea biting to that vvhich (Ignatius his 
great grand-childe) Edmunds exploited with his holy 
hand. Jupiter armed with his dreadful thunder, neuer 
made hel so to crack. Heare it thorough the Iesuits own 
trumpet, as himselfe hath proclaimed it to the world.

Vix dum exorcismos in choare manusq, imponere capiti, cum 
ille statim furere, in altum erigi, manibus pechibusque elabor-
rare, sacerdotis manum depellere, omnia compleere vocibus, 
turamentis, maledictis blasphemis. Edmunds had scarcely 
begun his adiuration, & laid his hand on Marwoods head, 
but he presently falls into a furie, stretches out his body, beats 
with his feete, and hands, snatches at the preif's hand, makes 
all to ring with crying, swearing, & blaspheming. This was 
wel roared of a young deuil for a preludium to the play, 
vpon the bare touch of Edmunds hand. But marke 
when the deuil grew hote with the continuing of this 
holy tricke, and of hell (Edmunds hand) on his head still, 
Sacerdos officium reparat manum in capite tenens, the preif 
falls a fresh to his worke, holding stil his hand on the 
posseffeds head. Now begins hel to worke. Hic none 
tragedie, invirate voces, & verba in omnium auribus inso-
nant. Quid non venitis, demones (inquit) et tu Pippine 
(quod nomen erat infestantis demonis) non vindicas? nihil 
opus, nihil auxilij in inferno reliqui est? ausferte vti miserum, 
flammis tradite, sin minus communem hac contumeliam vos 
non vultis, aut non potestis vindicare, tum iacta, glady, cul-
tri confodite me, ignis, pestis, canes, malis consumite. Do-
in calling out of Deuils.

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Quis hoc tolerare, quis tantum incendium pati, quip. ita (vit mille vnguibus) dis-
cerpi uenius uisus est? that is: Heere strange tragicall exclama-
tions filled all our cares. Devils why come ye not? and thou Pippin (which was the name of the tormenting deuill) dost thou not revenge my quarrell? is there no ayde, no succour left in hel? Take mee miserable captife, and hurle mee into the infernall flames: but if euyther you will not, or cannot right this disgrace, then you lances, swords, and knives dash thorough me: fire, dogs, plague, mischiefe consume me, house fall upon me, earth swallow mee, lightning from heauen de-
soure mee: who can beare my burden? who can endure my heate? who can be thus torne in pieces, bcing rent with a thousand nayles? Who would not think that bee heard Hercules furens, or Ajax flagellifer newly come from hell? Was euer Prometheus with his Vulture, Sisyphus with his stone, Ixion with his wheele in such a case? Did euer the God-gastring Giants, whom Jupiter overwhelmed with Pelion and Ossa, so complaine of their loade? Or Phaeton so bellow when he was burned with Jupiters flames, as poore Marwood heere bellowes, and roares vnnder Edmunds fierie flames, and all with the one-
ly touch of his head with his Ignatian hand? Was it not by diuine Oracle, that his maisters name should be Ignatius, when his disciple caried such an unsupportable weight of hel fier in his hand? Will not his hand be an excellent instrument for Lucifer in hel, to plague, broile, and torment his infernall fiends, that hath such a fiend-
tormenting power heere on earth? Now here pittifull Marwood goe on in his direful notes.

A page (inquit) manum illam cum omnibus demonis. Take away that dreadfull hand, in the name of all the devils in hell. Ut me vexas et torques, nunquam sine cruciatibus sine incendio esse patiens? How doost thou vexe, how doost thou wring me? thou art never but plaguing me with tor-

L.
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ment and fire: Then cries he out of his head, his head, his heart, his bowels, his bones. *Manum tamen non dimitit sacerdos:* Yet Edmunds would not be moved to remit his hand: but begins a new chase. *In sequitur manu per tergum, &cet.* He pursues the devil downe along his backe, his reines, his close parts, his thighs, his legs, &cet: ad talos, downe to his anklebone: Thence he fetches him backe againe, with a *Su- furrare,* downe his knee, his belly, his breast, his neck, and there graspes him round about the neck, with both his holy hands, which cast the deuil into so strange an agone, and passion: as Edmunds himselfe breakes forth into an exclamation: \textit{Deus immortalis quanta tum ille pannes fuit? nec mille hominum linguas explicare posse existimor.}

Good God! into what a passion was he then cast? not the tongues of a thousand men (I imagine) can expresse it.

A little taste of the inexplicable agony he gues vs by this, that the sweat that flowed from Marwoods face, was in such current streams, as it was the office of one man, to stand, and dry them vp: \textit{Digitus Ignatij est hic:} this was the finger of Ignatius deuil indeede, to teach a yong Popish Rakehell so cunningly to act, & feigne the passions, and agonies of the deuil; that the whole companye of spectators shal by his false illusions be brought into such commiferation, and compassion, as they shal all weepe, cry, and exclaine, as loude as the counterfeit deuil; and the end and plaudite of the act, must be this. *O Catholicam fide! O fideam Catholicam, vere fideam, sanctam, castam, operatricem fide: tu demonibus terribilis, inferno formidabilis, tibi cedunt ceterae, legiones demonum contra miscent ad tuas voces, tuas voces infuperabiles fugiunt, horrent, & te audire nolunt. That is: O the Catholique faith, O the faith Catholique, truly faith, holy, pure, powerfull faith: Thou art terrible to deuils, formidable to hell, troupes submit to thee, legions of deuils doe tremble at thy voyce, they flie from thy unresistable commaund, they quake, and dare not abide thy sound. Now by that time Sara, and her play-
fellowes be come vpon the stage, & haue told you, how
they were burned, and handled likewise, I doubt not,
but you will helpe their plaudite with an O to: O diabo-
licam fraudem! O fraudem diabolicam! O diros afores! O
inemptos spectatores!

Sara was content to play the she-deuil, touching your
presence, and approach, and to grace you with an Oh I
burne, oh I cannot abide the presence of a Catholique: mary
when you came neerer, then in manhood you should
offer, or she in modesty suffer, as to hunt her with your
holy hote hands, she could in her woman-hood have
beene content you would haue forborne: but that way
lay your game, and therefore there was no remedy, but
you would haue your hunting sport. Your game being
by hote chase embossed, did commonly take foyle, and
there you let him lodge, and hunted him a fresh vpon
the old foyle, and counter too, which none but Curres
of an impure sent wil doe.

Sara faith, you began with your fiery hands at her foot,
and so vp all along her leg; so her knee, her thigh, and
so along all parts of her body: And that you followed
the chase so close, that it could neither double, nor squat,
but you were ready to pinch.

Was this a fayre chase for holy anointed priests to
make, especially with those holy hands, that had instan-
tie before celebrated the holy Maffe, blessed the chalice,
made (as they suppose) a new God, elevated the Hoaft,
handled, and deuided the very body of Christ, to bring
the same holy hands piping hote from the Altar to the
chayre, where Sara sat at Maffe, to feize with the same
hands vpon her toe, slip them vp along her legge, her
knee, her thigh, and so along all parts of her body, till
you came neere her neck, and by the way with the same
holy hands, to handle, pinch, and gripe, where the de-
uil in his blacke modesty did forbear, till you made her
crie oh: and then you to crie, O, that oh is the demill. Now
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the great deuil pinch you all for me, and that I may say without malignity; for I well know he dares not: you are so deuil holy all over, head, hart, and hands, that the deuil dares not come neere you: and therefore you neede not to care a rush for either deuil, or hell, for you will either with your holines make holy both the deuil, and hell, or make him cry oh, when you come there with your holy pinch.

Fid Williams doth complains (looke in their owne confessions) that with your holy hote burning hands, you did hunt the deuil counter in her too: and did toe-burne, shin-burne, knee-burne her, and so forth, till you made her cry oh: for they were the sweet paire of your holy deuils, that were always in chafe.

And here we see the cause, why Trayford was soone dispatched of his deuil after a bout, or two, and was never deuil hunted from toe to top, with your holy hote hands: nor Mayne was never troubled with this pinching sport: but Sara, and Fid stuck long in your fingers, or your fingers about them; and euer & anon they were at the holy chayre, and this dislodging, cour- sing, and pinching, the deuil was still in their Parkes. Alack, the poore foules had no worse deuils, then Trayford and Mayne had: for Mayne had the soueraigne Dictator of hell in him; but their walke was faire for your course, their game pleasing, their fute hote, your sent fuller: and therefore no meruaile, though your dogges being cures, did hunt ryot so often after this fallow Deare.

And here I must remember you, that you were so fierie hote, and so sharpe set vpon this game, that you forgat your Maisters, Mengus, Thyrenus, Sprenger, Nider, and all; and did as schoole-boyes doe, when they haue an otium to play; giue a shouwt, and for haft of their sport, cast satchel, bookes, and paper, behind at their heelles. For in your grand probato, when Sara at my L. Vaux
in casting out of Deuils.

his house, was to receaue her soleme grand exorcisme, and so be quit the Court, this high day being held for her finall quietus est: where you should have had speciall regard to haue dignified, and graced every holy Engine in his due order, and place, servisicable to this great worke, (as the Amice, the Albe, holy water, holy candell, the Crosse, Brian's bones, and your Ma: Mengus his formidable deuil-whip above the rest) you haueing Sara your game set faire in her forme, for ioy, and shou't of your sport, could not abstaine, but like Lycur-gus his Hound, that haueing an Hare, and a kitchin pot set both before him, left the Hare, and ranne to the pot, and thurst in his head vp to the eares: so you haueing in your hand your Ma: Mengus his dreadfull booke of Exorcisme, entituled worthily Fustis, fuga, flagellum democun: the cudgel, the whip, and the flight of the deuil: (loe the furious force of your fierie heate) threw Mengus your deuil-whipper away, and ranne vsnto Sara, and with your burning hands caught Sara by the foot, and so fired the deuill along, till you made him flip out, where on man must name.

Now a few questions I must soyle, and then I will procede to your holy geare. 1. It may be asked, how your hands came so holy, as to shine at the top of your fingers, like vsnto the sunne. Wherin you shal heare a peece of a Dialogue betweene Fid, and Ma: Maynie, theyr Captaine scholler: who sitting by Fid his pue-fellow, and a prieft hard by them: did affirme, that vsnto his fight the priefts finger, and thumb, did shine with brightnes, especially on the inner sides: where vsnto the prieft aunswere-red, that it might well be so, because (quoth he) they were anointed with holy oyle, when I was made prieft. At which words Fid laughing, and calling Ma: Maynie dissembling hypocrit; the prieft saide, It was not Fid, but the deuill, that did so laugh, and rayle. Heere you see a plaine reason, how the priefts hand comes shining, and holy,
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& hath this pinching holy quality in it, to cause a wench cry oh, and hee that will laugh at this reason, may hap to catch a deuil. 2. If any curious merry head will de-
maund, what needs the Amice, the Albe, holy candle, holy crosse, holy brimstone, Brians bones, the sacrament the crosse, Salve Regina, S. Barbara, Mengus his de-
uil-whip, his deuil-club, his fray-deuil, and the rest of that infernal rable, since the onely holy hands of Ed-
munds the Iesuit alone, hath power alone to rouse, hunt, chase, baffle, broyle, & tofte the deuil, and to make him to roare, that hel it selfe did quake, and tremble, skudde, and flye from his holy hand alone, more fearefully, and ghastfully then ever poore Mouche did tremble, and flye from the sight of a glaring Cat.

To this I answer, that as all stars do not partici-
pate alike the light of the sunne, so all holy priests do not receive alike the influence of this hell-tormenting fire, but as they come neerer to that Fons caloris, Origo luminis, Oculus cali Ignatius, the fountain of this holy-deuil-driving heate, as his name dooth import, (as Edmunds his grand-child did) so are there more potent, and abundant beames of that miraculous fire communi-
cated vnto them, able to fry, and broyle all the deuils in hell: and as they stand farther off from the pure raies of his hell-fiering face, so they are as the Moone, but spotted, and sprinkled with this satanick flame. 3. If this wil not content you, but you wil pursue me with ques-
tions stil, and know why Edmunds, Dibdale, and some oth-
er, who had the deuils plenty of this deuil-frying heat in theyr holy hands, did not dispatch the deuil quite, and fire him out of his denne at once with theyr holy hands alone: but elongated their worke, & tooke in the Albe, the amice, holy candle, holy host, and all the loufie ho-
ly wardrop to assist in the holy worke: I answer, this was theyr good nature, to take in those petty imple-
ments, and to doe them some grace, that theyr mother holy
in casting out of Deuils.

holy Church, whose hangings they are, may thank them for their labour, especially considering they grow now adayes somewhat fully for want of cleane vfe. And lastly, if they should haue dispatched hastily, much good huting sport had been loft, the pleasure had been short, the action by facility would not haue been so admirable esteemed; the holy Church had lost their applause, and the grace of the action by sodaine quick passage, would haue receiued much eclipse, and diminution. And so I proceed to view their holy implements.

CHAP. 15.

If of the admirable power in a Priest's gloues, his hose, his girdle, his shirt, to scorch the devill.

Gentle Reader, thou must not meruaile to heare those supernaturall powers, spoken of before, to haue beene lodged in the bodies of holy priests: considering that as the plague doth infect, and hang in implements and garments, and the leprosie vpon walls, and beames of houses; so wee finde those powerful vertues, which shewed themselues apparently in the constitution of the Priests, to transfuse themselues, and inhære as effectually, in the priests gloues, their hose, their girdle, their shirts, their ragges, their patches, yea in the water that some of their powerful hands had been washed withall. So as these holy companions, if they had beene metamorphosed into Fishes, as Ulysse's followers were turned into swine, they would haue proved notable good Codfish, of who the Fishermen report there is no part within them, nor without, that is bad.

A little I doubt mee old Thyraus is to blame, who painting a whole chapter with the glorious parts, and qualities of an Exorcist, intituling his discourse De conditionibus Exorcistarum, hee is silent in this Maister-qualitie:
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little insinced in the temper, and mould of a Priest, or received from his splendent vocation, that he should have this dreadful fire, to burne out a deuil, and so by consequencie doth smother it in his garments, and implements too. Thyreaus was of some wary, and earthy constitution, and likely dooth cantle all Exorcists by himselfe. Sure I am, we finde them as lively, quick, and mightie in operation in theyr exterior ornaments, as in theyr interior complexion, & therefore we must not do them that wrong, to bury them in oblivion.

Maho, Saras chiefe deuil, with much adoe was compelled to tel his name: and the first word hee spake, was out of Saras hand; then was one of the priests gloues taken, and put vpon her hand, Maho durst not abide it, but went his way straight: and hee was so skared, as we do not finde, that euer he came there after. It seemes he had stepped thether only to grace the priests gloues: for you haue obserued, that her hand was none of his ordinary haunt: or els, if he could not endure the gloue by reason of some senting quality, the priests hand had left behind him, wee may imagine the priest had beene vsing his hand holily, and well: when it fauoured so strongly that the deuil could not abide it. And now it is not without great cause as you may see, that our Catho: Gentlewomen heere in England doe hold in such deere esteeme our wandring Cath: priests, enriching them with guilt rapiers, hangings, girdles, Ierkins, and coyfes more beseeming a noble man, then a jugling Impostor to weare, if they receiue no other possesseue kindnesse (whereof wee all see they be no niggards of theyr store) yet this recompence at their pleasure they may entertaine, to haue a precious payre of priested gloues, so sprightly perfumed, with the pure odour-spicing from the hands of a hote ghostly father, as they may vs for a sure preseruatiue against any sparrow-blasting, or sprite-blasting of the deuil. This precious odour against a deuil,
in casting out of Deuils.

deuil, that dooth continually issue from their annointed
complexion, dooth not only ascend, into their vpper,
and extend it selfe into their vitter ornaments, as into
their gloues; but it descends also, and disiils into their
inferiour habit, and for want of a fit receptacle, is readie
many times to drop out at their hecles. Dibdale Saras
ghostly Father, had of his fatherly kindnesse lent his
ghostly child a payre of his old stockins, that happilie
had seen Venice, & Rome; she as a spiritual token of his
carnall kindnes, doth weare them on her legs: see this
odoriferous vertue, in what exceeding measure, it had
discended downe, and filled the very steme of Dibdales
hose. Saras deuil had been very turbulent, and stirring
in her body, and was to be delivered downe to his bafer
lodge, he passed quietly downe til he came at her knee,
and comming downe til too fast, slipt ere he was aware
into Saras legge, where finding himselfe caught within
the priests hose being on her legge, he plunges & tum-
bles like a Salmon taken in a net, and cries barro ho, out
alas, pul off, pul off; off in all haft with the priests hose,
or els he must marre all, for there he could not stay: &
all haft was made accordingly to ease the poore deuil of
his paine, and let him lie at his repose: and was not this
a goodly ginne to catch a Woodcocke withall, & cause
him to shoote out his long bil, and cry, O the vertue of
the priesthood, o the power of the Catholique Church, when
they saw with their owne eyes the hose hastily snatched
off, heard with their owne long eares Saras deuil cry oh,
beheld her legge quiet, when it was bare without the
house: & obserued how reverently the priests touched,
handled, and beslowed the hose, when it was of, and
with what elevation of their eyes to heauen, they fini-
shed the wonder.

I cannot but wonder that in the heate of their zeale,
love, and admiration of the holinesse of the priests, the
spectators did not runne vpon them at once, as the
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daughters of *Seuer* the Jew, did *upon* the Exorcists; and
of pure holy zeal, rend, snatch, and tear off all their
holy apparel from off their backs, even unto their bare,
and catch, and carry away some a peece of the Priest's
coate, some a ragge of the amice, some a patch of his
breeches, some a corner of his shirt, and lay them vp in
an holy casket for reliques, against a raynie day. The
priests themselves doe full devoutly casket vp as home-
lie, and brayed wares, as these God wrote. Here make
you no doubt, but all more then comely haft was made,
to pull off *Dibdale* hote, that the deuil might quickly
cabin in his lodge; for there was the deuils couert, where
they were said to rouze him, when they came to the next
hunt, with their fiery holy hands, which was not long
interrimted (as the wenches doe woefully complaining) the
priests hauing a ranke itch in their fingers, to be fidling
at that sport.

You are next to be informed, that this deuil-killing
vertue did not lye in the priests head onely, as the poi-
son of an Adder doth; nor yet in his taile alone, as the
light of a Glow-worme; but was univerfally diffused o-
ter all, and euery part of his body, and so transfused in-
to all, and euery part of the apparel, that came neere his
body. Campians girdle that he wore (as feemes) at Ti-
burne, (and I wonder how they missed the roape, that
embraced his holy necke) being euirched with an out-
landifh grace, that it came from Jerusalem, (as Fa: Ed-
mund tells vs,) and had there girded about the sepulcher
of our Saviour Christ, that tell you stranger newes, then
*Dibdale* stocks did.

*Marrowd* deuil being a slifte relie spirt, of kin (as
feemes) to a malt-horse of Ware, that wil not out of his
way: had beene conjured at Hackney by *Stemp*, and o-
ther priests, by the space of a moneth. *Mengus* his club,
his whip, his scare-deuil, had beene many, and sundry
times afdayed, the invocation of the blessed Trinity, ma-

in casting out of Deuils.

ny times vfed, Missa de spiritu sancto, (Edmunds owne words) celebrata: A choife Maffe of the holy Ghost had beene celebrated, dreadfull infernall Exorcismes had been thundred abroad, His tamen nihil quicquam sentire visus est: The fullen spirit, seemed not to care for it a rul.

But when Edmunds came in accepto bissino quodam fumiculo, quem ipse Edmundus Campianus semper fecit gestabat, & in sacrificiis vtebatur (quem Salvatoris sepulchrum vinxiffe Hierofolymis solebat dicere,) hunc Sacerdos ad latus applicuit: Ad cuinus contactum hic statum trepidare, et conturbari caput, dolorem, eius pressentia in aliam corporis partem consciffesse, quae ille re perspecta energumenum esse manifesto deprehendit. Taking in his hand, a certaine silken twist, which Fa: Campion did alwayes Cary about with him, and vsed it at the celebration of the Maffe; and which he often saide, had beene at Jerusalem, and girded our Sauious tombe: applied the same gently to Marwoods side; at the touch whereof, he presently began to tremble, and turmoile, and the paine of his side shifted into a new place, whereby Edmunds discerned, that Marwood was a Deumoniack in deede.

What a wonderfull Saint-maker is Tyburne by this, that in a quarter of an houre shall miscreate a Saint, whose girdle, or twist (prouided it be worn by the old Saint at the gallowes) shal put downe at fearing of a deuil, Mengus his club-deuil, whip-deuil, scare-deuil, the Maffe, the invocation of God our Sauious Christ, the holy Ghost, and all? I doe very much meruaile there were never strange miracles performed by the wood of those trees, considering it hath beetle blessed by some of their sacred bodies, & bedewed with their last spritefull breath, which haue power to infuse their soueraigne vertue into more remote obiects, and into things of as hard, and repugnant a consistence. It seemes they haue changed courfes with the transfusion of miraculos vertue, imagined by their idle braines, to issue from our
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Blessed Saviour, at time of his death: whose coat, that he wore at his blessed passion, thy leave as bare, and naked, without any powerfull miraculous vertue at all, & bestow all his divine influences upon the holy Cross: Contrariwise, these communicate all the riches of their miraculous graces upon their girdles, and cloutes: and leave nothing for the poore gallowes, to grace them withall.

But this holy potent girdle is not thus barely left: You shall hear Edmunds gracing it in an higher straine. Patris etiam Camp: sacrum illum funiculum ad latus, et ossa ex circumstantibus admovit: quin ille iterum vehementer execratur, et detestatur omnes eiusmodi res, ore discerpit, mandit dentibus, confipit, damoni commendat illum rem, quae tantam ei molestiam faceret, tantum excruciarer, corpore, & anime ad omnia extrema perpetienda causa effet.

One of the bystanders takes father Campan his sacred girdle, and with it touches the mouth, and side of the possessed, he againe curses, and detests all manner such gear, he teares it with his mouth, bites it with his teeth, spits upon it amaine; wishes the deuil take that ill-fauoured thing, that troubled him so much, vexed him so sore, and was the cause of his extreme torments, both in body, and minde.

Now take with you, I entreat you, a short, and sweet Dialogue, betwene the Iesuit, and the deuil. Sed quid nam (inquit Sacerdos) pessime demon, fatere veritate (non quod ego abs te, qui mendax ab initio ficti, veritatem volo discere) quid siato funiculo ita torqueris, qui vel fortissima queg mundi tam facile contemnis? unde ergo venit? Wicked fiend (faith Edmunds) come on, goe to now, & tell true (not that I desire to learne truth of thee, that haft beene a lyer from the beginning) what is the cause thou art so cruelly tormented with this girdle, who doost not care for the potenfirst thinges that are in the world? whence then proceedeth this? Thus farre Edmunds the

in casting out of Deuils:
deuil seniour: now heare Edmunds deuil Junior, or Mar-
wood, Edmunds ghost? Hierosolyma (inquit) bene nouit,ad
quam pertinuit; Tiburnus non ignorat (qui locus erat, vi-
pater ipse Camp: martyrrio coronatus erat.) Tum Sacerdos
istantes compellat: testes inquit estote, paris Camp. clarif-
simi martyrj, cuius hic vel minutissimus funiculus, quem ipsi
prinus in vita nunquam viserant, tantas illi facies miserat.
Ierusalem (quoth the deuil) knowes whose girdle it is. 
Tiburne (the place where Fa: Camp: receaued his crowne
of martyrdom) is wel acquainted with it. Heere Ed-
munds calls aloude to all the Standers by; beare witnes
my maisters of Fa: Campians most glorious martyrdom,
whose smallest cord, which before that time, they had
neuer seene with their eyes, hath cast the deuil into such
an heate.
See heere three most grave, and authentike witnesses
of a Romish Saint: Ierusalem, Tyburne, and the deuil.
And the poore gulls, that held the candell to the deuil,
called in for the fourth, to make vp a meffe. Campians
Saintship had been in a faire taking, but for the gallows,
and the deuil; and would it not doe any man good, to
be thus Sainted from hel?
And now the deuil was a Sainting, and that his hand
was in, it was much ouer-seene of Edmunds the Presen-
ter, that he did not namehim, Story, Felton, Sommerville,
Arden, Parrie, & Lopez, & the rest of that Saint-Tray-
toryl crue, whom Tiburne, and the deuil were as famili-
ar with-all, as with S. Campian I wis; and knew as wel
the causes, motiues, and end of their Saint-ships alike: 
the deuil himselfe hauing beene the Author, & inspirer
to them all, and therefore no doubt but he would haue
beene as kinde to them, as to S. Campian; and the
more the merier, & the greater shout, & applause would
haue beene of the holy Traytoryl rout, that were loo-
kerson, and the Echo the thriller when they cried; O
Catholicam fidelium fidelium Catholicam! and if they be not
M3 alrea...
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already fainted with the deuil, (as I trutit if they be dead, God gaue them better grace,) but if they be living, and stand as lewdly affected to these diabolical cozenages, as heree they did, when they held the deuil, alias Edmunds the candel: it is to be hartily wished, they were sent to the Creator of the Romifh Saints, Tibune their Coronator, by him to be convayd, where Gods mercy that designe.

But the close of this Dialogue betweene Edmunds, & the deuil, or the deuil Edmunds, and Edmunds the deuil, for he played both parts himeselfe, is the pretiest of all. Campians dreadful girdle had so heat the deuil, and intoxicated his braine, as it made the deuil to cry out, as you haue heard. O me stultum et infelicit, qui ista dicere! O foole, and wretch that I am, for saying thus much! Heree you fee the deuil was cleane gone, and confesseth himselfe to be out of his wits. And this was but an admotion, or touch of the girdle; what would this sacred twift haue done,if it had girt the deuil about, as it girt our Saviour's Tomb at Jerusalem: verily it cannot be imagined, what hel-work it wold haue wrought: the deuil had certainly become a bedlamit at the leaff: and then his keeper would haue had some what adoe; the club, and the whip, and all must haue walked.

Meane while Campians Saint-ship comes of a faire house, and hangs by a goodly three-fold threed. For the deuil heere now when he dubbed him, and proclaimed him a Saint, is in Edmunds cenfure a liar; in his own confession a foole, and by imputation a deuil: and so he was created by a deuil, a foole, and a liar: and these three in one was none, but Edmunds alone, the Author, Actor, and penner of this play, who deserve as worthyly to be crowned at Tibune, for this foolish, fond, impious diabolical fascination, and to be proclaimed from hell for an infernal Saint, as ever Campian, & his complices did.

I haue their shirt behind, as the last service to the deuils.
in casting out of Deuils. Which because it is not so cleanly, as I could wish, *Fid* (the Laundress to these deuils incarnat) that ferue in this dish. *Fid* was washing in mistress Peckham's kitchen, a bucke of foule cloathes: amongst the which, was one of the priest-Exorcists shirts: the deuil comes sneaking behind her, trips vp her heeles, and pitches her on her hip, and vpon that aduantage, takes pos- session of her (as it seemes by the story,) for from that fall she grew to be possesse: And wote you why the deuil playd her this vnmanerly sneaking tricke. The Miracle-maker tells vs, it was because shee was washing out a foule shirt of one of the priests, and what further matter, their examinations may with lesse offence to your modesty report, then my selfe. I proccede to their priestly attire.

CHAP. 16.

Of the wonderfull power, in a Priest's Albe, his amice, his maniple, his stole, to whip, and plague the deuill.

The Heathen, who saw not God, and things intelligible with a cleere eye, but with the owle-light of nature, and glimpse of their owne discourse, did deeme of spirits, and deuils, that they were aërea substantiae, of an ayrie patible substance, or els that they were the spir- its of naughty men departed this life. According to their dimme conceit they had superstitious deuises, by sacrificies, and charmes, placandi manes, and imperandi both; sometime to please them, sometime to command them, as you may see by Virgil, and other Poets, in Æneas, and Theseus descensions into hel. Their pleasing, and soothing their angry demones was by sacrificie: their controlling, checking, and commanding them, was by charmes, fumigations, execrations, lights; sacred vest- ments, and scepters of their consecrated priests.

Our Papisme, the corruption of the sincere worship
A declaration of Popish imposture

of Christ, being naught else but a perfect alismae, and imitation of Gentilisme, & Hethenish superstition, doth naught else but play over all the toys, tricks, and trumperies, of Ethnicky superstition againe: especially in this matter of scaring, tormenting, & afflicting of the devil, not only with the body, breath, smell, touch, but with the ordinary apparel, as hose, gloves, girdle, shirt, & as you shall now hear, with the exterior ornaments of a sacred priest, as his amice, his albe, his stole, and the like.

The difference between a Pagan, & a Popish priest, as I take it, is this, that the one doth seriously, and in good sadness persuade himselfe, that his halowed person, charms, and consecrate attire, as his scepter, his crown, and Albe, doth awe, terrify, and depel the devil indeed: the other doth not in earnest so think, or dream, but doth know the clean contrary, that there is neither vertue, ability, nor proportion in any of these gewgawes, to move or stil the devil no more, then there is in a white sheete to scare a sober man; but dooth onely of impious policie act, fashion, and play them, ad terrarem incutiendum, & fucum faciendum populo, to gull, terrify, and amaze the simple ignorant people, and by bringing them into an admiration of the power of their priest-hood, the sanctity of their attire, and the divinse potencie of their Romish Cath: church, by this means to enchant, & bewitch their innocent simple soules, & so to offer the vp for a pray to their great Idol at Rome.

See Tirrell, Stemp, and Thomson, three Restors of this deuil tragadie doe put off their Romane visards, & tel vsiumpe as much. It was their good nature, or rather Gods good grace, they should deale so plainly with vs: but we need not be beholden to them, for this necessarie kindnesse one iote: for by that time all the parts of this tragedie haue been acted on the stage, you haue neuer a child of tenne yeeres, that is a looker on, but will see, and discerne their grosse packing, rude bungling, and
in casting out of Devils.

and palpable iugling to appareantlie, as hee wil dare to take the deuil by the visard, & play with the fooles nose, and cry away with the priest, and the deuil, they have marred a good play.

We are now come to their hunting, and chasing the deuil with their holy attire. In a well sorted cry of hounds, the dogs are not all of a qualitie, and life: some be great, some of a middle, some of a low pitch: some good at a hote chase, some at a cold sent: some swift, and shallow, some slow and sure: some deepe and hollow mouthed, some verie pleasant, and merrie at traile. So is it in this conforted kennel of hell, and in these direful engines, & Machines of the Romish Church, to rout, chase, and torment the deuil. The bodie, & hand of a sacred priest, yee see are greater torments to the deuil, then hel. His girdle, gloues, and hose, they are the deuils scorpions, & whyps (as nearest vnto the origen, and fountaine it selfe) but his exterior ornaments (though ornaments of his office, as his Amice, his Albe, his stole: yet being more remote, and so participating the vertue of the priest, but in weake degrees) be in this deuil-hunting sport, in stead of little beagles to fill vp the cry; and yet by your leave, sometime they giue the deuil a shrewd pinch, and therefore they be worth the whittling out, and not to be left in the Popes kennel at home.

It is not a light argument of the sacred power of an Amice against a spirit, that the reporter of the Miracles tells vs; that a priest layd it vpon Saras face to preuent illusions: and that a spirit puffed at it, and could not endure to let it alone. It had as seems a choking quality to suffocat a deuil: and indeede Lustie Dickes, that deuil, for all his lustier parts, had endured a shrewd chase by a long exorcisme a little afore, and shewed himselfe a lustie stout deuil of a large winde, and lattting breath, that hee sunke no sooner, and nowe beeing cleane spent and lying at bay, it was but an hard part of the

N. priest,
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priest, when he found him panting, & gasping for ayre, after so hote, and sore a chase, not to breathe the deuil a little, but to come vpon him with a suffocating Amice, to quel him out-right.

Now Sara tels vs, that it was she her selfe, that puffed at the holy Amice, as beeing none of the sweetest. But who was likeliest to know best, whether shee, or the deuil puffed? I hope the priest, who knew the deuil as readily by his pufse, as the deuil did him by his smell. The priest shewed a good wit in taking the deuil so soone. This holy relique lay pent for want of a grace from the deuil, and the deuil beeing brought so low, had nothing but a pufse, or a worse ayre to vent vpon it.

The holy Stole was brought three or foure times vpon the stage, and shewed it selfe an Antidemoniack of special account, manifesting it selfe to be a true implement, and hanging of the deuil-quelling church. First it serued in the nature of a stop-deuil, in Pas Edmunds own hand, who after he had belabored the deuil with his holy hands into Marwoods head, and finding his hands heavy with the masse weight of vertue, that was compacted in them: he took the sacred Stole, & wound it about Marwoods neck, and so begirt the deuil in Marwoods head, where the deuil lay so pent, by the vertue issuing out of the blessed Stole, as he stared, fumed, & forset, as he had beeene starke mad, and in the end was squeezed out with pure violence, as water out of a squirt.

The Miracle-master, tels vs of an heroical combat performed betwixt Maho, and the priest, during seaven houres long, when Maho, the deuil standing vpon his guard, would not come in. He was summoned by the priest firft with Mengus club, then with his whip, with holy water, Salve regina, Ave maria, the great Heralds for hell. Maho floode out, till the priest prepared him selfe (faith the Author) to affliet him with the Stole, and then he came in, and yeelded to partly, or dialogue with the
in casting out of Deuils.

the prieft, in a milde, and temperate voyce. See the p-
wer of the Catholique Romilh church, whose feelieft
ragge hath power to change the deuils roaring note, &
to cause him to speake, in a milde moderate key.

This blessed implement hath in it, as you see, a fling-
ing cord for a deuil, more then Mengus whip: and
how was the poore deuil then rent, battered, and torne;
may we deeme: when for not telling his name, he was
enjoyed vntrufe, and to take quietly fiue lashes with
the Stole, & (that which was worst of all, & I am sure went
moft against his stomacke, being an haughty spirit) was
commanded to kifle the rod, and to say ouer, with a
lamentable trembling voyce 15 Ave maries, fiue for
our Ladies fiue sorrowes, fiue for her fiue ioyes, & fiue
for her fiue glories. And all this the deuil most dutifully
performed, like a dutiful obedient sonne to his curst ho-
lie Mother, the holy church of Rome. But heare you
fellow Comedians: heere you had like to haue spo-
iled the play, for you belaboured your Fid, your fellow
she-deuil, with your Stole so hard, as she whined indeed,
and in choler had like to have pulled off her deuils vi-
zard, and shewed her owne face, and to have told the
Spectators, that she was Fid, your kinde fidler in deed,
and no he-deuil, God wote, & that she knew the time,
when you would haue laboured her more kindly: for
she felt this stole-whipping, three or foure dayes after:
and had the marks of it vppon her armes longer to be
feene. But she remembred, you would finde time, and
place, with kinder vlage to make her amends, therefore
she was content for once to beare it.

- Latet anguis in herba: a man would little suspect, when
he meetes with the Amice, the Stole; and the Maniple,
wound vp in a little casket, that there were such blacke
hel-mettal within them, to excoriat, and lancinate a de-
uil: and it grieues me, I confesse, when I see our little
children, when they haue them, how they in a natural
childish instinct, doe take the for fit gawdes to trick vp their babies with-all: and themselues doe put them for sport, some vpon their owne fingers, some vpon their breasts, some vpon their foreheads: and a little I mufe when I see it (considering the infused diuine vertue, inherent in this sacred geare, to discouer, manifest, and torment the deuil) how it commeth to passe that we, & our children being in Edmunds, and the Catholiques opinions all of vs possessed, that these potent Engines, doe not shew forth their manifesting, tormenting vertue in none of our little children, & cause them to tumble, foame, and speake sutfian, as they doe in their owne.

To this may be aunswered, that we, and our children be out of their church, and so out of the sphere of the actuitie of these holy Jewels: and then that this is not a seated fixed vertue in these novels, but a moving transitive grace, that goes out, and in, in them, like a thittle in a Weauers loome. But Sara, and Fid doe furnish vs with an apter, and fuller aunswer, then both: that is, that we are not idonea subiecta, not fit matter for these deuil-powers to work vpon, till we have been at their schoole, and have learned to spel our horne-booke, & the Cross rowe with them: For they themselfes at first, were no more moued with an Amice, and a Stole, then they were with a dish-clout, and a malkin, til they had taken out an holy lesson out of the priests play bookes, and then they fek an heate, that they wist not of before.

It is a currant tale of Achilles, that his mother Thetis dipped him in the Sea, all but his heele, & so made him impenetrable against the point of any weapon. Our ho- lie Exorcists have surely beene plunged in the River Styx, in their holy attire: for they have neither speck of their body, nor ragge belonging vnto them, but it is hel-prooafe, and deuil-prooafe altogether; and that which Achilles had not, it hath besides a power destructive; and
in casting out of Deuils, and triumphant over hel, and the deuil. The Priests poore Maniple that an ignorant Landresse would scarce have bestowed the wrincing vpon, put about Trayfords neck (faith the miracle-founder) baricadoed vp the deuil in Trayfords head, that he durft not stirre, and there he stooode so distresst for want of prouant, that with a penny Moufe-trap you might have caught him without a bayt at Trayfords right ear.

These priests ditements being severally so many infernal serpents and Scorpions, to sting, and bite the deuil: what would you say, if you see the poore deuil en-snaered in them altogether, and entangled in this sacred geare, as Mars was in Vulcans net? How pittifullly, imagine you, would he look, to see himselfe so priest-bitten, as Aesops Foxe was fle-bitten: and how would he winch, skip, and curuet, having so many fiery needles in his skin at once? In this woful plight the (wonder-writer) presents him to your view, telling you, that for encrease of his torment, they stripped Sara of her garments, and put vpon her body, all the priests implements at once; and then how they tricked Sareaes deuil, being adorned with their priestly robes, let the deuil, or See her Sara tell: I have other Cod-fish in water, that must not exam: be forgotten.

CHAP. 17.

Certaine questions answered, concerning the Church of Rome her making, and accumulating yet more dreadfull tooles, and engines for the deuill.

T Here is no good natured man (as I thinke) that should heare of these various, and dreadfull whyps spoken of before, to be inflicted vpon the deuils backe in a fierie confort at once, but would have some feeling remorse of the paines of the deuil, and say with the wo-
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full man, nunc non est nnone plagae locus: there is no free place left upon the devils skinne for any new lath. But when this good natured man shall heare of the more various, and more direful not whips, but scorpions, stings, and fiery serpents of the holy Church: the blacke gloomye armour, embellished with the thicke smoake, & vapour of hell; the swords, darts, and speares of fire, pointed with grizzly death, that the Church doth arme her infernall souldiers (the Exorcists) withall, against the princesdome and power of hell, hee will cry out with Marwood's tormented deuil, terra debifce, ne sentiam illas plagas, earth swallow mee vp, before I come neere the scorch of those flames.

And these are in a blacke row, as they stand in the blacke Miracle booke, holy water, holy candle, halowed frankensence, halowed brimstone, the potion, the croffe, the sacrament, Tiburne reliques: the picture of an Asle burnt in fire, nicknames to the deuil, the picture of our Lady, Ave Maries, salve Reginae, the presence of S. Barbara, and the presence of our Lady: which you must read ouer very silently, leaft the deuil hearing the names, you heare him presently roare vpon you for feare.

The Poets, to strike vs with a terror of the torments of Styx, doe present before our eyes, the three Eumenides fifters, the Furies, and tormentors of hell, with black vgly visages, grisly with smoake, with whips of blood, and fire in their hands, their armes gored with blood: and a huge bunch of a thousand snakes crawling down their haire. Let me present you an Exorcist, armed by the Church at all points, to encounter hell, and the deuil, you wil laugh the Eumenides from of the stage. First I must set him before your view (as hee is in shew) a thumbe-annointed prieft, accomplished in his holy geare, in his albe, his amice, his maniple, and his stole: now imagine him as he is indeed, and as you haue heard
in calling out of Deuils.

of him for hel: his body a piller of burning brasse, his hands flames of fire, his gloues, his girdle, his hole, his thire, lumps of sea-coales of hell: his amice, his maniple, and his stole, streamers of scorching smoke, the sacrament of gore-blood in one hand, the crosse of tormenting coales in the other: sprouting out holy-water with his mouth, breathing out fire, and brimstone at his nostrils, evaporing frankincense at his eyes, the picture of an aste burning brimly at his eares, his head crawling with dead-mens bones: the picture of our Lady flasing at his breast: nicknames of fire, and blood running vpon his backe, aue-maries, and salue Reginaes sparkling downe to his heele: what a little hel doe you imagine walking vpon the earth? And ere you stirre your imagination, doe but imagine him a little further, walking in our London streets a little before day light,what time the Chimny-sweepers vse to make their walke, and crying in his hellish hollow voyce, 

hay ye ere a deuil to drive? hay ye ere a wench to fire? hay ye ere a boy to disposess? What a feare trow yee would the spirit be in to heare young hell thus roare, and how would he labour to get out at the parties breech, as Hiacrlo did at Trayfards, before hee would dare to looke this hell-mouth on the face?

Heere now comes in a bundle of Quares, that steppe ouer our way, and will needes have parcie with vs ere we go any further: first, whence derive these fierie weapons theyr vigor, and strength of goring the deuil, which you call the publique armes, and ensignes of the Church? To this I aunswer, that these publique weapons of holy Church, that you haue heard, some haue their strength, and power of themselues, as the sacrament, and the Crosse: some of the institution of holy Church, as exorcismes, aue-maries, salue Reginaes, &c. some from the conferuation, and halowing of the Church to these potent ends, and effects: as holy water, holy candle, ho-
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ly brimstone, holy Frankenfence, and the holy potion, nick-names, and the Asses cares.

And if heereupon a Querist wil demand, adquid perditio hæc? what needs the holy Church to open her Armorie for hel, and muste-r out her fiery weapons in such troupes, and throngs, considering, that every one of theyr thumb-anointed priests (as yee haue heard) doth at his holy vnflion, receive this heat, and fire into his hand and his body, by the oyle of his thumbe, where he is able with all his holy implements, that hang vppon his backe, to fire out the strongest deuil in hel, with his owne proper hands, & his hote holy geare: as Edmunds did Marwoods deuil, and Dibdale did fire Mabo out of Sara with his fiery engines: this Querist I see doth not wel obserue.

