

our selves to make our *peace* with our God, whom we have *displeas'd* by our iniquities: and let us not imagine that we can encounter the *Wrath* of the Devil, while there is the *Wrath* of God Almighty to set that *Masse* upon us. REFORMATION! REFORMATION! has been the repeated *Cry* of all the Judgments that have hitherto been upon us; because we have been as *deaf Adders* thereunto, the *Adders* of the Infernal Pit are now hissing about us. At length, as it was of old said, *Lu. 16. 30* *If one went unto them from the dead, they will repent*; even so, there are some come unto us from the *Damned*. The great God has loosed the Bars of the Pit, so that many *damned Spirits* are come in among us, to make us *repent* of our Misdemeanours. The means which the Lord had formerly employ'd for our *awakening*, were such, that he might well have said, *What could I have done more?* and yet after all, he has done *more*, in some regards, than was ever done for the awakening of any People in the World. The things now done to awaken our *Enquiries* after our *provoking Evils*, and our endeavours to Reform those *Evils*, are most *extraordinary* things; for which cause I would freely speak it, if we now do not some *extraordinary* things in returning to God; we are the most *incurable*, and I wish it be not quickly said, the most *miserable* People under the Sun. Believe me, 'tis a time for all people to do something *extraordinary*, in *searching and trying of their ways, and in turning to the Lord*. It is at an *extraordinary* rate of *Circumspection* and *Spiritual mindeness*, that we should all now maintain a *walk with God*. At such a time as this ought *Magistrates* to do something *extraordinary* in promoting of what is *laudable*, and in restraining and chastising of *Evil Doers*. At such a time as this ought *Ministers* to do something *extraordinary* in pulling the Souls of men out of the *Snares* of the Devil, not only by publick Preaching, but by personal Visits and Counsels, *from house to house*. At such a time as this ought *Churches* to do something *extraordinary* in *renewing* of their Covenants, and in *remembering*, and *reviving* the Obligations of what they have renewed. Some admirable Designs about the *Reformation* of Manners, have lately been on foot in the English Nation, in pursuance of the most excellent Admonitions which have been given for it, by the Letters of Their Majesties. Besides the vigorous Agreements of the *Justices* here and there in the Kingdom, assisted by godly Gentlemen and Informers, to Execute the *Laws* upon prophane Offenders; there has been started a *Proposal* for the well-affected People in every Parish, to enter into orderly *Societies*, whereof every Member shall bind himself, not only to *avoid* Prophaneness in himself, but also according unto their Place, to do their utmost in first *Reproving*; and, if it must be so, then *Exposing*, and so *Punishing*, as the Law directs, for others that shall be guilty. It has been observed, that the English Nation has had some of its greatest Successes, upon some special and signal *Actions* this way; and a discouragement given unto Legal Proceedings of this kind, must needs be very exercising to the *Wise* that observe these things. But, O why should not *New England* be the most forward part of the English Nation in such *Reformations*? Methinks I hear the Lord from Heaven saying over us, *O that my People had hearkened unto me; then I shou'd soon have subdued the Devils, as well as their other Enemies!* There have been some feeble Essays towards *Reformation* of late in our *Churches*; but, I pray what comes of them? Do we stay till the *Storm* of his *Wrath* be over? Nay, let us be doing what we can, as fast as we can, to divert the *Storm*. The Devil having broke in upon our World, there is great asking, *Who is it that has brought them in?* And many do by *Spectral Exhibitions* come to be *cry'd out* upon. I hope in Gods time it will be found, that among those that are thus *cry'd out* upon, there are persons yet *clear from the great Transgressions*; but indeed, all the *Unreformed* among us, may justly be *cry'd out* upon, as having too much of an hand in letting of the Devils into our Borders; 'tis our *Worldliness*, our *Formality*, our *Sensuality*, and our *Iniquity* that has help'd this letting of the Devils in. O let us then at last, *consider our ways*. 'Tis a strange passage recorded by Mr. Clark in the Life of his Father, That the People of his Parish refusing to be Reclaimed from their *Sabbath breaking*, by all the zealous Testimonies which that good Man bore against it; at last, on a night after the people had retired home from a *Revelling* Prophanation of the *Lords Day*; there was heard a great Noise, with rattling of Chains up and down the Town, and an horrid Scent of Brimstone fill'd the Neighbourhood. Upon which the *guilty Consciences* of the Wretches told them,

them, the Devil was come to fetch them away; and it so terrifi'd them, that an Eminent *Reformation* follow'd the Sermons which that Man of God Preached thereupon. Behold, Sinners, behold and wonder, lest you perish; the very Devils are walking about our Streets, with lengthened Chains, making a dreadful Noise in our Ears, and *Brimstone* even without a Metaphor, is making an helish and horrid stench in our Nostrils. I pray leave off all those things whereof your guilty Consciences may now accuse you, lest these Devils do yet more direfully fall upon you. *Reformation* is at this time our only *Preservation*.

11. When the Devil is come down in great *Wrath*, let every great *Vice* which may have a more particular tendency to make us a Prey unto that *Wrath*, come into a due discredit with us. It is the general Concession of all men, who are not become too *Unreasonable* for common Conversation, that the Invitation of *Witchcrafts* is the thing that has now introduced the Devil into the midst of us. I say then, let not only all *Witchcrafts* be duly abominated with us, but also let us be duly watchful against all the *Steps* leading thereunto. There are lesser *Sorceries* which they say, are too frequent in our Land. As it was said in *2 King. 17. 9.* *The Children of Israel did secretly those things that were not right, against the Lord their God.* So 'tis to be feared, the Children of *New-England* have secretly done many things that have been pleasing to the Devil. They say, that in some Towns it has been an usual thing for People to cure Hurts with *Spells*, or to use detestable Conjurations, with *Sticks, Keys, and Pease, and Nails, and Horse-shoes,* and I know not what other Implements to learn the things for which they have a forbidden, and an impious *Curiosity*. 'Tis in the Devils Name, that such things are done; and in Gods Name I do this day charge them, as vile *Impieties*. By these Courses 'tis, that People play upon *The Hole of the Asp*, till that cruelly venomous *Asp* has pull'd many of them into the deep *Hole of Witchcraft* itself. It has been acknowledged by some who have sunk the deepest into this horrible *Pit*, that they began at these idle *Witchcrafts*; on which 'tis pity but the Laws of the English Nation, whereby the incorrigible repetition of those *Tricks*, is made *Felony*, were severally Executed. From the like sinful *Curiosity* it is, that the Prognostications of *Judicial Astrology*, are so injudiciously regarded by multitudes among us; and altho' the Jugling *Astrologers* do scarce ever hit right, except it be in such *Weighty Judgments*, forsooth, as that many *Old Men* will die such a year, and that there will be many *Losses* felt by some that venture to Sea, and that there will be much *Lying and Cheating* in the World; yet their foolish Admirers will not be perswaded but that the Innocent *Stars* have been concern'd in these Events. It is a disgrace to the English Nation, that the Pamphlets of such idle, sutt, trifling *Star-gazers* are so much considered; and the Countenance hereby given to a Study, wherein at last, all is done by *Impulse*, if any thing be done to any purpose at all, is not a little perillous to the Souls of Men. It is (a *Science*, I dare not call it, but) a *Juggit*, whereof the Learned *Hall* well says, *It is presumptuous and unwarrantable, and cry'd down by Councils and Fathers, as unlawful, as that which lies in the mid-way between Magick and Imposture, and partakes not a little of both.* Men consult the *Aspects of Planets*, whose Northern or Southern motions receive denominations from a *Celestial Dragon*, till the *Infernal Dragon* at length insinuate into them, with a *Poison of Witchcraft* that can't be cured. Has there not also been a world of *discontent* in our Borders? 'Tis no wonder, that the *fiery Serpents* are so Stinging of us; We have been a most *Murmuring Generation*. It is not Irrational, to ascribe the late Stupendious growth of *Witches* among us, partly to the bitter *discontents*, which Affliction and Poverty has fill'd us with: it is inconceivable, what advantage the Devil gains over men, by *discontent*. Moreover, the Sin of *Unbelief* may be reckoned as perhaps the chief *Crime* of our Land. We are told, *God swears in wrath, against them that believe not;* and what follows then but this, *That the Devil comes unto them in wrath*. Never were the offers of the *Gospel* more freely tendered, or more basely despised, among any People under the whole Cope of Heaven, than in this *N. E.* Seems it at all marvellous unto us, that the Devil should get such footing in our Country? Why, 'tis because the *Saviour* has been slighted here, perhaps more than any where. The Blessed Lord Jesus Christ

has been profering to us, *Grace, and Glory, and every good thing*, and been al-
luring of us to Accept of Him, with such Terms as these, *Undone Sinner, I
am All; Art thou willing that I should be thy All?* But, as a proof of that
Contempt which this Unbelief has cast upon these proffers, I would seri-
ously ask of the so many Hundreds above a Thousand People within these
Walls; which of you all, O how few of you, can indeed say, *Christ is
mine, and I am his, and he is the Beloved of my Soul?* I would only say thus
much: When the precious and glorious Jesus, is Entreating of us to Receive
Him, in all His Offices, with all His Benefits; the Devil minds what Respect
we pay unto that Heavenly Lord; if we *Refuse Him that speaks from Hea-
—ven*, then he that, *Comes from Hell*, does with a sort of claim set in, and
cry out, *Lord, since this Wretch is not willing that thou shouldst have him, I pray,
let me have him.* And thus, by the just vengeance of Heaven, the Devil
becomes a *Master, a Prince, a God*, unto the miserable Unbelievers: but O
what are many of them then hurried unto! All of these Evil Things, do
I now set before you, as *Branded* with the Mark of the Devil upon them.

V. With *Great Regard*, with *Great Pity*, should we Lay to Heart the Con-
dition of those, who are cast into Affliction, by the *Great Wrath* of the
Devil. There is a Number of our Good Neighbours, and some of them
very particularly noted for Goodness and Vertue, of whom we may say,
Lord, They are vexed with Devils. Their Tortures being primarily Inflicted
on their *Spirits*, may indeed cause the Impressions thereof upon their Bo-
dies to be the less *Durable*, tho' rather the more *Sensible*: but they Endure
Horrible Things, and many have been actually Murdered. Hard *Censures*
now bestow'd upon these poor Sufferers, cannot but be very Displeasing
unto our Lord, who, as He said, about some that had been Butchered by
a *Pilate*, in Luc. 13. 2, 3. *Think ye that these were Sinners above others, be-
cause they suffered such Things? I tell you No, But except ye Repent, ye shall all
likewise Perish:* Even so, he now says, *Think ye that they who now suffer by the
Devil, have been greater Sinners than their Neighbours?* No, Do you Repent
of your *own Sins*, Lest the Devil come to fall foul of you, as he has done to
them. And if this be so, How *Rash* a thing would it be, if such of the
poor Sufferers, as carry it with a Becoming Piety, Seriousness, and Hu-
miliation under their present Suffering, should be unjustly *Censured*; or
have their very *Calamity* imputed unto them as a *Crime?* It is an ealie thing,
for us to fall into the Fault of, *Adding Affliction to the Afflicted*, and of,
Talking to the Grief of those that are already wounded. Nor can it be wisdom
to slight the Dangers of such a Fault. In the mean time, We have no
Bowels in us, if we do not Compassionate the Distressed County of *Ffles*,
now crying to all these Colonies, *Have pity on me, O ye my Friends, Have
pity on me, for the Hand of the Lord has Touched me, and the Wrath of the De-
vil has been therewithal turned upon me.* But indeed, if an hearty pity be due
to any, I am sure, the Difficulties which attend our Honourable *Judges*,
do demand no Inconsiderable share in that *Pity.* What a Difficult, what

an Arduous Task, have those Worthy Personages now upon their Hands? To carry the *Knife* so exactly, that on the one side, there may be no Innocent Blood Shed, by too unseeing a *Zeal for the Children of Israel*; and that on the other side, there may be no Shelter given to those Diabolical Works of *Darkness*, without the Removal whereof we never shall have Peace; or to those *Furies* whereof several have kill'd *more people* perhaps than would serve to make a Village: *Hic Labor, Hoc Opus est!* O what need have we, to be concerned, that the Sins of our *Israel*, may not provoke the God of Heaven to leave his *Davids*, unto a wrong Step, in a matter of such Consequence, as is now before them! Our Disingenuous, Uncharitable, Unchristian Reproaching of such *Faithful Men*, after all, *The Prayers and Supplications, with strong Crying and Tears*, with which we are daily plying the Throne of Grace, that they may be kept, from what *They Fear*, is none of the way for our preventing of what *We Fear*. Nor all this while, ought our *Pity* to forget such *Accused* ones, as call for indeed our most Compassionate *Pity*, till there be fuller Evidences that they are less worthy of it. If *Satan* have any where maliciously brought upon the Stage, those that have hitherto had a just and good stock of Reputation, for their just and good Living, among us; If the *Evil One* have obtained a permission to *Appear*, in the Figure of such as we have cause to think, have hitherto *Abstained*, even from the *Appearance of Evil*: It is in Truth, such an Invasion upon *Mankind*, as may well Raise an Horror in us all: But, O what Compassions are due to such as may come under such Misrepresentations, of the *Great Accuser*! Who of us can say, what may be shewn in the *Glasses* of the *Great Lying Spirit*? Altho' the *Usual Providence* of God [we praise Him!] keeps us from such a Mishap; yet where have we an *Absolute Promise*, that we shall every one always be kept from it? As long as *Charity* is bound to Think *no Evil*, it will not Hurt us that are *Private Persons*, to forbear the *Judgment* which belongs not unto us. Let it rather be our Wish, May the Lord help them to Learn the *Lessons*, for which they are now put unto so hard a School.

VI. With a *Great Zeal*, we should lay hold on the *Covenant* of God, that we may Secure *Us* and *Ours*, from the *Great Wrath*, with which the Devil Rages. Let us come into the *Covenant of Grace*, and then we shall not be hook'd into a *Covenant with the Devil*, nor be altogether unfurnished with Armour, against the Wretches that are in that *Covenant*. The way to come under the Saving Influences of the *New Covenant*, is, to close with the Lord Jesus Christ, who is the All-sufficient *Mediator* of it: Let us therefore do, that, by Resigning up our selves unto the Saving, Teaching, and Ruling Hands of this Blessed *Mediator*. Then we shall be, what we read in Jude 1. *Preserved in Christ Jesus*: That is, as the *Destroying Angel*, could not meddle with such as had been distinguished, by the blood of the *Passover* on their Houses: Thus the Blood of the Lord Jesus Christ, Sprinkled on our Souls, will *Preserve* us from the Devil. The *Birds of prey* (and indeed the

Devils most literally in the shape of great *Birds!*) are flying about. Can we find a Covert from these *Vultures?* Let us then Hear our *Lord Jesus* from Heaven Clocquing unto us, *O that you would be gathered under my wings!* Well; When this is done, Then let us own the *Covenant*, which we are now come into, by joining our selves to a *Particular Church*, walking in the *Order of the Gospel*; at the doing whereof, according to that *Covenant of God*, We give up *Our selves* unto the *Lord*, and in *Him* unto *One Another*. While others have had their Names Entred in the *Devils Book*; let our Names be found in the *Church Book*, and let us be *Written among the Living in Jerusalem*. By no means let, *Church work* sink and fail in the midst of us; but let the *Tragical Accidents* which now happen, exceedingly *Quick*en that *work*. So many of the *Rising Generation*, utterly forgetting the *Errand of our Fathers* to build *Churches* in this *Wilderness*, and so many of our *Cottages* being allow'd to *Live*, where they do not, and perhaps cannot, wait upon *God* with the *Churches of His People*; 'tis as likely as any one thing to procure the *swarmings of Witch crafts* among us. But it becomes us, with a like *Ardour*, to bring our poor *Children* with us, as we shall do, when we come our selves, into the *Covenant of God*. It would break an heart of *Stone*, to have seen, what I have lately seen; Even poor *Children of several Ages*, even from *seven to twenty*, more or less, *Confessing* their *Familiarity with Devils*; but at the same time, in *Doleful bitter Lamentations*, that made a little *Pourtraiture of Hell* it self, *Expostulating* with their execrable *Parents*, for *Devoting* them to the *Devil* in their *Infancy*, and so *Entailing of Devillism* upon them! Now, as the *Psalmist* could say, *My Zea hath consumed me, because my Enemies have forgotten thy words*: Even so, let the *Nefarious wickedness* of those that have *Explicitly dedicated* their *Children* to the *Devil*, even with *Devilish Symbols*, of such a *Dedication*, *Provoke our Zeal* to have our *Children*, *Sincerely, Signally, and openly Consecrated* unto *God*; with an *Education* afterwards assuring and confirming that *Consecration*.