I haue touched before, that though every priest be indeed annoynted with holy oyle on his thumbe, and by that oyle doth receive in that deuil-burning heat, that doth dilate it selfe through his body, garments, and all: yet because every priest doth not bring his thumb prepared, and qualified alike, but some haue a Millers, some a fouters, some a Coliers thumbe, that wil not take in oyle wel, and then some stand remote, and a squint, from the sunne of light, and miraculous heat of Fa: Ignatius, the Miracle-maister; it falls out, that theyr burning glasse doeth not so readilie take fire, and their deuil-worke by their holy hands, & holy geare, doth not alwaies fortuna
tly succeed. Yea, it falls out many times by your leave, that the subiect where-uppon they shoulde worke being indisposed, as not well managed, and prepared by the priest (as what fire can burne where the matter is not combustible, and of touch) the priests fire is striken, & no great combustion dooth ensue: and this seemes the caufe there was so little fire-worke between Anne Smith, and them: and sometime the priests powder it selfe, for want of good looking to, is danke, and then though the

stroke
in casting out of Devils,
stroke be good, no great sparkles doe arise.

It was therefore wisely foresene by the prouidence, and deepe insight of theyr kinde Mother theyr holy Church, to provide them copias succedaneas, seconging and fresh supplies of fire-workes: that if their owne fire doe faile, they may light, and fire it againe at the Churches holy candle. Yea sometimes they light vppon such a laxe, watry, and reumaticke deuil, that hee squirts out the priests fire, the holy brimstone, holy candle, and all; and goes laughing away. This is when they are too busie, and imprudently apply theyr fire-workes to oppositely, and directly against the deuils spouting place: & then there is no way but to winde vp all their holy trinkets in a capcase, and to ayre them handsomly againe at the next pitch for a deuil.

If the Sceptick wil pry higher, & demand, whence the Pope, & his consistory doe borrow that diuine power, to consecrate water, candle, brimstone, Frankincense, potions, Exorcismes, nick-names, and asses cares, and to sublimate theyr nature, & put into them such a fiery scorching flame, as shal turne the into serpents, and scorpions, to bite and sting the deuil, and to fire him out of his hold, as men smoke out a Foxe out of his burrow: these being of their owne nature, and in shew, silly poore stuffe to hold such diuine facultie in them? This is a faucie question, and deserues to be aunswered with scorne. But because wee wil giue reason of all that proceeds from that sacred head; we may his holines, and his Chapter, doe as much as S. Peter did: for as for our Saviour, and his holy Apo-Bflies, wee, neuer read that they halowed candle, nor dealt with nick-names, and Asses cares, in casting out deuils, but of Peter, by your leaue, there lies a tale, and that is this, as Thyraus doth tel it out of one Martinus a Saint.

Simon Magus the Sorcerer, sent vnto Peter the Apostle certaine deuils in the likenes of dogges, to deouore the
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the blessed Apostle Peter being taken on a sudden, not looking for such currish guests, (as being belike at dinner) consecrates on a sudden certaine morsels of bread, and throwes them to the dogge-deuils, and by the power of that bread, they were all put to flight. And is not this a faire tale of Simon and his hel-dogges, that would have snapt vp Peter, but onely for a soppe of bread? and is it not a faire strong thred to hang a whole castle of fire-works upon? Martin hath a black braine; conceiting bul-beares, and black band-dogges of Saint Peter, Ergo the Pope, and his Church haue authority, and power, to consecrate and hallow water, oyle, salt, wax, brimstone, frankensence, potions, Exorcifmes, nicknames, and asses eares, and to put in them a scor- ching fire to finge the deuils beard. Because the consequence is so validous, we wil looke a little into these holy fire-works, but very sparingly, and curfory, for holding you too long, in these vnlauory perfumes.

CHAP. 18.

Of the dreadfull power of holy water, halowed candell, Frankincense, Brimstone, the booke of Exorcifmes, and the holy potion, to scald, broyle, and to fizzle the deuill.

If you look vpon the bare face of these holy Engines, you will take them for very trifles, and toyes: but I must say vnto you in good sadnes, as the wise Orator of Rome said of omission of like trifles in another fence; Istis minutiis concidit resRomana: the common-weale of Rome fell by omitting, and neglecting those pettie things: so istis minutiis constitit Eccles: Romana: the Church of Rome hath beene founded, pillard, & prop-ped vp, onely by these gawdes, trifles, and toyes: so as Anthony told Cæsarius, when hee had caried a cause by affecting the people with his gesture, and teares, mis pueris.
in casting out of Deuils.

But for little boyes, and the Orators fained teares, his Client had loft the day: wee may truly, and plainly tell the Church of Rome, nisi nam
tis, trices, & puppis sua esset, pennes iam diu
desistet: If it were not for puppets, apes-faces, & gaudes, with which she allures, masks, and disguises the poore feely people, she had long since sung the doleful song, mentioned in holy writ: Desolatiorne magna desolata est, & turpitudo eus gentibus revelata: That is, she had lien cleane desolate, & her turpitude had beene opened, to the eyes of all the world.

It is a point of high sapience in the Church of Rome, to choose, and select out these poore base, and impotent Elements, as water, oyle, candel, and the rest; for her champions, tormenters, and monster-beaters of deuils. First, for that these elements be obious, easie, and common, so as a deuil-Comedy may be plaid in a chim-

nies end, with an halfe peny worth of cost. Next, for that every kitchin-maide, Hob, and Iohn, doth wel see, and know, that a spoonful of water, a cursie of oyle, and a candels end can have of themselues no power, and strength; to scald, broyle, or torture a deuil: now when this good Hob, Iohn, or Sisle shall bring a spoonful of water, a cursie of oyle, or a candels end to the prieft, and he shall cross, bless, and chant over it a few broken words: and then presently after, Hob, Iohn, and Sisle shall see the very same water, and candels end, applied towards the nofe of a supposed Demoniack wench, and then shall thinke, they heare the deuil to roare, fume, & tremble, is it any meruaile that the poore Conies doe wonder, and crye out. O Catholicam fidem! O fidem Catholica! O the Catholique faith! O the power of the faith Catholique! Many deuifes they have to grace these pup-
pets, and toys, for the gayning, and winning this applauze, and acclamation of the people, which is one of the chiefe ends, where-into the actors, and Comedians ayme.
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ayme. First, it must be so acted, and handsomely conveyed, that it may seeme, and appeare, that as the deuil cannot abide the name, the approach, the sight, the smell, the breath, the touch, the apparel, or the ornament of a Catholique priest (which is one of the demonstrative signes of a deuil in the party:) no more must the deuil abide the sprinkling of holy water, nor the approach of an halowed candle. This, Sara the-deuil acted well in the beginning of her part, crying. Away with holy water, holy candle, and the Cross, they make mine eyes sore.

The next grace we find of this holy element, is to alay, and mitigate the force of the deuil, and to bring the partie out of an extasie to her selfe. This Sara performed very laudably to, being in a very strange fit, past hearing, seeing, smelling, and all, after three draughts of holy-water, she came unto her selfe: and therefore the Author tells vs, that the ordinary remedies to be applied in a fit, were holy water, reliques, and the Cross.

And see the wonderous Antipathie betwenee this sacred element, and the deuil, if it come neere the deuils nose, he findeth it straight, first by the smell: for you must remember, that all this consecrate holy geare have one, and the selfe same smell; as the church, the priests body, his neather-stocks, and all: that is, such a ranke sating savour, that as soone as they come neere, the deuil senteth them straight, and cries out oh. So faith the miracle-blazer that there being so smal a drop of holy water put into Saraz drinke, as no mortal man could discerne the tast; as soone as it came neere Sara, she writhed her face, and bad, Have it away. And two glasses being brought her, one of consecrate, the other common water, this ranke savour was so validous, and strong, that it sented through the glasse, and stroke her on the nose, so as she pointed directly to the halowed glasse. 2. Whereas water of it owne nature is refreshing, and comfortable
to the eyes: your holy water, hath a piercing pernicious quality, so as the devil complains at first sight, as you hear, that it makes his eyes sore: and indeed you watered him so much, that you made him starke blind, so as hee could not finde the way out of Sara, but foyled himselfe like a beetle, where he should not haue come.

And the noter of these gay miracles faith, that Sara, or her devil, became a sprinkler too, (she had been so long amongst priests, as she was entered into their holy orders) and that she, or her devil, by the pure vertue of holy water, made a devil let goe his hold vpon Trayfords leges where he was fast seased, in the likenes of a Toade and that she, or her devil likewise, with a few sprinkles of the same, made the devil that came to Trayford into his chamber, in the likenes of an English Minister, and was dissuading him from the Catholique Roman church, to betake him to his heele, and for haft to leap out at the window, without taking his leaue. I see your church wil entertaine he-Exorcists, and she-Exorcists both, & Saras devil for a neede, for an exorcist too: and yet the poore wench, or the devil, that by the vertue of holy water, could scare away two devils from Trayford, (one in the likenes of a Minister, the other of a Toad:) had not the grace to besprinkle herself, but kept her devils stil. Marie this was of no ill meaning, be sure, they were reserued for your owene fingerings, kinde indigiting holy priests.

And is it not great pity,that all this faire water should be spoild, & tainted, with one crap of a word,dropt out Sara since: that all this holy water grace, was (as all the rest) bare coggery, & devilis ad ornamam scenam, to furnish out the play, and to bring into request againe these old water glaſses of the church, that for want of sale, had stoode so long on their shelves, as they grew lusty, and naught.

Let not good father Edmunds be discouraged for all this,
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this, for he shall be beleued neuer the worse; who in his
learned treatise, prefixed to this Diarie of miracles (to-
ching the power, and custome of the Romish Church,
for disposing of deuils) in enucleating the divine ver-
tues, powers, and dignities of things, consecrated by
holy Church, for command over deuils, sets out holy
water for his grand champion, to encounter all com-
mers: telling vs that worthy memorable story of Saint
Macarius, for demonstration of all: who by the onely
sprinkling of holy water did remorphize an olde wo-
man, that had been turned into a Mare. The miracle had
beene stronger, if she had been turned into a horse.

And yet I trust you wil not say, but that this holy wa-
ter was strong enough thus: for Cirese drench could
do little more, that turned Ulysses men into Swine: and
yet that was faine to be taken downe, ere it could doe
the feare; this onely besprinkked, did turne a Mare into
a woman again.

Lucians oytment I confesse (that he got a little of by
peeping in at a creuife, and spying the Witch annoynt
her body withall,) came neere the force of this forcible
water of Rome. For Lucian tells vs himselfe, that by that
time hee had annointed himselfe all over with that en-
chaunted oyle, he was turned into an Asle, and that hee
so liued by the space of six, or seauen yeeres in the shape
of an Asle, vnder very cruel masters that whipped him
fere, as vnder a Gardiner, a tyle man, a Corier, and such
like: and that at last hee was metamorphosed into the
shape of a man by eating of Roses. What would a little
of that Asle-making oyle doe, if it had the good hap to
be blessed, and super-charmed by his Blessednesse at
Rome?

Well, this holy water of Rome had as fayre a discient,
as that Lucian oyle, for that did come from a Witch of
Theffalia, and this holy water doth come from the witch
of Delphos, of whom the Roman Poet faith thus. Spar-
in casting out of Deuils.

give aqua captos lustrali Graia sacerdos: whence Numa Pompilius the grand sorcerer, & the Popes grand founder of holy trincketes tooke it: and of him the Romane Wifard Pope Sixtus, or Pope Alexander begged it, & hath left it for an holy deuil-whippe to his deere mother Church.

And here I must needs confess a slippe of my memory, (as who can beare all this dreadful hel-geare in his head without a surcharge) that before I had recounted you the wonderful powers of this Aqua fortis to scald out a deuil, and make a woman of a mare, I should haue acquainted you how the Miracle-miner in his miracle booke doth solemnly tell vs, that the deuil himselfe did solemnly proclaime from hel, that there were foure dreadful deuil-scourges in the priests holy budget: holy water, halowed candle, frankenfence, and the booke of Exorcismes: whereby you may plainly see, that vwith their intoxicating potions, they had confounded the deuils wits, and made him as wife as Goodman Buttons boy of Waltham, who haue beene vsed to be beaten, sometime with birch, sometime with apple-tree twiggs, sometime with Willow, tells his Maister wisely, that of all three apple-tree was the worst, whereby his Maister knew how to sting him the more soundly. And what needs now any more wier-drawing, and prophaning of holy scripture, for the founding, & crediting of your enchaunted water? it hath the same warrant of his foueraigntie, as Campian had of his martyr dome, hel, & the deuil, ipse dixit, who you know doth not vs to faile.

But Sara Williams tels vs, that she said no such thing, and that the priests themselves for the better gracing of those foure holy scourges, were the deuils Heralds, and did proclaime them in her name, or the name of the deuil, and so put it downe in theyr Miracle-booke as the deuils owne words. As they were faine at euery turne, in her fits, pageants, and traunces, to help out the deuil
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in her part being oft non plus, and many things falling in better extempore, to grace the play withall, then that which was meditated and set downe in her part. And therefore they would often say, and write downe, that Saraz deuil said thus, and so, where none but the priest-deuil himselfe, who played three parts in one, somet ime the priest, sometimes the deuil, sometimes the deuils prompter, or Interpreter (as the puppets have always a mimicall prolocutor to tel what they meane) said one word.

And why might not they to keepe the stage ful, cog in a deuil when they lifted, as gamesters cogge in a Die: Vvhen Agazarius the Iesuit tels vs, that hee haung brought from Rome certaine halowed, holy graines, & hauing giuen them to his holy children for their severall necessities and wants, they by mistfortune loft the said graines, and he comforts his holy shriuelings, his ghost-ly good children, telling them in honest termes, that a little prety peble stone taken vp out of a gutter, would serue the turne euen as well, so it were receiued & kept, with humility, and devotion. But our holy tragedians were, as seemes, afraid, that these old brayed geare (holy water, halowed-candle, and frankensence) would not hold out, and play their parts wel, and therefore they thought good to cry them out of hand, as they vse to cry Mackerels, when they are afraide of smellong. This feare was very needless, for as you see holy water in this deuil-pageant hath acquit it selfe wel, especially in the miracle of the Mare: so you shal see holy candle, frankincense, and the rest, play theyr parts no worfe: for they were all deuil-whippes of the maker, of a straight stocke, cleane corde, & sure twist, as true and wel-knot ted staffe, as euuer Waues myll did afford.

You shal haue holy candle play his part, in the Authour his owne phrase and penning, for his better grace. The whole house at Denham, faith the Miracle-maker, was
In casting out of Deuils?

Was so haunted with spirits, that a mayde could not carry a candle lighted in her hand, except it were halowed. No meruaile though the candles went out so thicke at Denham: for there the deuils kept theyr acts in tenebris so thicke with the poore maids, as Sara confesseth the durst not goe to Dibdales chamber alone, for feare of deuil-puffing, as little geffing by his vnholie handling, he had beene an holy priest. Yet the baudy Poet tells them, that sometime a little candle-light doth not amisse at that deuil-worke, and therfore not amisse inserted by the Author, that an halowed candel should sometime burne before the deuil.

But in an other passage, the miracle-note telling us, that the deuil puffed at the holy candel, as hard as he could, and could not get it out: this Sara saith, was puffed in by the penner, to puffe vp a part for the holy candel to play: But I am verily of opinion, that the deuil puffed indeede, and that the priests had a iust scantling, & size of the deuils breath, to know how strong, and deepe the deuil was able to puffe, and when hee puffed his best: themselves having often out-breathed, and out-puffed him, as you haue formerly heard: and therefore they knew, how to hallow a candle so high, and to such a pitch, as the deuil with all the breath in his belly, should not be able to puffe it out. And why not as easily, and with as good a grace, as to hallow a candel, to such a sublimite, abstract, & quintessential nature, as doth this day burne before the blessed shrine of our Lady at Aras, without wasting or diminution, without receaunte any addition of matter, to feede, and preserue the light, except nutriment onely. It was no great disgrace to the deuil puffe, that could not blow out the holy candel, being happily supported, by the holy candlesticke of the priest.

But you must be enformed, of a farre greater foyle, sustained by the deuil, at the hands of a young child, by P.
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the vertue of this holy candel, holden in his hand. Heare the Miraclift report it, in his owne gracious Idiome; Sara being set in a chaire; shee raged more than ere shee did before, especially at the presence of an infant, holding a holy candel, crying oft with terrible voynge, and countenance, I will eate thee, but the child nothing abased thereat, was brought to hold the candel to her nose, and to put him to silence. O Catholicam fidem! O fidem Catholicam! that hast such a check, and soueraignty over all the power of hell, as that thy priests leade about deuils after them, as men leade Beares by the nose, or Jack an Apes in a string; and en-suite thy young Infants, with such heroical magnanimitie, as they dare play with the deuils nose, and cry Iack deuill, bo deuill, blow out the candel deuill: and the poore deuill stands like a mute in a blacke fanctus, with a bone in his mouth, and dares not speake one word.

The two next deuill-scourges proclaimed from hel, were Frankincense, and the booke of Exorcismes: the former whereof though it pleased you not to grace with any special miracle accomplished alone, having many new initiats to aduance, that stood you in more stead; yet to shew that your deere Mother-church did not bestow her blessing vpon such a jewell for naught, you gaue him his due time, order, and place, and marshalled him very honourably according to his descent, sometime with the powerful potion, sometime with brimstone, sometime with holy water, sometime with holy candel, shewing vs by the worthines of his companion, that hee was none of the raschal crue.

Indeede you needed be the lestte careful for this, by reason it is alwaies of worth very sufficient to grace, and aduance it selfe, both in regard of the antiquity, as also of the honourable descent thereof, as springing from no meaner stemme then the three Kings of Cullen, that brought it with gold, and Mirrhe, for a present vnto our Saviour Christ. And therefore it hath beeue worth the keeping.
in casting out of Deuils.

keeping, & esteeme in your Mother-church euer since, and hath receiued her deere motherly blessing, by consecration, and benediction.

And so wee find that your holy Mother hath layd her holy hands vppon gold likewise, and consecrated, and blessed that amiable mettall to, whereby it hath had, and shewed as much power, ouer deuils haunting houses, walking in Churchyeards, and speaking out of images, as Frankincense, holy candle, and holy water haue. But little did those three good Kings of Cullen know, what a powerful rich present they had brought vnto our Saviour, whë they presented him with Frankincense, as little deeming of fuming any deuil in their way, or profugating a deuil from the body of our blessed Saviour. But your eyes pierced farther the these 3 Kings could; (notwithstanding it is generally accouted they had eye: fight enough, as comming from the head, and fountaine, of wisedome, understanding, and wit,) and you cleerely saw, that the Egyptian priests, perfuming their two grand Idols, Isis, and Osiris, with this holy smoake, and hearing Tally proclaime of their Images at Rome, in omnibus vicis statue sactae, ad eas thus & cerei, that they halowed them, and their Altars with frankinence, and candle: you haue very wisely, deuoutly, and heathenishly, smoaked your Altars, your images, your Churches, your vestments, your reliques, your beades, your bookes, your breeches with this perfume, for feare of deuil-blafting; and therefore you needed not vppon our deuil Theater to grace it with any new wonder.

The fourth seareful whipp halowed out of hel, was the booke of Exorcisms: which though Stemp the priest shewed Sara a little corner of out of his pocket, when he was new come from London to Denham, telling her he had brought her Maister a whip, and that Sara knew it as wel by the crosstes, & figures, as a begger knew his dish, or an old curre a kitchin whippe by a corner of the P 2
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steale, it had beene so often thundred vpon: yet we finde in our tragedie, that this plaid not the most tragical monster-part, nor did not the greatest wonders, and that vpon very wise, and important considerations. First, this booke was sicut fortis equus, spatio qui fape supremer vict Olympis. It had playd so many worthy parts, and ca-
ried away the garland so oft, in all the Lifts, Tournaments, and Lusts, with the deuil, that it needed no new Io pea

to be honoured with-all.

Secondly, it hath hanging on it all the seales, and

stamps of holy popes, for many hundred yeeres, with all their potent benedictions: and it hath had the deere, and louing mothers blessing, with pruiledge of birth-

right, and priority of honour besides, and therefore it
might wel stand, and breath a while without any new

addition, or title of aduanement. Thirdly, it serued

wonderous aptly, ad terorem, et stuporem incutiendum:

populo: in seede of thunder, and lightning to bring Ju-
piter vpon the stage, by these dreadful frightful Exor-
cisimes, thundring, clapping, and flashing out the atlo-
nishing of Gods names, Ichonah, Tetragrammaton, Ado-
mai, and the rest: to amaze, and terrifie the poore peo-
ple, and to possesse them with an expectation of some

huge monster-deuil to appeare. Who standing at gaze,

with trembling, and feare: hearing the huge thunder

cracke of aduration flie abroad, and no deuils to roare;

and then seeing the Exorcist, in a rage to throw away his

thunder booke behind him, and hunt the deuil with his

owne holy hands, and instantaug hearing the deuil rouze

out of his cabin, as a Lyon out of his denn; & bellow out

with his roaring voyce, Oh, oh, oh, I burne, I burne, I seald, I broyle, I am tormented: This must needes make the

poore Madge Owlets cry out, in admiration of the po-
wer of the potent priesthood. O Catholicam fide! O si-
dem Catholicam. O the Catholique faith! O the power of

the faith Catholique.

Brim-
in casting out of Deuils.

Brimstone, and the holy potion, needed no Herault from hell, to proclame their potency, and might: for where so euer they went, they caried hel before them, both for vgly blacknes, smoake, scorching, broyling, and heare: As you may see in the poore deuil Sara, that bore in her face the very Idea of hell imprinted, & branded in her, by these dreadful fumigations. For the force, vse, and application of this Engine, I referre you to the tenth chapter: not that you must think, that the loathsome hellish potion of Sacke, Sallet-oyle, and Rue mixed together, and by force poured downe into her stomacke a full pint at a time; did of their owne natural qualities, fume vp, and intoxicate her braine, as Tobacco, Giniper, and Henbane mingled together would doe: or that the owne vnkind fullomnes of Sack, Oyle, and Rue, did distemper her stomacke, and enforced her to straine, vomite, and cry: or the pestilent, choking, stuffing, pernicious fume of Brimstone, filling her eyes, mouth, nose, and scorching her with the coales, & fire, til she looked as blacke as hel mouth; did of their owne proper force, cause her to cry, scritch, and howle: for what hellish Butchers would euer put a poore wench to such paine: but you are to imagine, that these loathing, intoxicating, piercing, broyling, choaking, qualities were suspended in their proper subiects, by the soveraigne consecrating power of the kinde mother church of Rome, that these consecrate Engines made the poore deuil in Sara, to tremble, fume, vomit, straine, scritch, and roare, by the pure vertue of the kind churches sweet benediction. And hoping you wil be thus kindly affected for their sakes, who wish you as wel, as they did Sara, and would vse you as kindly, if they had you in their fingingings, as being perswaded, that you are all, & every each one posseffed with deuils: I wil spend no time to entreate you, but procede to my farther tasks.

P 3 CHAPs.
Of the astonishable power of Nicknames, Reliques, and Asses ears, in afflicting, and tormenting the devil.

When a Lyon, a Fox, and an Ass were met together in pilgrimage, it was much wondered at by the common-wealth of beasts, what that confection meant, considering the dissimilitude and disparitie of the beasts. So when a man hath meete with these three in a ranke, Reliques, Nicknames, and Asses ears, hee may perhaps muse at this vnequall combination; but when hee shall understand quis iter una capiunt, whether they bend their course so lovingly together, and shall be aduersit, that they march hand in hand in an equipage to set upon a devil, to afflic, torment and cast him out of his hold, he wil muse much more. This gentle muse must be put out of his dumpes, by taking out his first primer lesson, Ignorantia causarum genuit admirationem: It is nothing but ignorance of causes, that is the mother of admiration; and therefore when we have instructed this admirator in the secret causes, and principles of this vnseneely connexion, we shall ease him of his labour, & cause his wonderment to cease.

The maine ground pillar, and principle of all, is the bottomleffe deitie of the holy Church of Rome, who as she is able to make Gods of bread, Saints of deuils, and to place them in heauen, so is she as able to change flies into Serpents, fleas into Scorpions, Nicknames into whips, Asses ears into scourges, to chaffife, and chafe away all the deuils in hel. So as that these two Nicknames, and Asses ears, are indeede but two crystal looking glasse, wherein you may behold liuely represented unto you, the authority, and divine prudence of the holy Romish Church: Authority in choosing out such

sha-
incalling out of Deuils.

shadowes, and Nihilites, to contrall the principalities, and powers of darknes; prudence in selecting the base, and ridiculous things of the world, to confound all the wisdome, and policy of the deuil.

I am therefore in gentle, and kind wife, to advise, and entreat you, that you use these looking glasse carefullie, and aright, thorough-out the whole course of this our admirable blacke Arte, and that you measure not our proceedings herein, by the scale of fence, understanding, or wit, judging of things according to their owne nature, qualities, and formes, for we may be thought to have dealt, not onely childishly, and ridiculously, but many times impiously, and blasphemously; but to esteeme of things used, and imploied in this admirable science, according as they are improved, sublime, and advanced by the authority of holy church of Rome, and according to the secrets, and mysteries of the Arte.

As for example, what man judging according to wit, understanding, or fence, can imagine that a Witch can transforme her selfe into the likeness of a Cat, a Mouse, or an Hare: and that shee being hunted with Hounds, in the forme of an Hare, and pinched by the breech, or whipped with scourges, in the similitude of a Cat, the same pinch or marke, shall be found in the breech of the Witch; that was before made by the Hounds in the breech of an Hare, and yet shall you see this senselesse, witlesse, and brainlesse conceite, verified, & made sooth in the practise of our holy conjuring crue, the thing being really acted, and performed indeed.

Looke in Fid Williams Deposition, and there you shall finde, that the whole Quier of our twelve holy priests, had a solemnne assembly at the whipping of a Cat, and did whip the Cat so long in a Parlor at Denham, till she vanished out of their sight; and sending next day toBusbie, to see in what case the Witch was, whose spirit they.
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they had Cat-hunted ouer night, the Witch was found
in child-bed, and her childe newly dead. Whereby it
plainly appears, that the whipping of the Cat, so it be
done by Catholique priests, is no leas, nor the hunting
of the Witch here, no fabulous apprehension; but a
good Catholique sooth, agreeable to the maiftie, gra-
uitie, and wisedome of that venerable holy Church.

And so wil you judge likewise, of nicknames, & Asses
cares; by that time I have shewed how grauely, and re-
uerendly, the holy Church hath set them vpon the de-
uils head: and how by her soueraine authority, and
command, she hath made him to weare, & beare them
in spite of his fuming nose. First, you shal haue the Ca-
non, and constitution, as I finde it set out in Mengu,
the Licentiate, & authorized Mafter for Hel; and next
the practice of the Canon, by our 12. holy legates, accord-
ing to the constitution of their deere mother Church.

The Canon for nick-naming, and rayling on the de-
uil, runnes thus in Mengu his fourth Exorcifme, of his
dreadful deuil club: If after the Maffe celebrated of the:
holie Ghost, signing the possessed with five signes of the Croffe,
sprinkling him with holy water, inuocating vpon him the name
of the Father, Sonne, and holy Ghost, which Ave maria, and
thundering out the potent Exorcifme, armed with all the
dreadfull, and astonishable tytles of God; the deuill shew him
felse refractarie, and will not depart, nor expresse his name,
tum sunt in eum dicenda improperia: then you must
come vpon him with as many nick-names, as you can possiblie
deife. Now if you wil learne to nick-name the deuil in
print, and cum privilegio, vnder the signet, and seale of
the holy Church at Rome: take heere a messe of nick-
names, as they are dressed, and serued from the Popes
Mafter-Cooke, and scalders for hel: and let hel it felse
be raked, you shal neuer finde the like: Audiigitur in-
sensate, fale, reprobbe: demonum magifter, miserrima cre-
ator, senator hominum, deceptor malorum angelorum, fallax
anima—
in calling out of Deuils.

animari, dux hereticorum pater mendacii, satue, bestialis, in-
sipiens, ebriose, prado infernalis, serpens iniique, luperapa-
cissime, sus macra, famelica, immundissima, bestia Scabrosa,
bestia truculentissima, bestia crudelis, bestia cruenta, bestia
omni befiari befiialis, spiritus Acherontine, spiritus ful-
gineus, spiritus Tartareus. That is, Heare therefore thou false-
lese false lewd spirit, maister of deuils, miserable creature,
tempter of men, deceaver of bad Angels, defrauder of soules,
Captaine of Heretiques, father of yses, fatuous, bestial, Ninnie,
drunkeard, infernall theefe, wicked serpent, raenening Wolfe,
leaues hunger-bitten impure Sow, seely beast, truculent beast,
cruell beast, bloody beast, beast of all beasts, the most bestial.
Acherontal spirit, smoakie spirit, Tartareous spirit. Is not this
pretily wel rayled of an olde Mother Church, that hath
there a tooth for age in her head; but hath liued these
feauen hundred yeeres, and more, of pure milke of our
Lady? Clap on heere the Canon, for the long Asses
cares, and seare them to the deuils head, with a little ho-
lie fire, and brimstone, and let vs see how the seely hun-
ger-bitten Sow-deuill wil looke. Hic exorcista projicrit
imaginem pietam in ignem: Heere take the picture of the
deuill, that you haue drame in paper, and cast it into the
fire: and what turmoyle these wrought in hel, our holy
Exorcists by their practise, are preest to tel you.

Heare the Miracle-teller report it, who himselfe was an
Actor. The Priest hauing placed Sara in a chayre: he com-
mandeth the deuill to tell his name: the deuill answered
Bon-iour and began to make a shew of speaking French: the
Exorcist then resuilting the deuill, and calling him Ass in the
French tongue, he sayd, I am no Ass, I will not be mocked.
This was a sober reply to the Ass, without much adoe.
But when Ma b trisled, & mocked the priest in Sara,
and would by no dint of adiuration, be brought to tel
his name, heare the Miracle-teller againe. The Exorcist
seeing the deuill thus to trisle, and that bee would not tell his
name, for abating his pride; caused to be drawn uppon a
peace
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piece of paper, the picture of a vice in a play, and the same to be burned with halowed brimstone, whereat the deuil cried out as beeing grievously tormented. No meruaile, when hee had a paire of vices eares clapt red hote to his head, with the loader of holy brimstone.

Heere haue you both rule and practise of this tormenting the deuil with nicknames, and glowing eares: now we must a little for our benefit, obserue the sweet documents, that doe flow out of this nicknaming vaine. First we see by Mengus her proloquutor, that our holy mother church beeing in her last breath, hath not lost her lungs, but hath both breath, and stomacke at will, and dares speake more lustily, and swaggering-like to the deuil, then euer Michael the Archangel durft. For hee hauing an opposition, and contention with the deuil, &e the deuil playing (as seemes) the part of our swaggering old Mother with rayling, and reuiling termes, durft not reuile againe, but onely prayed GOD to rebuke the foule-mouthed fiend.

Secondly wee see, that our Catholique priets deuils, flood in more awe of Nicknames, and the paper-vice then they did of the dreadful names of our blessed Sauior, or the high and astonishable titles of almightie God: whereby it is apparant, that the old, and auncient way of calling uppon the Name of Iesus ouer the possessed, at whole blessed Name wee read the deuils in the possessed did tremble and quake, is an obsolete, antiquated way with our holy Mother-church, and not woorth the naming: and that her deuils be new vpstart spirits, of the queynt cut, that stand vpon theyr reputation, for feare least theyr fellow deuils in a quarrell should take them by theyr long eares in he.

It was a pretty part in the old Church-playes, when the nimble Vice would skip vp nimbly like a Lacke an Apes into the deuils necke, and ride the deuil a course, and belabour him with his woodden dagger, til he made him
in casting out of Deuils!

him roare, wherat the people would laugh to see the deuil so vice-haunted. This action, & passio had some semblance, by reason the deuil looked like a patible old Coridon, with a payre of hornes on his head, & a Cowes tayle at his breech; but for a deuil to be so vice-haunted, as that he should roare, at the picture of a vice burnt in a pece of paper, especially being without his hornes, & tayle, is a passion exceeding all apprehension, but that our old deere mother the Romish church doth warrant it by Canon.

Her deuils be surely some of those old vice-haunted calliered woodden-beaten deuils, that were wont to frequent the stages, and haue had their hornes beaten of with Mengus his clubbe, and their tayles cut off with a smait lash of his stinging whip, who are so skared with the Idea of a vice, & a dagger, as they durft neuer since looke a paper-vice in the face.

Or if you will needes hunt vs into a demonstration to let you plainly see, how a morsel of paper burnt, with a vices long eares, should enforce a deuil to roare: remember I befeech you, Æsops courageous Lyon, lying in the Hunters nets, after his fresh wounds, how he roared at the nipping of silly ants, biting him on the bare. Was there euer Lion in our deuils case, before he comes to be vice-bitten with a pece of burnt paper, scalded all over with holy water, burnt with the crosse, seared with Ave maries, rent with reliques, torne with the stole, battered with the amice, stung with the maniple, whipped from top to toe with exorcismes, and being thus excoriated, and all over raw, a burning vice, with the least drop of brimflone falling vpon his bare, would make a stout Lionly deuil, I weene, for to roare.

For his ill bearing of Nicknames, I must needs take the deuils part: for though that I could have wish'd, he had borne those contumelies, and indignities with a better aequanimity & grace, for that none but children, and fools, are disstempered with nicknames, and taunts: yet
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considering the deuil looked into Denham house, as
Preftons dogge looked into his neighbours doore, of no
malicious intent to eate any Christmas-pie, but to see
how Christmas went: and seeing a play towards, & that
they wanted a deuil, was content to make one in the
play, and to curuet, foame, & tumble with a very good
deuils grace. Now when he was surbatted, or weary, and
could no more moe penny bo, to be some vppon with
such strange nicknames for his good-will, as Bedlam
could neuer spit out worse, and be called Ninmy, drun-
kard, scabby beast, beast of all beastes, & hungerbitten sow,
especially the Exorifts being pleased for want of better
recreation, to play all Christmas games with those lowes,
as laugh, and he downe, and my sow hath pigd, and the de-
uil beeing but a prompter, and candle-holder to that
sport; would have moued impatience in a right welly-
flayed deuil.

And withall to deale plainly with the deuils to, and to
tell them of thyer ouer-fight with their deuilships good
leave: it is a folly to be laughed at by some, and to be
wondered at by many, that any deuils in hel should be
so starke mad, as to come in the Exorcists way, to ap-
pear within his circuit, or to crosse his walke; conside-
ring that Eacus, Minos, and Radamanthus, the three
Judges of hel, be nothing so inexorable, nor in any part
so cruell, tyrannicall, and tormenting ouer the deuils, as
our Exorcists are, who carry about vpon theyr backs the
whole Panoplie of hel, Styx, Phlegeiton, Cocytus; clubs,
bats, whips, scourges, serpents, scorpions, brimstone,
coales, flames, besides the bottomlesse power, that eue-
ry Exorcift hath, (every one hauing (as seems) a privie
key to the bottomlesse burning pit, to let out, & in, ac-
cording to theyr liking) to multiply the tormentes of hel-
fire vpon any deuil, unto immensity of weight, and in-
finity in perduration: take but a little say of this from the
parlie betweene Dibdale and the deuil.

The
in casting out of Deuils.

The deuil was a little Colli-mollie, & would not come off. Dibdale laies vpon him by his soueraigne comandaunt, and his priuie key to hell, 20000 yeeres torment in the deepeft pit of hel, with fire, and brimstone on his back, and for the multiplication of his paine, and torment which hee had in hel before, hee tels the deuil it shal be fiftenee hundred times as much. Now then let vs make vp our audit but at Gesse, & caft in a grosse sum, how many legions of deuils haue been thus serued by all the Exorcists in the Romane Church, since theyr first creation, and commision for hel, and what an huge heape of millions wil this make, of poore tormented deuils, flacked vp top-ful in hel, with twenty thousand yeeres torment, and that fiftenee hundred times doubled vpon them, and all these iye yelling, and grinding their teeth in hel, vnder this immensity of weight of torments, and these innumerabile chaines of darkness, that the Exorcists haue layd vpon them.

And these theyr fellow deuils, friends, and companions, our Christmass deuils heere in Sara, *Fid*, and *Anne Smith*, must needes know, & daily see, and behold with theyr eyes, and heare with theyr eares, their most lamentable estate: and for them for all this, to come out of hel, where they were fiftenee hundred, and twentie thousand times in better case, and to stand in our Exorcists walke, and meece them at *Fulmer*, *Hackney*, or *Denham*, are they not iustly serued, to haue a volley of nicknames discharged vpon them; and to be tricked vp in the vices coat with long eares, and so to be sent backe into hel to theyr fellowes, to be tormented equally with the, and this torment of advantage above all the rest, to be mocked, flouted, and iared at by theyr fellowes, and to be taken by the coat, & eares, for not hauing thus much wit, as by other deuils harms, to learne to beware?

I come now to the third champion mustered in this worthy ranke, with nicknames, and Asles eares, & that
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is holy relics, which march last of the three, not in regard of their unworthiness, but in respect of their worth. For these three worthies in this blacke field against hel, nicknames, &c. are the last, and final ranke, of our infernal campe, excepting the two maine Standards for all, the holy Cross, and the blessed sacrament, which are yet to display, and then you have your Army royall for hel. And the order of our infernall battle, is the old auncient order, observed by the Romans, who placed their Triarios last, vnto whose lot it never came to fight, till the day grew dangerous, and the victorie very doubtful. Semblably the worthiest, and most approved ranke of our Triary against hel, are nicknames, asies eares, and holy relics, which are drawne vp into the vant-gard, and front of the battle, at a dreadfull pinch, when holy water, holy candle, the amice, the mapple, the stole, exorcismes, Anemaries, and all haue retired, and in some fort haue abandoned the field: and the devil stands strong at shock, and giues not an inch of ground.

These dreadful tormenters for hel, we haue heere in hand, are not the auncient, famous, renowned, glorious relics, jewelled vp in the Popes Propitiatiorie at Rome (as the sacred violl of our Ladies milke, a piece of S. Paules breeches, and chairé, the tayle of the Asse, wherecon our Saviour rode to Ierusalem, and the rest) but our relics heere vse d for the most dreadful, and tyrannical tormenters of the devil, were native home-bred relics, sprung out of our soyle, and so most like-ly to be of greatest force, and command, against the devils of our owne Horizon. Which (as wee finde them recorded, and aduanced, in the golden legend booke) are the thumbs, bones, and ioynts, of the three worthy Champions sent from his Hol: and from Hel, for fire-worke heere in England, about anno 82, Cottam, Brian, and Campian: who for haynous, and vnnatural treasons against
in calling out of Deuils,
against our Soueraigne, and the state, were executed at Tiburne, canonized at Rome, and Sainted by the deuils owne mouth from Hel: as you have formerly heard of Campian, and now shall heare of Brian in the deuils owne voyce: as the Miracle-father hath recorded it.

Exor: I charge thee to tell me whose bone this is. Deuil.
It is Brians bone: bee is a Saint indeede, bee never came in Purgatorio. Loe heere Brian as fully fainted from hel by the deuil, as S. Campian was: and what timorous, scrupulous Catholique can now make any doubt, but these be infernal Saints, considering Maho, the Prince of hel, hath heere dubbed them with his owne mouth? Now for the grace that the deuil shewed vnto these new Hell-created Saints, of the deuils owne making, and to their hellish reliques, you may be sure it was not meane. Let the Recorder of hel report you, who was both mouth, and Notarie, for the priets, & the deuils.

By often invocation of the blessed Trinitie, of our Saviour there present in the blessed Sacrament: by often calling upon the blessed virgin, with salue Regina: and by calling on all holy Martyrs, especially blessed Fa: Campian, with the rest of the Martyrs, that had suffered at Tiburne, and by applying of their holy reliques, unto the afflicted body: Frateretto, Piberdigibet, Hoberdicur, Cocabatto, with fourtie assistants, were expelled. Heere you see our blessed Saviour, and the Trinitie, are winged out afore, in the forelorn Hope, as of little value, and account. And the dreadful kilcowses come behinde, with especially Tiburne, and reliques blased in their banner, and these doe the dreadful feate vpon the deuils of the round. We neuer read in all the Miracle-booke, that the deuil trembled at the name of our blessed Saviour: but Brians bone being applied (faith the Author) and S. Cottam being called vpon: the deuil aunswered in a trembling quinering voyce; thou shalt not have thy prayer. And he was scarceely to be understoode, the poore deuil chattered his teeth so fore. What then
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then should I tel you of Campian's thumbe, put into Fid's mouth; Brians bone pinched hard to Sarar bare legge, as hard as a priest could hold it, the great old rusty nayle crammed into Fid's mouth, amongst an handful of other choaking reliques, what wonders they wrought with these poore she-deuils: how these made them to vomite, scritch, and quackle, like Geese that had swallow'd downe a gagge?

Heare Fa: Edmunds for all: like Julius Caesar, the commentor of his owne worthy exploits, in his monstera-miracle, acted upon Marwood.

His patris etiam Camp: corporis quedam relique misericordie vfferunt: vt omnia omnium sensuum organa dissolui sibi, et dissipari videreentur: modo enim oculos, modo aures, tum linguam sibi dierell, & abripi exclamatione, inter quos etiam cruciatum insolito vomitu, ita vt etiam viscera de ore eijere putaretur, vexatus est. That is: Heere certaine pieces of father Camp: body, did wonderfully burne the deuell. All the organs of all his fenses, seeming to be broken, and rent asunder, crying out one while his eyes, one while his eares, one while his tongue was rent out, and rent into pieces, and besides other excruciations, hee was tormented with such a strange vomite, as though he would have spue'd out his very entrails, and guts.

Heere the deuil was on the racke, by the vertue of Camp: relique: now heare his comming downe. Extrema tamen omnium (qua laus deo sit) omnibus misericordibus & premie fericordia lachrymatibus, ipso etiam, Edmunde, Edmunde, clamante, liberatus est. That is: Last of all, (thank be to God) all of vs pitying, and weeping for remorse, Marwood crying out, Edmunds, Edmunds, he was quit of the deuell.

The found had beene harsh, and the period not worth a point; if it had runne thus: O Christe, Christe, O Salvator, Salvator. O Christ, O Saujour, but O Edmund, O Edmund falls with a goodlyer grace. Very wisely sure:
As who would say, that our Exorcists ever meant to doe God, our Saviour Christ, or the holy Ghost so much honour, as to cause any one deuil, amongst all the deuils in hel, that they had in hammering, once to name euyher God, the Father, the Sonne, or the holy Ghost. These (I truflt) neede no grace, nor honour from the deuil: but these Tiburne semideuils, fainted from hel (Brian, Cottam, and Campian) were the Gods, that stood in need of their holy helping hand.

And heerein I commend their wisedome, in choyse of their reliques very much. First, in that they tooke fresh greene new reliques, that were not antiquated, and out of date. For reliques (for oft wee see) worke like an Apothecaries potion, or new Ale: they haue best strength, and veri at the first; and therefore Campians girdle, now like old Rubarb, begins to allay. Secondly, for that if they had brought of the olde renowned reliques fro Rome, som vnstayed body would haue made question, whether they had beeue Saints bones indeed, or rather the bones of dogges, Cats, or Rats, or else of an old Sow: especially now we haue learned Agazaries holesome rule. Thirdly, our deuils being home-deuils, and our Saints, fainted heere from hel: it was no reason that forraine reliques, should obtrude themselves into others posseffions, & rob them of the honour, that they worthyly deferved. But the laft, and best point of their wisedom, is this: that wee should have had some scruple of the Saintship of Brian, Cottam, and Campian, if wee had not heard them thus solemny, lowdlv, and ceremoniously fainted from Tiburne, hel, and the deuil.

Heere I had concluded this part of the Pageant, but that Sara nips me by the eare, and tells me, that I have forgotten a special point of relique-fervise, and points me to her deposition, which when I had turned my booke, and reade ouer, I pointed at her againe, and willed her to pen that point her selse: and therefore thus

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She tells her own tale.

At one time (faith she) when it began to be with me, after the manner of women, the Priests did pretend, that the devil did rest in the most secret part of my body: whereupon they devised to apply the relics unto that place? Good God, what doe we hear? or is it but a dream? or have we cares to hear such impious unnatural villanies?

S. Campian, S. Brian, S. devil, or fainting devil helpe out with this, for I am at a stand. Reliques to that place? It is able to possesse a man, with Marwoods fury, to cry out, terra dehiscat, infernum absurbe. Earth gape, and hell swallow such devil-saints, such devil-relices, such devil-priests and all. Was it euer heard, that any heathen durft euer abuse, the vilest thing consecrated to their Idol-deuils, in such execrable manner? Holy Saints, holy relics, holy priests, holy devil that made them, and moved them to this. It was no meruaile they made so much haft with the devil, to Saint their Champions, Campian, and his crue from hell, and to deifie, or hellifie their relics; since they were to be applied to such a diabolical service, as the devil himselfe without such a relic, could never have accomplished: nay, wee never reade, that the devil durft abuse any thing consecrated but in shew, to any so despicable employment. Tiburne doth blush, that bare the, the devil doth shame, that made such devil-saints, and hellish relics; and yet the priests, the consecrators, deuilers, and appliers, doe shew their bare hel-burnt faces, without blushing at all. Diris denoue, & adore, & spectatores. So I proceede.

CHAP.
In calling out of Deuils.

CHAP. 20.

Of the dreadfull power of the Cross; and Sacrament of the Altar, to torment the devil, and to make him roare.

As farre as the holy Fathers doe deeme of the Cross, so farre doe we affectionatly embrace, and esteeme of the same, as an honourable, and reverend monument in our Christian profession. But the common enemy of mankind, not brooking any moderation, taking advantage, of the proclivity of our nature vnto superstition, hath so farre bewitched the minds of some, as they have brought into the Christian Church, that which Tertulliyan dooth so much protest against, in the name of all Christians, a performing of divine honor before a pece of wood: then which the Heathen neuer did performe more before the statute of Jupiter, and another branch likewise springing frō the same roote, that is, a feigning, counterfeiting, & stamping of signes, miracles, and wonders to be done, not onely by the Cross, but by the expression, and signification of the same: after the very same fashion, that the Heathen did fabulously imagine, and devise, strange fountaines of delicacies to flow from the horne of Jupiter's Goat.

These two superstitious delirations haue made vs partly odious, partly ridiculous to the prophane Heathen people. Lucian found this doting humor betimes, in some Christians of his time, and makes himselfe, and the world sport with it, as he did at the fancies, and exorbitancies of all other religions: telling vs a tale of one Eucrates, who had a ring, made of a pece of old Iron, which had sometime beene a pece of an Iron croffe, & that ring was an amulet against all malignant spirits. And blind Thyræus the Iesuit, repeats the same rustie tale of the ring, as if scoffing Lucian had meant nothing.
A declaration of Popish imposture but sooth. But hee may as good cheape afford vs the tale of Eucrates, as hee dooth the story of S. Margaret: who with the bare signe of the Crose affrighted a devil, that was comming vnto her in the forme of a great Dragon. Or that of Martian, and Julian, who with the signe of the Crose, went vp and downe killing of serpents, as Hercules did Monsters: or that of the old man, who spying an Aspe in the bottom of a fountaine, did front the entrance to the fountaine with so many signes of the Crose, as hee went downe to the bottom, filled his pot with water, and returned from the Aspe without any harme: or that of Bishop Sabin, who hauing poyson mingled in his cup by an Archdeacon, who meant to make him away, sign'd himselfe with the Crose, drank off the poyson'd cup, & felt not the least grudging or distemper after the same. I doubt the Pope his Maister would hardly believe him in this, who would giue some good store of crownes, to be secured by croffes from the danger of poyson. I doe not see poysoning any where so rife as in Italy, and especially at Rome, where Croffes are not dainty.

And what becomes of that goodly auncient Poem made, and sung in honour of the Crose?

Ista fuos fortiores
Semper facit, et victores:
Morbos sanat, et languores:
Reprimit demonia.

That is,
The Crose, in bataile is a shield,
Which who so beares, still winnes the field:
Against diseases tis a spell:
A charm against the power of hell.

It is very great reason they should doe it divine honour, called Latria, and sweat, and spit, and clamor in theiyr Sorbone for the same, since they giue it the divine super-
calling out of Deuils.

Supreme power of our blessed Saviour. For what did our Saviour heere on earth, or what could he do more, or what did he adorne his owne style withall to S. John, sending his disciples vnto him, to know whether hee were Christ: he said no more then this: Goe backe vnto John, and tell him what you have seene, and heard: how that the blind see, the lame goe, the deafe heare, and vnto the simple is the gospell preached. And dooth not this bring vs plainly within compasse of the heathen challenge, that we be lignei dei cultores, worshippers, and seruaants to a woonden god?

Our deuill-comedians, whose ayme was (as you see) by playing ouer all the trinkets, toyes, & pedlars ware of the Popes holy budget, and by gracing them with some seeming quality against the deuil, to aduaunce the credit, of the Catholique church, and to bring into ad- miration their owne persons, and priesfly power, that so they might catch the poore Gadgins, they fishted so industriously for; left out no old ceremonie, nor Engine of the Romane Church, that had any name, or reputed faculty that way: and therefore they muelled the Church standard amongst their fierie troupes, but they did aduaunce, and adorne with more miracles, their new reliques, and their owne proper persons, their hands their gloues, their stockings, their priesfly ornaments, as their amice, stole, maniple, and albe, then they did the old approoued coate-armour of the Church: and that vpon a right wise ground; in regard, that these did more properly, neerely, and effectually worke for the magnifying of themselfes, and their priesfly authority.

Therefore the holy Crosse was often presented on the stage, but neuer with that acclamation, and plandite, that their other forenamed holy implements were. The first honour the Miraclift doth beflow vpon it, is this: that it serued to discouer Sara to haue a deuil, in that shee could hardly be brought to signe herselfe with the signe
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signe of the Cross. Next it, holy water at a pinch, when it would not goe downe, past Sara's mouth into her throat, but stucke in the way, her throat was signed with the cross, & then it slipped down, as easily as a draught of Ale. It seems that holy water was old; for you see when it was fresh, the deuil himselfe was not able to come within the smell, but leapt out at a window for haste to be gone. Thirdly, it restored speech to Sarah, when it was lost. Sara could not speake (saies the Recorder) till the priest had signed her throat with the cross. Sara was now a scholler of some standing (as shee saith) and knew, when her cue came to say ouer her geare.

Fourthly, Sara knew a piece of the cross by the smell, and that might she doe right wel, for they kept it so sweet in a boxe, (saith Sara) that she must have had a shrewd pose, that should not have found it. Fiftly, it brought Sara to herselfe when shee was in a trance, or opened her eyes when shee was broade awake. Yet old Edmunds bestowes more grace vpon it alone then all these: for when he had hunted vp the deuil into Marwoods head with his holy hands, meaning to barricado him there, that the people might see him looke out at Marwoods eyes, eares, and nose, as a prisoner doth vse to looke out at an yron grate: hee signes Marwoods throat with the signe of the Cross, with this holy adiuration, hic Christi limen est, hos limites ne transcende: this is Christes owne limit, see that ye step not over this line: and yet as seemes, for seare the deuil should have aduentured, to put his foote over the line, hee claps on the sacred maniple to, & winds it about his neck, that if there were neede, the Cross might call to his good neighbour, to helpe stop the thiefe. For these holy hunting Engines were better managed, then our ordinary cry of hounds, that wil flye out, every one striving to leade away the chese, and leaue his fellowes behind: our hunting dogges had beene managed to stay for each other,
that the cry might be ful, and that one might help out another at a dead fault. And thus they dismissed the holy cross the stage, without any great alarum, or sound of the common drum: Enters the holy Sacrament upon their stage, deformed by these hell-monsters into a most detestable Idol of the masse, with a farre more solemn grace, (worthy of a far better place, if these miscreants had not playd so long with hel-smoake, that it had put out their eyes cleane) but they that haue playd with God, Christ, and the holy Ghost, the deuill must giue them leave to play with Christes blessed institution to. I say they present it with great pompe, in regard of the thrife glorious state, impiously, blasphemously, and chimerically conceived by them to be in royall person within. Such a monstrous metamorphosis, as Homer, Pindar, Hesiod, nor all the fabulous Grecian wits put in a mash durst neuer saine, forge, or dreame of any their despicable gods, that any God should be made of a morrell of bread.

This new molded maffe-Idoll, laughed at by some, loathed by many, detested of all pious, and ingenious spirits, that haue not intoxicated their wits with that enchantated Babylonian chalice; wanting witnessle in heuen, and being hissed at on earth, must be brought upon our deuil-stage, to be graced, honoured, and confirmed from hell. And the same deuil, that sainet Cam-pian, and Brian, must with the same blacke breath, and foule mouth, deifie this bread-Idoll, and make it a God. And that it may be a perfect Chimera, compounded all of fiction, and fantastical imagination; the smoake, the fire, the stench, the roare, hell, and the deuill must be cogg'd, feigned, and playd, to help out with this infernal, and diabolicall fascination.

Would it not cause men, and Angels to wonder, at the desperate boldnes of the Ethnick Romish Church, that should dare so impiously, and blasphemously to pro-
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prophane the most sacred reverend Supper of our bled-
sed Saviour, whose end, and Essence is, to be taken, re-
ceaved, & eaten, as the bread of life, the strength, health,
and sweete comfort of our soule: all whose divine ener-
gie, power, and vertue, is to the receauer only; the
promise of life to the worthy receauer, the menace of
death to the vnworthy receauer: all matter, forme, effect,
and end, directed to the receauer. To disguise, difforme,
and monster-like to misshape the nature of this thrice
blessed communion, as to make it a Monster-Engine of
all prodigious signes, cogged miracles, and grosse Hea-
thenish conceited wonders, and to blaze this their hel-
lish impiety, before the eyes of all the world: they haue
compiled a booke, containing no leffe then foure and
fortie seueral chapters, treating onely De miraculis ver-
Sacramenti. Sci. Eucharistiae. That is: Of the Miracles,
that the venerable Sacrament of the sacred Eucharist hath
performed: transforming the nature of the bleded sup-
ner, into a prodigious monster of wonders. Some of
the heads of which Chimera, for a sample of the rest, I
wil point out vnto you. Cap. 1. De pradicio ab infeftatione
malignorum spirituum liberato, per oblationem sacrificij cor-
poris Chrifti. Of a Farme house freed from the haunting
of bad spirits, by celebrating the Maffe. Cap. 2. De Sax-
oniae Duce, qui sub sacrificio Missa vidit speciem elegantis
pueruli in Eucharistia. Of a Duke of Saxony, who at the
time of the celebration of the Masse, saw the forme of
an elegant young child, in the Eucharist. Cap. 3. De
quodam cuinis vincula solebantur tempore, quo pro illo offe-
rebatur sacrificium missae. Of one whose shackles fel off,
at the time when a maffe was said for him. Cap. 6. De
Baraca Nauta per salutarem hostiam Eucharistiae nau-
fragio liberato. Of one Baraca a Mariner, that by the
Eucharist escaped a tempest. Cap. 20. Quomodo Saty-
rus dini Ambrosij frater, Eucharistian collo appendam ha-
bens, in naufragio incolumis servatur. How one Satyrus, S.Am-
in casting out of Deuils.

S. Ambrose his brother was saued in a ship-wrack, by hauing the Eucharist hanging about his necke. Cap. 29. De Eucharistia, que a terra suapte virtute sublimata per aera ferebatur ad altare, ibidem, in specie venustissimi pueri apparuit. Of the Eucharist flying in the ayre vnto the Altar, and there appearing in the forme of a most beautifull child. Cap. 36. De hostia tertio ab altari divinitatis proiecta, eo quod cimice esset contaminata. Of an Oaft thrice skipping from off the Altar, by reason it was defiled by a little flie. Enough for a taft, the whole tunne is of the same liquor, colour, and tang. And who would after this deeme Mahomet an Impoflor, for carryng the Moone in his pocket, and mounting vp, when hee was dead, thorough the ayre, vnto the rooffe of a Chappell?

Heare our owne Miracle-monger, and his crue, how handfomely they act this masse-monster from hel. First, Saras deuill findes the Communicants that had beene at masse, by the smel. The Romaine Church, and her implements are of one, and the fame perfume, that doe out-smel the fuming lake, spoken of in the Apocalips, nay hel, the deuill, & all. Next the blessed Sacrament was presented in a Pix: heere Saras deuill roared like a Bull: It shoule haue beene: bellowed like a Cow, for hers was a flie deuill. Heere the real presence is roared out by Saras deuill. Then Saras deuill was brought vnto the Altar, at the time of eleuation, and could not behold the Sacrament, for the brightnes, that shined about it. Heere the glorious presence of our Saviour in the Sacrament is spied out by the deuill. At an other eleuation Saras deuill could not abide to looke vpon the Sacrament, and when shee looked vp, shee could see nothing, but the priests fingers. Heere is an euident demonstration, that our Saviour was there present, in that he made the hoafe to vanish out of Saras deuills sight.

When nothing would doe, the presence of the Sacra-
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ment made Maho tel his name, controlled him, calmed him, couched him, as quiet, and gentle, as a dogge under a bench, Maho Saras deuil, being commanded to kiss the blessed Sacrament, durst not disobey, but kissed it very reverently, as children kiss the rod. The deuil being commanded to take his oath, upon the blessed Sacrament, he durst not refuse, but swore very devoutly, that he would tel his name, and be gone: and yet like a false rake-hel, periured himselfe, and flayed a fill: and when hee should be brought to his booke againe, he swore he would breake his owne necke, ere he would sweare the second time, and for scare (as seemes) that the deuil should make away himselfe, & so the play be mard afore the plaudite, they let him alone.

These are demonstrations, by deduction from the deuil, of our Saviour his real presence: but wil you heare the deuil put you out of doubt, by his owne authentical assurance. Dibdale the priest, put his finger into Saras mouth, and bid the deuil bite it, if he durst: the deuil aunswered, faith the Miraculis, that it had touched the Lord. But Sara tells vs, now she hath put off her deuils vizard, that had she not floode more in scare of a boxe on the eare, then of any Lord there, shee would haue made so bold, as to haue had a snap at the priests finger. Saras deuil was brought by a new command, to kiss the Sacrament more sure: And being asked, what hee had kissed, he aunswered, The body of Christ, and that it had eyes in it. Heere you haue the deuils owne testimonie, what needes any more witnesses, and yet if you wil haue it fuller: heare Saras deuil againe, when the priest holding him the blessed Sacrament, and bidding him to adore his Lord, and God: the deuil aunswered malepartly, He is thy God indeede: and if thou doe not beleue, cut it with a knife, and thou shalt see it bleede. Was not this part wel played, to proue the eyes, the body, the blood of our Saviour in the Sacrament, from out of hell.

Were:
Were it not great pity, this deuil, hel, and oath, should be cogged, and not a true deuil indeede? For what a great deale of labour, expence of candel, beating of braines, forging of fathers, counsels, & authorities, wrestling of Scripture, falsifying of Authors, coynig of wonders, would this one Comedy spare? If you wil not beleue, that our Saviour is in the Sacrament, goe to Sir George Peckhams house at Denham, or my L. Vaux his house at Hackney, and aske the deuil, who saw our Saviours eyes (as hee sayes) with his owne eyes, touched him with his finger, kissed him with his mouth, and to make it past doubt, tooke his oath upon the Sacrament, that it was true. Or else trie if the argument wil not run in better moode, and figure thus. The very same deuil, that Sainted Brian, and Campian at Tiburne: that proclaimed himselfe a Dotrel, a Ninnie, and a mad foole at Hackney: that had the Asses cares clapt close to his head at Denham: hath said, roared, and sworne so, therefore it is true. Or else thus. The same Edmunds, & his twelue holy discipes, that haue feigned a deuil Tragedie, forted it into actes, and scenes, furnished it with hangings, set vp a stage of forgerie, replenished it with personated actors, adorned it with fictious deuifes, dreames, imaginations, and ridiculous wonders, haue cogged a new hel, new deuils, new roarings, new oathes, new kisles to cogge our Saviour into the Sacrament: therfore you may be cock-sure to finde him there.

CHAP. 21.

Of the strange formes, shapes, and apparitions of the deuills.

It is a question moued by Scaliger: Why men of a melancholick constitution be more subiect to feares, fancies, and imagination of deuils, and witches, then other tempers be? His answer is, quia ab atra bile, atr & fuliginosi generantur.
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erantur spiritus, qui cerebrum pingunt turbulentis phantasmatisbus, because from their blacke & footy blood, gloomy fuliginous spirits do flame into their braine, which bring blacke, gloomy, and frightful images, representations, and similitudes in them, wherewith the understanding is troubled, and oppreft. Men of this duskie, turbulent, and fantastical disposition, as they are very stiffe in their conceit, absolute in their owne apprehension, extreme violent, and peremptory in their resolution, which al grow from the earthy dry, stiffenesse of the discursive melancholick spirits, that doe possess their braine so are they so full of speculations, fancies, and imaginations of spirits, and deuils, and those so Chimerical and strange, as the Philosophers old aphorisme is, cerebrum Melancholicum est sedes demonum, a melancholick braine is the chaire of estate for the deuil. And an other aphorisme they have founded on experience, nihil magnum ingenium sine dementia, there is no great wit, without some mixture of madness. John Bodin the Frenchman, is a perfect Idea of both these, who being in his younger yeeres of a most piercing, quicke, speculative wit, which grew of a light, stirring, and discursive melancholie in him, fell (as Hermogenes the mirror of wit did) in the middle of his age to be a pure fol. The caufe whereof is the cooling, and thickning of his melancholick blood, and the spending, or going out of that lightsome, active, and stirring spirit, which the heat of blood in his youth did better maintaine.

This man, though during the prime of his wit he was of a most, pregnant, ripe, and subtile discourse, yet his wit being deepe woaded with that melancholick blacke dye, had his braine verum sedem demonum, the theater, and sporting house for deuils to daunce in: for he hath in his braine, such strange speculations, fantasies, and theoremes for deuils, as a man may see a great deale of madness mixed with his great wit. For he holds that
that devils may transforme themselves into any shape of beasts, or similitude of men, and may eate, drinke, and converse familiarly with them, and may have the act of generation with women, as they please. And not that only, but that a Witch by oynments, & charmes, may transforme herselfe into the shape of any beast, bird, or fish: that she may flie in the ayre, that she may deprive men of their generative power, that she may transferre corne out of one field into another, and may cause haile, thunder, and winde at her pleasure. And shee defends lycanthropia, and the change of Ulysses men into swine by the Witch Circe, to be real, and true: and above all tels that vnfaouory, melancholick, ridiculous tale of an Egge, which a Witch told to an Englishman, and by the same transformed him into an Asfe, and made him her Market-mule three yeeres, to ride on to buy butter: and how that at last, shee remorphized him into the natiue shape of a man againe.

This mans cerebrum melancholicum, is a notable forge for our popish Ethnicks, to hammer a motly deuil out of. But they have more auncient, and authenticke records for their Night-owles, then this: as namely, that canonickall story in Virgill, of Creiisa, Aneas his wife: how Aneas, flying with Anchises his father, and Creiisa his wife, thorough the streets on Troy, being all on a light flame, lost his wife Creiisa in a crowde, as he posted thorough the Citty, and how that Creiisa appeared to him in her ghost, as Aneas went out at the gate, & told him that she was dead, and was become one of the walking night-ghosts, bidding him to take his father Anchises, and shift for himselfe. This is a most redoubted record of the walking of womens ghosts. And for the appea- ring of bad, and hurtful spirits in vgly, and monstrous formes, they have their president, and originall in the history of Mar. Brutus, who hauing put all his Army in a readiness, for the last fatall fielde to be fought betwixt him
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him and Augustus, and being alone at his booke in the
deepe, and silent night, suddainly he heares a great ru-
shing in the roome, where hee fate, and calling vp his
head, sees a foule, ougly, monstrous shaped ghost flan-
ding asfore him: and asking it angrily, Quis tu? Deus
aut demon? what art thou? a God or a deuil? The ghost
answers, sum malus tuus genius, I am thine euil angel: the
Capt: askes fiercely again, Quid me vis? & what doost
thou heere? the ghost sayes, cras Philippis me videbis, to
morrow I wil meet thee at the fields of Philippi: the cap-
taine answers resolutely, videbo, Ile meet thee: & so falls
constantly to his booke againe, not bidding it God
night. Brutus recounts this spectrum to Cassius, his fel-
low in Armes, and Cassius persuades him, that it was but
a dreame. But out of this, and such like Heathenfis
dreames, what a world of hel-worke, deuil-worke, and
Elue-worke, had we walking amongst vs here in En-
land, what time that popish mist had befogged the eyes
of our poore people? How were our children, old wo-
men, and maides afraid to crosse a Churchyeard, or a
three-way leet, or to goe for spoones into the Kitchin
without a candle: and no marueile. First, because the
deuil comes from a smoakie blacke house, he, or a lewd
friar was still at hand, with ougly hornes on his head,
fire in his mouth, a cowes tayle in his breech, eyes like a
bacon, fangs like a dogge, clawes like a Beare, a skinne
like a Neger, and a voyce roaring like a Lyon; then bob,
or oh, in the dark was enough to make their haire stand
vpright. And if that the bowle of curds, & creame were
not duly set out for Robin good-fellow the Frier, & Siste
the dairy-maide, to meete at hinch pinch, and laugh not,
when the good wife was a bed, why then, either the pot-
tage was burnt to next day in the pot, or the cheefe
would not curdle, or the butter would not come, or the
ale in the fat would never haue good head. But if a Pe-
ter-penny, or an houzle-egge were behind, or a patch of
tyth
in calling out of Deuils!
yth vnpaid to the Church (Iesu Maria) the ware where
you walke for feare of bull-beggars, spirits, witches, vr-
chins, Elues, bags, fairies, Satyrs, Pans, Faunes, Syluans, Kitt
with the candlesticke, Tritons, Centaurs, Dwarffs, Giants,
impes, Calcaris, conurers, Nymphs, changlings, scritchowles,
Incubus the fyrne, the mare, the man in the oake, belwayne,
the fire-drake, the puckle, Tom thumbe, hobboglin, Tom-
tumbler, Boneles, and the rest: and what girle, boy, or old
wizard would be so hardy to step over the threshold in
the night for an half-penny worth of mustard amongst
this frightfull crue, without a dozen anemaries, two do-
zen of crossees surely signed, and halfe a dozen Pater no-
sters, and the commending himselfe to the tuition of S.
Vncumber, or els our blessed Lady?
These be the Popes, and his holy Legats, and those
of his holy mission, and commission from hell their
frightful crue, their black-guard, with which they work
wonders, amongst a faithlesse, fencelesse generation:
these shoute about them, attend them, and are of their
guard, and trayne, wherefoever they goe, or walke, as
Styx, Phlegeton, and the Eumenides doe guard Æacus
in hell: with these they worke their wonders, making I-
images to speake, vautes to found, trunks to carry tales,
Churchyeards to swarme, houses to rush, rumble, and
clatter with chaynes, high-waies, old graues, pittes, and
woods ends to be haunted with lights, owles, and poa-
kers; and with these they adrad, and gaster fencelesse
old women, witlesse children, and melancholike dott-
trels, out of their wits.
These Monster-swarmes his Hol: & his helly crue have
scraped, and raked together out of old doating heathen
Historiographers, wisardizing Angurs, imposturizing
South-layers, dreaming Poets, Chimerial conceiters, &
coymers of fables, such as puffe vp our young gallants
with bigge lookes, and bombaft phraffes, as the booke of
Lancelot du Lake, Guy of Warwicke, The Mirrour of
Knights.
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Knighthoode, Amadis de Gaule, and such like their Legends; out of these they conceit their monstrous shapes, ugly bug-beares, hideous apparitions of ghosts: out of these they conforme, their charmes, enchantments, periaps, amulets, characters, waft coates, and smockes of proofe, against hayle, thunder, lightning, biting of mad dogges, gnawing of Rats, against botches, biles, crofc biting, sparrow-blasting, Owle-hunting, and the like.

Out of these is shaped vs the true Idea of a Witch, an olde weather-beaten Croane, having her chinne, & her knees meeting for age, walking like a bow leaning on a shaft, hollow eyed, vntoothed, furrowed on her face, having her lips trembling with the palfie, going mumbling in the streetes, one that hath forgot her pater noster, and hath yet a shrewd tongue in her head, to call a drab, a drab. If shee haue learned of an olde wife in a chimneyes end: Pax, max, fax, for a spel: or can say Sir John of Grantam curse, for the Millers Eeles, that were stolne: All you that haue stolne the Millers Eeles, Laudate dominum de caelis: And all they that haue consented there- to, benedicamus domino: Why then ho, beware, looke about you my neighbours; if any of you have a sheepe ficke of the giddies, or an hogge of the mumps, or an horse of the flaggers, or a knauish boy of the schoole, or an idle girle of the wheele, or a young drab of the fullens, and hath not fat enough for her porridge, nor her father, and mother, butter enough for their bread; and she haue a little helpe of the Mother, Epilepsie, or Cramp, to teach her role her eyes, wrie her mouth, gnash her teeth, startle with her body, hold her armes and hands stiff, make antickke faces, girkne, mow, and mop like an Ape, tumble like a Hedgehogge, and can mutter out two or three words of gibridg, as obus, bobus: and then with-all old mother Nobs hath called her by chaunce, idle young huswife, or bid the deuil scratch her, then no doubt but mother Nobs is the Witch: the young girle
in casting out of Deuils. is Owle-blafted, and posfeded: and it goes hard, but ye shal have some idle, adle, giddie, lymphaticall, illumi-
nate dotrel, who being out of credite, learning, sobriety, honesty, and wit, will take this holy aduantage, to raise the 
ruines of his desperate decayed name, and for his better 
glory wil be-pray the iugling drab, and cast out Mopp 
the deuil.

They that haue their braines baited, and their fancies 
distempered with the imaginations, and apprehen-
sions of Witches, Coniurers, and Fayries, and all that 
Lymphatical Chimara: I finde to be marhalled in one 
of these five rankes, children, fooles, women, cowards, 
fick, or blacke, melancholicke, discomposed wits. The 
Scythians being a warlike Nation (as Plutarch reports) 
never saw any visions.

The frightful fancies, and fond gastful opinions, of all 
the other dotrels arise out of one of these two rootes; 
weakenes of wit, or vnstayednes in religion. Horace the 
Heathen spied long agoe, that a Witch, a Wizard, and 
a Coniurer were but bul-beggars to scare foole: wri-
ting thus to one that had so much wit, as to discerne a 
poled sheepe, from a parlous beast.

Somnia, terrores Magicos, miracula, sagas, 
Nocturnos Lemures, portentag, Thessala rides,

That is,

Dreames, and Magickall affrights, 
Wonders, Witches, walking sprights, 
What Thessalian Hags can doe, 
All this seems a iest to you.

And Geoffrey Chauncer, who had his two eyes, wit, and 
learning in his head, spying that all these brainleffe i-
maginations, of witchings, posfessions, house-hanting, 
and the rest, were the forgeries, cosenages, Imposturs, 
and legerdemaine of craftie priests, and leacherous Fri-
ers, either to maske their venerie, or to enrich their pur-
T. ...
A declaration of Popish imposture fes, by selling their Pope-trumpery (as Medals, agnus dei, Blessed beades, holy water, halowed Crosses, periaps; amulets, smocks of profe, and such) at a good rate; as who would not giue soundly for a Medal defensive against the deuil? writes in good plaine termes of the holy Couent of Friets thus:

For there as wont to walken was an Elfe,
There walketh now the Limitor himfelfe:
In euerj, and vnder cuery tree,
There is none other Iucubus but hee.

Now see our holy Comedians, if they haue not dress'd their Denham deuils, after the old Romaine fashion, fit to amaze Will Sommers with-all. Heare the graue Miraclift, how aunciently hee attires the deuil for Sara.

You shal never heare a prologue to a Popifh possession, but it begins with that stile. As she first by the fire somewhat late with an other mayde of the same house, being both in a readines to goe to bed, they fell into a slumber, and drouing thus by the fire, there approached neere unto them three Cats, making a terrible noyfe, and sprawling about this young mayde, one of them leapt ouer her head, and an other crept betwixt her legges: (by Melleus, and Mengus his rules, this might be a prieft in the likenes of a Cat: their hunt was all that way) whereat she sodainly looking behind her: (as hauing beene vfed to such creeping Cats,) she beheld a strange huge Cat, of the bignes of a Mastiffe-dogge, staring in her face, with eyes very great, and bright, to the bignes of a fawcer. Heere is a right prieftly Hobgoblin, or Tom Spanner in the darke. And wil you heare Sara her selfe vncafe you this bugge: Looke in her depoition. She was looking for egges in a bush by her Maisters house, and sodainly a Cat leapt out, whereat she gaue a startle: and this Cat, by this prieffly power (O Catholicam fide) is sodainlie Hobgoblinizd, and hath gotten a shap, as bigge as a Ma-
in casting out of Deuils.

a Mastiff, and eyes as bigge as a sawcer: O monstrous Catholique faith, that cannot turne ordinarie Cats in a moment into Mastiffes. You shall haue them rancked together, as they came from the Popes tyring-house: that ye may see, which deuil you like best, to set the Asses eares vpon. At supper the Cat aforesaid, was turned into a dogge, of two colours, blake, and greene, and there-with-all, a Spanciel bayed; (and therefore Maho was certainly come.) At another time the deuil came downe the chimney, in a Winde, and blew the ashes about the chamber: Sometimes he appeared in the likenes of a Man: sometime of a Bright thing, that sat upon our Ladies image: sometime in the likenes of an Irish boy, with a blake curled head: sometime of a great Black dogge: sometime he came flying like a Sparrowe, with a Woodcocks bill: sometime like a Toade, with a nose like a Moale: sometime like a Mouse: sometime like a Minister: sometime like an Ey, without a head: sometimes like a Ruffian, with curled haire: sometimes like an Old man, with a long beard: and above all, he came in with a drumme, and seauen motly wizards, daunting about the chamber. This was at the L. Vaux his house at Hackney, to conclude their holy Christmasse, with the deuils motly mummerie.

And which of all these shal we choose to weare Men-gus his Asses eares? The Hedge-Sparrow is furnished already with the Woodcocks bill: the Toade is preferd to weare the Moales nose: the Ruffian with the curled haire, would swagger, the Irish curled pated boy, would likely runne away with them: wee had best referue them for Edmunds the Miracles owne wearing; for fancying, cogging, & faigning such comly cafes, and faces for the deuil, wherof Sara saw neither hide nor haire, top, talie, nor shadew; except the motly wizards, which happily she dreamed of in a Christmase night, hauing seene Maskers in the day, and feastd the priefts highly next day with this faigned relation. The rest are all of the
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deuil-priests owne devising, and therefore he may take
his Maister Mengus long eares, to make vp a ful suit.

CHAP. 22.

Of the admirable small act of expelling the devils, and of
their formes in their departing.

It is a rule in Mengus, the demyll-maistre, and Thyraeus
the demyll-varnisher, that the devill which is to be dis-
pollessed, must be commanded to goe out in a visible
forme, & for the evidence of his departing be enioynd,
to cracke a quarrie in the glasse window, or to blow out
a candle: which being two such supernaturall actions,
as by a conforted conspirator with the Exorcist, with-
out the helpe of a cherry-stone, or the suddaine paffe of
a wenches breath, or the swinge of her sleeue, cannot
cleanly be convinced, it is no manuell though they be
made a demonstration, that the devill is surely gone. The
penner of our devill-tragedy hath not forgotté to keepe
good decorum in this, for hee hath fancied, and feigned
diuers well seeming formes, and similitudes, for his flage
devils to weare at their taking their leaue.

The first devill that was dispossessed was Smolkin, Tray-
forde's spirit, whom Sara espied (faith the Mirachist) to
go out at Trayfords right eare in the forme of a Mouse,
and it made the poore wench at the sight of the Mouse
almoft out of her wits. The next devill dispossessed was
Hilcho at Uxbridge, who appeared (faith our Authour)
to the possessed parties at his going out, like a flame of
fire, and lay glowing in the fire in Trayfords sight, till he
had a new charge. The third was Haberdidance, Saras
dauncing devill: who appeared to the patient, like a
whirlwind, turning round like a flame of fire, & his voyce
was heard by a Cooke, as hee flew ouer the Larder.
Captaine Filpot went his way in the likenes of a smoke,
turning round, and so tooke his way vp into the chim-
ney.
in casting out of Deuils.

Lusty Dicke (as seemes) did slippe a button in one of his turnes aboue ground: for he went out in a soule vnsus- taurious stench. Delicate, and Lusty Iolly Jenkin went out, one whirling like a snake, the other in a vapor not very sweet. Lusty Huffcappe went out in the likenes of a Cat. Killico, Hob, and the third Anonymos, all Captaines, went out in a wind. Purre went out in a little whirlewind. Fra-
teretto in a smoke.

Maister Maynie had in him (as you haue heard) the Maister-deuils of the feauen deadly sinnes, and there- fore his deuils went out in the forme of those creatures, that haue neereft resemblance vnto those sinnes: as for example; the spirit of Pride went out in the forme of a Peacocke (forsooth) the spirit of Sloth in the likenesse of an Afe: the spirit of Emu in the similitude of a Dog: the spirit of Gulletony in the forme of a Woolfe. But it is to be wondered at, that Generall Maho, at the laft, and most dreadfull exorcisme of all, when hee was expelled with 2200 yeeres torment layd vppon his backe, hee slunke out without any similitude at all. And more, an ordinary Reader will wonder, that Maho, beeing Dictator of hell, is said in the Legend of Miracles, and so noted by Sara, to haue chosen such a strange part in Sara for his passage out, as I dare not name: and yet de- uils, comedians, and their reporters may haue licence in all Courts to call all things by their name. And indeede heere lyeth the wonder of all, considering that that name- less part, the deuils port-gate in Sara, was the priests quest and haunt, which they had hunted fore, had crossed, recrossed, and surcrosset with their holy hands, had sacred, or teared with application of their reverend strong reliques, and other their potent holy parts, (as you haue heard poore Sara herselfe confesse:) the deuill should once dare to come neere that part, that had been harowed, (I would say halowed) and enriched with so many precious jewels from Rome: but you shall finde
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the Authour noted that part, and assigned it for Mabo
the deuils passage, vpon very slege, and prudent considera-
deration. For they had kept such reuel rout thereabouts,
as they themselves gave out to such as were suiters to Sa-
ra, (as you reade in her deposition) that they, and the
deuil, (O fide\nem Catholicam!) had taken such order, as
marry her who would, she should never have child.

But to returne to our similitudes, and deuils visages a-
gaine, the Miracle-minter deales heere with these
formes, and faces of deuils, as Sofia in Amphitryo dea-
with the battaille at Telbois, who ranges two maine Ar-
mies, devides them into squadrons, wings, and flanks,
and makes them meeete, and encounter, and none but
himselfe alone is vpon the stage. And indeed it is good
decorum in a Comedie, to giue vs emptie names for
things, and to tell vs of strange Monsters within, where
there be none. When a man heares of these frightful
similitudes, wherein the deuils are conceited to depart,
as flames, whirlewinds, snakes, cats, fire, and smoake, hee
would imagine the spectators should be much gaffred,
and skared at the going out of the deuils in these fear-
ful formes, and that the chambers and roomes, where
the demoniacks and the company are, should be sha-
ken with the whirlewind, scorch'd with the flames, and
soiled with brimstone and smoake, and that the assem-
bly should tremble, to see the deuell whirle about in the
similitude of a snake, as a fire-dragon spoutes, & whirles
in the ayre: but at our gentle deuils departure, there
was neither shape seene, nor wind heard, nor motion
felt, nor flames, nor smoake, nor whirling fire-snake
perceived at all, and therefore you must heedfullie ob-
serue, the Authours clause alwaies annexed, (as Amen
to a masse) vnto the end of the sentence: As seemed, or
appeared to the possesse.

So as the out-casting of these vgy deuils visards, lyes
thus. The priests doe report often in their patients hea-
ring,
in casting out of Devils.

ring the dreadful formes, similitudes, and shapes, that the devils vse to depart in, out of those possested bodies, which they haue dealt with-all beyond Seas: and this they tell with so grave a countenance, pathetical termes, and accommodate action, as it leaues a very deepe impression in the memory, and fancies of their actors: so as when it comes to their cue, to play the fame part ouer, (as namely, when after dreadful adjuration the devil is said to goe out) then doth the Exorcifl very soberly aske the party, in what forme or similitude, the devil appeared vnto him at his departing: and he hauing conned his lefson of formes, and shapes before from the prieft, lights vpon some such forme, and shape, as he hath receaued from the prieft. And then the Echo is: Thanks to the blessed virgin, and the whole Qvier of heaven. And if the Exorcifl doe suspect the wit, or memory of his scholler, as being nothing perfect in his Kalender of formes, he wil not sticke, to prompt him by his question (being afore an Auditory of Romifh guls, whose braines swarme with bul-beggars) as to aske him, if the devil did not depart in such, or such a forme; and then the actor either for feare, or flatterie of his good maifter dares not but say yea.

Another rule you must learne in a Comedie well acted, and comuayed for the devill: that the demoniacks be so neerely placed (yet in feueral roomes) each to other, that one may heare without benefit of Midas long eares, what is said vnto, or by the other; and so the second may be yare and ready, to take his cue and turre of the former, and put to a little of his owne wit, for the better gracing the wonder. Or else if propinquitie, and fitnes of the roomes wil not serue, for one to be the others Parrat, and Echo, touching the shape; let the shape be handsomly agreed of by the devill-actors before, or else prouide a mislris Plater, for an intelligencer, or intercursifor betweene them, that may in a trice relate
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Trayford's chamber, and to sprinkle him away, but that it seemed he came rudely in, without by your leave.

The holy Cross did put to flight a whole Quier of Puppets, that appeare dauncing the Morrice at the end of a gallery; and disfloued them so cleane, as there appeared neither flame, smoake, nor ill odor from them: and this wonder was accomplished by Sara, for Sara (faith the Miracliff) signing her selfe with many signes of the Cross, the devils in the likenes of Puppets, vanished out of sight.

Here our wonder like Amphitryos goblet, begets another wonder still. Sara by Crosses puts to flight a whole troupe of Puppet-deuils, and yet the devil within Sara cared not for the Crosses one iote. These (as seemes) were but punie vrchin spirits, that for want of good cheere at Denham house were pined, and made feeble, before the Exorcists came thither. But Purre was a spirit of a tough mold, and in reasonable good plight: hee held the Exorcist good tacke, til at length (faith the Reporter) by often innocation of our blessed Lady, and the whole company of heauen; with Ave maries, and other Anthemes, of our blessed Lady, especially Salve Regina, Purre was cast out. Here Church Anthemes, as you see, caried away the bucklers, in expelling the devil. Sara, the devils sweet dauncing schoole, had chosen amongst all the heavenly Quier S. Barbara, for her patronesse, and Saint: who pitying her poore Client, seeing all the devils of hel in the poore wench, and Mabo theyr commandeur, came downe her selfe from heauen, to shew her grace she had there, and that Saints may come from heauen a devil-hunting, if it stand with their good pleasure, and assuming the office of an Exorcist into her owne hands, cast out Mabo, the black Prince.

Mabo takes this as no faire play: and therefore himselfe complains of it in his Dialogue with Dibdale: that a woman had cast him out before, upon her owne feastinall day.

This
This is no meane office, you may be sure, nor of little moment, and weight, when the glorious Saints of heaven come downe to discharge it: nay you shal see, that for the dignifying of this conjuring profession, and to stop the mouthes of all carping obloquitors, our blessed Lady her selfe vouchsafed to grace it with her presence in her owne proper person, and to come in state, with a princely trayne of celestial virgins attending upon her: whom the deuil in scorne calls by a by-name, Saffron-bagge; Loe yonder (cries the deuil to the Exorcist) comes Saffron-bagge, with her company of tripping-mayds, thou canst doe nothing without her. And the Miracle-mai-ter sticks not to tell vs, that shee played the Exorcists part too, in helping of Sara. After a long, and painfull combat (faith he) Sara sayd somwhat cheerfully: now our blessed Lady hath knowne my neede, and hath holpen me: for the deuil was gone out. And it shal, I trust, be no disparagement to our Lady in this case, to have a simple word in shew matched vnfo her highnesse, which with the very sound, pronunciation, and name had the same vertue in expelling a deuil, that her owne gracious presence in proper person had: and that is in the Creede, neither the name of God the Father, God the Sonne, nor God the holy Ghost, nor the name of the virgin Mary (which as you see, is notwithstanding dreadful to the deuil) but the bare naming, and pronouncing of this word Catholique alone: with the sounding of which sillables onely, Sara (sayth our Author) did put to flight all her pernicious deuils. So as this word Catholique in the Creede is as deepe a deuil-conjurier, as ever Mengus was.