VII. Let our *Prayer* go up with great *Faith*, against the *Devil*, that comes down in great *Wrath*. Such is the *Antipathy* of the *Devil* to our *Prayer*, that he cannot bear to stay long where much of it is: Indeed it is *Diaboli Flagellum*, as well as, *Miseriæ Remedium*; the *Devil* will soon be *Scourg'd out* of the *Lord's Temple*, by a *Whip*, made and used, with the *effectual fervent Prayer of Righteous Men*. When the *Devil* by *Afflicting* of us, drives us to our *Prayers*, he is *The Fool making a Whip for his own Back*. Our *Lord* said of the *Devil* in *Matt. 17.21*. *This Kind goes not out, but by Prayer and Fasting*. But, *Prayer and Fasting* will soon make the *Devil* be gone. Here are *Charms* indeed! *Sacred and Blessed Charms*, which the *Devil* cannot stand before. A *Promise of God*, being well managed in the *Hands* of them that are much upon their *Knees*, will so resist the *Devil*, that he will *Flee from us*. At every other *Weapon* the *Devils* will be too hard for us; the *Spiritual Wickednesses in High Places*, have manifestly the *Upper hand* of

us; that *Old Serpent* will be too old for us, too cunning, too subtil; they will soon outwit us, if we think to Encounter them with any *Wit* of our own. But when we come to *Prayers*, Incessant and Vehement *Prayers* before the Lord, there we shall be too hard for them. When well-directed *Prayers*, that great Artillery of Heaven, are brought into the Field, *There* methinks I see, *There are these workers of Iniquity fallen, all of them!* And who can tell, how much the most *Obscure Christian* among you all, may do towards the Deliverance of our and from the Molestations which the Devil is now giving to us. I have Read, That on a day of Prayer kept by some good People for and with a Possessed Person, the Devil at last flew out of the Window, and referring to a Devout, plain, mean Woman then in the Room, he cry'd out, *O the Woman behind the Door! 'Tis that Woman that forces me away!* Thus the Devil that now troubles us, may be forced within a while to forsake us; and it shall be said, *He was driven away by the Prayers of some Obscure and Retired Souls, which the World has taken but little notice of!* The Great God is about a *Great Work* at this day among us: Now, there is extrem Hazard, lest the Devil by Compulsion must submit to that *Great Work*, may also by *Permission*, come to Confound that *Work*; both in the Detecti- ons of some, and in the Confessions of others, whose Ungodly deeds may be brought forth, by a *Great Work* of God; there is great Hazard lest the Devil intertwill some of his Delusions. 'Tis PRAYER, I say, 'tis PRAYER, that must carry us well through the strange things that are now upon us. Only that Prayer must then be the Prayer of Faith: O where is our Faith in him, *Who hath spoiled these Principalities and Powers, on his Cross, Triumphing over them!*

VIII. Lastly, Shake off, every Soul, shake off the ~~hard~~ *Yoke* of the Devil. Where 'tis said, *The whole World lyes in wickedness;* 'tis by some of the An- cients rendred, *The whole World lyes in the Devil.* The Devil is a Prince, yea, the Devil is a God unto all the Unregenerate; and alas, there is *A whole World of them.* Desolate Sinners, consider what an horrid Lord it is that you are Enslav'd unto; and Oh shake off your Slavery to such a Lord. In- stead of *him*, now make your Choice of the Eternal God in Jesus Christ; Chuse him with a most unalterable Resolution, and unto him say, with *Tho- mas, My Lord, and my God!* Say with the Church, *Lord, other Lords have had the Dominion over us, but now thou alone shalt be our Lord for ever.* Then instead of your Perishing under the wrath of the Devils, God will fetch you to a place among those that fill up the Room of the Devils, left by their Fall from the Ethereal Regions. It was a most awful Speech made by the De- vil, Possessing a young Woman, at a Village in Germany, *By the command of God, I am come to Torment the Body of this young Woman, tho I cannot hurt her Soul; and it is that I may warn Men, to take heed of sinning against God. Indeed (said he) 'tis very sore against my will that I do it; but the command of God forces me to declare what I do; however I know that at the Last Day, I shall have more Souls than God himself.* So spoke that horrible Devil! But O that none of

of our Souls may be found among the Prizes of the Devil, in the Day of God! O that what the Devil has been forced to declare, of his Kingdom among us, may prejudice our Hearts against him for ever!

My Text says, *The Devil is come down in great Wrath, for he has but a short time.* Yea, but if you do not by a speedy and through Conversion to God, escape the Wrath of the Devil, you will your selves go down, where the Devil is to be, and you will there be sweltring under the Devils Wrath, not for a *short Time*, but, *World without end*; not for a *Short Time*, but for *Infinite Millions of Ages*. The smoak of your Torment under that Wrath, will *Ascend for ever and ever!* Indeed, the Devil's time for his Wrath upon you in this World, can be but short, but his time for you to do his Work, or, which is all one, to delay your turning to God, that is a *Long Time*. When the Devil was going to be Dispossessed of a Man, he Roar'd out, *Am I to be Tormented before my time?* You will Torment the Devil, if you Rescue your Souls out of his hands, by true Repentance: If once you begin to look that way, he'll Cry out, *O this is before my Time, I must have more Time, yet in the Service of such a guilty Soul.* But, I beseech you, let us join thus to torment the Devil, in an holy Revenge upon him, for all the Injuries which he has done unto us; let us tell him, *Satan, thy time with me is but short, Nay, thy time with me shall be no more; I am unutterably sorry that it has been so much; Depart from me thou Evil-Doer, that would'st have me to be an Evil Doer like thy self; I will now for ever keep the Commandments of that God, in whom I Live and Move, and have my Being!* The Devil has plaid a fine Game for himself indeed, if by his troubling of our Land, the Souls of many People should come to *think upon their ways, till even they turn their Feet into the Testimonies of the Lord.* Now that the Devil may be thus outshot in his own Bow, is the desire of all that love the Salvation of God among us, as well as of him, who has thus Addressed you. *Amen.*

HAVING thus discoursed on *Wonders of the Invisible the World*, I shall now, with God's help, go on to relate some Remarkable and Memorable Instances of *Wonders* which that *World* has given to ourselves. And altho the chief Entertainment which my Readers do expect, and shall receive, will be a true *History* of what has occurred, respecting the WITCHCRAFTS wherewith we are at this day Persecuted; yet I shall chool to usher in the mention of those things, with

A Narrative of an APPARITION which a Gentleman in Boston, had of his Brother, just then Murdered in London.

IT was on the Second of *May* in the Year 1687, that a most ingenious, accomplished and well-disposed Gentleman, Mr. *Joseph Beaton*, by Name, about Five a Clock in the Morning, as he lay, whether sleeping or

Waking

Waking he could not say, (but judged the latter of them) had a View of his Brother then at *London*, altho he was now himself at *Our Boston*, distanced from him a thousand Leagues. This his Brother appear'd unto him, in the Morning about Five a Clock at *Boston*, having on him a *Bengal Gown*, which he usually wore, with a Napkin tyed about his Head; his Countenance was very Pale, Gasty, Deadly, and he had a bloody Wound on one side of his Fore-head. *Brother!* says the Affrighted *Joseph*. *Brother!* Answered the Apparition. Said *Joseph*, *What's the matter Brother? How came you here!* The Apparition replied, *Brother, I have been most barbarously and injuriously Butchered, by a Debauched Drunken Fellow, to whom I never did any wrong in my Life.* Whereupon he gave a particular Description of the Murderer; adding, *Brother, This Fellow changing his Name, is attempting to come over into New-England, in Foy, or Wild; I would pray you on the first Arrival of either of these, to get an Order from the Governor, to Seize the Person, whom I have now described; and then do you Indict him for the Murder of me your Brother: I'll stand by you and prove the Indictment.* And so he Vanished. Mr. *Beacon* was extremely astonished at what he had seen and hear'd; and the People of the Family not only observed an extraordinary Alteration upon him, for the Week following, but have also given me under their Hands a full Testimony, that he then gave them an Account of this Apparition.

All this while, Mr. *Beacon* had no advice of any thing amiss attending his Brother then in *England*; but about the latter end of *June* following, he understood by the common ways of Communication, that the *April* before, his Brother going in haste by Night to call a Coach for a Lady, met a Fellow then in Drink, with his *Doxy* in his Hand: Some way or other the Fellow thought himself Affronted with the hasty passage of this *Beacon*, and immediately ran into the Fire-side of a Neighbouring Tavern, from whence he fetch'd out a Fire-fork, wherewith he grievously wounded *Beacon* in the Skull; even in that very part where the Apparition show'd his Wound. Of this Wound he Languished until he Dyed on the Second of *May*, about five of the Clock in the Morning at *London*. The Murderer it seems was endeavouring to Escape, as the Apparition affirm'd, but the Friends of the Deceased *Beacon*, Seized him; and Prosecuting him at Law, he found the help of such Friends as brought him off without the loss of his Life; since which, there has no more been heard of the Business.

This History I received of Mr. *Joseph Beacon* himself; who a little before his own Pious and hopeful Death, which follow'd not long after, gave me the Story written and signed with his own Hand, and attested with the Circumstances I have already mentioned.

But I shall no longer detain my Reader, from his expected Entertainment, in a brief account of the Tryals which have passed upon some of the Malefactors lately Executed at *Salem*, for the *Witchcrafts* whereof they stood Convicted. For my own part, I was not present at any of them;

nor ever had I any Personal prejudice at the Persons thus brought upon the Stage; much less at the Surviving Relations of those Persons, with and for whom I would be as hearty a Mourner as any Man living in the World: *The Lord Comfort them!* But having received a Command so to do, I can do no other than shortly relate the chief *Matters of Fact*, which occur'd in the Tryals of some that were Executed, in an Abridgment Collected out of the *Court-Papers*, on this occasion put into my hands. You are to take the *Truth*, just as it was; and the Truth will hurt no good Man. There might have been more of these, if my Book would not thereby have swollen too big; and if some other worthy hands did not perhaps intend something further in these *Collections*; for which cause I have only singled out Four or Five, which may serve to illustrate the way of Dealing, wherein *Witchcrafts* use to be concerned; and I report matters not as an *Advocate*, but as an *Historian*.

They were some of the Gracious Words inserted in the Advice, which many of the Neighbouring Ministers, did this Summer humbly lay before our Honorable Judges, *We cannot but with all thankfulness, acknowledge the success which the Merciful God has given unto the Sedulous and Assiduous endeavours of Our Honourable Rulers, to detect the abominable Witchcrafts which have been committed in the Country; Humbly Praying, that the discovery of those mysterious and mischievous wickednesses, may be perfected.* If in the midst of the many Dissatisfactions among us, the Publication of these Tryals, may promote such a pious Thankfulness unto God, for Justice being so far executed among us, I shall Rejoice that God is Glorified; and pray, that no wrong steps of ours may ever fully any of his Glorious Works. But we will begin with,

A Modern Instance of Witches, Discovered and Condemned in a Tryal, before that Celebrated Judge, Sir Matthew Hale.

IT may cast some Light upon the Dark things now in *America*, if we just give a glance upon the *like things* lately happening in *Europe*. We may see the *Witchcrafts* here most exactly resemble the *Witchcrafts* there; and we may learn what sort of Devils do trouble the World.

The Venerable *Baxter* very truly says, *Judge Hale was a Person, than whom, no Man was more Backward to Condemn a Witch, without full Evidence.*

Now, one of the latest Printed Accounts about a *Tryal of Witches*, is of what was before him, and it ran on this wise. [Printed in the Year 1682.] And it is here the rather mentioned, because it was a Tryal, much considered by the Judges of *New England*.

I. *Rose Cullender* and *Amy Denny*, were severally Indicted, for Bewitching *Elizabeth Durent, Ann Durent, Jane Becking, Susan Chandler, William Durent, Elizabeth* and *Deborah Pacy*. And the Evidence whereon they were Convicted, stood upon divers particular Circumstances.

II. *Ann Durent, Susan Chandler, and Elizabeth Pacy*, when they came into the Hall, to give Instructions for the drawing the Bills of Indictments, they fell into strange and violent Fits, so that they were unable to give in their Depositions, not only then, but also during the whole Assizes. *William Durent* being an Infant, his Mother Swore, That *Amy Duny* looking after her Child one Day in her absence, did at her return confess, that she had given suck to the Child: (tho' she were an Old Woman:) Whereat, when *Durent* expressed her displeasure, *Duny* went away with Discontents and Menaces.

The Night after, the Child fell into strange and sad Fits, wherein it continued for Divers Weeks. One Doctor *Jacob* advised her to hang up the Childs Blanket, in the Chimney Corner all Day, and at Night, when she went to put the Child into it, if she found any Thing in it then to throw it without fear into the Fire. Accordingly, at Night, there fell a great Toad out of the Blanket, which ran up and down the Hearth. A Boy, catch't it, and held it in the Fire with the Tongs: where it made an horrible Noise, and Flash'd like to Gun-Powder, with a report like that of a Pistol: Whereupon the Toad was no more to be seen. The next Day a Kinswoman of *Duny's*, told the Deponent, that her Aunt was all grievously scorch'd with the Fire, and the Deponent going to her House, found her in such a Condition. *Duny* told her, she might thank her for it; but she should live to see some of her Children Dead, and her self upon Crutches. But after the Burning of the Toad, this Child Recovered.

This Deponent further Testifi'd, That Her Daughter *Elizabeth*, being about the Age of Ten Years, was taken in like manner, as her first Child was, and in her Fits complained much of *Amy Duny*, and said, that she did appear to Her, and afflict her in such manner as the former. One Day she found *Amy Duny* in her House, and thrusting her out of Doors, *Duny* said, *You need not be so Angry, your Child won't live long.* And within three Days the Child Died. The Deponent added, that she was Her self, not long after taken with such a Lameness, in both her Legs, that she was forced to go upon Churches; and she was now in Court upon them. [It was Remarkable, that immediately upon the Juries bringing in *Duny* Guilty, *Durent* was restored unto the use of her Limbs, and went home without her Crutches.]