These seueral Champions (as you see) doe seuerally triumph, and ereat their seueral Trophies, with spoiles of seueral deuils. But it falls out sometimes, that the grund Prince of darknes doth combine, and vnite his forces, calling to his ayde his Leaders, Colonels, and
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Captaines for hel, as Hiaclito, Helcomadian, and the rest, and pitches a maine field: so as his forces stand strong against any one of these alone. Then heare the General of our ghostly Camp, how he marshals his bands, & troupes, against the front of hel. But the blessed Sacrament being brought, invocation made to our blessed Lady, and all the Quiere of heaven, by the helpe of Aue maries, Salue Reginaes, and calling upon the blessed Martyrs, and applying their holy reliques, especially of Fa: Camp: Fa: Brian, and the rest, that had beene martyred at Tiburne, hell it selfe quailes, the devils roare, and the Prince with all his assistants, and commandiers, are finally cast out. These are the troupes, that preuaile against principalties, powers, dominions, and all the kingdom of darkness: these laden Maho, and Modu (the two Generals of the infernal furies) with fire, and brimstone, and banished them, for a final doome, to be tormented in the bottomlesse pit of hell.

And thus closed vp our worthy Author his woorthy tragedie, with the confusion of the great Maister-deuils, and the consolation of his pittifull possessed captiues, and that loude famous acclamation of the spectator, O Catholicam fide! O fide: Catholicam! But the lamentable Chorus, and Nuntios of this tragedie (Mai-ster Mayrie gentleman, Fid Williams, Sara Williams, Anne Smith, and Maister Tirrell) doe tell vs another tale, ending this devill tragedie, with their owne teares, sighes, exclamations, and hideous out-cries, against the devill-priests, the coggars, coyners, mynters, and actors of this wicked lewd play. Who were not content to play Maho, and Modu, the grand deuils themselves, to play at bo pepe with Almighty God, our blessed Saviour, his holy Angels, and blessed Saints in heauen, presenting them on this feigned Theater, and making them to squeale, pype, & tumble, like puppets in a pageant after their owne impious fashion, and to profligate
in casting out of Deuils.

Rite the blessed Sacrament, making it a Pandar to their foule and monftrous lust, but partly by flattery, partly by feare, partly by the bond of violated chastitie, partly by their lothsome potions, and unnaturall srimi-
gations, brought them into the same dissimulation with themselves, and to act the chiefe, and principall parts in their diabolicall legerdemaine: and when they had once masked them in theyr popishe nets, and gotten them in
to theyr holy ginnes, they did so vnmanly, so vn-
priestly, and so unnaturally vse them, as the deuil him-
selle, if he had beene indeed in presence, could not have
ved them worse.

And these misguised bewitched creatures, now of
better remorfe, doe tell vs that the trufling vp of theyr
iugling sticks, winding vp theyr Pope-budget, & pack-
ing vp their Romane pedlarie grew from another
cause: which was, because they understood by some of
their Sentinels, that their iugling, packing, and legerde-
maine did peepe out abroade in the Country, & occa-
sioned diuers opinions, and constructions of the same,
whereby present danger to theyr persons, and slage-
robes was like to ensue. This mooued them, to let Ma-
bo the deuil slinke out of Sara in that homly manner as
you haue heard, that they might (though vncleanlie)
riddhe theyr hands of him. And now I pray you obserue
how suitably to theyr former afferares they forst them-
selles thence.

It is the fashion of vagabond players, that coalt
from Towne to Towne with a truflle and a caft of fid-
dles, to carry in theyr confort, broken queanes, and Ga-
ninedes, as well for their night pleafance, as their dayes
pastime: our deuil-holy confort at theyr breaking vp
house at Denham, departed every prieft suted with his
wench after the same good custome. Edmunds the Je-
suit (faith one of their owne couey) had for his darling
end of Fids
Misiris Cressy. Anne Smith was at the disposition of examine.
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Ma: Dryland, Sara Williams of Ma: Dibdale, Misstrife
Altham of Cornelius, and Fid Williams of Ma: Leigh.

And was not this a very seemly Catholicke comple-
ment trow you, to see a Fidler and his case, a Tinker &
his bitch, a Priest and his Leman, a deuil & his damme,
combined sweetly together? I trust our deuils would
never make sute to goe into any herd of swine, so long
as they had such kinde tender cattell to possess, disposs-
se, repose, and surpose at theyr pleasure. And
this in the holy dialect is called gaining of soules: scilicet
for the deuill.

CHAP. 23.
Of the ayme, end, and marke, of all this pesti-
 lent tragedy.

T

he end of a Comedie is a plaudite to the Author, and Actors; the one for his invention, the other for
his good action : of a Tragedie, the end is mouing of
affection, and passion in the spectactors. Our Demoni-
poia, or deuil-fiction, is Tragico-comedia, a mixture of
both, as Amphitryo in Plautus is : and did by the good
invention, and cariage, obtaine both these ends. First it
had a plaudite often; O Catholicam fidem! and O that all
the Protestans in England did see the power of the Catholic
Church: and it moued affection with expression of
tears. Marwood did tumble, foame, and rage so lively, when hee was touched with Campians girdle, as the
gulid spectactors did wepe to see the iugling knaue, in
such a supposed plight. But our Romane Authors, Ed-
munds, and his holy crue (his twelve holy disciples) the
plotters of this deuil-play, had a farther and deeper end:
which by this impious deuile they had atchieued pretie
well, and that was(after the Popes dialect) the gaining
of soules for his Holines, and for Hell, the bewitching of
the poore people, with an admiration of the power of
theys
in casting out of Devils.

theyr Romish Church, and priesthood, by these cogd miracles, and wonders; and thereby robbing them of their fayth towards God, and their loyalty to their Prince, and reconciling them to the Pope, the Monster of Christianitie. And for the obtayning of this maine marke and end, they vfed two chiefe subordinate ends. The one was to bring in the devill on the stage (through the whole course of their tragedie) as the father of vs all, and as the founder, protector, and sauourer of vs, and of our most Christian profession. The other, by causung thryr devils to speake, act, and behauie themselues, as an hostile and sworne enemy to them, and to thryr Romish superstition. Which the befotted people conceiuing as the very true voyce of the devill indeede, were brought to phancie and imagine of vs all, as of the grand children, and heires of Satan, and of hell, and to esteeme of them, as of the children of light, and the undoubted heires apparent to the celestiall kingdom of heauen. In this thryr bewitched conceit, they vvere brought to renounce thryr duty; love, and allegiance to thryr naturall Soueraigne, and to sweare thryr fealty and obedience, to the unnaturall monster of hell.

Vnto the attchuing of this impious, and trecherous designe (namely, the revolt of the befotted people from their Prince, and the most Christian Religion, by the pure profession, and swearing thryr obedience vnto the Pope of Rome) they spared no person, no condition; no calling, no profession in either our Church, or common weale, but abandond them all in thryr devil-comedy to the bottomlesse pit of hell. And that the 7. horned Babylonian beast might appeare in his liuely orient colours, to be he that durst open his blasphemous mouth against the Almighty, & his Saints, his accursed brood heere doe that in the assumed feigned person of the deuil, which the deuil himselfe (though a spirit of blasphemie) neuer dared to doe; that is, to curse, & blaspheme,
A declaration of Popish imposture

(Oh hellish impietie, my hart doth tremble at the sound)
the most beloved, thrice-blessed annointed of the Lord,
the sacred person of our dread Soueraigne, making her
no other in this devilish tragedie, then the devils prin-
cipal darling. Heare the devil, or Edmunds in the devil's
person (who yet draweth his breath from the beames of
her princely mercy, who himselfe accursed to the pit of
hel) in his owne dialect, if your Christian eares dare to
hear that, which those Popish miscreants dare pro-
claime upon their stage.

Oh (cries Maho the devil in Sara) yonder commeth
Saffron-bagge (meaning our blessed Lady) shee is come to
helpe thee: but shee cannot away with a principall person in
this Realme, and therefore I cannot away with her. Here
the play-devil is conceited so to loue the Queene, as he
muit needes hate our Lady, for not louing her Mai-
eftie. And to express his devilships good wil(forsooth)
vnto her Maiestie: on St. Hughes day hee threatnes the
Exorcist, that he would goe ring for the Queene: and
in another fit tells Dibdale in a rage, that he would goe
to the Court, and complaine of him to the Queene, and
cause his head to be set upon London bridge. In another
fit hee cryes out of Sara in a loude voyce, God save the
Queene, and her Ministers, expressing his devilships not
onely good affection, but zealous devotion to her Mai-
estie, and her Clergie. But that which shewes their dia-
bolicall impietie, and opens the treasury of their hearts,
 fraught with treachery, and treason, they solemnly pre-
sent the devil in Sara vpon theyr stage, roaring out an
oath touching her Maiestie in this wise, by my troth she is
mine, and the Queene of heauen being called vpon,
hee sayd aloude, another Queene is my Queene. O dete-
stable Romish villany! et tamen vivunt, and are at this
day plotting a new invasion to set vp a new Queene,
who haue and doe thus desperately blaspheome God, and
the King.

And
in casting out of Deuils.

And is her Majesty's Court more beholden to this Romish hellish Confort, then her Majesty's sacred pers-
son? Heare Modu, Mayties deuil, vaunting in his deuils
voyce, vpon S. Georges day, that he would goe brave it Page, 43.
out at the Court: for they were all his friends. This is
the gentle quittance, your holy renegadoes doe returne
you, for the fauour, or conuience which they finde, in
that her Majesty's Lawes are no more feuerely execu-
ted against them. They bring you home a placard from
his hellishnes at Rome, to affure you, that you are all in
league, and amity with the deuil. For so the deuil, or
Edmunds doth proclaime you from hel, or Rome.

Tho[se] famous renowned Worthies of her Majesty's
priuie Counsel, whose bodies sleepe in peace, and their
soules (as I trust) repose in Abrahams blessed boosome;
how our infernal tragedians haue disturbed their rest,
prophane[d] their happy memory, violated their tombs,
and called forth their spirits, like the Witch of Endor,
making them tennis-bals, for their deuils to bandy on
their stage; take a true view of, in the passage of a Di-
ologue betwecne the Exorcift, and the deuil.

Yonder (cries the deuil in Sara) nodding her head to-
wards one part of the chamber) stands such a one (whom Page, 32,
had named before) full of deuils: and Leicester at this
present houre; even now, now, under the right arme of that
one (before mentioned) and all the Court are my friends.
Then went he forward with his speech, naming certaine
persons, and said, that they are now gone to the deuil:
and amongst the rest, named Bedford already departed,
and that his soule is even now with me in this chamber, and Page, 43,
so passed on his talke, and passed on to matters of treason, and
therefore they are not to be mentioned. Thus farre their
owne Recorder, in his owne sweet termes. And were
not those matters of treason, vittered by the deuil, strange
matters from hel, trow ye, that the penner durst not co-
mit them to writing, hauing written so much, touching
X.
A declaration of Popish imposture
our most sacred Prince, her Court, and Counsel before,
as the devil himselfe durs not inspire more into his pen?
And who doth not feele this palpable legerdemaine, at
his fingers ends? The devil speakes treason against the
Prince, and State, for the winning, and gaining of Subjects
from her Maiestie to the Pope, and making them
become traitors, by his treasonable persuasions; and
this stands for good Romish Rhetorick, and popish Di-
unitie, whilst it was spoken, and acted by the Popes
Orator the devil: and the devil shewed himselfe an
absolute powerful speaker, for his grand maister the
Pope: enchaunting by his sweet eloquence 500, or as
their owne disciples confess upon record, foure, or fiue
thousand soules in a short time, whom hee wonne from
the Queene, and reconciled them to the Pope by this
well acted tragedie: And might the devil speake trea-
son so aptly, distinctly, and elegantly on the stage, that
it enchaunted the harts, and affections of the poore be-
witched people, and chained them to the Pope: and is
not this sweet enchaunting treason to be mentioned in
writting? Quis causam nescit? You were afraid, good
devil-tragedians, to be fainted at Tisbury, for this sweet
enhaunting treason, uttered by your proloquutor the
deuill: and it must be committed to none, but your
sworne new profelytes, that knew how to keepe it from
stragling abroad: whom you haue by this one sentence
of your wise Orator the devil manteled in the same de-
gree of horrible vnspakeable treasons with your selues,
not onely for concealing, and entertaining treason not
to be mentioned, or spoken for the abomination of it;
but for yeeling themselves, their faith, and fealty to the
Pope; the true end, and ayme of all those vnspakeable
treasons. Et quis hic demon? And who was the devil,
the brocher, herald, and persuader of these vnuttera-
bles treasons, but Weston the Iesuit, the chiefe plotter,
and the arch-impostor, Dibdale the priest, or Stemp, or
all

See Fids &
Maynics
exam:

Page 23.
in casting out of Deuils.

all the holy Couey of the twelue deuillish comedians in their feueral turnes: for there was neither deuill, nor vr-chin, nor Elfe; but themselves, who did metamorphoze themselves in every scene, into the person, eyther of the deuill himselfe, or of his Interpreter, and made the deuils names their Puppet, to squeake, pipe, and fume out what they pleased to inspire. And thus; as the deuill would haue it, by a deuillish inconsiderate clause inferred, that the deuill spoke treasons, not once to be mentioned: haue you proclaimed your felues, and your 5000 new adherents, for unspeakeable, vnutterable, detestable Traytors.

The estate of our Cleargie, they haue adorned with a special grace: The deuill appearing unto Trayford (sayth the Miraclift) in the likenes of an English Minister, and dissuading him to leave the Catholique Romish Church, &c. This was a signe (say they) of our especial fauour with the deuill, in that he pleased rather to put on our habite, then the vestments of a Catholique Romish Priest: and yet all circumstances considered, this was no great fauor done vnto our profession, in regard their holy geare was too hote for the deuils wearing. A suite of purgatorie fire had bene much easier for the deuill, then an Albe, or vestment of that consecrate attire. But a greater argument of loue, and mutual good affeccion is the liberal commendation, which Saras deuill doth very frankly bestow vpon our Ministers, affirming by his deuils honesty, that bee likes them well, and that they be much better then the Catholique Romish priests. Which the poore Ideot spectators tooke to be sooth indeede, and deemed vs to be too great in the deuils bookes, euer to be good. And above all, General Maho being straightlie charged by the Exorcist, to tel his name, he standing vpon his dictatorship, tells the Exorcist plainly, that bee cannot command him, but that the English Ministers may. What, and their wines too? quoth the Exorcist:
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Marry thou a wife too, quoth the devil. Lo, here (good gentle Conies, that come to weare the Woodcocks bil) you hear the devil, alias Dibdale plainly tell you, that the English Ministers, and their marrying of wives come both out of hell, and are the devils, alias Dibdales own counsel to the priest, and so cannot be good. But hunting, nipping, & crosbiting a pretty wench on the bare: crolfing, recrofening, surcrofing her with prieuily hote holy hands, per honest, & in honesta: giving her such a Catholique close pinch, that you make her cry oh, and possessing her with a thee devil uppon the same: afterwards dispossessing, repossession, and suer-possessing her againe, til the poore wench is so handled amongst you, as the devil, and you give out, Marrie her who will, she can never have child: This is but his Holmes owne hunt and chase, for his holy hellish disciples, in which Catholique sport the devil himselfe making one, he can take no just exception there-vnto.

After the devils gracing our seuerall calling by his deuillish commendation, he must needs, of his good nature, speake something in favour of our religion to, especially in behalfe of those points, wherein we haue opposition with the Church of Rome.

First, therefore for his, and our better credit the devil tells the priest, that himselfe is an heretique, and that heresie came first into England, in the raigne of King Henry the eight. That he teaches the Protestants, to call themselves Catholiques: His good deuillship, caused Sara to wepe for her father, and mother, because they went to the English Churches, and tells the Exorcist very kindly, that young children, though they want understanding, must be kept from the Church: because they may be plagued for so going, for their parents faults, that suffer them to goe. Here we must suppose, that the devil had taken so much of the priests blessed potion, (Sacke, Galbanum, and Rue) that he was Mandelen-drunke, and in his kind drunkennes, of pure com-
in casting out of Deuils.

compassion, and good nature, doth reueale thus much against himselfe, to haue children, and good folkes fau-ued: For being sober, and in his right wits, you shal by and by finde him in another key.

Sara was tempted (forsooth) to say first that there was no Purgatory. This was a sore temptation indeede, to wish Sara to say that fire was not, whereas there is not one sparkle to be scene in all the booke of God: which fire the pillers of Gods Church haue alwaies held for an Heathenish dreame, & a Platonick fiction, whose coles, brands, & skorching flames haue becne purgatiues for mens purses, houses, & lands, & haue annihilated more mettall, and evaporated it into smoake, then all the conceited fire-works of our Chymicall Impostors haue done. And here I feare the devils braine was a little too much heated with the smoke of holy brimston, & grew somewhat adle, in aduising Sara to goe about to put this enchaunted fire out of peoples heads: for that the conceited opinion of this imaginarie fire hath brought more footy-foiled soules into hell, in a fancied hope of a purge after this life, which they can neuer meeete with-all, then any one cheating devile besides in all the Popes budget.

Saras second temptation was to say, the priest saide naught in saying of Maffe, A Christmas temptation after the devil was wel whitled. This was a pretty gul of your merry Christmas devil, as your selues had gulled & impostured the world. For what can be greater glee, and pleasance to the devil, then to behold you the Archrug- lers, and Impostors of the world, to put downe in this craft the Sorcerers of Egypt, the Heathen, Mahomet and all. To see you first iugle with Almighty God, and our blessed Saviour, and then with all his saints, turning his most blessed institution into a maffe-monster, a Chimera of puppets, & gaudes. Approaching unto the holy celebration like Bacchanall priests, with a frole, an X 3 albe,
A declaration of Popish imposture
albe, maniple, an amice, a tunicle, and such phantastical attire: putting uppon the blessed institution of our Saviour, a forraigne Babylonian name of a masse: making it a night catch, or round to be chopped up between a boy & a priest: perverting the nature of the holy communion, to a private nunchion for a priest alone: severing those two maine pillars of our soules comfort, the body and blood of our Saviour, and renting them in sunder, which God had so neerely conioyned: making the reuerend celebration a pageant of inopes, mowes, elevations, crouches, and ridiculous gesticulations: evacuating the power of that perfect, and absolute oblation of the body, and blood of our Saviour, by a quotidian imaginarie oblation of a sacrifice without blood: offering vp in a blaspemous conceit the body of our Saviour, which fitteth for euer at the right hand of GOD, giving it for the dead, which our Saviour did to and for the living receivers onely: and above all sacridedge, and heathenish blasphemie, offering vp our Saviour unto God his father thus; beseaching him that he, with a merciful pleasant countenaunce, will behold the offering up of his onely begotten, and living sonne Christ Iesus, and that he will accept the same, even as he accepted Abels offering, and the sacrifice of Abraham, and of Melchisedech the high priest: Hereby sacrilegioufly making your selues not onelie the true Melchisedech (an honour appropriat unto our Saviour, by the saying of the holy Ghoft) but most blaspemously intruding your selues as Mediators, not onely betweene God and man, but also betweene Almighty God, and his sonne; beseaching him to accept of the oblation of his sonne with a pleasant countenaunce (Of hellish blasphemy) at your intercession!

Thirdly, Sara was tempted by the deuil to say, the blessed sacrament was bread, and not to be adored. This was an old potent temptation indeed. The blessed Apostle was thus tempted 1500 yeeres agoe, to call it expresslie by
by the name of bread, and to will vs to remember by the
breaking of it, that it was none other but bread. Platoes
Idea of an essence subsisting in nature, without exis-
tence in individual substances (long since hissed out of
the schooles for a fantastical fiction) is nothing vnto this
Popish brain-sick imaginatio: that the colour, forme, taste,
to remember by the breaking of it, that it was none other but bread.
icient, & exist
real objects to our senses, without the substance, & na-
ture of bread: that all these sensible accidents should be
made pendulous in the ayre, like Archimedes Doue, or
els stript from their proper substance, and adhere to an
indeterminate, vagrant, unbounded being: which all
the subtile wits of all the Eagle-eyed Schoolemen in the
world, could yet neuer chritten with a name. These are
the Italian Monsters, hatched of the egges of schoole
Crocodiles; the winding serpentine wits of prophane
vncircumcised spirits, that take libertie to themselves to
descant vpon Almighty God, vpon his beloued sonne,
and his blessed instution, as they descant vpon becciti-
tie, nibileitie, and all those conceited schoole-tricks.

Our Sauior Christ I suppose would haue had som-
what adoe, to haue instructed his twelve holy disciples,
at the first celebration of the supper, in this Lecture of
flying formes, and vagrant substances: and if our Sau-
our had told S. Peter, that the bread which he brake &
gave him, was no true bread indeed, but the accidents
of bread, (who could not conceive of leuen, that our Sa-
uiour mentioned, but he thought of housethould bread) it
would haue caused him to mooue many odde ques-
tions, and haue troubled his braines, and hindered his de-
uotion much in that reuerend, and sacred action. But
our Sauiors blessed disciples were but grosse capita to
our subtiliated, sublimated new spirits of the Sorbon.

The blessed Apostle SaintJohn, did thinke hee had
brought an argument of good assuranc to the Iewes,
when he beganne his Epistle thus; That which wee haue
scene,
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Scene with our eyes, handled with our hands, and beene conversant withall, the Lord of life: which if he had written, to a quirking Sorbonist, or a scoffing Lucianist, that had his braine puffed vp with this theorie of formes, hee would say, the Apostle wrote like a good plaine Iohn a nodes: for those accidents of speech, favour, proportion, and feeling might be in induideo vago; in a wandering Hobgoblin, that had no similitude of nature with the Lord of life. Verily, neither this new coyn of conceited formes, nor the imagination of any Idolatrous adoration was once in theyr vnderstanding, who received the blessed sacrament, leaning one vpon anothers breast, and therefore this temptation was as auncient as the originall institution, that the sacrament was bread, & not to be adored.

Fourthly, Sara was tempted by the deuill to thinke that our English Ministers were as good, as the priests. If the deuil had not tempted Sara to this, hee had beene much too blame: for he beeing one of their chorus, and a principal actor in their play, & so familiar with all their legerdemaine, did well see, that if hell it selfe had beene raked (as they say) and 13 of the deuils most deuillish Ministers fetched from thence, they could not have passed Weston, and his twelve deuillish tragedians, in any degree. Dissolvers, juglers, impostors, players with God, his Sonne, his angels, his saints: deuilers of new deuils, feigned tormentors of spirits, usurpers of the key of the bottomlesse pit, whippers, scourgers, bastoulers of fiends, Pandars, Ganimedeans, enhaunters of lust, deflowerers of virgins, defilers of houses, vncivil, vnnatural, vnnaturall venereans, offerers of their owne maffe to supposed deuils, deprauers of their owne reliques, applying them to unspeakable, detestable, monstrous deformities: prostituters of all the rites, ornaments, and ceremonies of their Church to impure villanies: prophaners of all parts of the service, worship, and honour of
in casting out of Deuils.

of God: violators of tombes, sacrilegious, blasphemers of God, the blessed Trinitie, and the virgin Marie, in the person of a counterfeet deuill: seducers of subjects, plotters, conspirators, contribuers of bloody & detestable treasons, against their annointed Soueraigne: it would pose all hell to sample them with such another dozen.

Fiftly, Sara was tempted by the deuil not to say her prayers in Latine, because God had not so commaunded, but in English, as she had learned of the Minister, in her mother's house: Deerely beloved brethren, the Scripture moneth vs in sundry places, humbly to acknowledge, and confesse our manifold sinnes, and wickednes: God save the Queene, and her Ministers.

Are not these mens faces forely scorched with the flames of hel fire, and their consciences feared with those hote burning coales, that dare publish this desperate impietie to the world, that the confession of our sinnes, according to Gods holy wil, and fatherly admonitions in the Scripture, (which is the first beginning of our worshipping, and service of almighty God, appointed and established in our publique forme of prayer in the Church) is the deuils temptation? Was it euer heard of before, from eyther Heathenift, or diuine, that the deuil did tempt any, humbly to acknowledge, and confesse his sinnes, before almighty God. Which are the expresse words of our service booke, derided by these hellish Impostors, and fathered vpon the deuil? What are our faith, our hope, our charity, our zeale, our worship of almighty God, but Pharisaical cloudes, and wandring starres, accursed of God, without true, and vnsaigned humiliation going afore? And what shal become of their much-commended mortification, penance, affliction, and taming of the body, to bring it into due obedience, vnder the government of Gods holy spirit, or in what order, and ranke, shal wee place these, if dejection of minde, Y.
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and humiliation of spirit, the acceptable sacrifices vnto God, be the cognisances of the deuill? Blinde, and desperate malice cares not, what it speakes, so it may speake. For that addition, in scorne and superfluous contempt annexed by you, vnto our publique prayer, God sano the Queene, wee doe glory in it, and pray vnto God, from the bottome of our harts, that wee long so pray. It demonstrateth plainly to the world, with what spirit you are led, namely by the spirit of Satanical pride, and desperate disobedience, that dare referre that pious loyal prayer to the deuill.

Thus hath the deuill (forsooth) spoken in favour of our Prince, her worthy Counsellors, her renowned Courtiers, her learned Ministers: in favour of the Sacraments, and publique service of almighty Cod, established in our Church: now let vs heare the same deuill, as you haue presented him on the stage, pleading for your Church, and patronizing your heathenish superstition, and diabolical inuentions in the same. Dibdale to the deuill. What sayest thou to the virgin Mary? Deuill. Oh, shee had no original sinne, I had not a bit of her, neither within, nor without. Heere you see a plaine blaspheemy of the Church of Rome, that could never before be warranted by Scripture, reason, nor auncient Father, that any (except the vnspotted sonne of God) should be borne without original sinne, now warranted, and stamped with the signet of the deuill for good, namely, that the virgin Mary was borne without sinne.

Dibdale: What sayest thou to Gregory the thirteenth? Deuill. Oh, he is a Saint in heauen, he never came in Purgatorie. This favoure the deuill bestowes on that Pope, because he had beene a bountifull founder, and benefactor, to the English renegadoes, and a most pestilent deuiser against the life of our Soueraigne: who for this good service, was caried on the deuils backe, as seemes, ouer Purgatorie into heauen.
in casting out of Deuils:

Dibdale. What sayes thou to Brian? Came he into Purgatorie? Deuil. Oh no, he is a Saint in deede, he is in heaven. This man was one of the arch-traytors, that came ouer with Parsons, and Campian, with special designes of treason from the Pope: and therefore the deuil ought him a special good turne, & could not requite him better, then to enroll him amongst his Saints.

Dibdale. What sayes thou to the blessed Sacramant of the Altar? Deuil. It is the very body of Christ cut it, and thou shalt see it bleede. It had beene an easie experiment to haue tried, whether that the deuil would haue beene true of his word: but Dibdale had an euasion readie twined for this: and that was; Hee would not cut it, for tempting his Creator. It was no tempting of God, to aske counsel of the deuil touching the Sacrament: but it had beene a fore temptation, to haue made prooue of the bleeding, and yet there was no man of good fence, but would rather haue giuen credit to his eyes, if he had seene it to bleede, then to the deuils bare affirmation in so waighty a case. But whom should the children of Iyes, coggeries, and Impostures beleue, if they should not beleue their father, the grand father of Iyes?

Welson. What sayes thou to Campians girdle, whence Westons hath it this vertue, being a seely twist, to afflic, intoxicate, and amaze thee? Deuil. Jerusalem nonit, Tiburnus nonit; Marwood. Jerusalem, and Tiburne can tell you.

Thus farre the worthie dialogue betweene Dibdale and the deuil, wherein are many points of high & prudent consideration. If we may be so bold with his deuilships good leaue, wee would gladly aske a question or two: first, why cutting should make the sacrament to bleed, and not breaking doe the same, if the body of our Saviour be really there? For veines beeing the vessels of blood, there is fluxe of blood caused as well by rupture of a veine caused by violence, (and for the most part in greater aboudance) as by dissection of the same.
A declaration of Popish imposture

And againe I imagine, that (according to theyr most monstrous opinion) our Sauior had been in the Sacrament, as the soule is said to be in the body: that is, totus Ch: in toto sacramento, et totus in qualibet parte sacramenti. So as whether you cut, or breake the sacrament after consecration, the part that you distribute, doth containe whole Christ, and every part of him; then can no incision deuide our Sauiors body, and cause it to bleed, no more then cutting of an arm can deuide the soule. I feare his deuillship was too suddaine in this resolution of bleeding, or els that his wits were troubled with smoake.

Secondly I wonder (considering the deepe wit, and policy of the deuil) how it standeth with his wisedome, to resolue so cleare & easilly on the Romish Catholicks side, all the deepest matters depending betweene vs and them: considering (as Edmunds, the deuils privado, affirmed) that Protestants be all friend to the deuil, & Catholicks his sworne enemies. This is to weaken himselfe and his forces, and to cause his friends to forfake his colours, and flie vnto his enemies; as wee find, by these his temerarious resolutions, hee lost 4 or 5000. long-bild birds at a clap. Either all is not well with the deuill in his wits, or els the priests had so scalded him in the brecch, as hee durst doe no other. And what a strange aduantage haue the Romists of vs Protestants, that haue gotten them two heads, whereof neither can erre, a Pope, and a deuill?

The deuils aunswers & resolutions here to cases propounded by the priests, are divine Oracles, farre passinge the old Oracles hee was wont to make in Apollo's Temple at Delphos, or the Trophonian denne: for they were mixed with æquiuocation (the new Iesuitical, and old diabolicall tricke) but these are cleere, direct, and plaine. Dibd: What sayest thou to the Sacrament of the Altar? Deuil. It is the very body of Christ, cut it and thou...
in calling out of Deuils.

thou shalt see it bleed. And heerein the deuils headship surpa
ceth the Popes headship by farre: for the Popes head-peece may ake with strong wine, stirring choller, or strong poysion; and his Holines must haue a counsel called, and he must be placed in his Consistorian chaire (as Caiphas in the seate of the High-priest) ere hee can prophecie certaine and right; and it must be in causis fu-
damentalibus fidei to: and then he shal speake truth whe-
ther he wil or no,like Balamse Asie: but the deuils head-
ship needes none of these molestations, solemnities, nor
exceptions. His cenfure is in actu ultimo, ready, quick,
certaine, found, infallible, cleere, admitting no interpre-
tation. Who being alwaies ready at hand to command,
by Mengus his whip, his club, or his deuil-bugge, or an
Exorcists holy hands, more potent then all these, and
hauing his taile wel fized with brimstone, or scalde
soundly with holy water afore, what a good yeere needs
all this leuel coyle, & stirre, for determinations of coun-
fels, resolutions of Popes, allegations of Fathers, dispu-
tations of subtilissimus, angelicus, Seraphicus doctor ex or-
dine minorum, that doe cramp mens wits, & turne them
out of their socketes. Ecce your subtilissimus, angelicissimus,
Seraphicissimus Doctor the deuil: and tis no more then
thus. Exor: Deuill, what sayest thou to the Pope? Is hee
Antichrist, or head of the Church, yea or no? Deuil. Ob
no, he is the head of the Church. Exor: May hee excom-
municate Princes, and diuest them from their crownes?
De: Ob he may, he may. Exor: Hath hee the temporall
sword directly or no? and is hee Rex regum of the world,
and all the Emperors, Kings, and Princes his Lieutenants,
to place, and displaace at his pleafure? De: Ob they be all his
vassals. Exo: May the Jesuits (his spirits) in ordine ad De-
um cog, lye, aquinocate, adulterate, murther, stab, poysion
Christian Princes, for aduauncing the Popes Monarchie,&
the King of Spaine, or no? De: Oh they may doe what they
lif in ordine ad deum. This is a short cut, tis but an Oh.
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for a preface, and the rest is an Oracle: and so all the grand cases for either Church, or Common-wealth are dispatched.

And if they want deuils in Italy, to exorcife, and aske Oracles of: let them come but ouer into London in England: and wee haue ready for them, Darrells wife, Moores Minion, Sharpe, Skelton, Evans, Swan, & Lewis: the deuil-finders, and deuil-puffers, or deuil-prayers: and they shal start them a deuil in a lane, as soone as an Hare in Waltham forrest, that shal nick it with aunswers, as dead as Westons, and Dibdales deuils did. And wee shal as easily finde them a route, rable, and swarme of giddy,adle, lunaticke, illuminate holy spectators of both sexes, but especially a Sisterinity of mimpes, mops, and idle holy women, that shal grace Modo the deuil, with their idle holy presence, and be as ready to cry out, at the mowing of an apish wench, and the lowing, or bellowing of a brainlesse empty fellow: _O the glory of God: O the power of prayer: as the Romifh guls did troupe about Sara, Fid, and Anne Smith, and cry out at the conjuration of the Exorcift: _O the Catholique faith! O the power of the faith Catholique._ Hac tempora, hi mores. These are the times, wherein we are sicke, and mad of Robin good fellow, and the deuil, to walke againe amongst vs: and (I feare) the latter times, wherein lying signes, faigned wonders, cogged miracles, the companions of Antichrift, shal preuaile with the children of pride, giddines, and misbeliefe.

We doe not asfuer, that the deuil cannot say a troth, or that he hath not some-time proclaimed the truth: we know he cried, and faid to our Sauior Christ, _We know thee, who thou art, the holy one of God:_ wherein he saied, and cried truly: but this was vpon coaction, from the mighty hand of God, and not vppon questioning, and dialoguizing with the deuil, which we neuer read, that eyther our Sauior, or his holy disciples did. Nay, wee see
in calling out of Deuils.

see that our Saviour checked the deuil, so saying truly of him, and commanded him to hold his peace, as not accepting of any witnes, or testimony from the deuils. If Edmunds, and his twelve deuillish tragedians could in deede haue coniured a deuil: (as the deuil of deuil there was, but the cogging, coniuring knaues themselves) that would haue giuen testimonie to the prayers, Sacraments, and service of God, established in our Church, (as they faigned Modu their deuil to doe:) we would haue disdain’d, and receiued his testimonie, as our Saviour Christ did.

But see Weston’s great wit, the Author and contriuer of this deuill-sport. When the cogge-deuill speakes of vs: O that is our disgrace, & confusion: when he speakes of the Romish church, and the bleeding of the Sacrament: O that is God’s oracle, and their triumphant exaltation. O despicable heathenish beggerie, to goe a begging good wordes and credit from the deuil. And loe heere (good Christian Reader) plaine Gentilisme, without welf or couer. The Gentiles beeing forsaken of God, and giuen vp into a reprobate minde, did refer vnto their Oracles, to aske other counsels, and resolutions from the deuil; and what doe our Romish Impostors lesse, or in other sort, then Csesar, Alexander, Pyrrhus, and the rest of the heathen Captaines did? Let some subtile Sorbonist giue mee an essentiaall difference betweene them. They asked the deuill questions; so doe our priests: they asked about matters of their commonweale; our priests doe more: they aske about matters of God, and the Church, they tooke the deuils word for a graceful divine fauour vnto them; so doe our priests: they accounted the deuils answer as the oracles of God; so doe our priests: It is the body of Christ, (cries the deuill) cut it, and thou shalt see it bleede. Why now tis cock, or deuil-sure, against all the Protestants in the world: except the difference be this: the deuil never answered.
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red the heathen Captaines in any matter of import, but
in amphibologies and clowdes, for feare of being taken
tripping in a yce: our Romish devils, doe giue their an-
swers bare-faced, without any circuition, or æquiuocati-
on at all: and therefore our Romish devils are sure the
sonnes of theyr sweet Sire the Pope, and the darlings of
theyr deere mother the holy Church of Rome. But ô
lamentable desperation of the church of Rome! When
King Saule for his disobedience, was depriv'd of the
good spirit of God, and had a bad spirit sent from God,
to haunt and afflict him, and that Almighty God in his
beauy displeasure, would neither answeir him by Urim,
Thummim, nor revelation from heauen: he then in a de-
sperate mood goes to the Witch at Endor, to aske coun-
fel of her. Quid dicis? What sayest thou to my state? The
loathsome abominiations, and Ethnike Impostures of
the Church of Rome, where-with they haue gulled, and
made drunken the Kings of the Nations, being by the
piercing glorious light of the Gospel displayed, and vn-
couered to the open view of the world; and that church
for her whoredome being depriv'd of the holy spirit
of Almighty God, and giuen over to the spirit of dark-
nes, giddiness, and juggling deceit; having now ney-
ther testimonie from Gods divine Oracles, nor breath-
ings from that heavenly cleare fountaine, nor presence
of holy Fathers, to countenance their monstrous defor-
mations; doe in a desperate fury, and hellish resolution,
refort vnto the Oracles of the deuil, and would con-
jure vp from hel the Prince, and power of darkness, to
be their proloquutor, and to grace them with a won-
der.

Heare their lamentable voyce, fraught with despaire,
quid dicis? Prince of darknes, what sayest thou for our
Maffe? What sayest thou for our Sacrament of the Al-
tar? And now (good Reader) obserue the top of hell-
lish resolution, and the gulfe of dispaire: wherein the
Romish
Romish church is plunged: when neither God, Angel, nor Deuil, can be gotten to speake for them (for here was neither Angel, S. Mary, S. Barbara, nor Deuil, nor spirit, in all this faigned tragedie, as we have let you to see, thorough the whole course of the same) O lamentable desolation! Weston, and his twelue Priests, doe play the Deuils themselves, & all to grace from hel, (being now forfaken of heauen) their Pope, their Maffe, their Sacraments, their Medalls, their agnus Dei, their charmes, their enchantments, their conjurations, their reliques, their hellish sorceries: et prevaleit hec potestas tenebrarum: This power of darkness, played by the children of darkness prevailed, to the gayning vnto his holines, and to hel, foure or five thousand soules, and that in a very little, and short time. Whose heart will not bleed for pitty, and his eyes gush out with teares, for compassion, of our blinded, befotted, bewitched poore Nation? The rather, when he shall cast his eye vpon the maine worke, shape, and end, of all this deuillish deuise, which was this. One of the chiese impediments, that have hindered from time to time, the designments of the Pope, the King of Spaine, and their agents, against her Maiestie, and this Kingdom, hath bene the want of a sufficient number of Catholiques heere in England, to assist them: for the supplying whereof, his Holines hath from time to time set on worke all his instruments of hell.

When the Lords in the North, were to take vp armes against her Maiestie, and the state, the Pope denounced his Excommunication against her, and against all that should take her part: and sent his Priests hither, not onlie to intimate vnto the, what the Pope had done therein; but likewise to sollicite as many Catholiques, as they could, to vnite themselues in strengthening that rebellion; assuring them, that they were absolved from their duty, and allegiance; and that they were bound, vnder Z. paine
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Paine of the Popes displeasure, and of incurring the like censure, if they should refuse so to doe. And Saunders is confident, that if there had been sufficient notice in time of the said excommunication, the number of the Catholiques, that would have taken part with the said Earle, would have been so great, as that her Maiestie, with all the forces she could make, could not have been able to have withstood them.

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At what time the second attempt (as I have touched in the beginning) by force, was in plotting betwixt the Pope, and the King of Spaine, for the sending over into England of the Duke of Guise: (Saunders being gone about that time into Ireland, to animate, and assist the Traytor Desmond, and likewise to incite, and allure her Maiesties subiects there, to take his part) the fear of want of sufficient assistance heere at home, did greatly perplex them: whereupon, about the yeere 1580, and a little after, many more priests (and some Iesuits also) were sent into this Realme, then at any time before, to labour by all meanes possible, for the with-drawing of her Maiesties subiects from their duty, and allegiance, by reconciling, & uniting their harts to her mortal enemie, the Pope. To which purpose, it were hard to recount their false, and alluring enticements, by exclaiming without all civill modesty, and truth, against the doctrine of the Church of England, now established: by depraving her Maiesties government, and the whole estate of the Realme, in most barbarous, and outrageous inuictuues, and libels, and by terrifying of some, & perverting of others, with strange reports of the strenght, and preparation of the King of Spaine, and the Pope, ready to invade this Land. About this time also their traffique, & merchandizing, by pardons, medals, graines, Crosses, Agnus deies, was exceeding all measure, wherewith they deluded, and inuigled many of the simpler sort. But all these devises notwithstanding, either for
in casting out of Deuils. That the number they laboured for, did not so encrease, as they desired, or that the Iesuits had an ambitious des-ire, to carie away the garland from the rest of their bre-Thren, and companions in this servise. Fa: Weston, then the Provinciall of all the Iesuits in England, devised this hellish trick of casting out deuils: by the which they so prevailed, as they gayned in a very short space, four or 5000 to be reconciled to the Pope. And such was at that time the zeal, or rather fury of these new gayned Proselytes, and the elder sort of Pharisaical hypocrites, so kindled, and enflamed with the admiration of the divine power, which they supposed to be in these priests, as besides the large contributions, which they gave the no meruaile if they would have followed them through thick, and thin, fire, and water, purgatorie, and hel, to assist any foraine, or domesticall power against her Maieftie, and her Kingdome. I wish, and earnestly pray for these, gulled, deluded, bewitched poore soules, that they may now at last lay their hand on their harts, or that God would open their harts, to loath those despicable Impostures, and returne vnto the truth: assuring them selves, that never any true religion, did assist, and credite it selfe by such diabolical dissimulation.

FINIS.
THE
Copies of the several Examinations, and confessions of the parties pretended to be possessed, and dispossessed by 

Weston the Jesuit, and his adherents: set downe word for word as they were taken upon oath before her Maiesties Commissioners for causes Ecclesiasticall, and are extant upon Record in the same Court.
The examination
of Sara Williams, taken vpon her oath, the 24 of April 1602. before
the Lord Bishop of London, Ma: Doctor Andrewes, Deane of Westminster, Ma:
Doctor Stanhope, and Ma: Doctor Mountford.