III. As for *Elizabeth* and *Deborah Pacy*, one Aged Eleven Years, the other Nine; the elder, being in Court, was made utterly senseless, during all the time of the Trial: or at least speechless. By the direction of the judge, *Duny* was privately brought to *Elizabeth Pacy*. and she touched her Hand: whereupon the Child, without, so much as seeing her, suddenly leap'd up and flew upon the Prisoner; the younger was too ill, to be brought unto the Assizes. But *Samuel Pacy*, their Father, testifi'd, that his Daughter *Deborah* was taken with a sudden Lameness; and upon the grumbling of *Amy Duny*, for being denied something, where this Child was then sitting,

sitting, the Child was taken with an extream pain in her stomach, like the pricking of Pins; and shrieking at a dreadful manner, like a Whelp, rather than a Rational Creature. The Physicians could not conjecture the cause of the Distemper; but *Amy Duny* being a Woman of ill Fame, and the Child in Fits crying out of *Amy Duny*, as affrighting her with the Apparition of her Person, the Deponent suspected her, and procured her to be set in the stocks. While she was there, she said in the hearing of Two Witnesses, *Mr. Pacy keeps a great stir about his Child, but let him stay till he has done as much by his Children, as I have done by mine: And being Asked, What she had done to her Children, she Answered, She had been fain to open her Childs Mouth with a Tap to give it Victuals.* The Deponent added, that within Two Days, the Fits of his Daughters were such, that they could not preserve either Life or Breath, without the help of a Tap. And that the Children Cry'd out of *Amy Duny*, and of *Rose Cullender*, as afflicting them with their Apparitions.

IV. The Fits of the Children were various. They would sometimes be Lame on one side; sometimes on t'other. Sometimes very sore; sometimes restored unto their Limbs, and then Deaf, or Blind, or Dumb, for a long while together. Upon the Recovery of their Speech, they would Cough extreamly; and with much Flegm, they would bring up Crooked Pins; and one time, a Two-penny Nail, with a very broad Head. Commonly at the end of every Fit, they would cast up a Pin. When the Children Read, they could not pronounce the Name of, *Lord*, or *Jesus*, or *Christ*, but would fall into Fits; and say, *Amy Duny says, I must not use that Name.* When they came to the Name of *Satan*, or *Devil*, they would clap their Fingers on the Book, crying out, *This bites, but it makes me speak right well!* The Children in their Fits would often Cry out, *There stands Amy Duny, or Rose Cullender;* and they would afterwards relate, *That these Witches appearing before them, threatned them, that if they told what they saw or heard, they would Torment them ten times more than ever they did before.*

V. *Margaret Arnold*, the Sister of *Mr. Pacy*, Testifi'd unto the like Sufferings being upon the Children, at her House, whither her Brother had Removed them. And that sometimes, the Children (*only*) would see things like Mice, run about the House; and one of them suddenly snap'd one with the Tongs, and threw it into the Fire, where it screeched out like a Rat. At another time, a thing like a Bee, flew at the Face of the younger Child; the Child fell into a Fit; and at last Vomited up a Two-penny Nail, with a Broad Head; affirming, *That the Bee brought this Nail, and forced it into her Mouth.* The Child would in like manner be assailed with Flies, which brought Crooked Pins, unto her, and made her first swallow them, and then Vomit them. She one Day caught an in *Mouse*, and throwing it into the Fire, it Flush'd like to Gun-Powder. None besides the Child saw the *Mouse*, but every one saw the *Blasb.* She made
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clared, out of her Fits, that in them, *Amy Dany* much tempted her to destroy her self.

VI. As for *Ann Durent*, her Father Testified, That upon a Discontent of *Rose Cullender*, his Daughter was taken with much Illness in her Stomach and great and sore Pains, like the Prickling of Pins: and then Swooning Fits, from which Recovering, she declared, *She had seen the Apparition of Rose Cullender, Threatning to Torment her.* She likewise Vomited up diverse Pins. The Maid was Present at Court, but when *Cullender* look'd upon her, she fell into such Fits, as made her utterly unable to declare any thing.

Ann Baldwin deposed the same.

VII. *Fane Becking*, was too weak to be at the Assizes. But her Mother Testifi'd, that her Daughter having formerly been Afflicted with Swooning Fits, and Recovered of them; was now taken with a great Pain in her Stomach; and New Swooning Fits. That she took little Food, but every Day Vomited Crooked Pins. In her first Fits, she would Extend her Arms, and use Postures, as if she catched at something, and when her Clutched Hands were forced open, they would find several Pins diversely Crooked, unaccountably lodged there. She would also maintain a Discourse with some that were Invisibly present, when casting abroad her Arms, she would often say, *I will not have it!* but at last say, *Then I will have it!* and closing her Hand, which when they presently after opened, a Lath-Nail was found in it. But her great Complaints were of being Visited by the shapes of *Amy Dany*, and *Rose Cullender*.

VIII. As for *Susan Chandler*, her Mother Testified, That being at the search of *Rose Cullender*, they found on her Belly a thing like a Teat, of an Inch long; which the said *Rose* ascribed to a strain. But near her Privy-parts, they found Three more, that were smaller than the former. At the end of the long Teat, there was a little Hole, which appeared, as if newly Sucked; and upon straining it, a white Milky matter issued out. The Deponent further said, That her Daughter being one Day concerned at *Rose Cullenders* taking her by the Hand, she fell very sick, and at Night cry'd out, *That Rose Cullender would come to Bed unto her.* Her Fits grew violent, and in the Intervals of them, she declared, *That she saw Rose Cullender in them, and once having of a great Dog with her.* She also Vomited up Crooked Pins; and when she was brought into Court, she fell into her Fits. She Recovered her self in some Time, and was asked by the Court, whether she was in a Condition to take an Oath, and give Evidence. She said, she could; but having been Sworn, she fell into her Fits again, and, *Burn her! Burn her!* were all the words that she could obtain power to speak. Her Father likewise gave the same Testimony with her Mother; as to all but the Search.

IX. Here was the Sum of the Evidence: Which Mr. Serjeant *Keeling*, thought not sufficient to Convict the Prisoners. For admitting the Children

dren were Bewitched, yet, said he, it can never be Apply'd unto the Prisoners, upon the Imagination only of the Parties Afflicted; inasmuch as no person whatsoever could then be in Safety.

Dr. *Brown*, a very Learned Person then present, gave his Opinion, that these persons were Bewitched. He added, That in *Denmark*, there had been lately a great Discovery of Witches; who used the very same way of Afflicting people, by Conveying Pins and Nails into them. His Opinion was, that the Devil in Witchcrafts, did Work upon the Bodies of Men and Women, upon a *Natural Foundation*; and that he did Extraordinarily afflict them, with such Distempers as their Bodies were most subject unto.

X. The Experiment about the *Usefulness*, yea, or *Lawfulness* whercof Good Men have sometimes disputed, was divers Times made, That tho' the Afflicted were utterly deprived of all sense in their Fits, yet upon the Touch of the Accused, they would so screech out, and fly up, as not upon any other persons. And yet it was also found that once upon the touch of an innocent person, the like effect follow'd, which put the whole Court unto a stand: altho' a small Reason was at length attempted to be given for it.

XI. However, to strengthen the Credit of what had been already produced against the Prisoners, One *John Soam* Testifi'd, That bringing home his Hay in Three Carts, one of the Carts wrenched the Window of *Rose Cullenders* House, whereupon she flew out, with violent Threatenings against the Deponent. The other Two Carts, passed by Twice, Loaded, that Day afterwards; but the Cart which touched *Cullenders* House, was Twice or Thrice that Day overturned. Having again Loaded it, as they brought it thro' the Gate which Leads out of the Field, the Cart struck so fast in the Gates Head, that they could not possibly get it thro', but were forced to cut down the Post of the Gate, to make the Cart pass thro', altho' they could not perceive that the Cart did of either side touch the Gate-Post. They afterwards, did with much Difficulty get it home to the Yard; but could not for their Lives get the Cart near the place, where they should unload. They were fain to unload at a great Distance; and when they were Tired, the Noses of them that came to Assist them, would burst forth a Bleeding; so they were fain to give over till next morning; and then they unloaded without any difficulty.

XII. *Robert Sherringham* also Testifi'd, That the Axle-Tree of his Cart, happening in passing, to break some part of *Rose Cullenders* House, in her Anger at it, she vehemently threatned him, *His horses should suffer for it*. And within a short time, all his Four Horses dy'd; after which he sustain'd many other Losses in the sudden Dying of his Cattle. He was also taken with a Lameness in his Limbs; and so vexed with Lice of an extraordinary Number and Bigness, that no Art could hinder the Swarming of them, till he burnt up two Suits of Apparel.

XIII. As for *Amy Duny*, 'twas Testifi'd by one *Richard Spencer* that he heard her say, *The Devil would not let her Rest ; until she were Revenged on the Wife of Cornelius Sandswel.* And that *Sandswel* testifi'd, that her Poultry dy'd suddenly, upon *Amy Dunys* threatenng of them ; and that her *Husbands Chimney* fell, quickly after *Duny* had spoken of such a disaster. And a *Firkin of Fish* could not be kept from falling into the *Water*, upon suspicious words of *Dunys*.

XIV. The *Judg* told the *Jury*, they were to inquire now, first, whether these *Children* were *Bewitched* ; and secondly, Whether the *Prisoners* at the *Bar* were guilty of it. He made no doubt, there were such *Creatures* as *Witches* ; for the *Scriptures* affirmed it ; and the *Wisdom* of all *Nations* had provided *Laws* against such persons. He pray'd the *God of Heaven* to direct their *Hearts* in the weighty thing they had in hand ; for, *To Condemn the Innocent, and let the Guilty go free, were both an Abomination to the Lord.*

The *Jury* in half an hour brought them in *Guilty* upon their several *Indictments*, which were *Nineteen* in Number.

The next *Morning*, the *Children* with their *Parents*, came to the *Lodgings* of the *Lord Chief Justice*, and were in as good health as ever in their *Lives* ; being *Restored* within half an *Hour* after the *Witches* were *Convicted*.

The *Witches* were *Executed* ; and *Confessed* nothing ; which indeed will not be wondred by them, who *Consider* and *Entertain* the *Judgment* of a *Judicious Writer*, *That the Unpardonable Sin, is most usually Committed by Professors of the Christian Religion, falling into Witchcraft.*

We will now proceed unto several of the like *Tryals* among our selves.

I.

THE

T R Y A L of G. B.

At a Court of

O T T E R and T E R M I N E R,

Held in S A L E M, 1692.

Glad should I have been, if I had never known the Name of this Man ; or never had this occasion to mention so much as the first Letters of his Name. But the Government requiring some Account of his

Trial

Trial to be inserted in this Book, it becomes me with all Obedience to submit unto the Order.

I. This G. B. Was Indicted for Witch-craft, and in the prosecution of the Charge against him, he was Accused by five or six of the Bewitched, as the Author of their Miseries; he was Accused by Eight of the Confessing Witches, as being an head Actor at some of their Hellish Rendezvouzes, and one who had the promise of being a King in Satan's Kingdom, now going to be Erected: He was accused by Nine Persons for extraordinary Lifting, and such feats of Strength, as could not be done without a Diabolical Assistance. And for other such things he was Accused, until about thirty Testimonies were brought in against him; nor were these judg'd the half of what might have been considered for his Conviction: However they were enough to fix the Character of a Witch upon him according to the Rules of Reasoning, by the Judicious *Gaule*, in that Case directed.

II. The Court being sensible, that the Testimonies of the Parties Bewitched, use to have a Room among the *Suspicious* or *Presumptions*, brought in against one one Indicted for Witch-craft; there were now heard the Testimonies of several Persons, who were most notoriously Bewitched, and every day Tortured by Invisible Hands, and these now all charged the Spectres of G. B. to have a share in their Torments. At the Examination of this G. B. the Bewitched People were grievously harassed with Preternatural Mischiefs, which could not possibly be Dissembled; and they still ascribed it unto the endeavours of G. B. to Kill them. And now upon the Tryal of one of the Bewitched Persons, testified, that in her Agonies, a little black Hair'd Man came to her, saying his Name was B. and bidding her set her hand to a Book which he shewed unto her; and bragging that he was a *Conjurer*, above the ordinary Rank of Witches; That he often Persecuted her with the offer of that Book, saying, *She should be well, and need fear nobody, if she would but Sign it*; But he inflicted cruel Pains and Hurts upon her, because of her denying so to do. The Testimonies of the other Sufferers concurred with these; and it was remarkable, that whereas *Biting* was one of the ways which the Witches used for the vexing of the Sufferers; when they cry'd out of G. B. Biting them, the print of the Teeth would be seen on the Flesh of the Complainers, and just such a Set of Teeth as G. B's would then appear upon them, which could be distinguished from those of some other Mens. Others of them testified, That in their Torments, G. B. tempted them to go unto a Sacrament, unto which they perceived him with a Sound of Trumpet, Summoning of other Witches, who quickly after the Sound, would come from all Quarters unto the Rendezvouz. One of them falling into a kind of Trance, affirmed, that G. B. had carried her away into a very high Mountain, where he shewed her mighty and glorious Kingdoms, and said, *He would give them all to her, if she would*

write in his Book; but she told him, *They were none of his to give*; and refused the Motions; enduring of much Misery for that refusal.

It cost the Court a wonderful deal of Trouble, to hear the Testimonies of the Sufferers; for when they were going to give in their Depositions, they would for a long time be taken with Fits, that made them uncapable of saying any thing. The Chief Judg asked the Prisoner, who he thought hindred these Witnesses from giving their *Testimonies*? And he answered, *He supposed it was the Devil*. That Honourable Person replied, *How comes the Devil then to be so loath to have any Testimony born against you?* Which cast him into very great Confusion.

III. It has been a frequent thing for the Bewitched People to be entertained with Apparitions of *Ghosts* of Murdered People, at the same time that the *Speñres* of the Witches trouble them. These Ghosts do always affright the Beholders more than all the other spectral Representations; and when they exhibit themselves, they cry out, of being Murthered by the Witch-crafts or other Violences of the Persons who are then in Spectre present. It is further considered, that once or twice, these *Apparitions* have been seen by others, at the very same time they have shewn themselves to the Bewitched; and seldom have there been these *Apparitions*, but when something unusual or suspected, have attended the Death of the Party thus Appearing. Some that have been accused by these *Apparitions* accusing of the Bewitched People, who had never heard a word of any such Persons ever being in the World, have upon a fair Examination, freely and fully confessed the Murthers of those very Persons, altho' these also did not know how the Apparitions had complained of them. Accordingly several of the Bewitched, had given in their Testimony, that they had been troubled with the Apparitions of two Women, who said, that they were G. B's two Wives, and that he had been the Death of them; and that the Magistrates must be told of it, before whom if B. upon his Tryal denied it, they did not know but that they should appear again in Court. Now, G. B. had been infamous for the Barbarous usage of his two late Wives, all the Country over. Moreover, it was testified, the Spectre of G. B. threatening of the Sufferers, told them, he had Killed (besides others) Mrs. *Lawson* and her Daughter *Ann*. And it was noted, that these were the Vertuous Wife and Daughter of one at whom this G. B. might have a prejudice for his being serviceable at *Salem Village*, from whence himself had in ill Terms removed some Years before: And that when they dy'd, which was long since, there were some odd Circumstances about them, which made some of the Attendants there suspect something of Witch-craft, tho none Imagined from what Quarter it should come.

Well, G. B. being now upon his Tryal, one of the Bewitched Persons was cast into Horror at the sight of B's two Deceased Wives then appearing before him, and crying out *Wagance* against him. Hereupon several

ral of the Bewitched Persons were successively called in, who all not knowing what the former had seen and said, concurred in their Horror of the Apparition, which they affirmed that he had before him. But he, tho' much appalled, utterly deny'd that he discerned any thing of it ; nor was it any part of his *Conviction*.

IV. Judicious Writers have assigned it a great place in the *Conviction of Witches, when Persons are Impeached by other notorious Witches, to be as ill as themselves; especially, if the Persons have been much noted for neglecting the Worship of God.* Now, as there might have been Testimonies enough of *G. B's* Antipathy to *Prayer*, and the other Ordinances of God, tho' by his Profession, singularly Obligated thereunto ; so, there now came in against the Prisoner, the Testimonies of several Persons, who confessed their own having been horrible *Witches*, and ever since their Confessions, had been themselves terribly Tortured by the Devils and other *Witches*, even like the other Sufferers; and therein undergone the Pains of many *Deaths* for their Confessions.

These now testified, that *G. B.* had been at *Witch-meetings* with them; and that he was the Person who had Seduc'd, and Compell'd them into the snares of *Witch-craft*: That he promised them *Fine Cloaths*, for doing it ; that he brought *Poppets* to them, and *Thorns* to stick into those *Poppets*, for the Afflicting of other People; and that he exhorted them with the rest of the *Crew*, to Bewitch all *Salem-Village*, but besure to do it Gradually, if they would prevail in what they did.

When the *Lancashire Witches* were Condemn'd, I don't remember that there was any considerable further Evidence, than that of the Bewitched, and than that of some that confessed. We see so much already against *G. B.* But this being indeed not enough, there were other things to render what had been already produced *credible*.

V. A famous Divine recites this among the *Convictions of a Witch; The Testimony of the party Bewitched, whether Pining or Dying; together with the joint Oaths of sufficient Persons that have seen certain Prodigious Pranks or Feats wrought by the Party Accused.* Now, God had been pleased so to leave this *G. B.* that he had ensnared himself by several Instances, which he had formerly given of a *Preternatural Strength*, and which were now produced against him. He was a very *Puny Man*, yet he had often done things beyond the strength of a *Giant*. A *Gun* of about seven foot *Barrel*, and so heavy that strong Men could not steadily hold it out with both hands; there were several Testimonies, given in by Persons of Credit and Honor, that he made nothing of taking up such a *Gun* behind the *Lock*, with but one hand, and holding it out like a *Pistol*, at *Arms-end*. *G. B.* in his *Vindication*, was so foolish as to say, *That an Indian was there, and held it out at the same time*: Whereas none of the Spectators ever saw any such *Indian*; but they supposed, the *Black Man*, (as the *Witches* call the *Devil*; and they generally say he resembles an *Indian*) might give

Give him that Assistance. There was Evidence likewise brought in, that he made nothing of taking up whole Barrel fill'd with *Malasses* or *Cider*, in very disadvantageous Postures, and Carrying of them through the difficultest Places out of a Canoo to the Shore.

Yea, there were two Testimonies, that *G. B.* with only putting the Fore Finger of his Right hand into the Muzzle of an heavy Gun, a Towing-piece of about six or seven foot Barrel, did lift up the Gun, and hold it out at Arms-end; a Gun which the Deponents thought strong Men could not with both hands lift up, and hold out at the But-end, as is usual. Indeed, one of these Witnesses was over-perswaded by some Persons, to be out of the way upon *G. B.*'s Tryal; but he came afterwards with Sorrow for his withdraw, and gave in his Testimony: Nor were either of these Witnesses made use of as Evidences in the Trial.

VI. There came in several Testimonies relating to the Domestick Affairs of *G. B.* which had a very hard Aspect upon him; and not only prov'd him a very ill Man; but also confirm'd the belief of the Character, which had been already fastned on him.

'Twas testified, that keeping his two Successive Wives in a strange kind of Slavery, he would when he came home from abroad, pretend to tell the Talk which any had with them; That he has brought them to the point of Death, by his harsh Dealings with his Wives, and then made the People about him, to promise that in case Death should happen, they would say nothing of it; That he used all means to make his Wives Write, Sign, Seal, and Swear a Covenant, never to reveal any of his Secrets; That his Wives had privately complain'd unto the Neighbours about frightful Apparitions of Evil Spirits, with which their House was sometimes infested; and that many such things have been whisper'd among the Neighbourhood. There were also some other Testimonies relating to the Death of People whereby the Consciences of an Impartial Jury were convinced that *G. B.* had Bewitched the Persons mentioned in the Complaints. But I am forced to omit several such passages, in this, as well as in all the succeeding Tryals, because the Scribes who took notice of them, have not supplied me.

VII. One *Mr. Rack*, Brother-in-Law to this *G. B.* testified, that *G. B.* and himself, and his Sister, who was *G. B.*'s Wife, going out for two or three Miles to gather Straw-berries, *Rack* with his Sister, the Wife of *G. B.* Rode home very softly, with *G. B.* on Foot in their Company, *G. B.* stept aside a little into the bushes; whereupon they halted and Halloo'd for him. He not answering, they went away homewards, with a quickened pace, without expectation of seeing him in a considerable while; and yet when they were got near home, to their Astonishment, they found him on foot with them, having a Basket of Straw-berries. *G. B.* immediately then fell to Chiding his Wife, on the account of what she had been speaking to her
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Brother, of him, on the Road: which when they wondred at, he said, *He knew their thoughts.* Ruck being startled at that, made some Reply, intimating, that the Devil himself did not know so far; but G. B. answered, *My God makes known your Thoughts unto me.* The Prisoner now at the Bar had nothing to answer, unto what was thus witnessed against him, that was worth considering. Only he said, *Ruck, and his Wife left a Man with him, when they left him.* Which Ruck now affirm'd to be false; and when the Court asked G. B. *What the Man's Name was?* his Countenance was much altered; nor could he say, who 'twas. But the Court began to think, that he then step'd aside, only that by the assistance of the *Black Man*, he might put on his *Invisibility*, and in that *Fascinating Mist*, gratifie his own Jealous Humour, to hear what they said of him. Which trick of rendring themselves *Invisible*, our Witches do in their Confessions pretend, that they sometimes are Masters of; and it is the more credible, because there is Demonstration, that they often render many other things utterly *Invisible*.

VIII. *Faltring, faulty, unconstant, and contrary Answers upon judicial and deliberate Examination*, are counted some unlucky Symptoms of Guilt, in all Crimes, especially in Witchcrafts. Now there never was a Prisoner more eminent for them, than G. B. both at his Examination and on his Trial. His *Tergiversations, Contradictions, and Falshoods*, were very sensible: he had little to say, but that he had heard some things that he could not prove, Reflecting upon the Reputation of some of the Witnesses. Only he gave in a Paper to the Jury; wherein, altho' he had many times before, granted, not only that there are *Witches*, but also, that the present Sufferings of the Country are the effects of *horrible Witchcrafts*, yet he now goes to evince it, *That there neither are, nor ever were Witches, that having made a Compact with the Devil, can send a Devil to Torment other people at a distance.* This Paper was Transcribed out of *Aad*; which the Court presently knew, as soon as they heard it. But he said, he had taken none of it out of any Book; for which, his Evasion afterwards, was, That a Gentleman gave him the Discourse in a Manuscript, from whence he Transcribed it.

IX. The Jury brought him in *Guilty*: But when he came to Die, he utterly deni'd the Fact, whereof he had been thus convicted.

II. *The Tryal of Bridget Bishop, alias Oliver, at the Court of Oyer and Terminer, held at Salem, June 2. 1692.*

I. **S**He was Indicted for Bewitching of several Persons in the Neighbourhood, the Indictment being drawn up, according to the *Form* in
I such

such Cases usual. And pleading, *Not Guilty*, there were brought in several persons, who had long undergone many kinds of Miseries, which were preternaturally inflicted, and generally ascribed unto an *horrible Witchcraft*. There was little occasion to prove the *Witchcraft*, it being evident and notorious to all beholders. Now to fix the *Witchcraft* on the Prisoner at the Bar, the first thing used, was the Testimony of the *Bewitched*; whereof several testifi'd, That the *Shape* of the Prisoner did ostentines very grievously Pinch them, Choak them, Bite them, and Afflict them; urging them to write their Names in a *Book*, which the said Spectre called, *Ours*. One of them did further testifie, that it was the *Shape* of this Prisoner, with another, which one day took her from her Wheel, and carrying her to the River-side, threatned there to Drown her, if she did not Sign to the *Book* mentioned: which yet she refused. Others of them did also testifie, that the said *Shape*, did in her Threats brag to them, that she had been the Death of sundry Persons, then by her named; that she had *Riaden* a Man then likewise named. Another testifi'd, the Apparition of *Ghosts* unto the Spectre of *Bishop*, crying out, *You Murdered us!* About the Truth whereof, there was in the Matter of Fact but too much suspicion.

II. It was testifi'd, That at the Examination of the Prisoner before the Magistrates, the *Bewitched* were extreamly tortured. If she did but cast her Eyes on them, they were presently struck down; and this in such a manner as there could be no Collusion in the Business. But upon the Touch of her Hand upon them, when they lay in their Swoons, they would immediately Revive; and not upon the Touch of any ones else. Moreover, Upon some Special Actions of her Body, as the shaking of her Head, or the turning of her Eyes, they presently and painfully fell into the like postures. And many of the like Accidents now fell out, while she was at the Bar. One at the same time testifying, That she said, *She could not be troubled to see the afflicted thus tormented.*

III. There was Testimony likewise brought in, that a Man striking once at the place, where a bewitched person said, the *Shape* of this *Bishop* stood, the bewitched cried out, *That he had tore her Coat*, in the place then particularly specifi'd; and the Woman's Coat was found to be Torn in that very place.

IV. One *Deliverance Hobbs*, who had confessed her being a Witch, was now tormented by the Spectres, for her Confession. And she now testifi'd, That this *Bishop* tempted her to Sign the *Book* again, and to deny what she had confess'd. She affirm'd, That it was the *Shape* of this Prisoner, which whipped her with Iron Rods, to compel her thereunto. And she affirmed, that this *Bishop* was at a General Meeting of the Witches, in a Field at *Salem-Village*, and there partook of a Diabolical Sacrament in Bread and Wine then administred.

V. To render it further unquestionable, that the Prisoner at the Bar, was the Person truly charged in THIS *Witchcraft*, there were produced many Evidences of OTHER *Witchcrafts*, by her perpetrated. For Instance, *John Cook* testifi'd, That about five or six Years ago, one Morning, about Sun-Rise, he was in his Chamber assaulted by the *Shape* of this Prisoner: which look'd on him, grinn'd at him, and very much hurt him with a Blow on the side of the Head: and that on the same day, about Noon, the same *Shape* walked in the Room where he was, and an Apple strangely flew out of his Hand, into the Lap of his Mother, six or eight Foot from him.

VI. *Samuel Gray* testifi'd, That about fourteen Years ago, he wak'd on a Night, and saw the Room where he lay full of Light; and that he then saw plainly a Woman between the Cradle, and the Bed-side, which look'd upon him. He rose, and it vanished; tho' he found the Doors all fast. Looking out at the Entry-door, he saw the same Woman, in the same Garb again; and said, *In God's Name, what do you come for?* He went to Bed, and had the same Woman again assaulting him. The Child in the Cradle gave a great Screech, and the Woman disappeared. It was long before the Child could be quieted; and tho' it were a very likely thriving Child, yet from this time it pined away, and, after divers Months, died in a sad Condition. He knew not *Bishop*, nor her Name; but when he saw her after this, he knew by her Countenance, and Apparel, and all Circumstances, that it was the Apparition of this *Bishop*, which had thus troubled him.

VII. *John Bly* and his Wife testifi'd, That he bought a Sow of *Edward Bishop*, the Husband of the Prisoner; and was to pay the Price agreed, unto another person. This Prisoner being angry that she was thus hindred from singring the Mony, quarrell'd with *Bly*. Soon after which, the Sow was taken with strange Fits; Jumping, Leaping, and Knocking her Head against the Fence; she seem'd Blind and Deaf, and would neither Eat nor be Suck'd. Whereupon a Neighbour said, she believed the Creature was *Over-looked*; and sundry other Circumstances concurred, which made the Deponents believe that *Bishop* had bewitched it.

VIII. *Richard Coman* testifi'd, That eight Years ago, as he lay awake in his Bed, with a Light burning in the Room, he was annoy'd with the Apparition of this *Bishop*, and of two more that were strangers to him, who came and oppress'd him so, that he could neither stir himself, nor wake any one else. and that he was the Night after, molested again in the like manner; the said *Bishop*, taking him by the Throat, and pulling him almost out of the Bed. His Kinsman offered for this cause to lodge with him; and that Night, as they were awake, discoursing together, this *Coman* was once more visited by the Guests which had formerly been so troublesom; his Kinsman being at the same time struck speechless, and unable to move Hand or

Foot. He had laid his Sword by him, which these unhappy Spectres did strive much to wrest from him; only he held too fast for them. He then grew able to call the People of his House; but altho' they heard him, yet they had not power to speak or stir; until at last, one of the People crying out, *What's the matter?* The Spectres all vanished.

IX. *Samuel Shattock* testify'd, That in the Year, 1680. this *Bridget Bishop*, often came to his House upon such frivolous and foolish Errands, that they suspected she came indeed with a purpose of mischief. Presently, whereupon, his eldest Child, which was of as promising Health and Sense, as any Child of its Age, began to droop exceedingly; and the oftner that *Bishop* came to the House, the worse grew the Child. As the Child would be standing at the Door, he would be thrown and bruised against the Stones, by an invisible Hand, and in like sort knock his Face against the sides of the House, and bruise it after a miserable manner. Afterwards this *Bishop* would bring him things to Dye, whereof he could not imagin any use; and when she paid him a piece of Mony, the Purse and Mony were unaccountably conveyed out of a lock'd Box, and never seen any more. The Child was immediately, hereupon, taken with terrible Fits, whereof his Friends thought he would have dyed: Indeed he did almost nothing but Cry and Sleep for several Months together; and at length his Understanding was utterly taken away. Among other Symptoms of an Inchantment upon him, one was, That there was a Board in the Garden, whereon he would walk; and all the Invitations in the World could never fetch him off. About 17 or 18 years after, there came a Stranger to *Shattock's* House, who seeing the Child, said, *This poor Child is Bewitched; and you have a Neighbour living not far off, who is a Witch. He added, Your Neighbour has had a falling out with your Wife; and she said, in her Heart, your Wife is a proud Woman, and she would bring down her Pride in this Child.* He then remembered, that *Bishop* had parted from his Wife in muttering and menacing Terms, a little before the Child was taken Ill. The abovesaid Stranger would needs carry the bewitched Boy with him, to *Bishop's* House, on pretence of buying a pot of Cyder. The Woman entertained him in furious manner; and flew also upon the Boy, scratching his Face till the Blood came; and saying, *Thou Rogue, what dost thou bring this Fellow here to plague me?* Now it seems the Man had said, before he went, That he would fetch Blood of *her*. Ever after the Boy was follow'd with grievous Fits, which the Doctors themselves generally ascribed unto *Witchcraft*; and wherein he would be thrown still into the *Fire* or the *Water*, if he were not constantly look'd after; and it was verily believed that *Bishop* was the cause of it.