The beginning of the history taken with Barnes beeing read vnto this examinate, how she began first to be possessed, beeing about the age of 15 or 16 yeeres, viz: how shee had beene divers times feared with ugly visions: how sitting one night late by the fire, three terrible Cats sprauelyd about this examinate: how one leapt over her head, another crept betweene her legs: how a strange huge Cat as big as a Mastiffe, flared vpon her with eyes as big as a saucer: and how afterward the same wicked spirit met her in the likenes of a Cat, comming out of a hollow tree, as she was seeking for eggs. She faith, that all these things thus written of her, are most false: and that shee greatly wondreth, that any man would so write: onely she sayth, that from a child she could neuer endure the
The examination of
fight of a Cat. And that when shee dwelt with Master Maynie at Denham, (which was about a yere before shee went to Mistris Peckham) shee walking one day in a wood by the house, and looking for some Hennes (as shee remembrith) shee espied a Cat comming out of a hedge, which did feare her greatly, and made her to tremble, and shake, (as shee often doth when shee is afraid) but shee sayeth, that she was the more scared then, because she was alone. This tale, she thinketh, shee told first to her Mistris, & afterwards to certaine Priesstis, and further faith, that if any Priesst, or other Catholick hath beene the author of those words, before read vnto her, they haue falsly-continuied them, as she thinketh, vppon the occasion of the said Cat. For she denyeth, that euer she had been vset, before she fell into the priests hands, to be affrighted with any vgly visions, or that euer any Cat (to her knowledge) did either leape ouer her head, or runne betwixt her legges, or that she heard any such terrible noyfe, or that shee euer saw any Cat as bigge as a maitiffe, with eyes as broad as a saucer.

Shee faith, that when shee came to Fulmer, to dwelt with Mistris Peckham, which was about Michaelmas (as shee remembrith) shee had not beeene there long before shee heard, that the house was troubled with spirits, so as euery noyfe, and thing that shee heard or saw, did feare her.

Shee further faith, that the tale read vnto her out of the said booke, concerning her leaung of her supper, beeing greatly afraid, the 12 of October, Anno 1585, is most fals: as that she perceived beeing at supper a puffe of wind comming in at the doore, that shee saw a dog of two cullours, blacke and greene: that therewith a spaniel of the house bayed once: that shee this examineate, was then pulled by the eyes, that the thing that pulled her by the eyes, went into her mouth, and resting at her hart, burnt her intolerably: and that thereupon she cast away her knife, and would...
Sara V Williams, page 175.

...more meate for that time. At the hearing of these things read vnto her, she vfed these words; O Jesus that any body should report so of me. That which happened at that time, was as followeth.

She faith, that beeing at supper, there was great thunder and lightning, & that there happening one great flash of lightning, and a great clap of thunder, the dogges therewith ran out of the hall barking. And herewith the confesseth that she was greatly afraid, left of her supper, and grew to be sickly after it. And more then this shee denyeth to be true, and maraileth that any should be so wicked, as to write in that sort of her.

She further faith, that after her comming to Mistris Peckham, (G O D hauing done his part for her) diverse men did attempt, to offer her some injury; and that a-mongst the rest, she was very loth to goe into any place, where Ma: Dibdale the priest was, not knowing him the to be a priest. Insomuch as when her Mistris would send her with water to his chamber, or vpon any other busines, and she shewing herselfe vnwilling there-vnto, they told her afterward, that out of doubt it did proceed from a wicked spirit, that was then in her, that she could not at such former times well endure to be in Ma: Dibdales company, or to goe into his chamber, he beeing a priest, as afterwards she perceiued.

Concerning her Mistris mouing of her, to bleffe her-...selfe with the signe of the crosse, shee faith, that when she came to dwell with her, she taught her to bleffe herselfe in Latine, and at some words to make a crosse on her forhead, at others on her belly, at others, first on one shoulder, and then on the other shoulder, and with the last words vpon her breast. This prayer, and manner of blessing herselfe she faith, that beeing dull to learne, it was a good time before shee could doe it rightly. So as when her Mistris, and Ma: Dibdale willed her to bleffe herselfe, and to vse the signes of the crosse, shee beeing...
The examination of

very evil at ease that night after the lightning, she could not easily hit up the words. Also she well remembereth, that in saying the Creede, she stumbled at the word Catholicke Church. Otherwise she faith, that all these particulars are most false, as that she could not abide M. Dibdales presence for burning, especially when he laid his hand upon her diseased place: that she should say, her Master had commanded her, that she should not bless herselfe with the signe of the crosse, or that she could not endure a casket of reliques, or that shee euer so much as dreamed at that time that she was possessed, or that the devill was her Master, or that shee euer said, our Lady did not love her, or that our Lady was with her, and chid her, and said shee loved her not. These things she faith she verily believeth to be false, & that it was very evil done of them, whose euer they vvere that writ them.

She also faith, that those things are most false, which are written to have beene utterd by her vpon the 17. of October, as that she should say that her father, mother, & friends were in a damnable case by going to the Church. For at that time she this exam: was not a recusant, nor disliked going to the Church: or that shee affirmed that it was dangerous for little children to goe to the Church. Shee further faith, that about this time they began to give her things to drinke, which she could not endure, for that she perceived they made her sicke, as holy water offended her because it was salt: and at such times she saith, that they (Ma: Dibdale, and such others as were present) would say, it was not she that disliked the, but the devill in her.

Further shee faith, that within about a fortnight (as she remembreth) they prevailed with her to make her a Romish Catholick, and then notwithstanding the devill was in her, as they said, yet they caused her to receive the blessed sacrament, as farre as shee remembreth.

Shee further faith, that in the booke concerning the sights, which are pretended that she should see at maffe, all
all that therein is set downe is most false, as that she should see a blacke man standing at the doore, and beckning at her to come away: that she could hardly looke up in the elevation time: or that she saw nothing then but the priests fingers. But she faith, that she doth not certainly know, whether she told them any such thing, or no: confessing, that she did very often tell them those things, which were vntrue, after she perceived, how she could please them.

Also she faith, that it is likewise very false that is written of her, as that she should vppon the 30th of October see the likenes of a Wrenne upon the top of the priests fingers. This examinat further hearing the report out of the booke how it is said, that she was troubled vpõ All Saints day, she faith, she doth not remeber the particular times when they bound her in the chayre, and applyed their reliques vnto her. But addeth that they troubled her very often, praying God to forgive them, and saying, that when she came to the chayre, she was so vfed, as that euery time (if she might haue had her choice) she would rather haue chosen to haue ended her life, then to haue gone into it.

And concerning her dumbnes, and coldnes, that she could not speake till they had signed her throat with the signe of the croffe, & applied holy reliques vnto it. She faith that she doth not remember any such thing, but thinketh it is altogether vntrue. At the leaft, if at any time she were past the vse of her fences, it was by reason of such waters and drinks, as they compelled her to take: and that if she were at any time silent, and did afterwards speake, it was not because they had signed her throat with the signe of the croffe, or applied holy reliques vnto it, albeit she confessedeth, that whatsoever shee did or spake, they would euer expound it, as they lift themselues, & say it was done or spoken by vertue of holy water, and other consecrated things.

Further, touching the report of that which is preten-
The examination of 
deed to have been seen, and spoken of by this exami-
nate upon All Soules day after dinner: she faith, shee is 
ashamed to heare such things to be written, *God al-
mighty knowing that they are very false. And this shee 
affirmeth (she faith) as in the sight of Almighty God, & 
would so say, if all the priests, that were there, were here 
present. And shee further affirmeth, that shee is well ad-
vised, that shee never saw any deuill in the forme of a 
man that should depart from her, when shee vsed these 
words as is pretended, *Credo sanctam ecclesiam Catholi-
cam, Almighty God forgive them.

Shee further faith, as concerning the byrd mentioned 
in the booke: shee confessteth that a bird came suddainly 
lying in, whereby she was scared, and stooke it with 
her beades, and that the bird did afterwards (being a 
Robin red-breast) escape out, beeing on the floore at a 
hole in the boords, there beeing light to be seen, and 
wide lathes vnderneath vnmorterd, so as the bird might 
easily escape. But for the rest, shee faith that it is most 
false, as that a blacke man shoule perswade her to breake her 
necke downe a paire of faires, and another time to cut her 
owne throat with a knife, and that she saw the forme of a 
rough dog uppom the communion table, or that there was any 
grunting in her like swyne, or croaking like a toade, or that 
she ever receiued her sight by the priests fingers, or by their 
brasting upon her. It pitteth (she faith) her hart, that any, 
that pretend to haue any conscience, should so write of 
her.

Touching the report, that she should affirm, that one of 
the servants in the house was soe haunted by the enemie, 
(meaning as shee thinketh, Mr: Trayford) and that shee 
could never abide the sight of him, because of a thing that fol-
lowed him, she faith, it is utterly vntrue, adding that shee 
was so farre from disliking the sight of him, as that she 
rather thinketh, she loued him too well.

Concerning the ceremonies of baptism mentioned, she
faith, that the priests did persuade her, that her baptism could not avail her, except she also were partaker of their ceremonies, which were holy oyle, holy salt, and holy spittle, as she remembret her. The salt they put into her mouth, and with their fingers, wet every with spittle or oyle, did touch her lips, her nose, her eyes, and her ears, as she thinketh, and in the mean time she had a Chrisome cast over her head, being of halfe an ell of holland, with a croffe in the midst of it. At that time they changed her name from Sara to Mary, whereunto she was the more willing, because they told her, there was never any Saint was called Sara, & the name of Marie pleased her better.

She also faith, that neither by the feeling or smelling of a Priest, she eyther receaued at any time her hearing, or sight, neither haung beene hetherto blinde or deafe, (she thanketh God) onely she faith, that through their euil usage of her, she grew to be troubled with the passion of the hart, because she conceaued very great griefe, by th eyr bad insing of her, and that through the said passion, she hath divers times swounden. At which times upon her recouerie, they would usuallie say, that she receaued her sight, and hearing, and other fencies againe, by the vertue of their reliques, and touching of her. And at that time she partly beleued them: but since haung beene divers times troubled in that sort, since she was married (as her husband knoweth) for the which she may thank the said priests; she hath by Gods goodnes recovered her health againe, without any of the priests helps, whereby she now persuadeth her selfe in her hart, that she was then greatly deluded by them. She further faith, that she wel remembret, that Mai: Trasyford one night did seeme to be greatly troubled, and afterwards did pretend to be sodainly wel, Mai: Dibdale the priest haung caught him in his armes: but she utterly denieth, that she euer saw any Mouse offering to come out of his mouth, or after going
The examination of
out at his care, or that the Priest's mouth did hinder the de-
will from comming out at Ma: Trayfords mouth. These
things, she faith, are all fained, and false, and farther ad-
deth, that she wel remembreth, when she was with them,
they would tel many things of her, which she knew to
be false, but durst not say any thing against them, for of-
fending of them.

Where it is laid, that one devill perswaded Ma: Tray-
ford, to haue hanged himselfe, and that another moved this
exam: to goe out at Maffe time, and that she thereby hin-
dered Ma: Trayfords ungracious purpose: Iesu haue
mercy vpon me (quoth this exam:) what wickednes is
this? God is my Judge, that it is most false.

Also, she faith, that it is a shameful vntruth, where it
is reported of her, that she by crying vpon God, and her bles-
sed Lady, and by casting holy water vpon Ma: Trayford,
made the devill to leaue his bold, hauing (as the book faith)
in the likenes of a Toad, catched him by the leg.

Touching the child George Peckham, she confesseth,
that one time, the priests holding of her hands, he did
beate this Examinant with one of their Stoles, pittifull
about the face, in such sort, as she did not loue him euer
since: For though the Stole could giue no great blow,
yet it made her face to smart exceedingly. But this, the
faith, was at Denham, and denieth, that for ought she
knoweth, or remembreth, he euer kept the devill from her
at Vxbridge, eyther with holy water, or holy candell.

Thus much also of Hobberdianaunce (as it is in the
booke) she wel remembreth, and faith, that her Mistres,
as they were at worke, had told them a merry tale of
Hobberdianaunce, that vsed his cunning to make a Lady
laugh: which tale she this examinate, doth very wel
yet remember, & therefore is fully perswaded, that when
the priests did pretend, that the spirit was gone out of
her, and vrged her to tel, what name it had, she affirmed
it to be called Hobberdianaunce:

There
There being read to this examinate, out of the same booke, the pretended names of divers spirits, which the priests gave out, that they cast out of her, and that the said priests delivered, whilst they were in her, as Lustie Dick, Killico, Hob, Cornercap, Puffe, Purre, Frateretto, Page. 33.

*Liberdiget, Haberdiget, Cocobatto, Maho, Kellioccam, Wilkin, Smolkin, Nur, Lustie jolly Jenkin, Portericho, Pudding of Thame, Pour-dieu, Boniour, Motubizanto, Bernon, Delicate, this exam: sayth, that there were very strange names written upon the walls at Sir George Peckham's house, vnder the hangings, which they said were names of spirits. And addeth, that he perceauing still, that when they said it was the devill, that spake in her, & that they would needes have her from time to time, to give it some name, she to content them, did alwayes devise one name or other, and verily thinketh, that she came nearest some-times to some of the names, which were written upon the wall, because she had often heard them, and faith, that they runne then in her head. And she further thinketh, that the priests themselves did set them downe in better order, then she did utter them. But amongst the rest, she faith, that the name of Maho came into her minde; for that she had heard before her uncle reade the same out of a booke, there being a tale therein of Maho.

The tale of Lustie Dick, mentioned in the said book, she faith, is set downe falsely, even as he that made the book lift. The Amice therein mentioned, was a cloath, that the priest had put ouer his head, when he went to Mffe, which did signifie the cloath, where-with the Jewes did blindfold Christ, and faith, it is likely, that if they did lay it ouer her mouth, she might blow it vp, least it should stop her wind. And for the other speeches, she faith, it may be, that when they urged her to answer those questions, she answered, as it came in her minde accordingly. And for the flinke of brim-

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Stone, she verily thinketh, it may be true, for that the chamber did still stinke of it, they used it so much. That which is reported of her in the said booke of three Cap- taine devils, that should goe out of her eares, having every one of them 300 with them, which this examine should have felt, in divers parts of her body. She faith, it is an abhomina- nable vntruth, and that she meruaileth, what they that so haue reported of her, should meane, in that manner to abuse her a poore wretch, that never meant them any harme. Touching that which is written of the preten- ded spirit named Puffe, as that he should say upon S.Hughs day, he would goe ring for the Queene: She verily bele- ueth, that euyther those words have beene deniied by the writer of the booke, or euyther that if she this exam: uttered them, it was because she heard them speaking of ring- ing that day, in honour of the Queene, and knew that thereby she should please them. For (as partly before hath beene touched) she always framed her selfe to use such words, as she thought would content the Priests.

And where there is mention made, that she should say, that spirits have beene rayled up by a Consurer to kepe money: She confesseth, it may be she might use such speeches, because she had heard talke, that there had beene conjuring about the house for money. As touching that tale of the xviiij. of Novembred, how Purre was cast out of her, how she was bound fast in a chayre, and how the Crosse being layd upon her head, did so burne the devil, as that shee thought it would have burnt out that part of her head, which it touched: She answereth, that all of it almost, is euyther falsly deniied (as she perceiveueth a number of things are in the said booke) or euyther that it may be that shee her selfe did then pretend something of it to be true, But shee doth not now remember it. For she faith, there were so many things done, and so long since, as she thinketh, she cannot remember a great part of them: only she addeth, that she cannot forget her binding in a chayre mani-
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The manner whereof, was as followeth.

When the priests were purposed to make the wicked spirit to shew himselfe in this exam: and to expel him (as they said) they would cause her to be bound fast in a chayre, and then give vnto her a certaine drinke, which as she remembereth, was a hallowed drinke, consisting of Oyle, Sack, Rue, and some other things, which are now out of her minde: But this she well remembereth, that looke what she most disliked, and hated, they would still compel her to take, pretending that it was not she, but the deviL, that disliked it. And although she knew that therein they did abuse her, and that few women there are, that would not indeed abhorre such a drinke, yet she durst not but seeme to yeeld vnto them, but indeed they did compel her stil, alledging that whatsoever she said, or did against it, it was the deviL that did it, and not she, whereas in very deeds, she tooke such a dislike at that time of those things, as yet to this day she cannot endure them. In so much, as about three yeeres since, this exam: having a pangue of sicknes in the Market at Oxford, some of her neighbours gaue her Sack at vna-wares vnto her, which as soon as she perceaued, she felt to be very sore sicke vpon it, and was constrained to lye there all night: the offence of the Sacke being the one-lie grieffe she had, after shee was recovered of her sayd pangue.

At some times also they would burne brimstone under her nose, at another time feathers, and divers such loathsome smels, which they said were hallowed, & then they would with very maine strength, though she struggled very much, bend her face in at over the smoke, which was by the burning of the said brimstone, and other things in a chafing-dish, which they would hold so neer her nose, as sometimes besides the smell, the very heate would trouble her. When she was thus holden, she faith, that the very paine she felt, caused her to cry, and stretch very
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very loud, & to struggle as much as possibly she could
till her strength failed her. At one time she was so ex-
tremely afflicted with the said drinks and smoke, as that
her fences went from her, and she remained in a swoone
as afterward it was told her: upon her recovery, she re-
memb'rethat the priest said, that the deuil did the goe
downe into the lower part of her body, and that com-
monly when her strength failed her, that she could
struggle no longer, they would say, that then the deuill
grew quiet. At such times when she cried, they would
say, it was the deuill, and not she, that so cryed. When she
was in this taking, and so bound in the chayre, her head
beeing giddy with the said drinke, and her fences trou-
bled with the smoake, she doubteth not, but she spake
many idle and foolish words, which the priests would
expound as they thought good, which she doth now
perceiue especially by hearing those things, which are
written of her in the same booke.

As touching the fit, that it is said she had upon the
15. November, she faith that it may well be, that she v-
fed hard speeches against the priests in the heate of her
griefe. And she well rememb'reth that divers times, though
she was loath to displease them, yet when they handled
her so extremely, shee did sometimes use some hard
words towards them, and threatened to complaine of
them. And then their common saying was, that it was
the deuill, and not shee that spake, because he could not
indure any Catholicke priest. Her sister Frauncis beeing
then in the house, and seeing how badly shee was vfed,
did divers times perswade this exam: to steale away, and
goe home, and complaine how she had bene handled
by the said priests.

At one time shee was so vexed, as indeede shee ranne
away towards a little brooke, that was not past halfe a
yard deepe, meaning to haue runne through it, and so
to haue escaped from them, thinking that they would
not
not have followed her through the water. But they caught her before she came to the brooke, for they watched her so diligently at all times, as they would not suffer her to go out of their sights. And their pretence was for so dooing, lest she should have made away her selfe: which she faith (she thanketh God) shee never intended, but onely to have beene delivered out of their hands: whereas she faith, it is very likely, that they had such a watchful eye over her, lest she should escape, as fearing she would complains of them. At the same time she ranne away as before is expressed, one of them that ranne after her, which was her Maister Ma: Peckham, (as she remembrest) gave it out, that she was carried aboue ground, and the priests affirmed, that the devil did meane at that time to have drowned her. And it is not unlikely this exam: faith, but that shee herselfe to please them, did confesse asmuch. Her pretended carrying in the ayre, was made amongst them a kinde of miracle, whereas this exam: doth know it to be a lye, and dooth perfectly remember, that shee ranne indeede, as fast as she could, but for any flying, it is a meer fable: although at that time she was content to sooth them in it.

Concerning the casting out of her of Captaine Frateretto, with all his company of euil spirits (as is pretended in the booke) vpon the 21 of November, she faith, that it was the ordinary custome of the priests to be talking of such, as had beene possed beyond the seas, & to tell the manner of their fits, and what they spake in them: also what vgy fights they saw sometimmes, and at other times what joyfull fights, and how when relics were applied vnto them, the parties would roare: how they could not abide holy water, nor the sight of the sacrament, nor the annointed priests of the Catholique Church, nor any good thing. But how they would greatly commend such as were hereticks, & many such things besides she hath heard them report, as how the
The examination of deuils would complaine that when the priests touched the parties, that they burnt them, and put them into an extreame heate, and how sometimes they could smel the priest. These things (she faith) she now remembreth by hearing those things which are written in the booke of her selfe, and confesseth by the said tales shee well perceived how shee might please them, and did frame herselfe accordingly at such times, as she well perceived it was their intent, she should so doe.

Also shee well remembreth, that at one time they thrust into her mouth a relique, being a piece of one of Campions bones, which they did by force, shee herselfe loathing the same, it beeing as she thinketh against nature to haue a bone of a man put into ones mouth.

As touching the pretended trouble, that shee should haue vpon the 25 of Nouember, shee faith, that there were so many such speeches amongst them, as she doth not herselfe remember,whether any such things were at that time, otherwise then as before shee hath confessd. Also she faith that it was no meruaile though they made her talke, after they had giuen her the blessed potion they speake of. And touching her smiling, shee confesseth that when she was well, if shee did either smile to herselfe, or vpon occasion of some speech that shee had heard, or at other times if for griece to consider how she was dealt withall, she sometimes wept,as oft she did, they would ordinarily (when they thought good) say, it was the deuil that did so smile, or weepe: which put this examine into almost to her wits end, desiring nothing more then to be rid from them. Shee also further faith, that shee well remembreth how one time walking in the garden with one of the priests, who led her by the arme, because she was weake, she beganne to complaine vnto him of her hard vsage, and told him, that shee verilie thought they did her injury, and that she was not troubled with any wicked spirits in her more the they were.
Whereupon he cast his head aside, and looking fullie
vpon her face vnder her hat, What (quoth he) is this Sa-
ra, or the devil that speakest these words? No, no, it is not
Sara, but the devil. And the this examinate perceiving she
could have no other reliefe at his hands, fell a weeping,
which weeping also he said was the weeping of the euill
spirit. By hearing of that which is written of her, shee
faith she remembret these stories, which shee thinketh
she should not otherwise haue thought of.

As touching the report, that Maho should bid her pray
unto him as to a Saint, and tell her that it was but madness to
become religious, or to use penance towards her body: also
that the priest said ought in Mass: and that shee this ex-
aminate must pray as the Parson taught her at her mothers,
Deereely beloved brethren, the scripture mooueth vs in
sundry places, God saueth the Queene & her Ministers,
that shee must not pray in Latine, because God had not com-
manded her so to pray. She this examinate faith, that shee
doeth not remember, that euer she vfed those words, but
rather thinketh they are deuised by him, that writ the
booke. Howbeit she confesseth it may well be, that she
did vse them vppon such occasions as they gaue her by
their owne speeches, shee beeing alwaies ready (as shee
hath saide before) to speake & doe, as she thought might
please them.

Furthermore, cconcerning the pretended vision of things
like puppets at the end of a gallery, she faith, that she verily
belieueth it is all fained by the writer of the booke, or by
some that gaue him directions so to write. For she faith,
she dooth not remember any one part of it, but yet dare
not vppon her oath affirme, that shee told the priest no
such thing: for it might be that shee dreamed of such a
matter, and that she told the priests of the said dreame,
who haue made such a matter of it.

Againe, that which is written to have been spoken by
her vpon the Thursday, as though she vnderstood some

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Latine words: shee well remembreth, that at one time the priests were talking of some such things to those, that were present, as though this examinante vnderstood Latine, which they said was the euill spirit in her: but she then knew, that therein they said vntruely, and faith that shee perceiued, they made what they lift of any thing. For the word Saffron-bag, it may be (she confelseth) that shee vsed it, but she doth not remember it.

Likewise, where it is said, that she oft threatened to raise the towne, and country against the priests, and to cause their heads to be set on London bridge, and threatened the Exorcist to coplaine on him to the Queene: shee faith, that they who haue so written of her, may say what they lift. She doth not thinke, although she was oft angry with the priests, that she durft use to hard words of them, as to threaten them with hanging. And touching her roaring, it may be, if they meane, that she cryed, when they had her in a chayre, or gaue her the holy potion, and burnt brimstone vnder her nose, that they say truly: but for roaring like a Bull, she faith it is false.

As concerning that which is pretended to have hapned vnto her upon S. Barbaraes day, she verily belieueth, that the Priests might wish, that all the Protestants in England did know the power of the Catholike Church: but she doth not remember that she said so herselze.

And touching her coate that was pulled off, she well remembreth, that it was a new gowne, which her mother had giuen her, being laced vpon the sleeues: which being a good pretie faire gowne, the Priests did pretend that she was proud of it, and therefore took it from her; and putting vpon her an old gowne (she knoweth not where they had it) bestowed hers shee knoweth not where, but she could never see it after. But that she should say her gowne was naught, and full of spirits: she belieueth it is vntrue, or that, if they put any of their consecrated attire vpon her, that she should crie, I burne, I burne: shee belie-
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believeth that she did it onely to please them, knowing that she felt no more burning, by any of their consecra-
ted things, then she did by the rest of her owne appa-
rell.

Likewise, as touching those things, which are repor-
ted to have beene vtered, and done by this exam: vpon the xviii. of November: she faith, that she doth not re-
member any one part of the pretended visior of a Ladie, accompanied with Gentlemen all booted, that should offer her to be a Lady, if she would goe with them, nor of the dogge of two colours, that should terrifie this exam: from yéelding to her motion: but she remembreth, that they would of-
times bring the Pix with the sacrament in it, for her to kisse, which she did always very willingly, and confe-
feth, that she beleued the Host in the Pix, to be the bo-
die of Christ, and that it is therefore very likely, if any of the priests did ask her, what she did kiss; that she aun-
swered, it was the body of Christ. But she meruaileth why they write, that the devill should say, it was the body of Christ: and thinketh, that the priests would neuer haue caused her to kisse it, if they had thought, that it had been the devill, that then had kissed it, and not this ex-
amine.

She remembreth, that she did feare the corne-cham-
er, (that the booke speakeith of) in Sir George Peck-
bams house; because the report amongst them was, that there had beene conjuring there for money. And as touch-
ing the rest of that long discours, which was read
unto her, how she should say, that all the Court were her friends, that the Earle of Bedfords soule was in hell; that the English Ministers had power to cast out devils: she faith, she doth not remember any part of it. But acknowled-
geth, that for as much as it is said in the said booke, that she was constrained to take the holy potion, which shee so much detested, and other their flibber-fawces, and that they burnt brimstone under her nose, she verily think-

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eth, she might utter much tittle-tattle, that now she cannot call to minde. And amongst the rest meruaileth, that any priest would write or say, that ever he caused the dencill to take an oath upon the blessed Sacrament. And whereas it is reported, that now this spirit, and now that spirit went out of her; she faith, it might be, that they then said so, and that she this exam: was contented they should say, what they lift, as now she perceaued (as she faith) that they haue written.

She further faith, that whilst she was at Denham, one Richard Maynie being there also, pretended himselfe to be possesed, and the Priests had dealings with him. This Maynie did behauie himselfe in the presence of the priests, as though he had bee a Saint. It was meruaiious to consider, what denotion he did pretend. One time being at Masse, this exam: doth well remember, that at the elevation time, he fel downe secretly backwards, and lay a while, as though he had bee in a traunce. And when he came vnto himselfe againe, he said, that the glory, which he saw about the Altar, did strike him into that traunce. But for all his pretences, this exam: faith, that he was but a dissembler, and a man but of a lewd disposition. He would needes have persuaded this examinates sister, to haue gone thence with him, in the apparel of a youth, to haue beeue his boy, and to haue wayted vppon him. Hee dealt with this exam: to haue confessed her selfe vnto him, saying, that he had as good authority, to heare confessions, as any of the priests had. Also he urged her this exam: divers times, to haue yeelde to his carnal desires, vsing very vnfit tricks with her. There was also a very proper woman, one Missres Plater, with whom this exam: perceaued, he had many allurements, shewing great tokens of extraordinarie affection towards her. By which his course she perceaued, that he was very wickedly bent. Of all these things concerning the said Maynie, this exam: enformed Ma: Dibdale,
Dibdale, & told him, that out of doubt he did but counterfeet all his holiness, and that except he, and the rest of the priests tooke heed to themselves, he would in the end bring them to some trouble: where-upon Ma: Dibdale was very sorry, that ever he had had any dealing with him.

She further faith, that at such times, as they pretended, that she had fits, which was eyther, when she had any fit of the mother (where-with she was then troubled) or when she had beene constrained, to drinke their holy potion: or when she was otherwise cuil at ease, by reason of their bad vsage of her, they would in the end (when they were weary with dealing with her) say, that the wicked spirits were gone downe into her legge, and sometimes into her foote, and that they should rest there for that time. And againe, when they tooke her in hand the next time, they would begin to hunt the deuil from the foote, to bring him vpwards of purpose, as they said, to cause him, when they had him in her head, to goe out of her mouth, eares, eyes, or nose. And the manner of their hunting of him, was to follow him with their hands (as they did pretend) along all the parts of her body. At one time, when it began to be with this exam: according to the manner of women, (as since she hath perceaued) whereby she was much troubled, the priests did pretend, that the deuil did rest in the most secret part of her body. Where-pon they deuised to apply the reliques vnto it, and gaue her such fibre-fawces, as made her (as she was persuaded) much worse then otherwise she thinketh, she should haue beeene. At some times they would cause a maid, that serued the Lord Vaux, to apply the reliques vnto the place: the which their dealing with her (she faith) she doth now loath the memory of it.

Furthermore, this exam: faith, that after she was delivered out of the priests hands, and that they had no fur-
her dealing with her, upon pretence, that she was possessed, she hath divers times, being in speech with Ma: Taxly a priest, but her especial friend, said vnnto him to this effect: Iesus Ma: Taxly I meruaile, what Ma: Dibdale, & the other priests meant to deale with me, as they did: I am fully perswaded, that I was never at any time more possessed, then they themselves were, and yet you haue heard, how they haue vsed me. And he shaking his head, would wil me to be contented, seeing the matter was past, and that I should trouble my head no more about it, and saying, that he was very sorrie for it, and that he hoped, they had repented themselves for dealing so with her. Why but would this exam: say, tel me I pray you Sir, what you thinke of it, whether was I possessed, or no, in your opinion. And stil he would giue her no other aunswer, but shaking his head, wil her to be contented, seeing all was now past.

She further faith, that the first time that the priests began to haue dealing with her, one day they had given her certaine things to drinke, that had made her verie sick, and being in that respect troubled, Ma: Stamp coming fro London, viewed with a clearing countenance this exam: in the face, and said vnnto her, as though he had spoken vnnto a spirit within her: Ah Sirra, I have brought a thing for you: I haue a whip in my pocket that will bridle thee. At that present she vnderstroode him not, what he meant, but within a while after, hee pulled a book out of his pocket, which was of Exorcismes, which was the whip he meant. She also wil remembret, that the rest in the house told Ma: Stamp, how greatly shee had beene vexed all that day, and that they said, it was because the spirit was afraid of that booke, which hee brought with him, and the devil knew that it was coming.

Whilst she was in the priests hands at Denham, one Haines was a futer vnnto her, and although Ma: Dibdale com-
commanded her in no sort to entertaine him, yet her
sister bringing vnto her a blacke Let ring from him, as a
token, she put the same vpon her little finger, which be-
ing some-what too little, caused her finger to swel, as
now she beleeveth: And there-uen this exam: in her
confession acknowledging that shee had receiued that
ring from. Haines contrary to Ma: Dibdale command-
dement, they said it was the deuill vnder the ring, that
caufed her finger to swel: and wetting her finger, and
making crosse: vpon it, they pulled of the ring by little
and little, and said, that it came of by vertue of those
crosses, the deuill hauing no longer power to keepe it
on.

This examinate also further remembreth, that com-
ming towards London from Hackney in a Coach with
Ma: Dibdale, shee espied in the way a ragged Colt, and
becing the first, that shee had euer seene so ragged, shee
asked Ma: Dibdale, what it was? And he said it was the
deuill: which put this exam: into a great feare, whereas
since she hath seene twenty such ragged Colts, and is
therefore fully perswaded, that Ma: Dibdale did abuse
her, in saying the Colt she then saw was the deuill.

She also faith, that one Sherwood a priest, while she
was at Denham, and tyed in her chaire, would vseualie
pinch her by the armes, and necke, and hands, and the
places thereupon remaining blew, he and the rest would
say, that it was the deuil that had so pinchted her. At such
times as this exam: when he so pinchted her did coplaine
of it, and reprovewd him for it, they would say it was the
deuill, and not this examinate, that so reprooued him.
Of this injury she hath complauned to Ma: Dibdale be-
ing well, and hee would say vnto her, that hee was sure
Ma: Sherwood would not vse her so, and that she was de-
ceiued, in that she thought so of him.

She also further faith, that shee well remembreth that
she could neither doe nor say any thing, but when they
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lift, they would say, it was the devil. At some times when she was well, if company came in, to whom they meant to shew any thing, they would take occasion, to peepe in her face, & use such foolish words vnto her, as might make her to laugh. And if she did but so much as laugh vpon that occasion, or looke away, turning her head from them, they had then enough, it was the devil (they would say) that laughed in her, and then sometimes shee must to the chayre, and at some other times, they would conjure the spirit, as they did pretend, commaundng him to goe downe into her body, and be quiet. And when this examination held her peace, which was when they spake no more to her, then they would say, the spirit was gone downe. At these, and such like times, when they gave her nothing to make her sicke, she found her selfe no worse, then shee was before, but was content to sooth all what they said.

Shee further sayth, that a maide, that came from the Lord Vaux, was appointed at Denham to keepe this examine, who did always tell the priefts, what shee this examine: either did or spake, and of her selfe would alwaies tell this examine: that it was the devill that so did, or spake: when this examine: did very well know, that shee did, and spake at such times, according as she was wont to doe, before she came to the priefts hands. By reason of such her bad dealing with this examine: shee this examine: did not love her, and talking of her hard dealing with her, shee this examine: said, she had thought one day to haue thrust her downe the stairies. And heereof the priefts made a great matter, but did not blame this examine: for it, because (as they said) it was not shee, but the devil, that meant to haue thrust her downe the stairies.

Also shee faith, that if at any time she did belch, as oftentimes she did by reason that shee was troubled with a wind in her stomacke, the priefts would say at such times, that then the spirit began to rise in her. Whereas
diuers times sience she hath beene likewise troubled with such wind in her stomack and rifting, and thereby perceiued that they saide vntruly, when they saide that that wind was the deuil. But as shee saith, if they heard any croaking in her belly, (a thing whereunto many women are subject, especially when they are fasting) then they would make a wonderful matter of that. One time shee remembret, that shee hauing the saide croaking in her belly, or making of herselue some such noyse in her bed, they saide it was the deuil that was about the bedde, that spake with the voyce of a Toade, and there with they seemed, as though they were greatly afraid. But this exameinate, though shee knew, there was no such cause of theyr feare, if they were indeed at all afraid, as they did pretend, yet did shee let them alone, and saide nothing vnto them.

She further saith, that one night whilst this examinate was in bedde, there was a scraping in the corner of the chamber about the feeling, as if it had been the scraping of a rat, whereupon some that were in the chamber ran forth, saying, it was an euill spirit, that made that noyse. And Ma: Cornelius a priest being in the next chamber, came presently forth in his gowne, with his booke of Exorcismes in his hand, & went into the corner, where the noyse was. There he began to charge the deuil vpon paine of many torments, that he should depart. Hee flung holy water vpon the walls, and vseid such earnest speeches, as this examinate was very much afraid. Howbeit she saith, shee well obserued,that for all his speakings, and sprinckling of holy water, the noyse did not cease, till he had knockt with some thing vpon the feeling, whereby she since hath verily thought, and sill dooth, that it was either a rat, or some such thing that made the noyse, and not the deuil.

She further saith, that shee never dreamed in the night, but shee did tel the priests of it in the morning, for it was
The examination of their commandement, that she should so doe. And such her dreams she hath learned by their speeches, to call them visions. Of these visions they would make of the, what they thought good. Whereas this exam: confesseth, that divers of them were such toyes, as came into her head being woken, and that she meruailed, how they could make such matters of them.

This exam: further faith, that oftentimes when she was wel, & that the priests upon her laughing, or words, would say: It was not she, but the devil, she did, verily suspect, that they did not say truly therein, & that she was not at all possessed: marrie the confesseth, that being young, and v inexperienced, when they came unto her in so devoute a manner, with their holy vestures vpon them, with holy water, holy candels, and with the Pse, hauing the sacrament in it, and prayed, as it seemed so earnestly; she did then always suspect, that there was something amisse in her, as supposing, that otherwise they would never haue dealt in that sort. But afterwards when she was wel againe, she had euery a great desire to be gone from them, being verily perswaded, that then she should be wel.

She further faith, that except it were at such times, as by giuing her the holy potion, and burning brimstone vnder her nose, she knew not oftentimes what either she did, or spake. The greatest feare, which she had at other times, when they vfed their Exorcisme, was least they meant thereby to conjure vp some spirit, they kept such a stirre, and made mention of so many names, which they said, were names of so many spirits.

Whereas in the afore-said booke, there are a number of things reported of this exam: what she should doe, see, and speake in her fits, she verily thinketh, that (some foolish things of her owne devise excepted) she neither did speake, nor pretended to see any thing, but in such sort, as she had heard the priests report, that other wo-
Concerning the reports in the said booke, that this exam: should see upon Christmas even at night, after twelve o'clock, when Masses doe begin, viz: great beams of lightning, to proceed from the Sacrament, as it had beene some beams shining out of a cloud: that upon Newyeares day, she should see fire to flash in at the window, and a browne dogge, as big as a Bullock: that the Sunday after the Sacrament being reserued, and lying upon the patten, she could not see it, for a great brightness: and that at the same time, the Priest seemed to be clothed in silver, that flowed by the patten: She this exam: answereth, that she is perswaded in her conscience, they be all vntrue reports of her. For she faith, she doubteth not, but that otherwife she should have remembred some of them, as well as she hath done: other things in the said booke. Onely she confesseth, that she hath heard such things reported of Richard Maynie, that he should haue such sights: but sure she is, she never saw them.

Concerning the report of her, that she should say, that the blessed Sacrament was but bread: that there was no Purgatorie: that the service in England, being in English, was as good as the other in Latine: and that she should commend some Ministers: She faith, that it may wel be, that she hath asked some questions touching the Sacrament, Purgatorie, and the English service, and that she hath spoken wel of some Ministers: but she is fully perswaded, that when she demaunded such questions, she did it of her selfe, to be instructed, and that it was not the devill, that spake so in her. Also she faith, that when she commended some Ministers, she said therein truly, and
The examination of that she thinketh there are of them, as there are of the priests, some good, and some bad.

Where it is reported of this exam: that upon the third day of January, she should see Christ in proper forme, when she receaved the Sacrament: that she found ease of the paine in her stomack, by the application of a holy relieque: and that she flung away her beades, saying to the Priests, fie on you: She faith, that she well remembreth, that one offending her, she threw her beades at the party, but she denieth, that euer she receaved any ease, by applying of any holy reliques vnto her, for ought that she perceaved, how so euer the priests have reported, or that she euer saw any such thing, when she receaved the Sacrament: but thinke that the Author of the booke hath devised it of himselfe, marry the faith, it is not vnlike, that she might well enough say, Fie vpon some of the priests, both because there were of them, that vsed her hardly, and for that she knew well, that they disliked not such words; because they would take occasion therby, to shew to those that were present, that the deuil could not endure a Catholique prifft.

That which is reported of her, of the fourth of January, as touching the booke of Exorcisme, she faith, that she knew that booke very well, from any other, both by the Letter it selfe, because she can receade, and by the great number of crosles, which are in many places, a great number of them together. And no other knowledge she had of any such booke, although it be giuen out, that she knew the booke of Exorcisme, being lapt vp in a paper, before otherwise she saw it.

Where it is said, that this exam: should affirme there were foure scourges of deuil, viz: the booke of Exorcismes, holy water, the holy candell, and ballowed Frankinse, she doth not remember, that she termed them scourges, but faith, it is like enough that she said, that the deuil could abide none of them, because the priests had told her so.
As touching that, which is written of this exam: of the fifth of January, that being exorcised, she used many idle words: that she prayed, and scoffed, cursed, and sung, called for a piper: when the Priest had the devil, tell him his name, he should make answer in her, Pudding of Thame: all which is said, to have been spoken by the spirit in her; she faith, that she might speake such words, when her head was so troubled, but she doth not remember them. And for the Pudding of Thame, she faith, she hath oft heard it spoken of jestingly, when she was a child.* And where it is said, that she should affirm, that the devil could not tarry in her legge, or foote, as he was commanded, because of her hose which had beene wore by a vertuous, and godly priest: she confesseth, that indeed she were a payre of Ma: Dibdales netherstocks, and thinketh it not to be unlikely, that when vpon occasion, she said, that the hose she were, had beene Ma: Dibdales; but that further hearing some of the priest’s say, that was the cause, that the devil would not remaine in her legge, or foote; she did say as much her selfe.

Concerning that which is written of this examiniate of the 6. of January, that after consecration, she saw in the Chalice a little head, as it were of a child: that she should call for dye to play with: that she should see two at either corner of the Altar, glistening like silver: that she should tell a tale of a Mummery, that came into the chamber, where she lay: that she scoffed at the Sacrament: that a proper man in a short blacke garment, girt about him, hauing the rest of his apparrell also blacke, and long haire turned vp, also great ruffles starched with blew starch: that she complained, that the priests hand burned her, & that his breath tormented her: she faith she remembret no part of all these. What she might speake, when her head was troubled with their drinks, she knoweth not, but she dooth not remember, that ever she said, that she saw such a little head in a chalice, or that if she had seen it, she should eue
Whereas also it is said of her, that there appeared unto her in a fit she said 6. of January a Mummery coming in at the door with a bright eye before them: a drumme sounding, and sice in number with motly vizards, which daunced once about her, and so departed. She answereth, that she believed, that it is but a made tale by some of the priests, or that if she told any such her selfe, it was but a dream, or some such thing, as she had before heard of amongt them, it being Christmas.

Also as touching the report of her, that she knew a piece of the holy Cross by the smell: that a priest put his finger into her mouth, and bad the devill bite it if she durst, and that the devill in this examineate should answer, she durst not bite it, because it had touched the Lord: she faith she well remembereth, that she heard them talke, that they had a piece of the holy Cross, but she dooth not believe, that she knew it by the smell, vnlesse it had beene sweetely kept, and that she might smell the savour thereof, when it came neere her. And further faith, that it is not vnlike, but that she refuseth to bite the priests finger, for if it had beene Maister Dibdales finger, she knew he was very likely to have giuen her a box on the care, if she had bitten it. And it might be also, that she said she would not bite it, because it had touched the Lord, she being then wel acquainted with those things: but whether she did so or no, she doth not now remember.

Whereas it is said, that in one of her fits she was senselesse the same day, untill the blessed Sacrament was applied unto one of her ears, and that then she felt a cold wind to come in at one, and a hote ayre to goe out at the other: she answereth, that she remembereth no such thing: as neither another report of a vision, she should have that night, of a whole bench of deuils. Although she confesseth, that as her manner was, the most mornings she would tell she one tale, or other, or els (as she faith) how she should they have
That which is reported to have been done by her the seventeenth of January, as that she should (as she thought) let her beads fall down to the ground, because they seemed to burne her hand, whereas the devil threw them directly upon the Altar, and stroke down the corner of the Chalice: this exam: remembreth no such thing, but meruaileth that the devil durst meddle with her beads, because they were hallowed.

Where it is said, that the same day, this examine, or (as they pretended) the devil in her, was unwilling to adore the blessed sacrament, because of the brightnes of it: that at the second elevation she should say, I will not be blessed: At Pax domini sit semper vobiscum, I will none of that: At Agnus Dei, qui tollis peccati mundi, miserere nobis, upon thee, and not upon mee: At the offering of the Pax to kiss: it stinketh: when the priest said, Domine non sum dignus, and between the receiving of both kinds: I will not receive. This exam: faith, that the priests had taught her the English of the Latine words before mentioned, so as she verily thinketh, that shee was not unlike to say as it is reported of her, when she heard those Latine words. But she thinketh those things false, that are reported of her to have beene done by her, the 8 of January, as that she should talk to the Exorcist in French, whereas shee knoweth very few words in French, but such as shee heard amongst them, as Boniour, or two or three more.

As touching the long reports of this exam: how she was handled the ninth, and tenth days of January, viz: amongst many other things, how the devil was removed out of her hands by the putting on of the Exorcists gloues: how Maho the chiefe devil (that was pretended to be in her) who had two thousand devils at his commandement, had bee in England ever since king Henry the eight time: how the said Maho should tell the Exorcist, that if he would
The examination of cut the sacrament with his knife he should see it bleed: and that he the said Maho, could not choose but be tormented at the offering of it: how Maho did first swear upon the blessed sacrament, and kissed it, and then upon the booke of exorcisms, and then kissed that likewise: how this examinee was vexed, when the priests laboured with their holy hands, and by touching of her with sacred reliques, till they had brought Maho into her belly: the aunswereth with many teares, God forgive them, that thus did abuse me, there was never I think poor soule so dealt with. And afterwards for further aunswer the faith, that it appeareth by the booke, that the said tenth day of January, they gave her the holy potion, and burnt brimstone, and Frankincence under her nose, which did so trouble her, as she thinketh, that she might speake she knew not what, and they likewise wrote, and report of her, as they thought good, and as she perceived they had done, by the rest she had heard read vnto her out of that booke. 

She further faith, that being at the L. Vaux his house at Hackney, the priests a little before (as she remembreteth) that she was exorcised in the chayre, caused a woman to squirt somewhat by her priuie parts into her body, which made her very sick. She was so vsed once or twice more at Hackney, and once at Dexham, whereby she knoweth as she faith, that she sustained very great hurt.

Furthermore she faith, that the last time that she was exorcised at Hackney, the priests gavie it out, that the devill departed out of her by her priuiest part. And upon her marriage some of them told her husband, that she would never bring him any children, because as they affirmed, the devill had torne those parts in such sort, as that she could not conceive, which she thanketh God proueth to be false, for she hath had (as she faith) five children. But she faith by hearing the booke read, that is written of her, shee hath called many things to mind, and doth perceive that she hath beene very badly dealt with.
with. And further shee faith, that after shee once came to be under their hands, they vfed the matter so with her, as that shee neuer durft doe any thing, but what she thought did please them: so as the longer shee continued with them, the more they wrought upon her, because she had learned, what words did best like them, as her rayling against priests, and commending of Protestants, and speaking of many vaine, and foolish words, whereof they would make what they lift. Likeweise she could tel how to feed them with visions, saying, she had seene this, and that, when she had seene no such matter, but onely spake to content them.

Besides, in Christmas time there was gaming, and mumming at the L. Vaux his house, and as she faith, she sawe the mummers dressed with their vizards: whereby she learned to talke of such things, when they said, the spirit began to ascended out of her foote: that is, when he began from time to time (as they say) to trouble her.

Againe, as before she faith, that whilst she was at Denham, she told Ma: Dibdale, that she verily thought, she was no more possessed, then any of them were (meaning the rest of the priests.) And likewise as she perceaued three or foure yeeres after, by Ma: Taxleyes words, and shaking of his head, when she complained vnto him, how she had been dealt with, that he himselfe did think no otherwise of her: so she this exam: as well at other times, whilst she was at Denham, as afterwards manie times stil thought, but now (as she faith) by hearing of the booke, they haue written of her, read, she is not onlie fully perswaded, that she was neuer at all possessed, but seeth, that they haue written of her most abomina-ble, and villanously, and she prayeth God to forgive them, saying, that she needeth not to wish them worse hurt, then hath, or will come to them, for their false, and dissembling dealing with her.

Whilst this exam: was in the priests hands at Denham,
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she wel remembreth (as she faith) that one Ma: Babington, and divers other Gentlemen were there. Also Ma: Edmunds the Jesuit was there, or at the least, such a man as they called Ma: Edmunds, who was a chiefe man amongst them, and over the rest (as she hath heard.) Likewise, she faith, that there were many, both men, and women, that came thither to see miracles (as it was giuen out,) who were daily reconciled. She also remembreth, that the priests would say, that those who came thither, and would not be reconciled, were in great danger, whereas if they would submit themselves, and reconcile themselves, then the devil should have no power of them. The number, she faith, that upon these occasions were reconciled, was very great. It was an usual saying with the priests, that many Protestants were possessed, and that if they were once reconciled, the devil would shew himselfe in them, and they brought her this exam: for an instance, saying, that til she was reconciled, the devil was quiet in her. Whereas, she faith, she wel knoweth, that she was (she thanketh God) as free from the devil possessing of her, til she fel into their hands, as any of the priests were.

After the priests gaue over the exorcising of this exam: she was at their direction conveyed from place to place, for almost foure yeeres, and maintained for the most part at their charges, saving so much as she had for her paines in those places, where she remained.

When this exam: should be married, Ma: Yarly the priest told her a story of Tobias sonne, and wished her, that in any wise, she should refraine from the company of her husband, for the first three nights, which counsel (she faith) she followed, being wholy at that time ruled by him.

She further faith, that if Ma: Debdale had liued but a moneth longer, she this exam: had not beene here, to have beene now examined of this matter. For he was pur-
purposed (as he said) to have sent her beyond the Seas, that she might have been a Nun. And to that end he had provided forty pound, part whereof was in Ma: Taxley’s hands, and part in her own. But after Ma: Dibdale’s death, that which this exam had, Ma: Taxley tooke from her, and promised her husband, when she was to be married forty pound, whereof notwithstanding he never receaued above five pounds, as she thinkest.

Againe, she faith, that whilst she was in their hands, she had siluer, and gold giuen her of those, that came to see her, which she stil gaue to Ma: Dibdale, because he perswaded her, that she might not haue it her selfe, for that the deuid thereby would tempt her, & doe her hurt. When he the said Dibdale was afterwards executed, this exam had of his a purse full of gold, which he left with her, where-with Ma: Alexander a priest being acquainted, she this exam by his commaundement, deliuered it vnto him.

She also faith, that by one Hodgskins means, a Pursuivant, she was a little after Ma: Dibdale’s death, committed to prison at Oxford for recusancie, where she remained about xiii. weekes. At what time Ma: Taxley caused divers to make earnest fute for her: much venison (as she hath heard) was bestowed vpon the Scholars, and at the last she was called before a Doctor, and after some fewe speeches deliuered.

About nine or tenne yeares since, this exam was sent for, by two Justices of the peace, Sir Anthony Cope, and Ma: Doily to be examined, partly about these matters of possession. But she never did confesse a word vnto them of it. At other times also she hath beene examined, but disclosed nothing. When vpon these occasions she was at any time in trouble, she was still maintayned, and her costs borne by the priests means. She also faith, that because she would confesse nothing, she was very much
The examination of much made of. It was ordinarie with the priests, to charge her in any wise, that if she happened at any time to be examined, she should never take any oath, for that was verie dangerous, and told her, that then she might say any thing, though it were untrue, to excuse her selfe. They also warned her, to be very careful, what she said, and in no wise to confesse any thing, that might touch any priest, and doe them any harme, saying, that if she did, the devil would surely possess her againe: because thereby she should dishonour God, and his Priests, and be a slander to the Catholique Church. And they told her an example of a woman, that after a priest had dispossessed her, she dealt amisse, and thereupon the devil came into her againe, and continued in her so long, as she liued. And so they said, he would deal with her this exam: if she did, or confessed any thing against the. But notwithstanding she now faith, that she is very glad she hath discharged her conscience, and unburdened her minde of these things, by telling the truth. Nothing doubting, but that Almighty God will pardon her, in that she yielded so farre, to be in such sort abused by them, and that hereafter the devil shall never have power, by the perswasion of any priests, or other persons what so euer, to draw her to such wicked courses hereafter.
The examination of *Friswood* alias *Frauncis VWilliams*, taken upon oath the second of March 1598, but augmented and repeated the 17. of May 1602, before the Lord Bishop of London, Master Doctor Andrewes Deane of Westminster, Ma: Doctor Stanhop, and Ma: Doctor Swale.

She faith, that about 17 yeeres since, shee being then about 17 yeeres of age, serued on Mrs. Peckham, the wife of Ma: Edmund Peckham, dwelling then at Denham in Buckingham-shire. This Mrs. Peckham, was the daughter of Sir Thomas Jarret in Lancashire.

The cause of this examinats seruing the said Mrs. Peckham was, for that this exam: sister Sara Williams, (that likewise serued her) was then in the hands of certaine Priests, who said she was possesed. At that time also one Trayford maister Peckhams man was there likewise in the same case, with this exam: sister. By meanes of these troubles there, this examinats father, being Sir George Peckhams man, father to the said Ma. Edmund, shee this examinate, as now shee verilie belieueth, was thought a meet person, to be entertained in the house, as one, who they thought, would kepe all theyr counsels, howsoever they should deale, and practise with her, or any other in that place.

This exam. further faith, that as shee remembrith, the distinct time of her comming to serue Mrs. Peckham, was about 3 or 4 daies after, that shee the said Mrs. Peckham came from Fulmer to Denham, withall her house-
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hold, bringing with her the said two posseffed parties, as it was then pretended. Upon this examination first entertainment, many priests resorted to Denham, under pretence to cast the devils out of those persons. Amongst them all one Ma. Edmunds a Jesuit was the chief; that bare the sway, and gave directions in those matters, and Ma. Dibdale was the next, who took especial pains in their exorcisings. The names of other priests, that resorted thither, as far as she remembers, were these: Ma. Driland, Ma. Midleton, Ma. Taxley, Ma. Sherwood, Ma. Stampe, Ma. Tirrell, Ma. Thomson, Ma. Thulice, Ma. Cornelius, Ma. Browne, Ma. Ballard, Ma. Blackman, Ma. Greene, Ma. Brereton. There were besides these a great number, whose names she hath forgotten, that resorted thither. And many, especially of the younger priests that were lately come over, did not tell their names, at the least this exam: did not know them.

Upon her first coming to Denham, and so for five or sixe weeks, this exam: heard much in the house of her sister, and Ma. Trayfords fits: and it was not long after her Mistris coming from Fulmer, before one Marwood was brought to Denham, and then shortly one Ma: Richard Mainy, who both of them did pretend themselves to be likewise posseffed. Ma. Ballard the Priest brought the said Marwood thither, and in his company, there came twelue or thirteene as shee remembers, viz. Ma. Babington, Ma. Tichburne, Ma. Dun, Ma. Gage, Ma. Tilny, and the most of the rest that were executed with Ma. Babington, they came thither in foure or five Coaches.

When this exam: first came to Mistris Peckham, shee had before ever used to goe to the Church, but then the priests laboured to persuade her to the contrary. The parties that dealt with her, to that purpose, in the beginning, were Ma. Edmund Peckham, and one Alexander an Apothecarie, but since a priest.

About
About the end of the said 5 or 6 weeks, the priests beganne to practise with this examin: to make her believe also that she was possessed. The manner whereof was in this sort. Shee being washing of clothes in the Kitchen at Denham, maister Dibdale the priest came in, & clapping her upon the shoulder, told her that her mistress looked for her. To whom this examinate answered, that she had almost done, & then she would come vnto her. Presently after this examinate, and one of her fellowes having filled a tub of water, to rinse their clothes, this examinate lifting vp the tub, her feete slipped from under her, the kitchen being paused, and having a shrewd fall, did hurt her hip, with the griefe whereof she was compelled to keepe her bed, for two or three dayes.

Heereupon maister Dibdale comming to this examinate told her, that it was a wicked spirit, that gave her that fall, and said, that the cause that moved the spirit so to doe, was for that shee had washed his the said maister Dibdale's shirt, which the wicked spirit tooke in euill part, because he was a Catholique priest, to whom the devill could not endure, that any kindnes should be shewed. And for that also the same his shirt was fouled with the sweat, which came from him, in taking paines to exercise the parties, supposed to be possessed. He did also at the same time, and afterwards, likewise deale earnestlie with this examinate, to perswade her to be a Catholicke, and from the time of her said fall, ceased not to tell her, that she was possessed; and so did the rest of the priests, that then were there. The said maister Dibdale did urge her to be aduised by him, promising that if so she would, she should receive great ease, and comfort therein.

She also faith, that vpon occasion of speech with maister Dibdale, of the ache of her hip, he entred into a further examination of her, if she had not before that time, felt some paine in her body. And shee confessing, that sometimes she had a paine in one of her sides, Ah quoth he,
The examination of

he, I thought even so; out of question, you are possessed, and so have beene for a good while, the paine you speake of, proceeding from the said spirit. Thus labouring with this exam: to make her to believe, that shee was possessed, they told her, that before they could doe her any good, she must needs become a Catholique; and at the length, by telling her that she was in state of damnation, and out of the Church; and that she must believe the articles of the Creede, where-of one was, that shee ought to believe the Catholique Church, which was (as they said) the Church of Rome, shee did yeeld ynto them to be reconciled, as she thinketh they terme it.

At the time that this exam: was thus become a Catholique, the priests told her, that her baptisme receiued in the protestants Church must be amended, because it wanted many ceremonies of the Catholique Church. And thereupon they vsed such things as they thought good, to make her baptisme perfect. They cast a white cloth over her head, with a crosse vpon it, & vsing certaine words, they put salt into her mouth, and did anoint her lippes, her nose, her eyes, and her eares. At that time also, they caused her to change her name, so as she being, when she was christned, called Friswood, from that time forward, shee hath been called Frauncis. They told her divers tales of S. Frauncis, that he was so holy a man, that he might command the birds of the ayre to come ynto him, and that therefore his name was made common both for men, and women.

Shee further faith, that after shee had kept her bedde two or three daies, (as before is mentioned) she did (notwithstanding her said hurt) follow her busines, as well as shee could, though she halted. This her so halting, the priests still said, that the deuill caused it, and after omitting no occasion, to tell her of the paine in her side, and anointing her hip, did alwaies say, that it was the deuill that
that lay there; till at last this exam: began (especially after she was a Catholique) to thinke they said truly, and that she was indeed possessed. Although (as now shee faith) shee afterwards perceived, that shee had never any other trouble, after her hip was well, but now & then a paine, as she was wont to haue in her side, which paine doth still continue, being a griefe of the spleene, as the Physicians tell her; for ease whereof, shee is commonly let blood once a yeere. And for any other vexation, or griefe whilst she was vnder the priests hands, shee sayth shee had none, but such as they procured, by their drinks, and perfumes, and other bad vsage of her.

Furthermore shee faith, that within a while after that she was a Catholique, the priests told her, that according to their promise, they would now try, to make her well, and to rid her from the wicked spirit. The manner whereof was as followeth. At the end of the first Mass that ever she saw, which was said by maister Dibdale, he told her, that now they would make triall what was in her; and thereupon shee being perfectly well, and telling maister Dibdale, & the rest as much, yet they would needs haue her to sit downe in a chayre, which shee did. Then they began to binde her with towels, whereat she greatly meruailed, and was there-with cast into a great feare, as not knowing what they meant to doe with her. Beeing in this case, maister Dibdale began to read upon his booke of Exorcisms, and after a good while, seeing no other alteration in her, then the tokens of feare, (for shee confesseth the same increased by reason of his words, and other his dealings with her) then they urged her to drinke aboue a pint of Sack, and Sallet-oyle, being hallowed, and mingled with some kind of spices. When she tasted this drinke, which they termed a holy potion, it did so much dislike her, that shee could drinke but a little of it at once, (her stomache greatly loathing of it.) And then the preists said, all that came from the devill,
The examination of who hated nothing worse, then that holy drink. So as she was held, and by very force, caused to drink it up, at divers draughts. Here-upon (as she faith) she grew to be very sicke, and giddie, in her head, and began to fall into a cold sweate, verily then beleueing; that as the priests said, it was a wicked spirit, that caused her to be in such case: Whereas afterwards, when she better had considered of their dealings with her, she easily perceiued, that the drinke they gaue her, was such, as might haue made a horse sicke.

Again, she faith, that being thus in the priests hands, from a little before Christmas, til two or three dayes before Whitmonday following, she was often abused in this manner: and at some times when she was bound, (as is before said) and had drunk the holy potion ful sore against her wil, they would burne brimstone in a chasing-dish, and hold her nose by force ouer it: by which means, she nothing doubteth, but that she did commonly grow into some great outrages, & spake she cannot tel now what.

There was, (as she thinketh) a discourse made of her fits, by some of the priests, the which, if she could heare, she supposeth, she should remember many more things then now she doth: But shee cannot forget (she faith) that many times, she did complain of hard dealing, vsed towards her in her pretended fits, and how injuriously they dealt with her, by giuing her that loathsome drink, and burning brimstone vnder her nose. Where-into the priests would commonly giue this answer, eyther it was not she, that spake, but the devill; or otherwise when she was so wel, that they could haue no pretence, so to say; then they would bid her be contented, and tel her, that she should, by that meanes, merit heauen, & gaine a crowne of glory. And they would stand much vpon this last reason, in shewing how much this exam: had merited at Gods hands, when any by seeing of her in 

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her fits, and the priests dealings with her, were reconciled.

She further faith, that the priests would be often talking in this exam: hearing of certaine women, that were possessed beyond the Seas: how the devils in them could not abide the holy potion, nor the burning of hallowed brimstone, nor the applying vnto them of holy reliques, nor the presence, or touching of Catholique priests, nor holy water, nor the holy candle, nor the blessed sacrament, but would start, say they burned, rage, & raile against the priests, & commend vpon euery occasion those, that were the foundeſt Protestants.

By this meanes, this exam: faith, for her selfe, (and she thinketh, she may safely so say for her sister, and the rest,) that she learned what to say, and doe, when the priests had her in hand: that is, to start some times, when they brought reliques vnto her: to pretend that shee could not endure the presence of the Sacrament, and many things besides: as if the treatife of her may be gotten, wil appeare. Howbeit, she faith, that after some fixe or feauen weekes, although at the first, she did not marke the priests doings, nor greatly obserue her own, yet then she began to finde their inglings, and how she her selfe, in faying this, or that, spake nothing, but what she had learned of the priests.

The chiefe reason that (she thinketh) moued her, not to mark them at the first, was the good opinion she had conceaued of them, being newly reconciled: and yet as shee faith, when shee saw before that time, into what case they had brought her sister, she thought that they used her not wel, & perswaded her to runne away from them.

This exam: further faith; that shee wel remembrace, how one time Mr. Sherwood told her, that one Mr. Bridges had gotten one of his mothers mayds with child, and bad her tel him of it, when he should come next thi-

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her, and that this exam. was troubled. Where- upon she faith, that accordingly, as soone as she saw the said Ma: Bridges, being her selfe in health, and no way troubled, & in the preface of Ma: Sherwood, Goe to, quoth she, Ma: Bridges, you have gotten your Mothers chamber-mayde with child, and make no conscience of it. Which words were no sooner uttered by her, but Ma: Sherwood took hold of them, saying; Yea sirra, canst thou tel that, thou shalt be constrained to tel more a none? And thus he said, pretending, it was not this exam: but the deuil, that uttered those words. Heere-with Ma. Bridges was greatly amazed, and afraid, and much speech was of it, as if it had been some great miracle.

The said Ma. Sherwood, as this exam: faith, at one time, as she was tyed in the chayre, did thrust a pinne into her shoulder, and she there-with crying, and saying, what doe you? O faith he, heare you not the deuil, what hee faith? No, quoth this exam: it is not the deuil, but my selfe, that spake vnto you. But he stil affirming, that it was the deuil, this exam: could not be beleued, and so it was reckoned amongt them.

Againeshee faith, that in one of the fits, where-into they cast her, by their holy potion, and brimstone, there were two needles thrust into her legge, by some of the priests, (as she is now perswaded in her conscience,) and vppon her comming to her fences, finding a paine in the place, where the needles were, she complained of it, and would have put down her hose, to have seene, what her legge ayled; but the priests would in no wise suffer that, but presently they got holy reliques, and tyed them about her legge, affirming that the paine was procured, by the wicked spirit, and could not be eased, but by those reliques. When they had so tyed them about her legge, they charged her in any wise, not to touch them; but yet notwithstanding this exam: faith, that being greatly troubled with paine, & desirous to ease her selfe, she
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She did now and then attempt to slacken the reliques, being tied too hard, (as she thought,) at what time the priests still watching of her, as that she could do nothing, but they would see her, they did blame her for touching of the reliques, bad her let them alone, and said, it was the devil that tempted her, to touch them.

The custome of the priests was, as this exam: faith, to appoint a set time, when they meant to have any solemne Exorciſmes, and then this exam: was one, when she was in their hands, that for the most part, must go to the chayre. After that the said needles had beene in this exam: legge, from the fore-noone the one day, until eleven of the clocke the next day, she was brought vp into a gallarie, the Sermon being finished, and a great number there present. At her comming in, and complaining of the sorenes of her legge, the priests bad her be of good cheere, and said, they would see if they could helpe her: Where-upon Ma. Dibdale, (as she remembrith) said vnto her, Goe Frauncis, sit downe, and put downe thy hose: which she did, and then Ma. Stamp, another priest, when her hose was put downe, came vnto her very reverently, and with divers ceremonies vatyed the reliques, which were about her legge, which being taken away, he looked vpon the fore place, and handled it gently, and in the end thrusting downe with his fingers the skin, and flesh, where one needle stuck so, as the same appeared, he called vnto him those that were present, and said vnto them: See what the devil had done, and so pulled it out. Then feeling her legge a little while longer, and vling his fingers, as is before mentioned, he also disclosed the second needle; which the people that were present beholding, were in a great maze, especially to heare what Ma. Dibdale, and Ma. Stamp made of the matter: how they said, it was the devils doing, and much other speech to that effect. As soon as the needles were taken forth, this exam: was car-
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ried downe agayne out of the galerie, and feeling her leg very wel eased, it began to amend every day more, and more, which they said, was by reason of the holy water, where-with they washed her legge, when they pulled out the needles.

She further faith, that the priests had a custome, to thrust certaine things into the mouthes of such, as they said were possesed, under pretence of reliques. And the wel remembret, that at one time, when she began to be troubled with her drink, and brimstone, they thrust into her mouth, some of the said reliques: Whereof this exam: complained, and said, why doe you put these filthy things in my mouth? Ah, quoth they: hark how the devil cannot endure these holy things. Afterwards when this exam: put them out of her mouth, then they asked her what reliques they were? and she told them, This is a piece of such a man, and this of another. And at one time, they put into her mouth, a piece of Campian thumbe, or his finger, she remembret not whether. When this exam: at this time, and so likewise, both she, and others, at other times, did name these reliques, and chewed their dislike, to have the put into their mouthes, the priests would bidde the people that were present marke, how the devil knew all holy reliques, of what Martyrs they were, and how hee could not abide them: whereas this deponent faith, that both she, and the rest that were dealt with as shee was, did know all these reliques, that the priests had there, having the sight of the almost euery day, and hearing the priests tell of whom they were. So that as soone as this examinate saw any of them, she could name them very readily, and say: This is such a piece of Father Campian; this of Mr. Sberin; this of maister Brian; this of maister Cotton; this of maister Clithero; and so of a great number more, which she hath now forgotten.

At another time also, this examinate wel remembret, that
that the priests filling her mouth with relics, they coucled in with them a big rustie naile, as she is verily perswaded in her conscience, so as when they pulled out the relics, she was almost choked with the naile, and much ado they had to get it out. They made her mouth there-with to bleed, and affirmed to the people, that it came out of her stomacke, by vertue of the said relics.

Againe she faith, that being in speech once with maister Dibdale concerning maister Richard Mainy, he told her divers things of him, what wonderful sights he saw about the Altar, and the Sacrament at Masse time. And further said vnto her, that if she would say, when she was to be exorcised in the chaire, at the bringing of the pix vnto her, (as the manner was) that shee saw the bodie of Christ there in a great brightness, shee should by that means greatly glorifie God. And thereupon, as she confesseth, she said as he adviseth her, at her next exorcising, and a great wonder was made of it.

Shee further faith, that being brought vp with her mother, shee had learned to sing by hart certaine Geneu Psalms, & that being under the priests hands, when now and then forgetting her selfe, shee sung any of them, as shee saw at work, the priests, & so others in the house, when they heard her, would earnestly blame her for it, and say one to another, Doe you not heare, how sweetly the deuil singeth these Geneu psalms.

Also she faith, that when the priests had drawne her to be of their Church, as is before mentioned, and that shee should come to receaue the Sacrament, they told her, she must first vow, and promise, by the vertue of that holy Sacrament, that she would ever afterwards hold the Religion of the Church of Rome, and never goe againe to any of the Protestants Churches, nor ever reade the English Service, or the English Byble, or any other English books, written by the Protestants in matters of Religion. And this vow, she faith, is ordinarily made,
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made, by all that are reconciled.

She also faith, that she hath often times heard some of
the priests affirm, that it was an ordinary thing with
the devil, which was in Mab: Mayn, that when they
the said priests, haue demaunded of the devil, (pretended
to be in him) why he troubled the Catholiques with
imprisonment, and many daungers, whilest the Prote-
ftants liued in pleasure: his aunswer was, that the Pro-
testants were his already, and that he troubled the Ca-
tholiques, because he would draw them to himselfe, and
make the Protestants if he could: adding that he would
never haue troubled Iob as he did, if he had thought he
could not haue made him to curse God. This exam:
also faith, that she her selfe hath heard som of the priests,
and (as she thinketh Mab: Edmund) aske Mainy that que-
uestion, and he the said Mainy so to haue aunswered them.
Also she faith, that the priests in talking of Protestants,
haue affirmed of them in her hearing, that the greatest
share of them were possedled, and that when England
should be againe, as it had beene, the deuils would then
shew themselues in them, and they should haue their
hands ful of chaire-worke, meaning their exorcifings, to
cast them out.

At one time, she faith she wel remembrith, that Mab:
Greene comming from beyond the Seas, brought with
him certaine graines, medals, and Agnus dei: and
that seeinge the priests, and others make so great account
of them, shee said to Mab: Greene, Good Lord, what
meane you to make so great a doe about these things?
What is that waxe better then other waxe? or that
bugle better then another, whereof you may buy a great
number for a penny? Where-pon Mab: Greene saide,
it was the devil, and not she, that spake those words. But
this exam: told him againe, that shee spake those words
her selfe, and that she meruaileth, why they laboured so
earnestly, to make both her, and all others beleue, that
whatsoever she or they did, or spake, it was not she, nor they, but the devil: but he persisted, and said, it was the devil indeed, and not she, whatsoever she thought to the contrarie.

This exam: further faith, that one Alexander an Apothecarie, having brought with him from London to Denham on a time a new halter, and two blades of kniues, did leave the same, vpon the gallery floare in her Maistres house. The next morning he tooke occasion to goe with this exam: into the said gallery, where the espying the said halter, and blades, asked Ma: Alexander what they did there: Hee making the matter strange, answer'd, that he saw them not, though he lookd fully vpon them; she her selfe pointing to them with her finger, where they lay within a yard of them, where they floode both together. No (quoth this exam:) doe you not see them? and so taking them up, said, looke you here: Ah (quoth he) now I see them indeed, but before I could not see them: And therefore faith he, I perceau that the devil hath layd them heere, to worke some mischiefe vpon you, that are possesse'd.

Heereupon maister Alexander told the priests what a strange thing had happened, and a great search was made in the house, to know how the said halter & knife blades came therther: but it could not in any wise be found out, as it was pretended, till Ma. Mans in his next fit saide, as it was reported, that the devil layd them in the Gallery, that some of those that were possesse'd, might either hang theselves with the halter, or kil them-selves with the blades.

Now this exam: further faith, that shee herselfe did espie the end of the halter, in maister Alexander's pocket, the night before shee saw it, and the blades in the Gallery, at such time as he drew out of his pocket a certaine boxe of Wafer-cakes for Masses. Whereby shee is fully perswaded, as she saith, that he the said Alexander, was
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was himselfe the devil, that layde the halter, and knife-blades in the said Gallerie, and as the faith, he told maister Dibdale as much, when the search was, how they should come thether. Whereat maister Dibdale being much moued, said, it was not see but the devil, that spake so vnto him, of maister Alexander. And for this her report, and speeches, she felt, as shee faith, some smart afterwards. For within a day or two after they had her againe to the chayre, and did vse theyr exorcismes with her, the manner whereof was something strange vnto her.

They had in a readines the picture of an Asse, and of the devil, and of Ma. Fox, as if hee were writing the booke of Martyrs. The Asse (they said) resembled this examinate; and the devil within her (being a malicious lying spirit, that fought to slander the doings of the Catholique priests) betokened Ma. Fox, who (as they said) had beene a malicious lyer. They had there also a long girdle, made of whipcord (as shee remembreth) it was full of knots, & termed S. Peter's girdle: this girdle was hallowed, and being lapped into foure doubles, was like a whip.

These things being thus readily prepared, this examinate was bound full sore against her will in a chayre: They compelled her to drinke the holy potion, whereof shee made fiue or sixe draughts; they burnt brimstone vnder her nose, and withall the said three pictures one after another. They pulled off her gowne, and whipped her vppon the armes with the holy girdle, pretending that they meant thereby to hunt the devil out of her. They gave her siue blowes, in remembrance of the siue wounds of Christ: and seauen in honour of the seauen Sacraments, and three in memory of the blessed Trinity, and she knoweth not now how many more. With these blowes shee being constrained to cry out, they said, it was not see but the devil within her that so cried, because
because he was not able to endure the vertue of that holy girdle. But this examine faith, that howsoever the devil fared, she well knoweth, that shee bare away the smar, and that her armes were blacke almost a moneth after with the blowes.

The priests also (shee faith) had another custome: At the end of every exorcisme, they would say that the spirit was gone downe, sometimes into the foote, & sometimes into the great toe of the partie exorcised. And when strangers came, before whom they intended to worke some great matters, they would bring the partie againe to the chayre, and beeing bound therein, they would begin (as they said) to make the devil shew himselfe, which they did with this exam: in this sort. The Exorcift hauing a relique in his hand, as a bone, or some such hard thing, would graspe her by the legge, & aske her if she felt any paine that seemed to prick her, & this exam: confessing (as the truth was) that she felt a paine, (the said bone, or hard thing in his hand hurting her shrewdly:) Ah (would the Exorcift say) now he beginneth to stirre. Thus would the Exorcift goe pinching of her legge twice, or thrice, before they came to her knee, and then they would wring her indeed so hard, as that she should sometimes screech, and sometimes start. And then the Exorcift, and the rest of the priests that were present would say, now the spirit will vp into her body, you shal heare more of him anon. And haft was commonly made at such times to giue vs the holy potion, which beeing so lothsome a drinke, divers Gentlemen seeing it giuen vnto vs, haue wept for pitty to see vs compelled to take it. But the priests would tell them that there was no remedy; for otherwise, except the strength, and force of the wicked spirit were thereby abated, there was great danger, that hee would teare theyr guts, and inward parts in peeces, as hee was ascending vpwards to goe out of them.
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This exam: faith, that when shee had wel considered of the priests dealing with her, and how all the troubles she had, was by reaason of their intollerable drinks, perfumings, and practices with her, where-with her body was brought to great weakenes; she grew to some more boldnes, and did now and then speake her minde somewhat plainly, though it booted not: for they would say, it was the deviil that vttetered it, whatsoever it was, that this exam: speake, if they disliked it. She well remembereth, that sitting at her worke one time, and Ma: Sherwood sitting also by her looking on a booke, she this exam: being very angry in her minde, to consider how she was vset, and with him in particular, for thrusting a pin into her shoulder, and for divers other his hard visages towards her, said vnto him; that shee very greatly mourned, how he, and the rest durft deale with her, & the rest, as they did: adding, that if she this exam: or any other should complaine of them, they would certainly all of them be hanged. For (quoth she) how many of the Queenses subjects, haue you drawne from her, by these your practices heere? Heere-with Ma: Sherwood was much moved, and went to the priests, to acquaint them with her words. Some of them (as she hath heard) were of opinion, that it were best to put her away from her Mistres: but Ma: Dibdale liked not that counsel, fearing (as she beleueth) that shee should haue disclofed their dealings. For these her said speeches, shee was within three or foure houres very hardly entreated; Ma: Sherwood, and the other priests, returning vnto her, put her in minde, what she had said, and told her, That it was not she, but the deviil, that vttetered those words, and thereupon had her to the chayre, and with their holy potion, and brimstone so plagued her, as being there-with wonderful sick, shee fel (as she thinketh) into a swood.

Shee further faith, that whilest these matters were in hand at Denham, there came very many thither, from time,
time to time. The Catholiques would bring with them such of their friends, as they durst trust, being Protestants, of purpose, to draw them to the Romish Religion. And she certainly knoweth, that there was a very great number upon those occasions reconciled; sometimes an hundred a weeke, at the least. Marrie at one time, she remembereth, that one Ma: Hampden of Hampden (as she thinketh) being brought thither, by Ma: Edvard Ashesfield, now in prison, as she hath heard, did greatly decease the priests expectations, and put them into a great feare. The manner was, she faith, of those who were pretended to be possessed, when any Protestants came in, to commend them greatly, and to raile upon the priests: as much as Ma: Mainy, when he saw Ma: Hampden, did presently salute him, by the name of his fellow Justice, and use such other words vnto him, as when he heard, how they were expounded, he was greatly discontented with them: and there-upon speaking aloud, said thus in effect vnto him, that brought him thither (as farre as she remembereth) being her felys then present. Cozen Ned, I had thought you would have brought me, where I should have seen some godlines, and not to have heard the devill; but this dealing I see is abominable, and I marvel, that the house sinketh not, for such wickednes committed in it: and so he departed. With these his speeches, the priests were greatly amazed, & fearing the worst, got them away for that night.

Furthermore, she faith, that perceiving many things were false, that the priests told to those, that came vnto them, for the better confirming of her judgement therein, she devised (of her felys) this tale. She told them, that being in bed, there came a morrice-daunce into her chamber, having these persons in it, a man with a Taber, and a Pipe, the Earle of Bedford that was dead before, (but one that the priests did greatly hate) and some other noble men also she named, who are now out of her memo-
The examination of memory: all these she told them, after they had dauncate about the table in the chamber, went out againe as they came in. When the priests had this by the end, they made great matters of it, termed it a vision, and told it the Catholiques for a very truth; whereat this exam: laughed in her minde, but durft not gaine-say it, and so it went amongst them for a currant vision. And shee thinketh in her conscience, it was even as true, as the rest of their reports, both of this exam: & of the others there, that were pretended to be possessed.

Also she faith, that there was a notable deuise amongst the Priests, to haue it thought, that the wicked spirits came into this exam: and her sister, by witcherie. Ma: Richard Mainy before mentioned, being the notablesst counterfeit (as she thinketh) that ever the priests had in their fingers, said in one of his fits, or rather the deuil in him (as it was pretended) that one good-wife White of Bushie, had bewitched this exam: and her saide sister. This good-wife White, was commonly talked of in the Country to be a Witch: the said Mainy also told the occasion, how they were bewitched. There were (as it was pretended, that the deuil saide in Mainy) certaine cattel bewitched in Denham, some two or three yeeres before, which could not be eased, except the two spirits which troubled them, were sent into two Christian bodies; and there-vpon, quoth hee, to deliuer the cattel, she sent those two spirits into this exam: sister, and her selfe. When the priests heard these words, they seemed to conjure the deuil in Ma: Mainy, to bring the witches spirit (whereby she wrought) thither to Denham. And the night following this prank was played by the priests. They had gotten in the night a Cat amongst them in the Parlor, which they said was the witches spirit. About the whipping of this Cat they pretended great paines, and that they whipped her so long, til at the last she vanished away out of their sight. Afterwards they gaue
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that out of all question, the Witch, whilst they were whipping of the Cat, was greatly vexed, and thereupon they sent a messenger to Bushie, to see in what estate the Witch was, who at his returne reported, that when hee came to Bushie, hee found the Witch in child-bed, and that her child was dead. When the priests heard this report, see (quoth the priests) to those that were present, how it falleth out to be true that we told you, the whipping of her spirit in the likeness of a Cat, was the cause that her child died: yea (quoth this exam:) is that true? Why then you are murderers: where-at the priests were moued, but they knew how to answer that, as they did, in saying, that it was not she, but the devil in her, that uttered those words. Of this whipping of the Cat there was great speeches, and many that believed them, wondered at it. The messenger that was sent to Bushie, hearing what a meruaile they made there-of, became a recusant, being at that time a Protestant.

There was also another strange thing, that happened at Denham, about a bird. Misses Peckham had a Nightingale which she kept in a Cage, wherein Ma: Dibdale tooke great delight, and would often be playing with it: This Nightingale was one night conuayd out of the Cage, & being the next morning diligently sought for, could not be heard of, til Ma: Mainy's devil in one of his fits (as it was pretended) affirmed, that the wicked spirit, which was in this exam: sister, had taken the bird out of the Cage, and killed it in despite of Ma: Dibdale. And further he told them, that the birds neck was broken, and did lie vnder a Rosemarie bush in the Garden: where-upon three or foure going downe, and finding the bird there, they made a great wonderment of it, whereat this exam: doth verily beleue, that eyther Mainy had killed the bird, and laid it there himselfe, or else that this exam: sister did it, and had told Mainy of it; for she saith, that her sister, & Mainy were very great.

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The examination of

Also this exam: faith, that if the story, she had heard, hath beene written of Mainyes fits, could be got, there would appeare very many notable practises. Ma: Edmonds the Iesuit was the chiefe man, that dealt with Mainy, & hath written (as she hath heard) a great booke of them. This Edmonds, as hath beene said before, was a chiefe man, and therfore whereas the rest had but their Albes on when they exorcised any, he commonly had upon him either a vestment, or a cope. She well remembreth, that the said Mainy, sitting upon a time by one of the priests, affirmed, that vnto his sight the priests finger, and thumbe did shine with brightnes, especially on the inner sides: where vnto the Priest answered, that it might well so be, because (quoth he) they were appointed with holy oyle, when I was made Priest. At which words, this examinate laughing, & calling Ma. Mainy a dissembling hypocrite, the priest said, that it was not she, but the devil, that did so laugh, and raile.

Furthermore, this examinate well remembreth, that Ma. Richard Mainy being exorcised in the presence of a hundred people at the least, on S. Georges day in the morning, the priests affirmed, that seauen devils did the shew themselves in him, by such gestures, and signes, as declared them to be the Authors of the seauen deadlie sinnes. This examinate faith, that she hath almost forgotten the gestures, but she will set them down as near as her memory will serve her. The said maister Mainy being bound in the chayre, did lift vp his head, looking highly, and made gestures with his hand, as though hee were tricking vp himselfe; whereupon the priests said, that the spirit that was comming vp then, was Pride, as it appeared by the said gestures. Afterwards the said Mainy beginning to gape, and snort, the priests said, that the spirit that then rose vp in him, was Sloth. Then hee fell to vomiting, and the priests said, that the spirit that then rose was Gluttony, and drunkennes. Againe, he
he the said Mainy talking of purses, and thus much in the hundred, and of the forseyting of this, or that lease, the deuil that then was risen, the priests called Covenanters. And thus the priests and hee went through all the deadly sinnes. The said Mainy, or the deuill in him, (as was pretended) commendg the Protestants for his good friends, because they had all the said seuen deadly sinnes in them, but railing at Catholiques, for that they could not endure them, but did ever and anon cut them of by confession.

The same day also shee well remembred two things, that Ma. Mainy spake of, betwixt his descriptions of the said seauen deadly sinnes. Oh (quoth hee) this is a great day of pompe at the Count, I will stay no longer amongst you raskall priests, but will go whither amongst my fellows: they all love me there, I am theirs, and they are all mine, or to this effect. Also one Robert Bedell of Denham, being a very zealous Protestant, was buried the same day: in that forenoone there happened a storme, whereupon Mainy pretended that the deuil spake to this purpose in him, viz. Now they are about to bury Bedell, and because he served mee all his life time, I am sending of him into hell. At which words many that were present wept, and prayed, that if it were possible, he might be saued. This matter was so urgencyed, and talked of, as afterwards they drew his wife to become a Romish Catholique, and so she died.

This examine further faith, that one Anne Smith, about the Christmas the same yeere, came to Denham, where shee had remained but a little while before the priests had got her into their hands, and said shee was possesed. Touching this woman, a number of things hath beeene written of her, as this examine hath heard, all which this examine hath heard, all which this examine hath heard, she verily believeueth in her conscience, (as also of all the practis es, & tales of the priests, touching both this examine, and all the rest with who
The examination of they dealt) that they were altogether knaueries, & meet inventions, to deceive the people, by procuring an admiration of their priesthood, and thereby to withdraw her Maiesies subjects to their religion.

Shee well remembreth (as she faith) that at one time, Ma. Dibdale charged the deuill in Anne Smith (as it was pretended) to speake vnto him, and aunswer him to that which he demaunded: but notwithstanding she held her peace. Then he commanded her to speak, in the name of the Father, the sonne, and the holy Ghost, & by the vertue of the holy Sacrament; but yet she was silent. Heerewith Ma: Dibdale growing to be more earnest, charged her, (or the deuil that was pretended to be in her) to speake to him, by the power, and vertue of his holy priesthood, and then she aunswered him. Whereupon this exam: being present said to maister Dibdale, Why Ma. Dibdale, is there more vertue in your priesthood, then in the blessed Trinity, and the holy Sacrament? And hee aunswered, that though hee were but a simple man, yet it pleased God, for the honour of his Church, to shew by this means the power of the priesthood.