X. *John Louder* testify'd, That upon some little Controversy with *Bishop* about her Fowls, going well to Bed, he did awake in the Night by Moonlight.

light, and did see clearly the likeness of this Woman grievously oppressing him; in which miserable condition she held him, unable to help himself, till near Day. He told *Bishop* of this; but she deny'd it, and threatned him very much. Quickly after this, being at home on a Lords day, with the doors shut about him, he saw a black Pig approach him; at which, he going to kick, it vanished away. Immediately after, sitting down, he saw a black Thing jump in at the Window, and come and stand before him. The Body was like that of a Monkey, the Feet like a Cocks, but the Face much like a Mans. He being so extreamly affrighted, that he could not speak; this Monster spoke to him, and said, *I am a Messenger sent unto you, for I understand that you are in some Trouble of Mind, and if you will be rul'd by me, you shall want for nothing in this World.* Whereupon he endeavoured to clap his Hands upon it; but he could feel no substance; and it jumped out of the Window again; but immediately came in by the Porch, tho' the Doors were shut, and said, *You had better take my Counsil!* He then struck at it with a Stick, but struck only the Ground-sel, and broke the Stick: The Arm with which he struck was presently Disabled, and it vanished away. He presently went out at the Back-door, and spied this *Bishop*, in her Orchard, going toward her House; but he had not power to set one foot forward unto her. Whereupon, returning into the House, he was immediately accosted by the Monster he had seen before; which Goblin was now going to fly at him; whereat he cry'd out, *The whole Armour of God be between me and you!* So it sprang back, and flew over the Apple-tree; shaking many Apples off the Tree, in its flying over. At its leap, it flung Dirt with its Feet against the Stomack of the Man; whereon he was then struck Dumb, and so continued for three Days together. Upon the producing of this Testimony, *Bishop* deny'd that she knew this Deponent: Yet their two Orchards joined; and they had often had their little Quarrels for some years together,

XI. *William Stacy* testify'd, That receiving Mony of this *Bishop*, for work done by him; he was gone but a matter of three Rods from her, and looking for his Mony, found it unaccountably gone from him. Some time after, *Bishop* asked him, whether her Father would grind her Grist for her? He demanded why? She reply'd, *Because Folks count me a Witch.* He answered, *No question but he will grind it for you.* Being then gone about six Rods from her, with a small Load in his Cart, suddenly the Off-wheel stump'd, and sunk down into an hole, upon plain Ground; so that the Deponent was forced to get help for the recovering of the Wheel: But stepping back to look for the hole, which might give him this Distaster, there was none at all to be found. Some time after, he was waked in the Night; but it seem'd as light as day; and he perfectly saw the shape of this
Bishop.

Bishop in the Room, troubling of him; but upon her going out, all was dark again. He charg'd *Bishop* afterwards with it, and she deny'd it not; but was very angry. Quickly after, this Deponent having been threaten'd by *Bishop*, as he was in a dark Night going to the Barn, he was very suddenly taken or lifted from the Ground, and thrown against a Stone-wall: After that, he was again hoisted up and thrown down a Bank, at the end of his House. After this again, passing by this *Bishop*, his Horse with a small Load, striving to draw, all his Gears flew to pieces, and the Cart fell down; and this Deponent going then to lift a Bag of Corn, of about two Bushels, could not budge it with all his Might.

Many other Pranks of this *Bishop's* this Deponent was ready to testify. He also testify'd, That he verily believ'd, the said *Bishop*, was the Instrument of his Daughter *Priscilla's* Death; of which suspicion, pregnant Reasons were assigned.

XII. To crown all, *John Bly* and *William Bly* testify'd, That being employ'd by *Bridget Bishop*, to help to take down the Cellar-wall of the old House wherein she formerly lived, they did in holes of the said old Wall, find several *Poppets*, made up of Rags and Hogs-bristles, with headless Pins in them, the Points being outward; whereof she could now give no Account unto the Court, that was reasonable or tolerable.

XIII. One thing that made against the Prisoner was, her being evidently convicted of *gross Lying* in the Court, several times, while she was making her Plea; but besides this, a Jury of Women found a preternatural Teat upon her Body: But upon a second search, within 3 or 4 hours, there was no such thing to be seen. There was also an Account of other People whom this Woman had afflicted; and there might have been many more, if they had been enquired for; but there was no need of them.

XVI. There was one very strange thing more, with which the Court was newly entertained. As this Woman was under a Guard, passing by the great and spacious Meeting-house of *Salem*, she gave a look towards the House: And immediately a *Demon* invisibly entering the Meeting-house, tore down a part of it; so that tho' there was no Person to be seen there, yet the People, at the noise, running in, found a Board, which was strongly fastned with several Nails, transported unto another quarter of the House.

III. *The Tryal of Susanna Martin, at the Court of Oyer and Terminer, held by Adjournment at Salem, June 29. 1692.*

I. *Susanna Martin*, pleading *Not Guilty* to the Indictment of *Witchcraft*, brought in against her, there were produced the Evidences of many

ny Persons very sensibly and grievously Bewitched; who all complained of the Prisoner at the Bar, as the Person whom they believed the cause of their Miseries. And now, as well as in the other Trials, there was an extraordinary Endeavour by *Witchcrafts*, with Cruel and frequent Fits, to hinder the poor Sufferers from giving in their Complaints, which the Court was forced with much Patience to obtain, by much waiting and watching for it.

II. There was now also an account given of what passed at her first Examination before the Magistrates. The Cast of her *Eye*, then striking the afflicted People to the Ground, whether they saw that Cast or no; there were these among other Passages between the Magistrates and the Examinee.

Magistrate. Pray, what ails these People?

Martin. I don't know.

Magistrate. But what do you think ails them?

Martin. I don't desire to spend my Judgment upon it.

Magistrate. Don't you think they are bewitch'd?

Martin. No, I do not think they are.

Magistrate. Tell us your Thoughts about them then.

Martin. No, my thoughts are my own, when they are in, but when they are out they are anothers. Their Master.——

Magistrate. Their Master? who do you think is their Master?

Martin. If they be dealing in the Black Art, you may know as well as I.

Magistrate. Well, what have you done towards this?

Martin. Nothing at all.

Magistrate. Why, 'tis you or your Appearance.

Martin. I cannot help it.

Magist. Is it not your Master? How comes your Appearance to hurt these?

Martin. How do I know? He that appeared in the Shape of *Samuel*, a glorified Saint, may appear in any ones Shape.

It was then also noted in her, as in others like her, that if the Afflicted went to approach her, they were flung down to the Ground. And, when she was asked the Reason of it, she said, *I cannot tell; it may be, the Devil bears me more Malice than another.*

III. The Court accounted themselves, alarm'd by these Things, to enquire farther into the Conversation of the Prisoner; and see what there might occur, to render these Accusations further credible. Whereupon, *John Allen* of *Salisbury*, testify'd, That he refusing, because of the weakness of his Oxen, to Cart some Staves at the request of this *Martin*, she was displeas'd at it; and said, *It had been as good that he had; for his Oxen should never do him much more Service.* Whereupon, this Deponent said, *Dost thou threaten me, thou old Witch? I'll throw thee into the Brook:* Which

to avoid, she flew over the Bridge, and escaped. But, as he was going home, one of his Oxen tired, so that he was forced to Unyoke him, that he might get him home. He then put his Oxen, with many more, upon *Salisbury* Beach, where Cattle did use to get *Flesh*. In a few days, all the Oxen upon the Beach were found by their Tracks, to have run unto the Mouth of *Merrimack-River*, and not returned; but the next day they were found come ashore upon *Plum-Island*. They that sought them, used all imaginable gentleness, but they would still run away with a violence, that seemed wholly Diabolical, till they came near the Mouth of *Merrimack-River*; when they ran right into the Sea, swimming as far as they could be seen. One of them then swam back again, with a swiftness, amazing to the Beholders, who stood ready to receive him, and help up his tired Carcass: But the Beast ran furiously up into the Island, and from thence, thorough the Marshes, up into *Norbury* Town, and so up into the Woods; and there after a while found near *Amesbury*. So that, of fourteen good Oxen, there was only this saved: The rest were all cast up, some in one place, and some in another, Drowned.

IV. *John Atkinson* testifi'd, That he exchanged a Cow, with a Son of *Susanna Martin's*, whereat she muttered, and was unwilling he should have it. Going to receive this Cow, tho he Hamstring'd her, and Halter'd her, she, of a Tame Creature, grew so mad, that they could scarce get her along. She broke all the Ropes that were fastned unto her, and though she were ty'd fast unto a Tree, yet she made her escape, and gave them such further trouble, as they could ascribe to no cause but Witchcraft.

V. *Bernard Peache* testifi'd, That being in Bed, on the Lord's-day Night, he heard a scrabbling at the Window, whereat he then saw *Susanna Martin* come in, and jump down upon the Floor. She took hold of this Deponent's Feet, and drawing his Body up into an Heap, she lay upon him near Two Hours; in all which time he could neither speak nor stir. At length, when he could begin to move, he laid hold on her Hand, and pulling it up to his Mouth, he bit three of her Fingers, as he judged, unto the Bone. Whereupon she went from the Chamber, down the Stairs, out at the Door. This Deponent thereupon called unto the People of the House, to advise them of what passed; and he himself did follow her. The People saw her not; but there being a Bucket at the Left-hand of the Door, there was a drop of Blood found upon it; and several more drops of Blood upon the Snow newly fallen abroad: There was likewise the print of her 2 Feet just without the Threshold; but no more sign of any Footing further off.

At another time this Deponent was desired by the Prisoner, to come unto an Husking of Corn, at her House; and she said, *If he did not come, it were better that he did!* He went not; but the Night following, *Susanna Martin,*

Martin, as he judged, and another came towards him. One of them said, *Here he his!* but he having a Quarter-staff, made a Blow at them. The Roof of the Barn, broke his Blow; but following them to the Window, he made another Blow at them, and struck them down; yet they got up, and got out, and he saw no more of them.

About this time, there was a Rumour about the Town, that *Martin* had a Broken Head; but the Deponent could say nothing to that.

The said *Peache* also testified, the Bewitching the Cattle to Death, upon *Martin's* Discontents.

VI. *Robert Downer* testified, That this Prisoner being some Years ago prosecuted at Court for a Witch, he then said unto her, *He believed she was a Witch.* Whereat she being dissatisfied, said, *That some She-Devil would shortly fetch him away!* Which words were heard by others, as well as himself. The Night following, as he lay in his Bed, there came in at the Window, the likeness of a *Cat*, which flew upon him, took fast hold of his Throat, lay on him a considerable while, and almost killed him. At length he remembered what *Susanna Martin* had threatned the Day before; and with much striving he cried out, *Avoid, thou She-Devil! In the Name of God the Father, the Son, and the Holy Ghost, Avoid!* Whereupon it left him, leap'd on the Floor, and flew out at the Window.

And there also came in several Testimonies, that before ever *Downer* spoke a word of this Accident, *Susanna Martin* and her Family had related, *How this Downer had been handled!*

VII. *John Kembal* testified, that *Susanna Martin*, upon a Causeless Disgust, had threatned him, about a certain Cow of his, *That she should never do him any more Good:* and it came to pass accordingly. For soon after the Cow was found stark dead on the dry Ground, without any Distemper to be discerned upon her. Upon which he was followed with a strange Death upon more of his Cattle, whereof he lost in one Spring to the Value of Thirty Pounds. But the said *John Kembal* had a further Testimony to give in against the Prisoner which was truly admirable.

Being desirous to furnish himself with a Dog, he applied himself to buy one of this *Martin*, who had a Bitch with Whelps in her House. But she not letting him have his choice, he said, he would supply himself then at one *Blezdels*. Having mark'd a Puppy, which he lik'd at *Blezdels*, he met *George Martin*, the Husband of the Prisoner, going by, who asked him, *Whether he would not have one of his Wife's Puppies?* and he answered, *No.* The same Day, one *Edmond Elin*, being at *Martin's* House, heard *George Martin* relate, where this *Kembal* had been, and what he had said. Whereupon *Susanna Martin* replied, *If I live, I'll give him Puppies enough!* Within a few days after, this *Kembal*, coming out of the Woods, there arose a little Black

Cloud in the N. W. and *Kembal* immediately felt a force upon him, which made him not able to avoid running upon the stumps of Trees, that were before him, albeit he had a broad, plain Cart-way, before him; but tho' he had his Ax also on his Shoulder to endanger him in his Falls, he could not forbear going out of his way to tumble over them. When he came below the Meeting House, there appeared unto him, a little thing like a *Puppy*, of a Darkish Colour; and it shot backwards and forwards between his Legs. He had the Courage to use all possible Endeavours of Cutting it with his Ax; but he could not Hit it: the *Puppy* gave a jump from him, and went, as to him it seem'd into the Ground. Going a little further, there appeared unto him a Black *Puppy*, somewhat bigger than the first, but as Black as a Cole. Its Motions were quicker than those of his Ax; it flew at his Belly, and away; then at his Throat; so, over his Shoulder one way, and then over his Shoulder another way. His Heart now began to fail him, and he thought the Dog would have tore his Throat out. But he recovered himself, and called upon God in his Distress; and naming the Name of JESUS CHRIST, it vanished away at once. The Deponent spoke not one Word of these Accidents, for fear of affrighting his Wife. But the next Morning, *Edmond Elliot*, going into *Martin's* House, this Woman asked him where *Kembal* was? He replied, *At home, a Bed, for ought he knew*. She returned, *They say, he was frighted last Night*. *Elliot* asked; *With what?* She answered, *With Puppies*. *Elliot* asked, *Where she heard of it, for he had heard nothing of it?* She rejoined, *About the Town*. Altho' *Kembal* had mentioned the Matter to no Creature living.

VIII. *William Brown* testifi'd, That Heaven having blessed him with a most Pious and Prudent Wife, this Wife of his, one day met with *Susanna Martin*; but when she approach'd just unto her, *Martin* vanished out of sight, and left her extremely affrighted. After which time, the said *Martin*, often appear'd unto her, giving her no little trouble; and when she did come, she was visited with Birds, that sorely peck'd and prick'd her; and sometimes, a Bunch, like a Pullet's Egg, would rise in her Throat, ready to choak her, till she cry'd out, *Witch, you shalt choak me!* While this good Woman was in this extremity, the Church appointed a Day of Prayer, on her behalf; whereupon her Trouble ceas'd; she saw not *Martin* as formerly; and the Church, instead of their Fast, gave Thanks for her Deliverance. But a considerable while after, she being Summoned to give in some Evidence at the Court, against this *Martin*, quickly thereupon, this *Martin* came behind her, while she was milking her Cow, and said unto her, *For thy defaming her at Court, I'll make thee the miserablest Creature in the World*. Soon after which, she fell into a strange kind of distemper, and became horribly frantick, and incapable of any reasonable Action; the Physicians de-

claring,

clarifying, that her Distemper was preternatural, and that some Devil had certainly bewitched her; and in that condition she now remained.

IX. *Sarah Atkinson* testify'd, That *Susanna Martin* came from *Amesbury* to their House at *Nembury*, in an extraordinary Season, when it was not fit for any to Travel. She came (as she said, unto *Atkinson*) all that long way on Foot. She brag'd and shew'd how dry she was; nor could it be perceived that so much as the Soles of her Shoes were wet. *Atkinson* was amazed at it; and professed, that she should her self have been wet up to the knees, if she had then came so far; but *Martin* reply'd, *She scorn'd to be Drabbled!* It was noted, that this Testimony upon her Trial, cast her in a very singular Confusion.

X. *John Pressy* testify'd, That being one Evening very unaccountably Bewildred, near a Field of *Martins*, and several times, as one under an Enchantment, returning to the place he had left, at length he saw a marvelous Light, about the bigness of an Half-bushel, near two Rod, out of the way. He went, and struck at it with a Stick, and laid it on with all his might. He gave it near forty blows; and felt it a palpable substance. But going from it, his Heels were struck up, and he was laid with his Back on the Ground, sliding, as he thought, into a Pit; from whence he recover'd by taking hold on the Bush; altho' afterwards he could find no such Pit in the place. Having, after his Recovery, gone five or six Rod, he saw *Susanna Martin* standing on his Left-hand, as the Light had done before; but they changed no words with one another. He could scarce find his House in his Return; but at length he got home extremely affrighted. The next day, it was upon Enquiry understood, that *Martin* was in a miserable condition by pains and hurts that were upon her.