Againe this exam: faith, that after she perceived the deceit which the priests vsed, she would rather then her life, haue gotten from them: but she was so watched, & so were the rest, (she meaneth the other women) as they could by no meanes escape out of their fingers. Their pretence was, least the deuil should cause the to drowne or kill themselves. But this exam: is persuaded in her conscience, that the truth was why they kept them so straitly, least going home to their friends, they should haue disclosed their dissimulation, and false pretenses, of casting deuils out of those, who were as free from them, as themselves. This exam: and her sister, did not see either Father, or mother, being in the same towne, all the while that they were in their hands; neither would they suffer either their father or mother to speake with them, though:
though they desired it many times.

At one time this examineate remembereth, that being in the Kitchen garden at Denham, shee heard a noise in her vnckles garden on the other side of the wall, & supposing that her vnckle might be there, shee cried out as loude as shee could, vnckle, vnckle, who being there by chance, and hearing of her, knew her voyce, & asked her what shee would haue, oh (quoth shee) good vnckle helpe me from hence, for I am almost killed already amongst them here, and shall not live if I continue here long. Upon this occasion, this examineate's mother came to have spoken with her, but she could not be suffered. The priests told her that her daughters were bewitched, and possessed with wicked spirits, and that they were thereby cast away, if they did not helpe them by their authority, saying, that therefore she their mother might by no means speake with them, vntill they had delivered them from the said wicked spirits. With this, & such like answers, they sent away their mother divers times weeping: howbeit she faith, that at sometimes her mother, not contented with those answers, would grow to some earneftnesse, and hard speech, because shee could not be permitted to see her daughters. And then the Priests would shake her of with angry words, and tell her, that shee herselfe had as much neede to be exorcised as her daughters. And at one time Misstris Katherine that served Misstris Peckham being present, when the priests and her mother had such speeches, told her, that if the priests did well, they should deale with her, as they did with her daughters.

After this exam: had beene in the priests hands for a fortnight or three weekes before Christmas (as shee remembereth) vntill after the Ascension day next ensuing, and had long perceived their coofening practises with her, and thereupon being growne to great weakenesse, and almost desperate, shee told the priests plainly at the end
The examination of one of her fits, whereinto they had cast her by their drinks, nibber-sawces, and brimstone, that if she had a devil in her, they were best cast him out, for (quoth she) if ever you torment me so againe (dispatch me if you list), otherwise I will certainly by one means or other, get away from you, and tell my friends of all your proceedings, and dealings here both with me, and others. Hereupon Ma. Dibdale willed her to be content, and said, that the next time they hoped to dispose of her altogether: and accordingly within three or four days after, they had her to the chair, and there vsing her, as they had done many times before, when she came to herself again, they told her, that now the devil was gone, and she was delivered.

This examination further faith, that the manner of the priests, was to say often-times, that they had cast out this, or that devil out of the parties: but still when they list, they would take a final occasion to say, that yet there were some other devils remaining within them. And this examine faith, that the doubteth, they would have dealt so with her at that time too, but that there began to be great speeches in the Country, about the priests doings at Denham: in so much, as divers auncient Catholiques themselves did utterly dislike them, and the priests them selves grew to be afraid. Howbeit, when this examination was thus at some quiet, yet they would not suffer her to goe home to her father, and mother, but carried her vp to London, and placed her there with a sure friend of theirs, one Mistress White: and so they dealt with this examination: so latter, not suffering her to see her parents, almost for four yeeres after, as this examination remembereth.

Also the faith, that when the priests thought good to meddle no more with her, they carried her to London, and placed her with one Mistress Dorothy White, as hath beene said, a recusant, who then, and since hath beene so beneficall vnto them, as that she hath cleane overthrown
throwne her state, and undone her children. The cause why they placed her there was, (as she verily thinketh) least being amongst her owne friends, she might disclose theyr bad dealings with her.

It was not long after this examine came to mistrisse White, but that one Harrington growing into acquaintance with her, did afterwards marry her, as she believeth. The marriage was in the Marshalsea, whereafter a Masle, one Lester a priest (as she remembreth) then prisoner there, vsed certaine Latine words, whereby they said she, and the same Harrington were married together. There were present there five or sixe. After which time the said Harrington liued with this examine at times for the space of about 4 or 5 yeeres, shee notwithstanding continuing her service with Mistrisse White.

After this examine had kept company with the said Harrington for about 4 yeeres, she grew to be with child, and thereupon went first to her sisters in Oxfordsbire, and then to her parents at Denham. Beeing at Denham, she was presented for a recusant, and thereupon committed to the gayle at Alscbury. At her beeing there in prison, Ma. Harrington wrote a Letter vnto her within three or foure daies (as she remembreth) after her commitment, the effect whereof was, that if shee were examined who was the father of her child, she should lay it vpon some that was gone beyond the seas for a soildier, but in no wise to say it was his: and the rather to persuade her, he signified vnto her, that it was not onelie his advisse, but likewise the counsaile of Mistris White her Mistris, and Master Blackman a priest.

With this Letter this examine was greatly moved, and then calling to mind how shee had beene vsed at Denham, and afterwards kept at Mistris Whites from her friends: and remembring also, how the priests were euer wont to persuade her, that she should neuer speake any
any thing as touching her possession, or dispossession, that might turne to their discredite, and to the dishonor of the Church of Rome, she this examinate beganne to suspect, that the religion that the priests professed, was like vnto themselves. But the most principal thing with the rest that made her so to thinke, was another poynct in Ma. Harringtons Letter, wherein he persuaded her, that if she were examined vpon her oath, it forced not, the Church did dispence with her, so as she might answer what she thought good notwithstanding: because an oath did not bind her to confesse any thing that might tend to the dishonor of their priesthood, or of the Catholique Church.

When this exam: was first brought before the Justices at Alebury, she confessed that she was reconciled; and she is verily perswaded, that if the said Letter had not come vnto her afterwards, and moued her, as is aforesaid, notwithstanding all the abuses offer'd her at Denham, she had continued it till a wilfull recusant, though it had cost her her life. Marry vpon the occasions before mentioned, this examinate having bethought herselfe better, defired to speake with old Ma. Pigot of Doderfall, a Justice of peace in Buckinghamshire, vnto whom she signified who was the father of her child, and that she could be contented to alter her course of life, & goe to the Church againe, as before she had done. Hereupon Ma. Pigot tooke this exam: in his Coach with him to Sir John Goodwins, where she found the L. Grey, and divers others, before whom, after she had submitted herselfe, as she had done to Ma. Pigot, she was sent to the Court by the L. Grey, with two of his seruaunts to the Lord Treasurer. At her comming to the Court she faith she was examined of divers matters before the Lords of the Counsell, concerning her knowledge of sundry priests, and Iesuits, and as touching one Stoughton, who was a notable spye, that caried ouer young maids and boyes, to be Nunnes, and priests, & brought ouer.
Letters as occasion serveth, and continueth (as she thinketh) the same trade still.

After that this exam. had beene at the Court above a weeke, and examined in that space three or foure times, the seruaunts of the said L. Grey remaining there still, it pleased the Lords of her Maiesties Counsell, to send her backe with them to the Lord Anderson, & to writ their letter to his Lordship, that he shoule send for this exam: father, and not only to deale with him, to see that this exam: went to the Church, according as she had promised, but also, that there might be no further proceeding in law against her, in respect that she had beene reconciled: the which direction the Lord Anderson did accomplish, so as this exam. continued at her fathers vntill the yeere 1594.

After this examinate had remained thus with her father, about three or foure moneths, the said Ma. Harrington came vnto her, and told her, he had beene all that while beyond the seas; and keeping company with her againe, as a man ought to doe with his wife, sometimes at Denham, and sometimes this exam: comming to him to London, hee allowed her after the rate of about 20 marks by the yeere. She likewise faith, that when master Harrington suspected this exam: to be with child, he put an hundred pounds into one Ma. Fits his hand to the vse of her, and her child if she had any.

This exam: further faith, that within about a yeere after that the said master Harrington had come from beyond the seas (as hee pretended) and kept companie with her as his lawfull wife, hee was apprehended for a priest, and first committed to the Towre, and then to the Marshalsea. Beeing in prison, this examinate had a warrant from Ma. Young to goe vnto him; and at her comming vnto him he wept, and said, that if hee might for shame, hee would take another course then hee did. He cryed her mercy for the abuse offred vnto her, and...
promised, that if she would be content, she should never want. Howbeit (as she was enformed) he told such Catholiques as came vnto him, (who had understanding that this examineate did challenge him for her husband) that she this examineate did greatly flaunder him, & utterly denied that euer hee was married vnto her, or euer kept company with her as men doe with their wifes. Whereupon all such Catholiques as heard thereof, did greatly rate this examineate for challenging of him to be her husband, and said shee did belie him, and that it was the devill that caused her to raise that flaunder of him, being a Catholique priest.

She further faith, that the said Harrington being condemned, and executed the 18 of February 1593 (as she remembreth) she married againe with Rafe Dallidorne a Smith in Holborne, the 20 of January 1594 as shee thinketh. And hauing receiued herselfe the said hundred pound from Ma. Fites, her husband Dallidorne had it all, except it were some 6 or 7 pound, which she had spent before.

This examineate further faith, that many times since she hath conformed her selfe, many priests have greatly blamed her, vsing words to this effect vnto her, viz. They have tolde her, that they wondred how shee could be brought to goe to the English church, considering the great power of the priesthood, and of the holy reliques of the Church of Rome. To whom this examineate hath sometimes aunswered, that she was well before she came into their hands, and still so continueth shee thanked God, and thereupon hath desired them, that they would deale no more with her, but let her alone.

When shee hath thus aunswered them, they have ofteen said to her, that it was the devill for a certaintie, that still hunting of her, did perswade her to goe to the Heretiques Church; & that if they had thought shee would have taken this course, they would never have dispofefled
felled her. To whom this examinate by way of aun-
swer hath replied; A murren take you, I was well e-
nough before you dealt with mee, and so haue beene e-
uer since you left me.

Shee further faith, that since shee was first examined
before the Lord Bishop of London in March 1598, dif-
uers priests haue urged her greatly that shee should say
nothing against the possessig, or dispossessing vsed at
Denham, either concerning her selfe, or any other, bidd-
ing her aunswer, that being then young, she had for-
gotten all those things: and threatening of her, that if she
confessed any thing against the holy priesthood, or
power of the Church in calling out deuils, she should
be burnt for an Heretique, if euer the world changed.
The names of the priests that haue thus dealt with her,
both before shee was called for to be examined before
the Lord Bishop of London, and since (at the least some
of them) are Ma. Sherwood, Ma. Gerrard, Ma. Blackman,

This exam: also faith, that about foure yeeres since,
it happened that her husband in a fray killed a man,
whereupon she was compelled to borrow ten pound of
mistres White, to be vsed in her husbands businesse, cer-
taine priests thought then, that they might peraduen-
ture haue drawne this examinate vnsto them againe, and
so resorting vnsto her, namely (as she remembreth) mai-
fter Blackman, maiifter Greene, maiifter Wells, with two
or three other priests, whom she knew not, they told
her, that her falling from the Catholique Church was
the cause, that the deuill had made her husband to kill
the said man.

Of late also she faith, that one Perry servaunt to mai-
fter Roper that lieth in Southampton-house, challeng-
ing her for that she had revealed where her sister Sara
dwelt, said that she played the Ferret, and fought many
mens liues, that it was pittie she liued, and that it were a

H h 2  good
The examination of good deed to shoot her through with a pistoll as she goeth in the streets. Howbeit this exam: faith, that shee never meant any Catholique in England hurt, (some priests excepted) who have dealt hardly with her. But beeing now upon her oath to speake the truth, shee hopeth that no honest man or woman will be angry with her for discharging her conscience: adding, that if it had not been so long ago since she was in the priests hands, she could have deliuered many more things as touching their bad proceedings.

Shee further faith, that the priests at theyr departure from Denham, tooke every one thence his woman with him; Ma: Edmunds the Iesuit had for his darling mistris Creffy then a widdow, who was a daily guest there, and one that did contribute very much both to him, and the rest of the priests: Anne Smith was at the disposition of Ma. Driland: Sara Williams of maister Dibdale: mistris Altham of Cornelius, and this examinate of Ma. Leigh a priest likewise.

THE
The examination of Anne Smith, alias Atkinson, taken by vertue of her oath, the 12 of March, 1598.

She faith, that dwelling with one Ma: Bold at Bold-hall in Lancashire, the yeere that the Earle of Leicester went into the Low-Countries, she was sicke of a disease called the Mother, that she then having a sister, one Alice Plater, that boarded at the La: Staffords, was sent by her Mistres to her said sister at London, the said La. Stafford then lying at Juie bridge, where she remained (as she faith) about a yeere, vsing the help of Phisicke for the said disease. She faith that Ma: Edmund Peckham did board at the said La. Staffords, from about the Christmas that this examinate came to London, till about Easter following.

Shee faith further, that about three weekes before Christmas next ensuing, her sister being advertised by the said Ma: Peckham, that Sara, & Will: Trayford were possessed at his house, she (her said sister) went thither, where finding the manner of their troubles, she concealed, that this examine was likewise possessed, as they were.

There-vpon shee faith, that vpon the Christmas euen, she went to Denham unto her sister, where shee found Trayford, but he did not make any shew, as though hee were possessed, but did waite orderly vpon Ma: Peckham his Mistre, and Sara was then gone to the L.Vauz his house, being caried thither by one Dibdale a priest.

After shee had bene at Denham about a moneth, shee attended vpon Mistres Peckham, to a churching in Des-...
The examination of

Ham Towne; where she faith her fore-said disease did trouble her, and likewise being then recovered, it tooke her againe, as she was going homewards, where-upon one White a priest that vfed much that house, was sent to London for Cornelius another priest, (who kept at Sir John Arundells in Clarkewell) by the meanes of her said sifter, who told this exam: that she was surely posfefted.

When her sifter said she was posfefted, she this exam: denied it, and so she did, when the said Cornelius came vnto her. She faith that the said Cornelius comming to Denham the same day at night, that hee was sent for, brought in his company one Stamp a priest, Thomson a priest (as she thinketh) & one Christopher Tulice a priest, with Mistres Cressye, Ma: Gardener, and his wife.

The day after the priests came vnto her, they tooke vpon them to exorcise her from morning, till towards night, and then left her.

She faith, that besides the disease of the Mother, shee grew to be sicke, and receaued Physick by Doctor Griffithes prescription at Alexander the Apothecaries hands, but not recovering her health thereby, after about two moneths, her said sifter procured her to be sent to Mistres Mainy in Channon Row, with whom shee was to dwell about the beginning of Lent.

She continued with Ma: Mainy in the Earle of Lincolnes house in Channon Row, til after Easter weeke. In which time she faith, onely Eliza: Calthrope (as this exam: remembretb) dwelling likewise with Mistres Mainy, was supposed by the priests to be posfefted, and being there vpon removed to Ma: Mainyes owne house in Greenes Alley, there she was exorcised, vntil she died there.

She farther faith, she was present, when Mainy did counterfeit himselfe, that he should die vpon the Good Friday; he the said Mainy the lying at the Earle of Lincolnes
Anne Smith.

The said Mainy came to her Mistres house (she being his sister) about a moneth, or sive weekes before Easter; and every Friday the said Mainy did pretend himselze to be wonderfully tormented, and when he was recovered out of his traunce, he would vse to say, he had beeene in Purgatorie: and there-upon gaue it out, that he should die on Good Friday, and goe immediatly to heauen, having beeene already in Purgatorie. 

She faith, that all the said Lent she continued with Mist: Mainy, she was stil euill at ease, & that the priests that came thither, did stil endeuour to perswade her that she was possessed: saying, that she must beleue the therein, that she was possessed, and that they could help her, and not otherwise.

The priests names, as she remembret, were Ma: Cornelius, Ma: Dryland, Ma: Tirrell, Ma: Stamp, Ma: Tudge, Ma: Ballard.

She further faith, that about three weekes after Easter, the said priests stil continuing to perswade her, that she was possessed, and that if shee beleued so, then they would helpe her: she this exam: continuing to be euill at ease, and hoping by their meanes to be helped, yeelled to say, that she thought she was possessed, thereby to see, if she might be helped; although all the while she had a conceite in her selfe, that she was not possessed.

She further faith, that whilest she did withstond the priests said perswasions, affirming that shee knew shee was not possessed, they told her, it was the devill within her, that caused her so to say.

When shee had thus yeelled vnto them, Ma. Stamp caried her to Denham, accompanied with one Harris Ma. Mainyes man.

She faith, that about sixteene dayes after the said Ea-
The examination of Eliza Calthrope, being both sick, and supposed by the priests to be possessed, her Ma: left them both in the Earle of Lincoln's house, and went to Babingtons house the traytor in Barbican: and the third or fourth day after this exam: was caried to Denham (as afore-said) where shee, and all the house were maintayned, at the common charge of the priests, that resorted thither.

At her comming to Denham, they tooke in hand to exorcise her, & continued that course with her til Whitson tide: about a fortnight after Whitson tide (as she remembret) certaine Pursuivants came, and searched the house, & finding there Ma: Dryland the priest, and other men, viz: Alexander the Apothecarie, Smythen Wells (after executed in Holborne) and James Stanberson, Ma: Peckhams man, they caried them to prison, leaving this exam: and two other women in the house.

She faith, that the rest of the priests when the Pursuivants came, were gone with Fid, and Sara Owen, alias Frauncis, and Sara Williams, as this exam: hath been enformed.

It was Sunday when the Pursuivants caried the said parties to prison; and vpon the Monday after the said Drylands man caried this exam: to London, where shee was placed that night by Ma: Maryne, at one Alexanders house in a little Lane, going out of Thames streete, and is (as now she is enformed) betwixt Lyons key, and Billing gate?

Shee continued at the said Alexanders house about seaven weekes, her charges being first defrayed by the said Ma: Maryne, and afterwards by Ma. Pound, late prisoner at Wifbitch, her acquaintance with Ma. Maryne grew at Denham, and with Ma. Pound, at the said Alexanders house.

Ma: Pound, in respect of the charge hee was at with her at Alexanders, paying ten shillings a weeke for her boord,
Anne Smith, board, removed her thence to mistris Lowes to Newington in Surrey: where remaining not past three or foure dayes, the said Pownd carried her to his Mothers house, one mistris Pownd, dwelling in the same Towne, where she remained til Ma: Pownd was taken, which was vpon the day when bon fires were made for Babingtons apprehension, viz: the 15 of July.

The said mistris Pownd was of her sones Religion, where-pon after he was apprehended, she had no joy to stay there, but was carried thence by one Ma: Goodmans direction vnto mistris Leicester, dwelling in Fleetstreete, at the signe of the dogges head in the pot: where shee had not remained above two dayes, but vpon a search was taken, & committed to prison for recusancie, where she remained about a moneth, and then escaped thence.

In this meane while, viz: from Whitfontide before specified, Dibdale, Love, and Adams, were apprehended, and being arraigned, this exam: was brought by maister Youngs meanes, whilest she was prisoner, to giue in evidence against them at their arraignment. The cause why she was brought to giue in evidence against them was, for that maister Young hearing her name, did examine her, whether she was not one that did pretend her selfe to be possessed at Denham, with whom Dibdale, and the rest of the priests had dealt, and there-pon examined her touching her possession, and the devils dealing with her: and particularely of a piece of a knife, which the priests said came out of her body.

This exam: was prisoner in Bridewell, where the said Fid was likewise prisoner with her: where this exam: found such fauour, as hauing the liberty of the prison by maister Youngs appointment, and thereby being trusted with some keyes, she, and Fid by her meanes escaped thence, taking with them the Matrones girle, which girle by the said maister Pownds direction, was sent into.
The examination of Hampshire, and placed with his Mother, who had a house in the said County, and did then lie there.

After she was escaped, she was placed by Ma. Pounds direction first in Cow-lane, then by her mothers means with the French Embassadors wife, where disliking, she was by maisters Pounds means placed in a poore woomans house by the Marshalsea, and then againe with his mother, and then going to the White-Lyon to see maister Pounds, with her mistris, she this exam: (whilst they two were talking together) going to maister Simpsons chamber a priest, was againe there apprehended, and committed by maister Young againe to Bridewell, where shee remained about 21 weekes, in which time the Queene of Scots was beheaded.

Shee was discharged out of Bridewell by maister Secretary Walsingham means, at the sute of maister Dale a Merchant in Gracious-street, and then remaining with her mother a while, was placed with the said La. Stafford, with whom shee dwelt about two yeeres, viz, till she was married.

She faith, that when first she fell into the priests hands, shee was about 18 yeeres of age, and that shee is verily persuaded shee never was possest with a wicked spirit, (for the which shee thanketh Almighty God from the bottom of her hart) but verily thinketh, that she was verie much abused by the said priests, in that they did persuade her, (as is before expressed) that shee was possest.

Besides, shee faith, that where it was given out by the priests, that a peecce of a knife came out of her mouth when she was in one of her fits, she then was fully persuaded, that they said vntruly therein, although at that time, being wholly addicted to Poperie, she did reverence them very much, & durft not contradict them.

She further faith, that when Cornelius did first begin to exorcise her, the manner thereof was this: She being well,
wel, and in perfect memory, and at that time not troubled with her former disease called the mother, Cornelius, and the rest set her in a chayre, and bound her fast with towells: then Cornelius having ended a short speech, or Sermon (the effect whereof she doth not now remember) which was made before she was bound in the chayre, and being in his Albe, and having a stole about his neck, began to read his Exorcismes, whereby at this exam: doth now remember, that she began greatlie to shiuer and quake, being then stroke with a great feare, as though the devil would greatlie torment, and teare her, because they had so bound her.

Besides she faith (which did encrease her feare) she had beene told by divers, how others had beene troubled, viz: how in their fits they were greatly tormented, how they could not endure the Priests to come neere them: how when a priest did lay his hand vpon any part of them, the said part would be so hote, as though it would burne them to the bone, how the devil in them would raile vpon the Catholiques, & greatly commend the Protestants, and many other such things they reported, which this exam: hath forgotten.

She further faith, that she was then so zealous in Poperie, and had such an opinion of the said priests, that if shee could haue gotten vnder the Altar-cloth, with a cresfe in her mouth, & a candel in her hand, she thought her selfe safe from the devil. When shee was exorcised the first time, and so afterwards being bound in the chayre, where shee seemed still to be wel, notwithstanding their Exorcismes, then they would pretend to giue her somewhat, either to comfort her stomacke, (she seeming to faint through feare) or to disclose the devil, which was hallowed, and was very loathsome to her to take. This hallowed medicine, as she remembret, had Rue, and oyle in it, and was vgly to behold, such as she thinketh they could not haue taken themselues. Also

I. 2. she
The examination of

she faith, they would burne brimstone vnder her nose, which shee faith, would greatly trouble her, and as shee supposeth, did take away her fences from her. Thus she faith, they dealt with her, as she supposeth, some five or sixe times.

She further faith, that they did bind her to fast at those times in a chayre, as they almost lamed her armes, and so brused all the parts of her body, with holding, tying, and turmoyling of her, that she was so sore, she was compelled afterwards, by the space of three yeeres to swathe her body.

She further faith, that now she prayeth God for the priests that be alive, that God would forgive them for dealing so with her, and is very hartily sorry, that ever she came into their company.

She further faith, that upon Wednesday in Whitsun-weeke, whilst she was at Denham, there came the other maister Salsbury that was executed, Ma: John Gerard, and Ma: George Peckham.

She also faith, that she thanketh God shee never saw any thing that might terrifie her, but onely the priests when they were exorcising, that shee never saw any visions: and whatsoeuer they write or affirmee of her touching any such matter, shee affirmeth that they are all fained, and untrue. And she addeth, that shee maruaileth that they should set downe any thing of her, that shee should speake in her fits, considering that it was giuen out, the spirit that was in her was a fullen, and dumbe spirit, and would not therefore be brought to answere the priests: and that the said spirit, that was supposed to be in her, was such a one, the devil that was in Mainy (who was named Modion) did affirmee, as many reported.

This exam: further faith, that shee being present by Mainy, when he was in exorcising, after that shee the first time had been exorcised by Cornelius, Ma: Edmunds the
the Iesuit did aske the deuil in Mainy, whether she this exam: was possesed or not; and the deuil aunswered that she was. Then quoth Ma: Edmunds, how chaunc he could not be brought to speake this other day, when she was exorcised? He the said deuil, as she then suppos-

fed, aunswered, that the reason was, because the spirit that was in her was fullen, and dumbe. Then they de-

maunding of his deuil, what was the name of the spirit that was in this exam: he aunswered Soforce. And this was betwixt Christmas, and Shrouetide.

She further faith, that it was a common thing amongst them, to giue out words, as though Protestants were all possesed; and there-upon the priests would aske some that were pretended to be possesed, or the deuil in them (as it was supposd) whilest they were exorcising them, why they did not trouble them before, whilst they were Protestants. And the deuil would aunswer, that there was no reason for them so to doe, because the Prote-

stants were theirs already.

She further faith, that after the time she was out of the priests hands, her former disease of the Mother did di-

uers times take her, and continued with her as before it had done, vntill being married she had children. Since which time, she hath beene rid of that disease, she than-

keth God.

She further faith, that shee wel remembreteth the mor-

ning when Alexander the Apothecarie was to goe to London to fetch more priests, the day before this exam: was first exorcised, his horse prancing, and flinging of him downe, he returned backe againe, and constantly affirmed, that the wicked spirit that was in this exam: had caused his horse to fling him: whereat when this exam: laughed, he the said Alexander affirmed, that it was the deuil, that laughed at him.
The confession of Ma. Anthonie Tyrrell Clerke, written with his own hand, and avouched upon his oath the 15 of June 1602.

(•••)

Divers interrogatories being propounded to this examinate, concerning the pretended casting out of deuils, by master Edmunds, alias Weston a Jesuit, and certain other Seminary priests, in the yeeres 1585, and 1586, at Hackney, Denham, and other places, and as touching likewise the occasions, or inducements that moued them at that time, to take such matters upon them, hee hath set downe his answer as followeth.

I will first answer to the circumstance of time, which is here propounded unto me. In the yeere 1584, and John Ballard priest, (since executed with Ma. Babington, and the rest) comming together from Rome through Burgundy, found there a great preffe of souliours, and were advertised, that they were to servue vnder the Duke of Guise. When wee came to Roane, wee heard then directly, that the said preparations were against England. The same yeere (as I remember) Ma. Crighton a Scottishe Jesuit was taken at the sea, and after brought into England, who by occasion of certaine writings which he had, was driven to confess at large (as I haue beene informed) what the whole plot was: and how far both the Pope, and the King of Spaine had ingaged themselves in it. Hereof I doubt not, but that sundry Catholiques
Ma: Anthony Tyrrell

Liques in England had sufficient notice from beyond the seas, and especially Ma. Edmunds, alias Weston the Iesuit, who was then the chiefe, as maister Garnet (as I take it) is at this present, and therefore could not be ignorant of such important matters, wherein principal men of his owne societie were engaged.

Not long after my coming into England in the yeere 1585, maister Martin Aray a priest, meeting with me at the end of Cheapside, as I was turning to enter into Paul's Churchyard, tooke mee by the hand, and whispering me in the eare, bad me be of good cheere, for that all things went now very well forward. The king of Spayne (quoth he) is now almost ready with his forces, to come into England, and we shall be sure to heare some good newes therof very shortly: wherefore it standeth os now in hand that he priests, to further the Catholique cause, as much as possibly in vs lyeth, or to this effect. And this was the state of that time, nourished (I well perceiued) with great hope of some great alteration, by the means before expressed.

About the time of maister Arayes aforesaid communication with me, maister Edmunds, alias Weston, had lately (as it was reported) cast a devill out of one Marwood: whereupon he the said maister Aray, at the time before mentioned, did highly commend vnto mee the exorcismes of Fa. Edmunds, saying that hee (the said Edmunds) would make the devils themselves now confesse, that their kingdoms was neere at an end. Vpon the pretended dispossession of the said Marwood, sundry other priests moved thereunto (I am perswaded) by the instigation of maister Edmunds, or for that they meant to shew their zeal in imitating of him, did take vpon them to exorcise, and cast devils out of divers persons, viz. Sara and Friswood Williams, William Trasford, Anne Smith, Richard Mainy, and Elizabeth Calthrop, whose necke was found broken at the bottome of a payre of payres (as the brute went then amongst vs.) VVhen I saw this course,
The confession of course, I liked it well, and was my selfe an Actor in it, and did well perceive, that it was the matter whereat Ma. Aray had aymed, when he told me, that it floode vs Priests in hand to further the Catholique cause, as much as possibly wee could. And indeed our proceedings therein, had for a time wonderfull success. I cannot in my conscience esteeme the number fewe; that in the compasse of halfe a yeere were by that meanes reconciled to the Church of Rome, then's hundred persons: some haue said three, or foure thousand. As touching the severall manners of dispossessioning the saide parties, and of their fits, traunces, and visions, diuers discourses were penned, amongst the which I my selfe did penne one. Ma. Edmunds likewise writ (I am persuaded) a quire of paper of Ma. Mainyes pretended visions. For he thought, as it seemed, to haue wrought some great matter by him, but was disappointed very ridiculously, so as I think the said visions will hardly come to light. There was also a Treatise framed to prove first, that in former times diuers had been possessed. Secondly, that Christ hath left to his Church certaine remedies for the dispossession of such parties. Thirdly, that in the casting out of devils, there hath beene great use of application to the Demoniacks of holy reliques. In prosecution of the first part, amongst other points the Author sheweth, that GOD permitted some to be possessed, that thereby the faithlesse Atheists may learne, that there is both a God and a devil: and that the faith of the Catholique Church, may also be confirmed by the power left unto her in casting out of devils. In the handling of the second point, hee triumpheth against the Protestants, saying that for all their reformation which they take of, to be so neere the order of the Primitive Church, yet they are not able either to discern, who are possessed amongst them, nor how to give the remedy. The third part is handled more largely, to the great aduancement & power of Reliques. As for holy water: that S. Macarius thereby cured
Ma: Anthony Tyrrell, page, 249

cured a woman, who by Magickall enchauntment seemed to be turned into a Mare. Likewise, how S. Peter hallowed bread, against the assault of certaine deuils which were sent by Simon Magus in the likenes of dogges, to devoure him. For the power of priesthhood, there is an example alleged of S. Martin, how he putting his fingers into the mouth of a Demoniacke, the deuill durst not bite him, though he bad him to bite him, if he bad any power so to doe. There is also mention made of the vertue of the blessed sacrament, of holy oyle, and of the bones of Saints. The use of all those things, was very frequent in the exorcising of the parties possest. Insomuch as wee omitted not the reliques and bones of Ma. Campian, Ma. Sherwin, Ma. Brian, and Ma. Cottam, to have some little testimonie by implication from the deuill, to prove them holy Martyrs.

If I be not deceived, Ma. Edmonds alias Weston, was the Author of this booke, and the examples by him alleged, were brought of purpose, to give the more credit to his, and our proceedings with the said parties before mentioned. And indeed he was not therein deceived, for wee that were priests, were thereby greatlie magnified by Catholiques, schismaticks, and weak protestants; the two former being confirmed in the Romane Catholike faith, and the third sort thereof reconciled, as hath beene before mentioned. And that cannot be denied, but that in the course which wee held with the said pretended Demoniacks, many occasions were giuen, and aptly taken, to scorne and deride the orders, & service now establihed by her Maiesties lawes in the Church of England.

Likewise I must confesse, that the course we held, was so pleasing to such as saw it, or were informed of it by those that they trusted, as it produed very gainfull unto vs all that were priests: wee had out of question procured vnto our selues very great favour, credit, and reputation.
The confession of 

The confusion of tation, so as it was no meruaille, if some young Gentle-

men, as Ma. Babington, & the rest, were allured to those strange attempts which they tooke in hand, by maister Ballard, who was an Agent amongst vs. They saw, as they supposed, (for both maister Babington, and divers of his company were oftentimes at the exorcifings) that we had a great commandement over devils, which pre-

vailed greatly with them, as I think. It would haue been a very strange thing (I am perswaded) that wee could not haue wrought men at that time to attempt: which was prudently foresene by Fa. Edmunds of purpose (as I am resolued in my conscience) to prepare the harts, & minds of Catholiques by those practises, that when such forces as were intended, should haue come into Eng-

land, they might haue been more readily drawn by him, and vs to haue joyned theyr forces with them. And this is that I can say concerning the occasions, or induc-

ments, that such matters were taken in hand at the time articulated.

Now as touching the substance of the generall in-

terrogatory it selfe, I haue perused the seuerall examina-

tions, and confessions of Sara Williams, and Friswood her sister, of Anne Smith, and of Richard Mainy gentle-

tman, and am fully perswaded, that they haue depo-

sed the truth in such points whereof they were exami-

ned, belonging to theyr pretended possession, & disposs-

session. The effect whereof is, that they were drawn by our cunning carriage of matters, to seeme as though they had beene possessed, when as in truth they were not, neither were there any of the priests ignorant in my co-

science of their dissimulation, nor the parties themselves (as now it appeareth) of our dissembled proceeding with them.

After I had beene my selfe first at one of theyr exorc-

cifings, it was my chancie to lie that night with maister 

Thomson a priest, and a great Actor in those matters, at
his chamber by the Spittle: and falling into some conference about it, I used some such words, as though I doubted, whether the party were actually, and really possessed. For I myself being not acquainted with any plot devised by Fa: Edmunds, or any other, spake my mind as what more plainly, then I perceived Ma: Thomson well liked of. His answer unto me was in effect, that he being my friend, did earnestly wish me to cast forth no such speeches, whatsoever I did think. For (quoth he) the matter is judged to be so by Fa: Edmunds, and some others that are Priests. Besides such Catholiques, as have beene present at such fits, have receaued it for a truth, that the parties are possessed. And although I for my part will not make it an article of my Creede, yet I thinke that godlie credulitie doth much good, for the furthering of the Catholique cause, and for the defacing of our common enemies, and their proceedings: or to this effect. Not long after, also talking with Ma: Stamp, at the Lo. Vaux his house in Hackney, concerning these matters, and demanding of him seriously his opinion, what he thought of them: his answer was, that they were things of such importance, as would further the Catholique cause, more then all the books that had beene written of late yeeres, about the controversies in Religion with the Protestants: with which answer, I seemed to rest contented, because I saw thereby he was not willing to enter into any plainer course with me.

I would not have this my confession further extended then my meaning is, I doe not take uppon me either directly or indirectly, to oppose my selfe to the three points of the Treatise before mentioned, which are strengthened with some authorities, both of the Scriptures, and of the auncient Fathers, and Writers. Howbeit, as I account it presumption to deny all those Histories, as touching the casting out of devils in the Primitive Church, since the Apostles times; so to believe all that is written thereof, I hold it a point of great madness.
The confession of

nes, and I doubt not but the soundest Catholiques in

Europe are of my opinion. For be it true that is alleged

in the said treatise of S. Ambrose, that he never heard of

any, that could counterfeit himself to be a Demoniack,
yet later experience hath taught vs the contrary. And

indeed, the artificial skil considered whereunto priests

have attained, it is a very easie matter to bring a young

girl, or a youth, to doe, and speake those things, which

the Exorcists can readily colour, and interpret; as if it

were both done, and spoken by deuils, that did posseffe

t hem. But yet this I will say, and giue it for a rule to all

catholiques heereafter, that wil not purposely suffer

themselves to be deluded: let them but mark diligently

when they are present at any such actions, what the par-
ties, pretended to be possefled, doe eyther act, or speake,

and then they shall perceave nothing, but may very well

be dissembled, or otherwise uttered in great discontent,

procured by loathsome potions, and violent fumigations.

And they shall be very wel armed against all such deceites, if euer it be their hap to heare, or read the con-

fessions, and examinations of the parties before mention-

ned. Marrie they must keepe their owne counfel: For

I am perswaded, that if any shall seeme to be a curious

beholder at such times, and a mouer of questions, he shal

not be any welcome guest vnto them. Heereof any may

be further aduertised, that will take the painses to reade a

little French Treatise, of a * counterfeit Demoniack at

Paris, and how the Exorcists could in no sort endure the

questions, & doubts, that were propounded vnto them,

when they were at their work, but pretended that such

curiosity, and want of faith did greatly hinder them in

their proceedings:

There will be many exceptions taken to that, which

heere I haue delivered vpon my conscience, to proue

that the said parties pretended to be posseffed, were not

counterfeits, as that some things fell out, which were not

possible
possibly to be dissembled. The chief objection will be
as touching a piece of a knife, in length about two in-
ches, and a halfe, which was said to come out of the bo-
die of Anne Smith, having beene conuained into her be-
fore, as it was pretended by the devill. And to cleare the
matter, the devill was made (forsooth) to shew by Phi-
losophie, that he was able to doe such a thing: for to this
effect it was given out, that the devill should reade vs (as I
may terme it) a Lecture: I am as you know by creation a
spirit, and have lost no part of my knowledge, and cunning
in the secrets of nature, and that I can dissolve any Iron or
hard matter at my pleasure into a liquid substance, and so I
did, and pored it into her porridge, which she eating,
swallowed up the knife in that liquid substance, and the same be-
ing so in her body, I reduced it into the artificiall forme which
before it had. And thus much you may believe (quoth the
devill) if you be but Philosophers, or to this effect. Wher-
unto for answer as the truth is, so farre forth, as I know
or believe. First as the piece of the knife came out of
her mouth, without hurting of her (if it came out of her
mouth at all, and that there were not a shift of legerde-
maine used to make it seeme indeede to those that were
present, that it came out of her mouth) so might it be ta-
ken forth againe, having beene put into her mouth by
the Exorcist himselfe, for ought I know, as some of the
said parties have acknowledged, that the Exorcists some-
times would thrust bigge bones, and pieces of reliques
into their mouthes. Amongst the which Friswood Wil-
liams deposeth, that as the verily believeth, they thrust
a rustie naile into her mouth, and afterwards pretended,
that it came out of her body. 2. Anne Smith hath de-
poseth, that she is fully perswaded, that they haue repon-
ted vntruly of the taking of a piece of a knife out of
her mouth. Howbeit, shee saith, shee durst not at that
time contradict them: but it is needlesse for mee to
answer this, or any such like objection. For the things
K.k. 3.
The confession of
are in themselves so ridiculous, as I thinke no man will
be so mad, as to take vppon him to defend them. And
when wee our selues that were actors in those matters,
thought wee had wonne our spurrees, yet diuers auncient
priests, as Maister Heywood, Maister Dolman, Maister
Redman, and some others hearing of the course we held,
did shake their heads at it, and shewed their great dislike
of it. Likewise the grauer fort, that were then impris-o-
ned at Wtich, were greatly offended there-with (as I
haue beene credibly informed) and said, that howsoever
for a time wee might be admired, yet in the end wee
would thereby marre all, and utterly discredit both our
selues, and our calling. Where-uppon wee the younger
fort of the Seminarie priests, that were then dealers here-
in, thought our selues hardly dealt with by them, and
that they did but enuie at the commendation, which they
saw wee daily gayned, themselves being no actors a-
mongst vs. But now I see, that the said auncient Fathers
had beene acquainted of likelihood with such deuises
beyond the Seas, and were greatly grieved to haue them
brought into England: notwithstanding Ma: Edmands,
and the rest, would needes procede (as is before in part
expressed,) and haue thereby to their perpetual shame,
made them true Prophets.

I haue my selfe before confessed, that my pen is in the
booke, that was taken with Ma: Barnes, wherein I layd
together those things, that Sara Williams was pretended
to haue done, and saide in one of her fits at Hackney, the
10 of Januarie, some things whereof I saw, and heard
my selfe, others I receaued by piece-meale of Maister
Thomson, Ma: Thulice, and others, and layd them al-
together, with the best skill I had, to make them seeme
strange, and wonderfull. For although both my selfe
(as I said before), and so I think of the rest, did know
that all was but counterfeite, yet for as much as we per-
ceaued, that thereby great credit did grow to the Catho-
lique
Ma: Anthony Tyrrell.

lique cause, and great discredit to the Protestants, wee held it lawfull to doe, as we did.

Shortly after I had first conformed my selfe to the state of the Church, established here in England, and there-upon disclosed many things to the late Lо. Treasurer, concerning sundry very pernicious desigments against her Maiestie, and this state; I fell againe to my old course, by the perswasion of some of my ancients acquaintance that were priests, havin had small time to ground my selfe by studie, thereby to defend my said conformitie. I was no sooner come to my old byace, but they soone drew mee, for the good of the Catholique cause, to say that all in effect was false that I had before confessed. Although not long after, the treasons did so breake forth, and were so fully confessed by Babington himselfe, that not onely that, which I had reported was justified by them to be true, but a great deale more then euer I knew, or dreamed of. Likewise I having detected in some part the folly of the said exorcisings, it is scarce credible how earnest the said priests were with me, to avow them againe for matters of veritie. Whereunto for the reason before mentioned, I did willingly yeeld, nothing doubting but that, if God should once againe so draw his grace from me, as that I should become to be as then I was (that is, wholly addicted to poverty, as I trust in his mercy hee will never doe) I should be as ready againe to deny all that now I haue affirmed upon my oath, as I was before. For the generall conceit amongst all the priests of that order is, that they may deny any thing, which being confessed doth turne to the dishonour of the Catholique Church of Rome. Besides, they haue other objections that serve theyr turns, as that the Magistrates in England are no competent Judges, the Queene her selfe standing excommunicate, and that therefore the examinations taken before them, are of no validitie to bind the examinats, but that all that they...
The confession of they doe confesse, is tanquam coram non Indice. A num-
ber of other shifts they haue, which I doe not now re-
member.

The Apostolical rule is, that euill shall not be doone
that good may come of it, but they doe not account it euill
(as I verily thinke) to calunniate the Protestants by any
deuisse whatsoeuer, that may carry any probabilitie with
it, nor make any conscience to tell, and publish any vn-
truthes, which they thinke, beeing belieued, may ad-
uaunce and promote such poyns and matters, as they
take vpon them to defend,for the honour of the church
of Rome, and dignitie of their priesthood.

Anth: Tyrrell.
The confession of Richard Mainy Gentleman, written by himselfe, and avouched upon his oath the sixt of June. 1602.

The said Richard Mainy had read vnto him some parts of a discourse, or two, written by certaine Seminary priests of a pretended possession, and dispossession both of himselfe, and of certaine others, viz. one Marwood, Trayford, Sara, & Francis Williams two sistres, and Anne Smith. These parties were said to be possessed, and dispossessed of many wicked spirits. The priests that dealt with them, were divers, but the especiall men that had Richard Mainy in hand, were Ma. Edmunds the Jesuit, alias Weston, Cornelius, and one Dibdale, men wholy at the deuotion and direction of the said Edmunds. It was in the yeeres 1585 and 1586, when these stratagemes were executed. Such dealings as they had with the said Mainy, were at Denham, at one Ma. Fittons, two miles from Windsor, and at the Earle of Loncolnes house in Channon-row, where John Mainy his brother did then remaine.

Of these matters the said Mainy beeing demaunded divers questions, desired that hee might have leave to aunswer them after his owne fashion, and not to be tied to the order of the said demaundes, for that hee thought he could set downe those things which he remembred, more plainly to his owne vnderstanding, than otherwise he should be able, if he were bound to follow the order propounded vnto him by the said demaundes. And that which he hath set downe is the discourse following, not much
The confession of much disagreeing from the order of the interrogatories ministred vnto him.

And hath Ma. Edmunds & the rest of the priests thus dealt with mee? I am very sorry for it. It might have beene sufficient for them, to have practised their purposes vpon me and the rest, youthes and almost girles, although they had not published the same to the world. But of likelihood their glory, and our discreditt were so ioyned together, as the one could not stand without the other. This course whereunto they have therby drawne me, wil procure me great displeasure (I know) amongst my friends, and worke me much hinderance in my private estate; but what remedie? Beeing called by publique authority, and enforced by vertue of mine oath to deliver the truth, I cannot see how with any conscience I can deny those things, which I find to be truly layd to my charge, and could never have beene thought of, if their writings had never come to the Magistrats hands. The particulers which now of necessity I must deliver, I was purposed to have concealed from all men living, although heretofore in generall termes I haue beene driuen to say somewhat of these matters.

About 14 yeeres since, the Lords of her Maiesties most honourable privie Counsell, (Henry Earle of Darby being one) haueing gotten some notice of the pretended possessions, and disposessions at the places before mentioned, and that I was one of the parties that had beene dealt with, did write their letter vnto Ferdinando then Lord Strange to examine me. It seemeth they had beene informed that I should publish how I was possessed with certaine wicked spirits, and of them dispossessed by some priests of the Catholique Romane Church, and that I should take vpon mee in companie where I came, to juftifie the same. So as being called before the said Lord Strange, he demaunded of me, whether I had giuen out such speeches. Hee examined mee vpon
Richard Mainy Gent:

upon my oath, and my answer was according to the
truth, as I was persuaded in mine owne conscience, and
as farre as my memory did serve me: viz. that I was nev-
er possessed with any wicked spirit, nor had reported
any such thing; and that I was so farre from justifying
of it, that I was fully persuaded, that in all the courses
which the priests tooke with me, when they pretended
that I was possessed, there was nothing but deceit, fals-
hood, illusions, and iuglings. This was the effect of my
answer at that time, if my memory doe not much faile
me, and thereupon I was by his Lordship dismissed.

With this answer (I suppose) the Jesuits were long
since acquainted, which hath greatly already hindered
me, & alienated the harts of some of my dearest friends
from mee. And the same answer that I made then be-
fore his Lordship, I must now make againe to the sub-
stance of all those questions which have been demand-
ed of mee, viz. that I was never possessed with any
wicked spirit, otherwise then all other sinners are, but
euer as free (I thanke GOD) from having any devils in
me, as either Ma. Edmonds himselfe, or any other of the
Priests that had to deal with mee, for ought I know.

This answer I thought would have beene sufficient
to have satisfied all those things which are objected
against mee, but I am urged with sundry particulars, and
therefore I must of necessity yeeld to the cleerung of my
selfe in them, and yet no otherwise then the truth requi-
reth. When I was about 13 yeeres old, I was sent by my
mothers direction to Rhemes in Fraunce, where there
was then an English Seminary: the intent of my mo-
ther, and other of my friends was (as I thinke) to have
had mee to have been a priest. I remained in Rhemes a-
bout two yeeres, and was there maintaine with my mo-
thers exhibition & allowance. Towards the end of the
said two yeeres, of a childish curiositie I entred into the
obseruances of certaine religious men, termed in that

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country Bonhommes, or fratres minimi, and became a young probationer amongst them. This order was devised by Fraunces de Paula, who is canonized for a saint, of whom there is mention made in the Romane breviary, as having his place appointed in the Kalender on the second of April. There his office & course of life is set downe, and briefly described.

After I had remained about a quarter of a yeere, or somewhat more in this probation, I was sent by the Rector of the house with some other of my fellowes, to the house of the Bonhommes at Paris, where I had scarcely remained a quarter of a yeere but I grew weary of that profession. Their rules seemed unto me to be too strict for me, and their diet being nothing but fish, I began to dislike it. Besides, I had a disease, wherewith I had been troubled before I went out of England, that took me there again; and thereupon I gave over that order altogether.

About that time, there was a proclamation published here in England (as I was told) that all English gentlemen, and others, should repair home into their Country within a certaine time, upon danger of her Maiesties displeasure, and loss of their goods and lands, or to that effect. Whereupon I was persuaded by some of my friends, that saw my course of life there, having given over my studie, to returne home againe; and the rather, for that I had some land left vnto mee by my father. Leauing therefore Paris, I tooke my iourney homeward by Roane towards Diepe where I tooke shipping, and landed at Rye. At my arriuall, the Maior offering vnto mee the oath of her Maiesties supremacy, I willingly tooke it, and afterwards repayred of mine owne accord diligently to the Church, and service of God establisshed in England by her Maiesties lawes. I continued in Sussex, Kent, and other places, from Good Friday (the time of my arriuall) vntill it was towards Alhallontide following.
following, which time I spent as other young Gentlemen did, with whom I fell acquainted, untill through mere necessitie, having then no part of my living in my hands, I was constrained through want to repair to my brother John Mainy at London, upon whom I did for a while especially relye.

I had not beene long in London, before it was my hap
to dine at the L. Vaux: his house with my said brother,
eyther at Hackney, or Hogsdon, (I doe not wel remember
whether) his Lordship was not then at home, but the ta-
ble was kept, and entertainment giuen by his sonne, and
daughter. In that dinner while there was much com-
munication of the late possession, and dispossession of
one Marwood, by certaine priests, and chiefly (if I doe
not forget my selfe) by Mr. Edmunds. The tales which
were told of that matter, seemed strange vnto me, as
what extraordinarie strength he had in his fits: how he
roared like a Bull, and many other things were then
mentioned, which now I have forgotten? While my
chiefe continuance was in London, I rode sometimes
with my brother to Denham, the house of Sir George
Peckham, and in the parish of Denham, (he haung mar-
rried Sir George Peckhams daughters, and the whole fur-
niture of the house appertayning vnto him, as part of
his dowrie with his wife.) At that time also he kept ser-
nants there, I went likewise sometimes to Denham of
mine owne accord, and remained there some two or
three dayes at a time. It fell out hardly with me (as now
I perceave) that I came to London about Alhallontide
before mentioned: for then there was nothing in effect
in the mouthes of Catholiques, but of the casting out of
deuels. A little before there was much to doe with the
said Marwood, as I finde by the story that is written of
him,* beginning Erat quidem venia, &c. Immediately af-
ter (as also it is plaine by an other story, which I am en-
formed, was taken with one Mr. Barnes) there was at

By Ed-
munds in
Latine, ex-
tant vpon
record.

L 1. 3.  Hol-
The confession of Hollantide great busines at Fulmer with Trayford, and Sara Williams. And such were then those times, as now I understand, and did then partly finde by experience, that a small occasion was matter sufficient for the priests to worke vpon, to charge any one that they liked to deale with, that he was possessed.

It seemeth also by that which is written in the sayd booke taken with Mr. Barnes, and by some other tales which I haue heard, that the priests, or some for them, understanding that I tooke no course to be a priest, and how I had left the Bonhommee, & how I had been troubled with my former disease at Paris, and how after my returne, I had behaued my selfe youthfully amongst other Gentlemen; gave it out that I was surely possessed, and afterwards to make the same good, haue published in the same booke, the testimonie of the deuil himselfe, as it is pretended; whereof anon.

Upon this report I could doe nothing (as I am enformed) but it was said, that the deuil did direct me in it. In so much as when I rode to Denham my selfe (as is before expressed) it was giuen forth, as I perceaued, that the horse I rid vpon was a deuil, and that I had deuils attending vpon me in liuerie coates, by that which I find written, and reported of me: there was neuer young Gentleman (I think) more abused then I haue been.

After some time spent at Fulmer by the priests with the said Trayford, and Sara Williams, they came all of them with Mr. Edmond Peckham, and his wife to Denham (as it is mentioned in the said booke) & I not knowing at that time, what reports were bruted abroad of me, resorting thither (as I was wont) fell into their snares, which I would surely have auoyded, if possibly I could have suspected, that they would euer haue dealt with me, as afterwards they did.

At my coming thither amongst them, I was kindly used, and lodged in the furthest part of the house: the other
other chambers were then supplied with other guests, that I knew not of, untill a mayde in the house, who had beene my brothers Cooke, did tell me of them. Upon the comming of Mr. Edmond Peckham to Denham, my brothers servants departed, and left the house to him (as I thinke) except it were this mayde, to whom I was much beholding for her kindnes towards me. Within a day or two after this my coming to Denham, the said maid. Cooke signified unto me, that there was great walking of spirits about the house, & that divers had been greatly affrighted by them. The first night that I came ther (as I remember) I was some-what euill at ease, and whether this report, that did some-thing astonish me, did make me worse or no, I cannot tell: but, I grew worse, and worse, in so much as my old disease at a very wicked time, did there take hold of me.

The disease I spake of, was a spice of the Mother, wherewith I had beene troubled (as is before mentioned) before my going into Fraunce: whether I doe rightly term it the Mother or no, I know not: but it is well knowne to the Physicians in London, that be alive, and were then of any name, that my eldest brother Thomas Mainy had the same disease, and that he died of it: and Mr. Edmond Peckham (as I haue beene credibly enformed) was likewise troubled with it. When I was sick of this disease in Fraunce, a Scottish Doctor of Physick then in Paris, called it, as I remember; Vertiginem capitis. It riseth (as he said, and I haue often felt) of a wind in the bottome of the belly, and proceeding with a great swelling, causeth a very painfull collicke in the stomack, and an extraordinary giddines in the head. With this disease I am still once in foure or five yeeres troubled, and I doe greatly suspect that it wil end me, as it did my brother.

I began no soone to be troubled at Denham (as is before said) but as now I perceau the priets had that, which
The confession of which they looked for. The women of the house (whose names I do not now remember) that came to help, and attend me, told me first, as my brothers maid had done before, how greatly the house was troubled with spirits, and afterwards that there were two possessed in the house with deuils; the manner of whose fits they described unto me in such fort, as I was much amazed therewith. Whether these women were required by the Priests to tell me these things or no, I know not: but shortly after Mr. Dibdale, and Mr. Cornelius two priests coming unto me, after sundry question, and speeches used with me, they fell to be of opinion (as it seemed, and so told me) that I was possessed with a wicked spirit. I say, (as it seemed) for I am fully persuadec in my conscience, that they knew wel enough, that neither I, nor any of the rest before mentioned were indeed possessed: but that they did pretend so, to worke thereby such matters, as they had propounded unto themselues, whereof for my part I will no further judge. Of this my persuafion I haue some reasons, by that which I finde written, & deposed by others to that purpose.

When I first heard them say, that I was possessed, I told them that I doubted not, but that they were deceaved therein. I acquainted them with the nature of my disease, and how long I had beene troubled with it: but they persisted in their opinion. For that time leaving me, they came shortly unto me again, and began where before they had left: then they told me what extraordinary strength I shewed in one of my pangues, which movéd me little. For the nature of that disease, is to cause one's belly to swel in such fort, as two or three are not able (vSing any good discretion) to keepe downe the wind, that seeketh to ascend, as it is very well knowne to those, that haue seene euyther a man or woman in that fit, and as it is likely, the priests themselues knew by their experience in Mr. Edmond Peckham, who was verie
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rie oft troubled with it (as is before expressed.)

Divers other reasons they used unto me, to cause me to suspect the worst of my selfe, and these as I think were some of them: they put me in minde of giving over my study beyond the Seas, of leaving the course I had begun with the Bonhommes, & of my more youthfull conversation since my returne: these and such like points they used, as arguments to perswade me, that I was possessed. But I answering for myself as I could, and telling them what a dismeat it would be unto me, to have it reported of me, that I was possessed with a devil, and how it would be a blemish, and a disgrace unto me, whilst I lived: they made little account thereof, saying, that it was a lesser discredit, and not so hurtful for a man to have 10000 devils in him, then to have committed one deadly sin; and to this purpose they alleged a place out of Saint Augustine (as farre as I remember.) Besides they reasoned with me, to prove it the safest way for me, to submit my selfe to their trial, whether I were possessed or no: for that (as they said) if the devil were not in me, I could take no hurt by their trial, whereas if I were possessed, it could not but be very dangerous unto me, that the devil should still continue in me. By these, and such like reasons they perswaded me, to yield my selfe to be directed by them for the trial of my estate. When they had me at this point, then they permitted me to have access unto Sara Williams when she was in her fits, and informed me likewise of the manner, how she, and others had beene troubled.

This course held with me, they drew me to confession, and to promise that I would goe no more to the Protestants Churches: affirming that they could doe me no good, untill I was become againe a member of the Catholique Romaine Church. After I had beene at one or two of Sara's fits, and submitted my selfe (as is before expressed) a pangue of my olde disease taking
The confession of Dibdale. MA: Dibdale affirmed publiquely to the company, that then it was apparent, that I was possessed. Upon my recoouerie he told me, that by applying of holy reliques vnto my belly, hee had compelled the wicked spirit to give me ease: whereas I neuer found benefit by any such things, but was eased (as I had been at other times before, when the fit of the Mother left me) by bending of my body forward, which is a cause of breaking of wind, and consequently of apparent ease. And heereby (as I am perswaded) I was at that time easfed, &c. not by any reliques. Within a day or two after (as I remember) they told me, that it was necessary for me to be exorcised: whereunto although I was loath to yeeld, because I had seene their manner of dealing there-in eyther with Sara, or Francis Williams, who by this time was said to be all so possessed, yet I had submitted my selfe so farre, that now it was too late for me to draw backe. All things therefore being in a readines, and I in good health, and no wayes troubled with my disease, they bound me fast in a chayre, and fell to their Exorcisms with much solemnity, and shew of great devotion. Then they urged me to drink a very vnpleasent potion, which troubled me greatly; in so much as I desired them to vnty me, and giue me leave to lye downe upon my bed: but they regarded not my words, or earnest entreaty, saying: It was the dettil, and not my selfe that desired such rest, that so he might not be disturbed in me. At other times when they had me bound in such like manner, besides the said drinke, they vsed to burne brimstone vnder my nose, and some other things else, which vexed me exceedingly. What I did, and spake at those times, I doe not now remember: by that which I see they have written of Marwood, Trayford, of Sara, & Francis Williams, I doubt not but many things have beene reported of me, which are vntrue. It is not vnlike but that when I found my selfe so entangled with them,
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as that I could not rid my selfe from them, I did, and
spake many things which were inconvenient, & where-
of I think I should be ashamed, if I did remember them,
For after I had learned their humour, and perceaved as
wel by the rest, as by mine own experience, what would
content them, I framed my selfe accordingly.

Whilst I was thus at Denham with them, I was never
almost suffered to be quiet: but eyther I was to be exor-
cised my selfe, or urged to be with Sara, or her sister
Franccis, or kept privately in my chamber, and one way
or other tossed, and turmoyled by them, till at the last
after sundry Exorcisms, and much further trouble pro-
cured by their drinkes, & violent fumigations, they gaue
it forth, that they had cast one deuil out of me: but
with such intimation, as might breede a suspicion that
there were some other left in me. By this time Christ-
mas drew neere, and whether it was for that they meant
to deale with Sara at Hackney, or for what other cause
they knew best, they gaue me ouer for a while, and sent
me to Ma: Fittons by Windfor, where I suppose they
thought I should be well looked vnto, & ready afterward,
when they should send for me.

I remayned at Ma: Fittons till after the end of the holy
dayes (as I remember,) and being free from their vexa-
tions, did solace my selfe with merrie company, as the
time, and occasion serued. In so much as some gaue it
out, peradventure by the priest's procurement, that I was
still possesed with a merry deuil: and others said, that if
I were possesed indeed, it could not otherwise choose,
but that he was a deuil, that was not much troubled with
melancholly, or to that effect. Of these reports I heard
nothing my selfe, whilst I was at Ma: Fittons, for if I
had, they would much haue abated the edge of my
mirth, which they spake of. But now it is meete to be
considered, how notably they joyned their matters to-
gether. It greeceueth me much that I am constrained to

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deale in these matters thus farre, but yet I see that if this
occasion had not fallen out, I should never have so well
discerned their dealing with me.

Although they gaue it out, that they had cast a devil
out of me (as is before mentioned) and amongst many
other reasons had allledged, that the devil entred into
me, because I gaue ouer the order of the Bonhommes, &
further, because some might peraduenture suspect, that
notwithstanding all that they had either done or said of
me, yet all the disease that I had was but only the Mo-
 ther, now they have a devise to cleere all these points, as
it is apparant in the said booke so often before mentio-
ned. On Monday the tenth of January, Sara Williams
is pretended to have a meruailous great fit at Hackney,
and amongst many other speeches which the priest that
exorcised her then vised, hee commeth at last to these:
There is one (faith hee to the devil as it was pretended)
that hath the Mother, what sayest thou to him? The de-
 villain answereth, that is a Mother indeed. So hereby they
would make it plaine, that it was not the Mother that I
was troubled with. But the priest goeth forward saying,
was there any spirit cast out of him? and the devil answer-
weth, yea a little one, but to no purpose. So as now they
have a sufficient testimonie, that I was dispossessed of
one devil whilst I was at Denham.

Furthermore, it is pretended by Saras devil, that there
remaineth still in mee the Prince of all other devils,
whose name should be Modu, which gaue them mat-
ter enough to worke vpon againe with me. But yet all
doubts were not cleered, and therefore the said priest
demanded this question of Saras devil: Came the prince
Modu (faith he) into him to bring him from the house of S.
Francis de Paula his order? Ten in troth (quoth the de-
vill.) And thus they thought they had sufficiently justi-
fied all that they had reported of him, as appeareth by
the said booke. But all this notwithstanding, I am more
and
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and more confirmed hereby, in my former opinion of their bad proceeding with mee, and the rather, because (as I am informed) Sara Williams vpon her oath hath denied, that ever she vfed any such speeches of mee, as farre as she remembret.

When the said priests had dispatched their busines at Hackney, they then returned towards mee, vpon pretence to cast the great Prince Modu (as I suppose) out of mee. I being at Ma. Fittons (as is before said) it fell out that by reason of good company, I daunced that night so long, that I cast my selfe into a very great sweat, and was weary. Afterward, whether before I went to bed, or when I was in bed, I doe not well remember, I had a fit of the Mother, as I haue had before, and often times since vpon such violent exercises. It happened that this night som of the said priests that were at Hackney, (as I thinke) came to Ma. Fittons, who hearing of my fit, said it was no meruaile, for it was confessed by the deuill in Sara, that I had the Prince of many deuils in me, or words to that effect. Hereupon in the morning one Misfris Anne More a gentlewoman, waiting vpon Misfris Fitton came vnto me, and told mee with weeping eyes, which of the priests were come that night to the house, and what they had reported of mee, and how much I was deceived, in that I thought my selfe to be troubled with nothing but the Mother. I answered her (as if she be alive she can well beare me witnes) that I knew very well, whatsoeuer they said, that the Mother was the onely disease wherewith I was vexed, and that I was free (I thanked GOD) from the possession of anie wicked spirit.

All the while they wrought vpon me before, I found no other trouble in mee, but of mine old griefe when I had it, sauing such paine as they cast mee into by theyr drinkes and perfumes. And when they said that the deuill was cast out of mee, yet I found my selfe neither better,
The confession of better, nor worse, which caused me to thinke, that those things were most vntrue which they reported of me.

I was so confident herein, that the better to colour (as I thinke) their future proceedings with me, they sent to a Physician, one Doctor Griffith, who gaue me, as it is said some Phyficke. But through their information (as I am perswaded) the conclusion amongst them was, that there was no natural cause of my diseafe: and so there was no remedy, but I must needs be possesseed. Then it was thought meete that I should be caried backe againe, whether to Denham, or to Channon-row, I doe not well remember, but rather (as I coniecture) it was to Denham. And for as much as the report was, that the spirit supposed to be in me, was the Prince of all the deuils, which were in the partes possesseed; Ma: Edmunds the Iesuit, and chiefe of all the priests, that had to deale then in these actions, was thought the meetest man (as I suppose) to encounter with him. After that time, so far as I remember, none of the priests had to deale with me, but himselfe, he was my ghostly Father, and to him (as it is giuen out) I revealeed many things.

When he had the managing of these matters with me, there was very great restor to the place where we were, and a very extraordinarie expectation, (as I haue heard) of some strange event to fall out.

The course which he held with me was much more rigorous, then at any time before. When hee had me bound, if I did not frame my selfe in euery thing to his contentment (as sometimes being angry with his vsage of me I thinke I did not) then he would say, the deuil was obstinate in me. In which case sometimes I was constrained by him to drinke most loathsome draughts of such confections as he had ready for me: and sometimes they burnt such abominable stinking, and violent things, holding my nose by force over the smoake; as (I think) would make a horse mad. No man (I suppose)
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pose is able to endure such a perfume without extreame torment. He dealt thus hardly with me, as I thinke upon pretence that the great Prince of deuils that was in me, would not otherwise be tamed. I haue scene them sometimes fo perfume Sara Williams with such lyke smoakes, as her face hath looked blacker, then euer I saw a chimney sweepers. Which heates, and sinels together with their potions, did make her to talke, & rage as if she had beene mad. And the priests would make some use of every thing she said: and so I thinke I may by her esteeme of mine owne case, when they had made me in effect mad, no meruaile though I spake, & fared like a mad man.

Being thus dealt with, I became very weake, and sicklie. Little meate that I tooke would endure with me above an houre or two, and I was at my wits end, what I should doe. The best meanes that I could thinke of for mine owne case, was to frame my selfe in such fort, as might be most agreeable to Mas Edmuds liking: which then I began to doe with some extraordinarie care. I omitted no occasion to goe to confeffion, none shewed more zeale at Maffe time, then my selfe: at the elevati- on I pretended to see extraordinarie lights, as if they had beene the Sunne beames, and that the fame did so astonish me, as sometimes I would fall backwards, when I was kneeling, as though I could not endure the glitte- ring of so glorious a light: whereas I protest before God, I never saw indeede any such light, or was aston- nished, but therein I did as I had heard the priests re- port, that both Frauncis, and Sara Williams had done before me. And I doe verily thinke, they told me the fame to no other end, but that I my selfe should put the fame in praftife. For I found my selfe very apt to fol- low such examples: and doe suppose, that any being in that case, that I, and the rest were, would affay to speak, and doe as they should be enformed, that others in their estate
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estate had done or spoken.

Of my said pretended astonishments, Ma: Edmunds would make large discourses concerning the presence of Christ in the Sacrament. And where it is reported of me in writing, as these things last mentioned are likewise, that I did pretend to see a glistering light come from the thumbs, and fore-fingers of the priests at sundry times: I confess, it may be that I have so affirmed, either for that they themselves have asked me, if I did see no such thing, or else have told me, that the rest in my case had seen such lights, whereby I was induced to say as much of myself: whereas indeede whatsoever I said thereof, was altogether untrue. For I never saw other lights about their thumbs or fingers, than such as is ordinarie to all other mens hands, and fingers. The colour of the pretence of such lights (as I remember) was, for that the priests thumbs, and fore-fingers are anointed with holy oyle (as I have heard) when they are made priests, and because they doe with them at Masse time handle the body of Christ.

Furthermore, I found it did well content Ma. Edmunds and the rest of the priests, that I should sometimes sayle very earnestly both against him, and the rest of his fellows then present, & generally against all priests. And that I should on the contrary commend as earnestly the service of the protestants, the Magistrates, the Ministers, and the chiefest in authority. So I knew that Sara Williams, and the rest had done, and so I did myself, no doubt as artificially as any of them, if not in better sort: For we all knew how they would expound them for their owne glory, in that the devils (as they pretended) could not endure them: and to the great discredite of the other side, because the devils extolled them as thier loving friends. And certaine it is that the Catholiques that were present to my understanding, did take great contentment by such our speeches, and their exposti-
ons of them. By this my readiness to doe, and speake whatsoever I found that Ma. Edmunds liked, I escaped sometimes (as I thinke) theyr lothesome drinks, and intollerable fumigations.

After some time thus spent with mee at Denham, (as I suppose) I was carried to the Earle of Lincolnes house in Channon-row, where my brother, and his wife were as I remember: I was then not past 16 or 17 yeeres old as farre as I can gesture, and therefore (to speake a little in mine owne excuse) no meruaile, all circumstances dutie considered, that I was drawne by the cunning practises of the said priefs, into these dissembling courses which now I utterly dislike, and detest. I am fully perswaded, that there is nouer a youth in England, were he of neuer so ripe and pregnant a wit, but if he should fall into the hands of such priefs, he would in a short time be so bewitched by them, as that hee would be soone drawne to floope to their lure, and doe as I did.

When I was going, and come to Channon-row, I was very much grieued, and in feare (as far as I remember) of their further proceedings with mee. For I was then brought to such weakenes, as I was scarce able to goe alone, vnlesse I were upheld. We were no sooner come thether, but that there was great concourse of many Catho: to see (as I thinke) the euent of things: especially, because Ma. Edmunds, a man of great account amongst them, was the onely dealer in effect with me. By those things which I find written, and reported of mee, and which I had otherwise forgotten of my selfe, at my comming to Channon-row, I did pretend some traunces, and in them to have sundry visions, into which course I was led (as I am fully perswaded) by some speeches of the priefs, whom I had oft heard talke how Sara Williams, and divers others, had many times certaine traunces: wherein they lay as if they had beeene senseless, and in them had sundry visions, which vppon theyr recoverie

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they did vsually tell vnto the priests, and diuers others, whereupon I verily thinke, that the first Sunday after I came to Channon-row, (as aforesaid) I fained my selfe to be in a traunce, and afterwards told Ma. Edmunds many tales of my beeing all that time in Purgatory, and what I had seene, and indured there. I also told him at that time (as farre as I remember) that I perceived by one of the visions which I then had, how I was every Sunday to haue the like traunces, and visions about the same houres, vntill Good-friday next ensuung, and that then I should depart in a traunce out of this life, and goe immediately into heauen.

There are diuers things further reported of mee as touching these my pretended traunces, and visions, (as that after I shewed my selfe to be recovered, I did foresee tell of great afflictions, and persecutions, which should happen to the Catholiques in England, and of sundry such matters) but whether they be true or no, I doe not remember. If I vsed any such words, either Ma. Edmunds, or some of the rest induced mee thereunto, by some of their leading questions, or I had heard them before speake themselues to that effect: or else the report is altogether false; and deniued by themselues to serue theyr owne turnes: for of my selfe I doe not believe that I had any apprehension of any such matters.

It is written also of mee, how after some other of my pretended traunces and visions, I vsed diuers times to fall into strange exclamations, making the company to believe, that I saw Christ himselfe, accompanied with a number of Angels in such a corner of the chamber, and at other times the virgin Mary, attended with a trayne of blessed virgins, and that thereupon my manner was to urge them that were present, to fall downe vpon their knees to worship them, and to pray vnto them. These things I doe in some sort remember, and doe partly believe them to be true, because I well remember, that vpon
pon my said motions, and urging of them, both Ma. Edmunds, and the rest, did physically lift up their hands, now in this corner, now in that corner, and prayed uppon their knees, with their hands holden up, as though Christ, and the virgin Mary had beene there indeed. Whereas I doe faithfully avow it, that I never saw any such sights, but did therein frame my selfe to doe as I had heard by the priests and others, that Sara Williams, and the rest had done before mee. And I doe believe that Ma. Edmunds himselfe knew as much, and that hee did but seeme to worship, (as is before expressed) thereby to induce the rest of the company so to doe.

It seemeth that Ma. Edmunds hath written a long discourse of about a quire of paper, of all my said pretended traunces and visions, and it may be likewise of all the rest of the proceedings held with me, eyther by him selfe, or the rest of the priests: if euer that booke come to further light, so as any in authority doe take notice of it, I will be ready (if I be called thereunto) to give my answer were truly to all the particular, so farre forth as I shall remember. In the mean time, as touching all my pretended visions in generall, (of my sufferings in Purgatory, and the rest) they were all feigned by mee, to please Fa: Edmunds, and it may be to gaine to my selfe a little foolish commendation, or admiration, because I saw how the Catholiques that heard of them, and were present at many of my fond speeches, did seeme to wonder at me.

When Good-friday came, there was great resort to the said house where I was: and of my behaviour that day, a priest (I perceiue) hath written at large. Of my selfe I should have remembered little that did happen at that time, but being urged to answer something to that which is written of me, I will first set downe the authors owne words.

Lying (faith he) that day vpon his bed, he made (as it were)
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a solemn exhortation, and telling the Catholiques present, that his house was now come, he willed them to continue constant in their profession, saying that they were yet to endure the brunt of many persecutions, howbeit, they that persevered unto the end, should be saved: and so falling from his exhortations unto prayer, he desired all the company to pray with him: whereupon he began to recite the Letanie, and they that were present, followed in answering of him, every person present being moved to great devotion. Thus continuing for a while, he then seemed to fall into a slumber; and after that into a trance, which endured above two hours: so as many that were present, did verily believe he would never have awaked againe, but in the same house given up the ghost. At the last, of himselfe hee did awake, fetching a great sigh, and a groane, and then used these words: My time is not yet come: our blest Lady hath appeared unto me, and told mee that I must liue longer yet: for that God hath referued me for a further purpose to doe more good, and to tell of strange wonders. With that there began to be a great muttering among the company, many greatly mermailing what this should meane. Whereupon Fa: Edmunds made an exhortation to those that were present, and told them, that he thought it convenient to prolong the time no longer, but to fall to exorcising of him, whereby they should perceiue, whether all were true that hee had reported unto them, or whether it had beene the enemy that sought to delude them.

Thus farre the priest, whose report (I thinke) is true in substance, though peraduenture he may erre in some circumstance: but my memory is not so good, as that I am able to controll him in any particular, and therefore I will let it passe as it goeth. The fault is not mine, that these things are thus published. What moued me to pretend that I should die vpon Good Friday, I cannot set downe directly: but sure I am the deuise was boyish, and foolish, and very futile (as I thinke) to the rest of my
my proceedings, being greatly befotted by them, as may appear by my whole course, and by their dealings with me. As farre as I can gessle my simple drift therein was, that when it should be apparant, that I had lyed vnto them, they would for shame haue then dismissed me from them: for there was nothing in the world that I desired more. But I found I was deceived in my simple plot, & doe now perceave by the said priests words, that Ma: Edmunds was provided, how to value the matter, if the worst fell out. God knoweth whether he suppos'd, that I would haue taken some course, to haue shortned mine owne time against that day, as constrained in some sort there-vnto by the great weaknesses, and indeede weaknesses of my life, where-vnto he, and the rest had brought me: but I wil judge the best. This onely I perceave, that when he found my simple plot, he was ready to in-finate to the Catholiques present, that out of doubt the report that I made of my death, was but an illusion of Satan; and this must be made manifest out of hand by an Exorcisme: for as the said priest hath in writing reported (although I my selfe had forgotten it) being againe exorcised in the presence of all the company, before they departed I shewed no signes of any distemper, but rather of great devotion, and piety: whereby Ma: Edmunds collected, that out of all question it was Satan in me that said I should die vpon Good Friday, and so the company departed very well satisfied. If he had giuen me at that time his holy potion, and perfumed my nose with brimstone, Assa fatida, and I know not what other vile smell (as before he had done) I should not surely haue beeene so quiet: but he had another drift, as wel it appeareth.

From the said Good Friday, for ought I remember, vntill the three, and twentieth of April (which was then S. Georges day,) Ma: Edmunds suffered me to be quiet, I thinke now to gather some strength, and imagined then

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that he would never have troubled me further. But it
fell out that a day or two before Saint George's day (as it
should seem) that I had again a fit of the Mother,
whereupon they took occasion to have me in handling
again: for as they said Modu the Prince of devils
was yet in me: and now they pretended (as I remember)
to do the best they could to cast him out of me, that
so I might be rid for altogether.

Ma: Edmunds, and the rest dealt with me at this time
very extreamely, and I must confess that in hope to be
now dispatched, I bent myself (as far as possibly I
could) to faine, and affirm every thing that I perceived
they expected at my hands. But what I then did or
said, if I should have been tormented upon the rack (had
I not seen what was published in writing of me at that
time) I could not now have remembered so many parti-
culars. After that Ma: Edmunds had exorcised, and per-
fumed me (as often-times he had done before) the devil
that had lain secret long in me (as the writing faith) be-
gan to appeare. But I will set downe the effect of the said
priests reports as touching this matter.

By commandement of the Exorcist (which was Ma:
Edmunds) the devil in Ma: Mainy confessed his name to be
Modu, and that he had besides himself seven other spirits,
all of them Captaines, and of great fame. There-upon Ma:
Edmunds commanded that euerie one of the seven should
come vp in their degrees one after another, and to declare his
name by his principal quality. Then Ma: Mainy by the in-
stigation of the first of the seven, began to set his hands vnto
his side, curled his haire, and used such gestures, as Ma:
Edmunds presently affirmed, that that spirit was Pride.
Hereewith he began to curse, and banne, saying: What a
pox do I heere? I will stay no longer amongst a com-
pany of rascall Priests, but goe to the Court, and brave
it amongst my fellowes, the noble men there assembled.

And then after Ma: Edmunds had said, that he shewed
him-
himselfe thereby to be the spirit of Pride: he went downe againe, and Ma: Mainy became very quiet, and fell to his prayers. But Ma: Mainy could not tell one word (as he reported) of anything that had beene then said, onely he affirmed, that he had all the while felt a great paine in his body. Then Ma: Edmunds did proceede againe with his Exorcismes, and suddeinly the fences of Mainy were taken from him, his belly began to swell, and his eyes to stare, and suddeinly cryed out, ten pounds in the hundred, he called for a Scriuener to make a bond, swearing that hee would not lend his money without a pawne. Ma: Edmunds de-maunding of that devill, whether he were the same that had spoken before, he said no. But yet affirmed, that hee was a good fellow, and a companion of his, and one that bare as great rule in England as any other devill. There could be no other talke bad of this spirit, but of mony, bargaining, and usury: so as all the company deemed this devill to be the au-thor of Covetousnesse, not expectling any instruction there-in from Fa: Edmunds. After a while this devill goeth downe as the other did. Ma. Mainy recovereth his fences, falleth to his prayers, and ere long Ma. Edmunds begin-neth againe his Exorcismes: wherein hee had not proceeded farre, but vp commeth another spirit, singing most filthy and bawdy songs: euery word almost that hee spake, was nothing but ribaldry. They that were present, with one voce affirmed that devill to be the author of Luxury. And Ma. Ed-munds being not able to endure such lewd speeches, com-maunded him to be silent, and to get him downe forthwith ag-aime. The devill obeyed: Ma. Mainy recovereth, falleth to his prayers, and afterwards Ma. Edmunds goeth forward with the rest. And thus he did proceed, till he had raised vp all the seuen Captaines, and compelled them to shew them-selues as the other bad done. Enuy was described by dis-dainfull lookes, and contemptuous speeches. Wrath by fur-i-ous gestures, and talke as though hee would have fought. Gluttony by vomiting: and Sloth by gaping and snorting.
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as if hee had beeene a sleepe. Ma. Mainy at every time recovering his fones, and falling to prayer as he had done before. After these seaven deuils had thus shewed themselves, and were againe at rest in Ma. Mainy, it seemed good to Ma. Edmunds to try what he could doe with Modu their prince and Captaine. He beginneth againe his exorcismes, and continued the same, till after a while the said Modu rose vp againe, and asked Ma. Edmunds how hee liked his 7. Brethren before mentioned, who had appeared one after another? And furthermore hee fell a cursing, and said: A pox on you all for popish priests. My fellowes the protestants can make very much of my said Brethren, & giue them good entertainment, bidding them welcome whensoe- they come: but you seuruy priests can neither abide them your selues, nor suffer them to be quiet whensoever you are conversant. Heereunto Ma. Edmunds answered, that they would be enemies both to him, and them all during their lines. And commanded both him, and the rest of his companions for to depart out of Ma. Mainy, urging them with such severall adjurations, as are set downe to that purpose in the booke of Exorcismes. Whilst he was thus proceeding with him, he required Modu by the authority of his Priesthood, and power left by Christ in the Catholique Romane Church, to tell him truly concerning these visions that appeared vnto Mainy: with that the devill in Mainy fell out into a great laughter, saying that it had doone him very much good, that he had coozened so many priests, and made all the company for to worship him: For (faith hee) all that time that you and the rest seemed to pray vnto Christ, and vnto Saffronbag, it was I, and all my company that you worshipped. Heere with Ma. Edmunds beeing greatly moued, defied him, & said that they had no intention of worshipping him: and that if any were so deceived, it was of ignorance, and that his torments should be the greater for so intolerable an illusion. Then Ma. Edmunds began againe his exorcismes with great
great earnestnes, and all the company cried out upon God, the blessed virgin, S. George, and all the company of heaven to helpe, and succour them in that holy action, so as both that wicked Prince Modu, and all his company might be cast out of Ma: Mainy. And accordingly God heard their prayers, for shortly after they were all cast forth, and that in such fort as Ma: Edmunds directed them: which was, that every de-

vill should depart in some certaine forme, representing either a beast, or some other creature, that had resemblance of that sone, whereof he was the chiefe Author. Where-upon the spirit of Pride departed in the forme of a Peacock. The spirit of Sloth in the likenes of an Aife: the spirit of Enuie in the similitude of a Dog: the spirit of Gluttony in the forme of a Wolfe: and the other devils had also in their de-

parture their particular likenesses agreeable to their na-

tures.

Hetherto the Author of the said Treatise, though in some more words, yet to this effect. Concerning the which report, the world must needes beare me witnes, if euer it come to their publique view, that I haue great cause to blame them, for making of these things com-

mon, which were wrought by themselves in privata, so much to my discredit. My charity shall deserve very great commendations as I thinke, if I doe not hereafter seeke to be reuenged, both vpon Ma: Edmunds, and the rest, that haue thus dealt with me. But to the matter it selbe as I am required. It is very likely that vpon Saint Georges day here mentioned, I railed against the priests, and spake of the Court, as that time gaue occasion. But I doe verily thinke that I vsed the said speeches, as being led vnto them by some words vttered eyther by the priests, or by some in the company, and that they had some farther drift then I doe know of, in appoynting that day for their dealings with me.

And touching my describing of the said seaven devils by signes, and gestures, signifying the seaven deadly

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sins. I do well remember that I used some such like
gestures to that end, but I am perswaded that they are
here set downe in farre better fort then I did act them,
as their usuall manner was in reporting of any thing that
was done euyther by me, or any of the rest. They would
make a faire tale of any thing, though it were never so
simple, that any of vs did or saide. But for mine owne
part, how I should be able to describe the said sinses,
though it were never so simple, I cannot directly an-
swer. This onely I think, and am perswaded in my con-
science, that what I did therein, I was euyther led vnto it
by some of the Priests instructing questions, or else I had
beene told before, that others in my case had described
such devils by such gestures, that did signifie such, and
such sinses. For being not then fully xviij. yeares of age,
as I take it, I doe not thinke that any such things would
ever haue come into my head, if I had not beene cun-
ningly instructed.

It seemeth strange vnto me, when I remember divers
things concerning these matters, as I may saie of my self,
so I haue beene informed concerning the rest, that euy-
ther had beene, or were then in my case. Wee were ne-
uuer suffered to be quiet: few nights escaped, but either
Misstris Peckham when she was present, or Misstris Pla-
ter, or some other of the women, where we remained,
would be with vs, euyther to bring vs newes severally,
what each of vs had done or saied apart, when we were
exorcised the day before: or else to tell vs strange tales,
which they said they had heard of some of the priests,
concerning divers things which had beene done, and
spoken by such, as had beene possessed in other Coun-
tries: whether they did thus by the direction of the
priests or no, I cannot tel, but I verily beleue, that wee
all of vs learned thereby to doe many things, which oth-
erwise we should never haue thought of. And whether I learned from them the skill I had to doe the ge-
stures
And as I answer to this point, so do I vnto that other, as touching the devils supped supposed similitudes in their pretended departing out of me. Either it is altogether false, and denied by themselves, or else they led me to say so by their questions. As if they asked me, whether Pride did not depart from me in the likenesse of a Peacock, it is very probable that I said he did. And so of all the rest, or otherwise they told some in my hearing, that such devils did use to depart from such, as they possessed in such kinde of formes: I pray God forgive them for all their bad dealings with me: My chief comfort is, that as I said in the beginning, I am fully persuaded that I was never possessed, and that all I did or spake, I did it, and spake it my selfe, being sometimes enforced, and sometimes induced so to doe, as before I haue mentioned. And also that the most of those things which are written of me, are eyther vitruly false, or greatly altered in the telling. And that the priests themselves that dealt with me, are of right to beare the blame for that which eyther I or any of the rest said or did, that might giue any iust cause of offence, eyther to her Maiestie, or the state heere in England.

Upon my speeches before mentioned to the Lord Strange, the priests, and others, especially those that favour Ma: Edmunds as I thinke, did giue it out that I was still possessed. And I doubt not but if at any time they understand of this my confession, it will be said that now I haue many devils in me. I had forgotten to set downe how I haue had a long time an ache in one of my knees, which I thinke I got whë I was a child by a cold, & how when I told the priests of it first, they vseth that for one argument to prove that I was possessed: saying, that it was very likely that the devil kept about that place. Also I feare I shall be troubled with my old disease as I haue before said, So as if they shall determine to hold on so.

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wicked a course, they are like to haue the same causes tosay that I am (ill possessed, that they had before. But I
hope they wil not dare to presume to haue any further
dealing with me, and that God will deliver me from
them. And this is all I can say to all such points, and
matters as haue beene propounded vnto me.

Richard Mainy.

FINIS.

Errata.
Page 5, line 27, for continue, read continue.
Page 16, line 6, for Rat, read Cat.
Page 20, line 36, for hope, read two.
Page 95, line 35, for conservation, read consecration.