It was further testify'd by this Deponent, That after he had given in some Evidence against *Susanna Martin*, many years ago, she gave him foul words about it; and said, *He should never prosper more; particularly, That he should never have more than two Cows; that tho' he was never so likely to have more, yet he should never have them.* And that from that very day to this, namely for twenty years together, he could never exceed that number; but some strange thing or other still prevented his having any more.

XI. *Jervis Ring* testify'd, That about seven years ago, he was oftentimes and grievously oppressed in the Night, but saw not who troubled him; until at last he Lying perfectly Awake, plainly saw *Susanna Martin* approach him. She came to him; and forceably bit him by the Finger; so that the Print of the bite is now, so long after, to be seen upon him.

XII. But besides all of these Evidences, there was a most wonderful Account of one *Josephs Ring*, produced on this occasion.

This Man has been strangely carried about by *Demons*, from one *Witch-meeting* to another, for near two years together ; and for one quarter of this time, they have made him, and keep him Dumb, tho' he is now again able to speak. There was one *T. H.* who having, as 'tisjudged, a design of engaging this *Joseph King* in a snare of *Devillism*, contrived a while, to bring this *King* two Shillings in Debt unto him.

Afterwards, this poor Man would be visited with unknown shapes, and this *T. H.* sometimes among them ; which would force him away with them, unto unknown Places, where he saw Meetings, Feastings, Dancings ; and after his return, wherein they hurried him along through the Air, he gave Demonstrations to the Neighbours, that he had indeed been so transported. When he was brought unto these hellish Meetings, one of the first Things they still did unto him, was to give him a knock on the Back, whereupon he was ever as if bound with Chains, incapable of stirring out of the place, till they should release him. He related, that there often came to him a Man, who presented him a *Book*, whereto he would have him set his Hand ; promising to him, that he should then have even what he would ; and presenting him with all the delectable Things, Persons and Places, that he could imagin. But he refusing to subscribe, the business would end with dreadful Shapes, Noises and Screeches, which almost scared him out of his Wits. Once with the Book, there was a Pen offered him, and an Ink-horn with Liquor in it, that seemed like Blood : But he never toucht it.

This Man did now affirm, That he saw the Prisoner at several of those hellish *Rendezvouses*.

Note, this Woman was one of the most impudent, scurrilous, wicked Creatures in the World ; and she did now throughout her whole Tryal, discover her self to be such an one. Yet when she was asked, what she had to say for her self ? Her chief Plea was, *That she had lead a most virtuous and holy Life.*

IV. *The Tryal of Elizabeth How, at the Court of Oyer and Terminer, held by Adjournment at Salem, June 30, 1692.*

I. **E**lizabeth How pleading *Not Guilty* to the Indictment of *Witchcrafts*, then charged upon her ; the Court, according to the usual Proceedings of the Courts in *England*, in such Cases, began with hearing the Depositions of several afflicted People, who were grievously tortured by sensible and evident *Witchcrafts*, and all complained of the Prisoner, as the cause of their Trouble. It was also found that the Sufferers were not able
to

to bear her *Look*, as likewise, that in their greatest Swoons, they distinguished her *Touch* from other Peoples, being thereby raised out of them.

And there was other Testimony of People to whom the shape of this *How*, gave trouble nine or ten years ago.

H. It has been a most usual thing for the bewitched Persons, at the same time that the *Spectres*, representing the *Witches*, troubled them, to be visited with Apparitions of *Ghosts*, pretending to have been Murdered by the *Witches* then represented. And sometimes the Confessions of the *Witches* afterwards acknowledged those very Murders, which these *Apparitions* charged upon them; altho' they had never heard what Informations had been given by the Sufferers.

There were such Apparitions of Ghosts testified by some of the present Sufferers; and the Ghosts affirmed, that this *How* had Murdered them: Which things were *fear'd* but not *prov'd*.

III. This *How* had made some Attempts of joyning to the Church at *Ipswich*, several years ago; but she was denyed an admillion into that Holy Society, partly through a suspicion of Witchcraft, then urged against her. And there now came in Testimony, of preternatural Mischiefs, presently befalling some that had been Instrumental to debar her from the Communion whereupon she was intruding.

IV. There was a particular Deposition of *Joseph Stafford*, That his Wife had conceived an extream Averlion to this *How*, on the Reports of her Witchcrafts: But *How* one day, taking her by the Hand, and saying, *I believe you are not ignorant of the great Scandal that I lye under, by an evil Report raised upon me.* She immediately, unreasonably and unperswadeably, even like one Enchanted, began to take this Woman's part. *How* being soon after propounded, as desiring an Admission to the Table of the Lord, some of the pious Brethren were unsatisfy'd about her. The Elders appointed a Meeting to hear Matters objected against her; and no Arguments in the World could hinder this Goodwife *Stafford* from going to the Lecture. She did indeed promise, with much ado, that she would not go to the Church-meeting, yet she could not refrain going thither also. *How's* Affairs there were so canvased, that she came off rather *Guilty* than *Cleared*; nevertheless Goodwife *Stafford* could not forbear taking her by the Hand, and saying *Tho' you are Condemned before Men, you are Justify'd before God.* She was quickly taken in a very strange manner, Ranting, Raving, Raging and crying out, *Goody How must come into the Church; she is a precious Saint; and tho' she be condemned before Men, she is Justify'd before God.* So she continu-

for the space of two or three Hours; and then fell into a Trance. But coming to her self, she cry'd out, *Ha! I was mistaken;* and afterwards again repeated, *Ha! I was mistaken!* Being asked by a stander by, *Wherein?* She replyed, *I thought Goody How had been a precious Saint of God, but now I see she is a Witch: She has bewitched me, and my Child, and we shall never be well, till there be a Testimony for her, that she may be taken into the Church.* And How said afterwards, that she was very sorry to see *Stafford* at the Church-meeting mentioned. *Stafford*, after this, declared herself to be afflicted by the Shape of *How*; and from that Shape she endured many Miseries.

V. *John How* Brother to the Husband of the Prisoner testified, that he refusing to accompany the Prisoner unto her Examination, as was by her desired, immediately some of his Cattle were Bewitched to Death, leaping three or four foot high, turning about, speaking, falling and dying at once; and going to cut off an Ear, for an use, that might as well perhaps have been omitted, the Hand wherein he held his Knife was taken very numb, and so it remained, and full of Pain, for several Days, being not well at this very Time. And he suspected the Prisoner for the Author of it.

VI. *Nehemiah Abbot* testify'd, that unusual and mischievous Accidents would befall his Cattle, whenever he had any Difference with this Prisoner. Once, particularly, she wisted his Ox choaked; and within a little while that Ox was choaked, with a Turnep in his Throat. At another Time, refusing to lend his Horse, at the Request of her Daughter, the Horse was in a preternatural manner abused. And several other odd things of that kind were testified.

VII. There came in Testimony, that one Good-wife *Sherwin*, upon some Difference with *How*, was Bewitched; and that she dyed, charging this *How* of having an Hand in her Death. And that other People had their Barrels of Drink unaccountably mischieved, spoil'd and spilt, upon their displeasing of her.

The things in themselves were trivial, but there being such a Course of them, it made them the more considered. Among others, *Martha Wood*, gave her Testimony, That a little after her Father had been employed in gathering an account of *How's* Conversation, they once and again lost great Quantities of Drink out of their Vessels, in such a manner, as they could ascribe to nothing but Witchcraft. As also, That *How* giving her some Apples, when she had eaten of them, she was taken with a very strange kind of Amaze, insomuch that she knew not what she said or did.

VIII. There was likewise a Cluster of Depositions, That one *Isaac Cummings* refusing to lend his Mare unto the Husband of this *How*, the Mare was within a Day or two taken in a strange condition: The Beast seemed

seemed much abused, being bruised as if she had been running over the Rocks, and marked where the Bridle went, as if burnt with a red hot Bridle. Moreover, one using a Pipe of Tobacco for the Cure of the Beast, a blue Flame issued out of her, took hold of her Hair, and not only spread and burnt on her, but it also flew upwards towards the Roof of the Barn, and had like to have set the Barn on Fire: And the Mare dyed very suddenly.

IX. *Timothy Pearley* and his Wife, testified, Not only unaccountable Mischiefs befel their Cattle, upon their having of Differences with this Prisoner: but also that they had a Daughter destroyed by Witchcrafts; which Daughter still charged *How* as the Cause of her Affliction. And it was noted, that she would be struck down whenever *How* were spoken of. She was often endeavoured to be thrown into the Fire, and into the Water, in her strange Fits: Tho' her Father had corrected her for charging *How* with bewitching her, yet (as was testified by others also) she said, She was sure of it, and must dye standing to it. Accordingly she charged *How* to the very Death; and said, *Tho' How could afflict and torment her Body, yet she could not hurt her Soul: And, That the Truth of this matter would appear, when she should be dead and gone.*

X. *Francis Lane* testified, That being hired by the Husband of this *How* to get him a parcel of Posts and Rails, this *Lane* hired *John Pearly* to assist him. This Prisoner then told *Lane*, That she believed the Posts and Rails would not do, because *John Pearly* helped him; but that if he had got them alone, without *John Pearly's* help, they might have done well enough. When *James How* came to receive his Posts and Rails of *Lane*, *How* taking them up by the Ends, they, tho' good and sound, yet unaccountably broke off, so that *Lane* was forced to get thirty or forty more. And this Prisoner being informed of it, she said, She told him so before, because *Pearly* helped about them.

XI. Afterwards there came in the Confessions of several other (penitent) Witches, which affirmed this *How* to be one of those, who with them had been baptized by the Devil in the River, at *Nembury-Falls*: before which he made them there kneel down by the Brink of the River and worshipped him.

V. *The Trial of Martha Carrier, at the Court of Oyer and Terminer, held by Adjournment at Salem, August 2. 1692.*

1. **M** *Artha Carrier* was Indicted for the bewitching certain Persons, according to the Form usual in such Cases, pleading *Not Guilty*,

to her Indictment; there were first brought in a considerable number of the bewitched Persons; who not only made the Court sensible of an horrid Witchcraft committed upon them, but also deposed, That it was *Martha Carrier*, or her Shape, that grievously tormented them, by Eiting, Pricking, Pinching and Choking of them. It was further deposed, That while this *Carrier* was on her Examination, before the Magistrates, the Poor People were so tortured that every one expected their Death upon the very spot, but that upon the binding of *Carrier* they were eased. Moreover the Look of *Carrier* then laid the Afflicted People for dead; and her Touch, if her Eye at the same time were off them, raised them again: Which Things were also now seen upon her Tryal. And it was testified, That upon the mention of some having their Necks twisted almost round, by the Shape of this *Carrier*, she replied, *Its no matter though their Necks had been twisted quite off.*

II. Before the Trial of this Prisoner, several of her own Children had frankly and fully confessed, not only that they were Witches themselves, but that this their Mother had made them so. This Confession they made with great Shews of Repentance, and with much Demonstration of Truth. They related Place, Time, Occasion; they gave an account of Journeys, Meetings and Mischiefs by them performed, and were very credible in what they said. Nevertheless, this Evidence was not produced against the Prisoner at the Bar, inasmuch as there was other Evidence enough to proceed upon.

III. *Benjamin Abbot* gave his Testimony, That last *March* was a twelve-month, this *Carrier* was very angry with him, upon laying out some Land, near her Husband's: Her Expressions in this Anger, were, *That she would stick as close to Abbot as the Bark stuck to the Tree; and that he should repent of it afore seven Years came to an End, so as Doctor Prescott should never cure him.* These Words were heard by others besides *Abbot* himself; who also heard her say, *She would hold his Nose as close to the Grindstone as ever it was held since his Name was Abbot.* Presently after this, he was taken with a Swelling in his Foot, and then with a Pain in his Side, and exceedingly tormented. It bred unto a Sore, which was launced by *Doctor Prescott*, and several Gallons of Corruption ran out of it. For six Weeks it continued very bad, and then another Sore bred in the Groin, which was also lanced by *Doctor Prescott*. Another Sore then bred in his Groin, which was likewise cut, and put him to very great Misery: He was brought unto Death's Door, and so remained until *Carrier* was taken, and carried away by the Constable, from which every Day he began to mend, and so grew better every Day, and is well ever since.

SARAH ABBOT also, his Wife, testified, That her Husband

band was not only all this while Afflicted in his Body, but also that strange extraordinary and unaccountable Calamities befel his Cattel; their Death being such as they could guess at no Natural Reason for.

IV. *Allin Toothaker* testify'd, That *Richard*, the son of *Martha Carrier*, having some difference with him, pull'd him down by the Hair of the Head. When he Rose again, he was going to strike at *Richard Carrier*; but fell down flat on his Back to the ground, and had not power to stir hand or foot, until he told *Carrier* he yielded; and then he saw the shape of *Martha Carrier*, go off his breast.

This *Toothaker*, had Received a wound in the *Wax*; and he now testify'd, that *Martha Carrier* told him, *He should never be Cured*. Just afore the Apprehending of *Carrier*, he could thrust a knitting Needle into his wound, four inches deep; but presently after her being seized, he was throughly healed.

He further testify'd, that when *Carrier* and he sometimes were at variance, she would clap her hands at him, and say, *He should get nothing by it*; whereupon he several times lost his Cattle, by strange Deaths, whereof no natural causes could be given.

V. *John Rogger* also testified, That upon the threatenng words of this malicious *Carrier*, his Cattle would be strangely bewitched; as was more particularly then described.

VI. *Samuel Preston* testify'd, that about two years ago, having some difference with *Martha Carrier*, he lost a Cow in a strange Preternatural unusual manner; and about a month after this, the said *Carrier*, having again some difference with him, she told him; *He had lately lost a Cow, and it should not be long before he lost another*; which accordingly came to pass; for he had a thriving and well-kept Cow, which without any known cause quickly fell down & dy'd.

VII. *Phebe Chandler* testify'd, that about a Fortnight before the apprehension of *Martha Carrier*, on a Lords-day, while the Psalm was singing in the Church, this *Carrier* then took her by the shoulder and shaking her, asked her, *where she lived*: she made her no Answer, although as *Carrier*, who lived next door to her Fathers House, could not in reason but know who she was. Quickly after this, as she was at several times crossing the Fields, she heard a voice, that she took to be *Martha Carriers*, and it seem'd as if it

The Wonders of the

was over her head. The voice told her, *she should within two or three days be poisoned.* Accordingly, within such a little time, one half of her right hand, became greatly swollen, and very painful; as also part of her Face; whereof she can give no account how it came. It continued very bad for some dayes; and several times since, she has had a great pain in her breast; and been so siezed on her leggs, that she has hardly been able to go. She added, that lately, going well to the House of God, *Richard*, the son of *Martha Carrier*, look'd very earnestly upon her, and immediately her hand, which had formerly been poisoned, as is abovesaid, began to pain her greatly, and she had a strange Burning at her stomach; but was then struck deaf, so that she could not hear any of the prayer, or singing, till the two or three last words of the Psalm.

VIII. One *Foster*, who confessed her own share in the Witchcraft for which the Prisoner stood indicted, affirm'd, that she had seen the prisoner at some of their *Witch-meetings*, and that it was this *Carrier*, who perswaded her to be a Witch. She confessed, that the Devil carry'd them on a pole, to a *Witch-meeting*; but the pole broke, and she hanging about *Carriers* neck, they both fell down, and she then received an hurt by the Fall, whereof she was not at this very time recovered.

IX. One *Lacy*, who likewise confessed her share in this Witchcraft, now testify'd, that she and the prisoner were once Bodily present at a *Witch-meeting* in *Salem Village*; and that she knew the prisoner to be a Witch, and to have been at a Diabolical sacrament, and that the prisoner was the undoing of her, and her Children, by enticing them into the snare of the Devil.

X. Another *Lacy*, who also confessed her share in this Witchcraft, now testify'd, that the prisoner was at the *Witch-meeting*, in *Salem Village*, where they had Bread and Wine Administred unto them.

XI. In the time of this prisoners Trial, one *Susanna Sheldon*, in open Court had her hands Unaccountably ty'd together with a Wheel-band, so fast that without cutting, it could not be loosed: It was done by a *Speltre*; and the Sufferer affirm'd, it was the Prisoners.

Memorandum. This Rampant Hag, *Martha Carrier*, was the person,

person, of whom the Confessions of the Witches, and of her own Children among the rest, agreed, That the Devil had promised, her, she should be *Queen of Heb.*

HAVING thus far done the Service imposed upon me; I will further pursue it, by relating a few of those Matchless CURIOSITIES, with which the *Witchcraft* now upon us, has entertained us. And I shall Report nothing but with Good Authority, and what I would invite all my Readers to examine, while 'tis yet Fresh and New, that if there be found any mistake, it may be as willingly *Retracted*, as it was unwillingly *Committed*.

The First CURIOSITIE.

I. 'Tis very Remarkable to see what an Impious and Impudent *imitation* of Divine Things, is Apishly affected by the Devil, in several of those matters, whereof the Confessions of our *Witches*, and the Afflictions of our *Sufferers* have informed us.

That Reverend and Excellent Person, Mr. *John Higginson*, in my Conversation with him, Once invited me to this Reflection; that the Indians which came from far to settle about *Mexico*, were in their Progress to that Settlement, under a Conduct of the *Devil*, very strangely Emulating what the Blessed God gave to *Israel* in the Wilderness.

Acosta, is our Author for it, that the Devil in their Idol *Vitzliputzli*, governed that mighty Nation. He commanded them to leave their Country, promising to make them *Lords* over all the Provinces possessed by Six other Nations of Indians, and give them a Land abounding with all precious things. They went forth, carrying their Idol with them, in a Coffer of *Reeds*, supported by Four of their Principal *Priests*; with whom he still *Discoursed* in secret, Revealing to them the Successes, and Accidents of their way. He advised them, when to *March*, and where to *Stay*, and without his Commandment they moved not. The first thing they did, wherever they came, was to Erect a *Tabernacle*, for their false god; which they set always in the midst of their Camp, and they placed the *Ark* upon an *Alter*. When they, Tired with pains, talked of, *proceeding no further* in their Journey, than a certain pleasant Stage, whereto they were arrived, this Devil in one Night, horribly kill'd them that

had started this Talk, by pulling out their Hearts. And so they passed on till they came to *Mexico*.

The Devil which *then* thus imitated what was in the Church of the *Old Testament*, now among *Us* would Imitate the Affairs of the Church in the *New*. The *Witches* do say, that they form themselves much after the manner of *Congregational Churches*; and that they have a *Baptism* and a *Supper*, and *Officers* among them, abominably Resembling those of our Lord.

But there are many more of these *Bloody Imitations*, if the Confessions of the *Witches* are to be Received; which I confess, ought to be but with very much Caution.

What is their striking down with a fierce *Look*? What is their making of the Afflicted *Rise*, with a touch of their *Hand*? What is their Transportation thro' the *Air*? What is their Travelling in *Spirit*, while their Body is cast into a Trance? What is their causing of *Cattle* to run mad and perish? What is their Entering their Names in a *Book*? What is their coming together from all parts, at the Sound of a *Trumpet*? What is their Appearing sometimes Cloathed with *Light* or *Fire* upon them? What is their Covering of themselves and their Instruments with *Invisibility*? But a Blasphemous Imitation of certain Things recorded about our Saviour or His Prophets, or the Saints in the Kingdom of God,

A Second CURIOSITIE.

II. In all the *Witchcraft* which now Grievously Vexes us, I know not whether any thing be more Unaccountable, than the Trick which the *Witches* have to render themselves, and their Tools *Invisible*. *Witchcraft* seems to be the Skill of Applying the *Plastic Spirit* of the World, unto some unlawful purposes, by means of a Confederacy with *Evil Spirits*. Yet one would wonder how the *Evil Spirits* themselves can do some things; especially at *Invisibilizing* of the grossest Bodies. I can tell the Name of an Ancient Author, who pretends to show the way, how a man may come to walk about *Invisible*; and I can tell the Name of another Ancient Author, who pretends to Explode that way. But I will not speak too plainly Lest I should unawares Poison some of my Readers, as the pious *Hemingius* did one of his Pupils, when he only by way of Diversion recited a *Spell*, which, they had said, would cure *Agnes*. Thus much I will say; The notion of procuring *Invisibility*, by any *Natural Expedient*, yet known, is, I Believe, a meer *PLINYISM*; How far it may be obtained

obtained by a *Magical Sacrament*, is best known to the Dangerous Knaves that have try'd it. But our *Witches* do seem to have got the knack : and this is one of the Things, that make me think, *Witchcraft* will not be fully understood, until the day when there shall not be one Witch in the World.

There are certain people very *Dogmatical* about these matters ; but I'll give them only these three Bones to pick.

First, One of our bewitched people, was cruelly assaulted by a *Speetre*, that, she said, ran at her with a *spindle* : tho' no body else in the Room, could see either the *Speetre* or the *spindle*. At last, in her miseries, giving a snatch at the *Speetre*, she pull'd the *spindle* away ; and it was no sooner got into her hand, but the other people then present, beheld, that it was indeed a Real, Proper, Iron *spindle*, belonging they knew to whom ; which when they lock'd up very safe, it was nevertheless by *Demons* unaccountably stole away, to do further mischief.

Secondly, Another of our bewitched people, was haunted with a most abusive *Speetre*, which came to her, she said, with a *sheet* about her. After she had undergone a deal of Teaze, from the Annoyance of the *Speetre*, she gave a violent snatch at the sheet, that was upon it ; wherefrom she tore a corner, which in her hand immediately became *Visible* to a Roomful of Spectators ; a palpable Corner of a Sheet. Her Father, who was now holding her, catch'd that he might keep what his Daughter had so strangely seiz'd, but the unseen *Speetre* had like to have pull'd his hand off, by endeavouring to wrest it from him ; however he still held it, and I suppose has it, still to show ; it being but a few hours ago, namely about the beginning of this *October*, that this Accident happened ; in the family of one *Pitman*, at *Manchester*.

Thirdly, A young man, delaying to procure Testimonials for his Parents, who being under confinement on suspicion of *Witchcraft*, required him to do that service for them, was quickly pursued with odd Inconveniencies. But once above the Rest, an Officer going to put his *Brand* on the Horns of some *Cows*, belonging to these people, which tho' he had seiz'd for some of their debts, yet he was willing to leave in their possession, for the subsistence of the poor Family : this young man help'd in holding the Cows to be thus branded. The three first *Cows* he held well enough ; but when the hot Brand was clap'd upon the Fourth, he *winc'd* and *shrank* at such a Rate, as that he could hold the Cow no longer. Being afterwards Examined about it, he confessed, that at that very instant when the *Brand* entred the *Cows Horn*, exactly the like

burning *Brand* was clap'd upon his own Thigh; where he has expos'd the lasting marks of it, unto such as asked to see them.

Unriddle these Things.---*Et Eris mihi magnus Appollo.*

A Third CURIOSITIE.

III. If a Drop of *Innocent Blood* should be shed, in the Prosecution of the *Witchcrafts* among us, how unhappy are we! For which cause, I cannot express my self in better terms, than those of a most Worthy Person, who lives near the present Center of these things. *The Mind of God in these matters, is to be carefully lookt into, with due Circumspection, that Satan deceive us not with his Devices, who transforms himself into an Angel of Light, and may pretend justice and yet intend mischief.* But on the other side, if the storm of Justice do now fall only on the Heads of those guilty *Witches* and *Wretches* which have defiled our Land, *How Happy!*

The Execution of some that have lately Dyed, has been immediately attended, with a strange Deliverance of some, that had lain for many years, in a most sad Condition, under, they knew not whose *evil hands*. As I am abundantly satisfy'd, That many of the Self-Murders committed here, have been the effects of a Cruel and Bloody *Witchcraft*, letting fly *Demons* upon the miserable *Seneca's*; thus, it has been admirable unto me to see, how a Devilish *Witchcraft*, sending Devils upon them, has, driven many poor people to *Despair*, and persecuted their minds, with such Buzzes of *Atheism* and *Blasphemy*, as has made them even run *distracted with Terrors*: And some long *Bow'd down* under such a *Spirit of Infirmitie*, have been marvelously Recovered upon the death of the *Witches*.

One *Whetford* particularly ten years ago, challenging of *Bridget Bishop* (whose Trial you have had) with steeling of a Spoon, *Bishop* threatned her very direfully: presently after this, was *Whetford* in the Night, and in her Bed, visited by *Bishop*, with one *Parker*, who making the Room light at their coming in, there discoursed of several mischiefs they would inflict upon her. At last they pull'd her out, and carried her unto the Sea-side, there to *drown* her; but she calling upon God, they left her, tho' not without Expressions of their Fury. From that very time, this poor *Whetford* was utterly spoilt, and grew a Tempted, Froward, Crazed sort of a Woman; a vexation to her self, and all about her; and many ways unreasonable. In this Distraction she lay, till those women were Apprehended, by the Authority; then she began

gan to mend; and upon their Execution, was presently and perfectly Recovered, from the ten years madness that had been upon her,

A Fourth CURIOSITIE.

IV. 'Tis a thousand pitties, that we should permit our Eyes, to be so *Blood-shot* with passions, as to loose the sight of many wonderful things, wherein the Wisdom and Justice of God, would be Glorify'd. Some of those things, are the frequent Apparitions of Ghosts, whereby many Old Murders among us, come to be considered. And, among many instances of this kind, I will single out one, which concerned a poor man, lately *Prest* unto Death, because of his Refusing to *Plead* for his Life. I shall make an Extract of a Letter, which was written to my Honourable Friend, *Samuel Sewal*, Esq; by Mr. *Putman*, to this purpose;

' The Last Night my Daughter *Ann*, was grievously Tormen-
' ted by Witches, Threatning that she should be *Pressed* to Death,
' before *Giles Cory*. But thro' the Goodness of a Gracious God,
' she had at last a little Respite. Whereupon there appeared unto
' her (she said) a man in a winding Sheet; who told her that
' *Giles Cory* had Murdered him, by *Pressing* him to Death with his
' Feet; but that the Devil there appeared unto him, and Cove-
' nanted with him, and promised him, *He should not be Hanged*.
' The Apparition said, God Hardned his heart; that he should not
' hearken to the Advice of the Court, and so Dy an easy Death;
' because as it said, *It must be done to him as he has done to me*.
' The Apparition also said, That *Giles Cory*, was carry'd to the
' Court for this, and that the Jury had found the Murder, and
' that her Father knew the man and the thing was done before she
' was born. Now Sir, This is not a little strange to us; that
' no body should Remember these things, all the while that *Giles*
' *Cory* was in Prison, and so often before the Court. For all
' people now Remember very well, (and the Records of the
' Court also mention it,) That about Seventeen Years ago, *Giles*
' *Cory* kept a man in his House, that was almost a Natural Fool;
' which Man Dy'd suddenly. A Jury was impanel'd upon him,
' among whom was Dr. *Zorobabel Endicot*; who found the man
' bruised to Death, and having cladders of Blood about his Heart.
' The Jury, whereof several are yet alive brought in the man
' Murdered; but as if some Enchantment had hindered the Pro-
' secution of the Matter, the Court Proceeded not against

Giles Cory, tho' it cost him a great deal of Money to get off. Thus
the Story.

THE Reverend and Worthy Author, having at the Direction of
His EXCELLENCY the Governour, so far Obliged the Pub-
lick, as to give some Account of the Sufferings brought upon the Coun-
treys by Witchcraft; and of the Tryals which have passed upon several
Executed for the Same:

Upon Perusal thereof, We find the Matters of Fact and Evidence,
Truly reported. And a Prospect given, of the, Methods of Convic-
tion, used in the Proceedings of the Court at Salem

Boston Octob. 11.

1692.

William Stoughton

Samuel Sewall.

BUT is New-England, the only Christian Countrey, that hath
undergone such Diabolical Molestations? No, there are o-
ther Good people, that have in this way been haralled; but none
in Circumstances more like to Ours, than the people of God, in
Swedland. The story is a very Famous one; and it comes to
Speak English by the Acute Pen of the Excellent and Renowned
Dr. Horneck. I shall only single out a few of the more Memorable
passages therein Occurring; and where it agrees with what hap-
pened among our selves, my Reader shall understand, by my in-
serting a Word of every such thing in Black Letter.

I. It was in the Year 1669. and 1670. That at *Mebra* in *Swed-
land*, the Devils by the help of *Witches*, committed a most hor-
rible outrage. Among other instances of Hellish Tyranny there
exercised, One was, that Hundreds of their Children, were usu-
ally in the Night fetcht from their Lodgings, to a Diabolical Ren-
dezvous, at a place they called, *Blockyla*, where the Monsters that
so Spirited them, Tempted them all manner of Ways to Associate
with them. Yea, such was the perillous Growth of this *Witchcraft*,
that Persons of Quality began to send their Children into other
Countries to avoid it.

II. The Inhabitants had earnestly sought God by Prayer; and
yet their Affliction Continued. Whereupon Judges had a Spe-
cial Commission to find and root out the Hellish Crew; and the
rather, because another County in the Kingdom, which had been
so molested, was delivered upon the Execution of the *Witches*.

III. The Examination, was begun with a Day of Humiliation;
appointed by Authority. Whereupon the Commissioners Con-
sulting, how they might resist such a Dangerous Flood, the
Suffering Children, were first Examined; and tho' they were
Questioned

Questioned One by One apart, yet their Declarations All Agreed. The Witches Accus'd in these Declarations, were then Examined; and tho' at first they obstinately Denied, yet at length many of them ingeniously Confessed the Truth of what the children had said; owning with Tears, that the Devil, whom they call'd *Locysta*, had Stopt their Mouths; but he being now Gone from them, they could No Longer Conceal the Business. The things by them Acknowledged, most wonderfully Agreed with what other Witches, in other places had confessed.

IV. They confessed, that they did use to Call upon the Devil, who thereupon would Carry them away, over the Tops of Houses, to a Green Meddow, where they gave themselves into him. Only one of them said, That sometimes the Devil only took away her strength, leaving her Body on the ground; but she went at other times in Body too.

V. Their manner was to come into the Chambers of people, and fetch away their children upon Beasts, of the Devils providing: promising fine Cloaths and other Fine Things unto them, to inveagle them. They said, they never had power to do thus, till of late; but now the Devil did Blague and Beat them, if they did not gratifie him, in this piece of Mischief. They said, they made use of all sorts of Instruments in their Journeys: Of Men, of Beasts, of Wols; the Men they commonly laid asleep at the place, whereto they rode them; and if the children mentioned the Names of them that stole them away, they were miserably Starved for it, until some of them were killed. The Judges found the marks of the Lashes on some of them; but the Witches said, They would Quickly vanish. Moreover the Children would be in strange Fits, after they were brought Home from these Transportations.

VI. The fifth Thing, they said, they were to do at *Blockula*, was to give themselves unto the Devil, and Cleave that they would serve him. Hereupon, they cut their fingers, and with Blood writ their Names in his Book. And he also caused them to be Baptized by such Devils, as he had, in this Horrid company. In some of them, the Mark of the cut finger was to be found; they said, that the Devil gave Meat and Drink, as to Them, so to the Children they brought with them: that afterwards their Custom was to Dance before him; and swear and curse most horribly; they said, that the Devil show'd them a great, Frightful, Cruel Dragon, telling them, If they confessed any Thing, he would let loose that Great Devil upon them; they added, that the Devil had a Church, and that when the Judges were coming, he told them, He would

kill them all; and that some of them had attempted to murder the Judges, but could not.

VII. Some of the Children, talked much of a White Angel, which did use to fright them, what the Devil had bid them to do, and assure them that these doings would not last long; but that what had been done was permitted for the wickedness of the People. This White Angel, would sometimes rescue the Children, from going in, with the Witches.

VIII. The Witches confessed many mischiefs done by them, declaring with what kind of Enchanted Tools, they did their Mischiefs. They sought especially to kill the Sister of *Elfdale*, but could not. But some of them said, that such as they wounded, would be recovered, upon or before their Execution.

IX. The Judges would fain have seen them show some of their Tricks; but they unanimously declared, that since they had confessed, all, they found all their Witchcraft gone; and the Devil then appeared very Terrible unto them, threatening with an Iron Fork, to thrust them into a Burning Pit, if they persisted in their Confession.

X. There were discovered no less than *threescore and ten* Witches in One Village, *thirteen and twenty* of which truly confessing their Crimes, were condemned to die. The rest, (One pretending she was with Child) were sent to *Fahlun*, where most of them were afterwards executed. Fifteen Children, which confessed themselves engaged in this Witchery, dyed as the rest. Six and Thirty of them between *nine* and *sixteen* years of Age, who had been less guilty, were forced to run the Gantlet, and be lashed on their hands once a Week, for a year together; twenty more who had less inclination to these infernal enterprises, were lashed with Rods upon their Hands for three Sundays together, at the Church door; the number of the seduced Children, was about three hundred. This course, together with weekly *Prayers*, in all the Churches thro' the Kingdom, issued in the deliverance of the Country.

XI. The most Accomplished Dr. *Hornbeck*, inserts a most wise Observation, in his preface to this Narrative, says he, *there is no Publick Calamity, but some ill people, will serve themselves of the sad providence, and make use of it for their own ends; as Thieves when an house or town is on fire, will steal what they can.* And he mentions a Remarkable story of a young Woman, at *Stockholm*, in the year, 1676. Who accused her own Mother of being a Witch; and swore positively, that she had carried her away in the Night; the poor Woman was burnt upon it: professing her innocency to the last. But tho' she had been an Ill Woman, yet it afterwards prov'd that she was not such an one; for her Daughter came to the Judges, with

with hideous Lamentations, Confessing, That she had wronged her Mother, out of a wicked spite against her; whereupon the Judges gave order for her Execution too.

But, so much of these things; And, now, Lord, make these Labours of thy Servant, Profitable to thy People.

Matter Omitted in the Trials.

Nineteen Witches have been Executed at *New-England*, one of them was a Minister, and two Ministers more are Accus'd There is a Hundred Witches more in Prison, which broke Prison, and about two Hundred more are Accus'd, some Men of great Estates in *Boston*, have been accus'd for *Witchcraft*. Those Hundred now in Prison accus'd for *Witches*, were Committed by fifty of themselves being *Witches*, some of *Boston*, but most about *Salem*, and the Towns Adjacent. Mr. Increase Mather has Published a Book about *Witchcraft*, occasioned by the late Trials of *Witches*, which will be speedily printed in *London*. by *John Dunton*.

The Devil Discovered

2 Cor. II. 11. We are not Ignorant of His DEVICES.



Our Blessed Saviour has blessed us, with a counsel, as Wholsome and as Needful as any that can be given us, in *Math. 26. 41. Watch and Pray, that yee Enter not into Temptation.* As there is a Tempting *Flesh*, and a Tempting *World*, which would seduce us from Our Obedience to the *Laws of God*, so there is a Busy *Devil*, who is by way of Eminency called, *The Tempter*; because by him, the Temptations of the *Flesh* and the *World* are managed.

It is not *One Devil*, alone, that has Cunning or Power enough to apply the Multitudes of *Temptations*, whereby Mankind is daily diverted from the Service of *God*; No, the *High Places* of Our *Air*, are swarming full of those *Wicked Spirits*, whose Temptations trouble us; they are so many, that it seems, no less than a *Legion*, or more than twelve thousands may be spared, for the Vexation of one miserable man. But because those *Apostate Angels*, are all *United*, under one *Infernal Monarch*, in the *Designs* of *Mischief*, 'tis in the Singular Number, that they are spoken of. Now, the *Devil*, whose *Malice* and *Envy*, prompts him to do what he can, that we may be as unhappy as himself, do's ordinarily use more *Fraud*, than *Force*, in his assaulting of us; he that assailed our *First-Parents*, in a *Serpent*, will still Act *Like a Serpent*, rather than a *Lion*, in prosecuting of his wicked purposes upon us, and for us to guard against the *Viles* of the *Wicked One*, is one of the greatest cares, with which our *God* ha's charged us.

We are all of us liable to various *Temptations* every day, whereby if we are carried aside from the *strait Paths of Righteousness*, we get all sorts of wounds unto our selves. Of *Temptation*, I may say, as the *Wife Man* said, of *Mortality*; *where is no discharge from our war.* The *Devil* fell hard upon both *Adams*, nor may

any among the Children of both, imagine to be excused. The Sin of God Himself, had this Devil of Hell, barking at Him; and much more may the Children of Men, look to be thus Vilted; indeed, there is hardly any Temptation, but what is, Common to Man. When I was considering, how to spend one Hour in Railing a most Effectual and Profitable *Breast-work*, against the inroads of this Enemy, I perceived it would be done, by a short answer to this.

C A S E.

What are those Usual Methods of Temptation, with which the Powers of Darkness do assault the Children of Men?

The *Corinthians*, having upon the Apostles Direction, Excommunicated one of their Society, who had married his Mother-in-law, & this, as it is thought, while his own Father was Living too; the Apostle encourages them to Re-admit that man, upon his very deep and sharp Repentance. He gives divers Reasons of his propounding this unto them; whereof one is, *Lest Satan should get advantage of them*; for, had the man miscarried, under any Rigour of the Sentence continued upon him, after his Repentance, 'tis well if the Church it self had not quickly fallen to pieces thereupon; before, the Succels of the Gospel had been more than a little Incommoded. The Apostle upon this Occasion, intimates, That *Satan* has his *Devises*; by which word are meant, Artifices or Contrivances used for the Deceiving of those that are Treated with them well, But what shall we do that we may come to this *Corinthian Attainment*, *We are not Ignorant of Satans Devises* [*Nam cuius homini Contingit!*]

Truly, The Devil has *Mille Noandi Artes*; and it will be impossible for us, to run over all the *Stratagems* and *Polities* of our Adversary. I shall only attempt a few Observations upon the Temptations of our Lord Jesus Christ: who was Tempted in all things like unto us, except in our Sins. When we read the Temptations of our Lord Jesus Christ, in the Fourth Chapter of *Matthew* There, Hence, you will understand, what was once counted, so difficult; Even, *The way of a Serpent upon the Rock*. There are certain Ancient and Famous Methods which the Devil in his Temptations, does mostly accustom himself unto; which is not so much from any Barrenness, or Sluggishness in the Devil, but because he has had the Encouragement of a, *Probatum est*, upon those horrid Methods. How did the Devil assault the First *Adam*? It was with Temptations drawn from *Pleasure*, and *Profit*, and *Honour*, which, as the Apostle notes, in 1 Joh. 2.16. are, *All that is in the World*.

VWith

With the very same temptations it was, that he fell upon the *Second Adam* too. Now, in those *Temptations*, you will see the more *Usua Methods*, whereby the *Devil* would be Ensnaring of us; and I beseech you to attend unto the following Admonitions, as those *Warnings* of God, which the Lives of your souls depend upon your taking of.

There were especially *Three Remarkable Assaults* of *Temptations*, which the *Devil* it seems, visibly made upon our Lord; after he had been more *invisibility* for *Forty* dayes together *Tempting* of that Holy One; and we may make a few *distinct Remarks* upon them all.

The first of our Lords three *Temptations* is thus related, in *Mat. 4. 3.* He was *hungry*; and when the *Tempter* came to him, he said, *If thou be the Son of God, Command that these Stones be made Bread.*

From whence, take these *Remarks*.

I. The *Devil* will ordinarily make our *Conditions*, to be the *Advantages* of his *Temptations*. When our Lord was *Hungry*, then *Bread! Bread!* shall be all the Cry of his *Temptation*; the *Devil* puts him upon a wrong step, for the getting of *Bread*. There is no *Condition*, but what has indeed some *Hunger* accompanying of it; and the *Devil* marks what it is, that we are *Hungry* for. One mans *Condition* makes him *Hunger* for *Preferments*, or *Employments*; another mans makes him *Hunger* for *Cash* or *Land*, or *Trade*; another mans makes him *Hunger* for *Merriments*, or *Diversions*: And the *Condition* of every *Afflicted Man*, makes him *Hunger* with *Impatience* for *Deliverance*. Now the *Devil* will be sure to suit his *Perfwasions* with our *Conditions*. When he has our *Condition* to speak with him, & for him, then thinks he, *I am sure this man will now hearken to my Proposals!* Hence, if men are in *Prosperity*, the *Devil* will tempt them to *Forgetfulness* of God; if they are in *Adversity*, he will tempt them to *Murmuring* at God; in all the expressions of those impieties. *Wise Agur* was aware of this; in *Prov. 30. 9.* says he, if a man be *Full*, he shall be tempted, to deny God, and say, *who is the Lord?* if a man be *Poor*, he shall be tempted, to steal, and take the *Name of God* in vain. The *Devil* will talk suitably; if you ponder your *Conditions*, you may expect you shall be tempted agreeably therunto.

II. The *Devil* does often manage his *temptations*, by urging of our *Necessities*. Our Lord, was thus by the *Devil* baw'd upon; *You want Bread, and you'll starve, if in my way you get it not.* The *Devil* will show some forbidden thing unto us, and plead concerning it, as of *Bread* we use to say, *it must be had.* *Necessity* has a wonderful compulsion in it. You may see what *Necessity* will do, if you read in *D. ut. 28. 56.* the tender and the delicate *Woman* among you, her eye shall be evil towards the *Child* in the *she* shall bear, for she shall eat them for want of all things. The *Devil* will perfwade us that there is a *Necessity* of our doing what he does propound unto us; and then tho' the *Laws* of God about us were so many *Walls* of Stone, yet we shall break through

through them all. That little inconvenience, of our coming to beg our Bread, O what a fearful Representation does the Devil make of it! and when once the Devil scares us to think of a sinful thing, *it must be done*, we soon come to think, *it may be done*. When the Devil has frightened us into an Apprehension, that it is a *Needful* thing which we are prompted unto, he presently Engages all the Faculties of our Souls, to prove, that it may be a *Lawful* one; the Devil told Esau, *You'll dye if you don't sell your Birthright*; the Devil told Aaron, *You'll pull all the people about your ears, if you do not countenance their superstitions*; and then they comply'd immediately. Yea, sometimes if the Devil do but Feign a Necessity, he does thereby *Go in* the Hearts of Men; he did but feign a Need, when he told Saul, *the Cattel must be spared, and the sacrifice must be precipitated*, & he does but feign a Need, when he tells many a man, *if you do no servile work on the Sabbath-day, and if you don't Rob God of his evening, you'll never subsist in the world*. All the denials of God, in the world, use to be from this Fallacy impos'd upon us. It never can be necessary for us to violate any Negative Commandment in the Law of our God; where God says, *thou shalt not*, we cannot upon any pretence reply, *I must*. But the Devil will put a most formidable and astonishing face of necessity upon many of those *Abominable things, which are hateful to the soul of God*. He'll say nothing to us about, the one thing needful; but the petite and the sorry *Need-nots* of this world, he'll set off with most bloody Colours of *Necessity*. He will not say, *'tis necessary for you to maintain the Favour of your God, and secure the welfare of your Soul*; but he'll say, *'tis necessary for you to keep in with your Neighbours; and that you and yours may have a good Living among them*.

III. The Devil does insinuate his most Horrible Temptations, with pretence, of much *Friendship* and *Kindness* for us. He seem'd very unwilling that our Lord should want any thing that might be comfortable for him; but, he was a Devil still! The Devil flatters our Mother Eve, as if he was desirous to make her more Happy than her Maker did; but there was the Devil in that flattery. *Sub Amici fallere Nomen*,—to Salute men with profers to do all manner of Service for them; and at the same time to Stab them as Joab did Abner of old; this is just like the Devil, and the Devil truly has many Children that Imitate him in it. Some very Affectionate Things were spoken once unto our Lord; *Lord, be it far from thee, that thou shouldest suffer any Trouble!* But our Lord's Answer was, in Mat. 16. 23. *Get thee behind me Satan*. The Devil will say to a man, *I would have thee to Consult thy own Interest, and I would have Trouble to be far from thee*. He speaks these *Fair Things*, by the Mouths of our professed friends unto us, as he did by the Tongue of a Speckled Snake unto our Deluded Parents at the first. But all this while, 'tis a Direction that has been wisely given us; *When he speaks fair, Believe him not, for there are seven Abominations in his Heart*.

IV. Things in themselves *Allowable* and *Convenient*, are oftentimes turned into sore *Temptations* by the Devil. He press'd our Lord unto the making

ing of *Bread*; Why, that very thing was afterwards done by our Lord, in the Miracles of the *Loaves*; and yet it is now a motion of the *Devil*, *Pray, make thyself a Little Bread*. The Devil will frequently put men by, from the doing of a *seasonable Duty*; but how? Truly by putting us upon another *Duty*, which may be at that juncture a most *Unseasonable Thing*. It is said in Eccl. 8. 5. *A Wise Mans heart discerns both Time and Judgment*. The *Ill-Timing* of good Things, is One of the chief Intregues, which the Devil has to Prosecute. The Devil himself, will Egg us on to many a *Duty*; and why so? But because at that very Time a more proper and Useful *Duty*, will have a *Supersedeas* given thereunto. And, thus there are many Things; whereof we can say, though no more than this, yet so much as this, *They are Lawful ones*, by which Lawful Things ——— *Perimus Omnes*. Where shall we find that the Devil has laid our most fatal Snares? Truly, our Snares are on the *Bed*, where it is *Lawful* for us to Sleep; at the *Board*, where it is *Lawful* for us to Sit; in the *Cup*, where 'tis *Lawful* to Drink; and in the *Shops*, where we have *Lawful* Business to do. The *Devil* will decoy us, unto the utmost Edge of the *Liberty* that is *Lawful* for us; and then one Little push, hurries us into a Transgression against the Lord. And the *Devil* by Inviting us to a *Lawful* thing, at a wrong time for it, Lays us under further Entanglement of Guilt before God. 'Tis *Lawful* for People to use Recreations; but in the Evening of the Lords Day, or the Morning of any Day, how Ensnaring are they! The *Devil* then too commonly bears part in the Sport. If *Promiscuous Dancing* were *Lawful*; though almost all the Christian Churches in the World, have made a Scandal of it; yet for Persons to go presently from a *Sermon* to a *Dance*, is to do a thing, which Doubtless the *Devil* makes good Earnings of.

V. To distrust Gods Providence and Protection, is one of the worst things, into which the Devil by his *Temptations* would be hurrying of us. He would fain have driven our Lord unto a Suspicion of Gods care about Him, said the Devil, *You may dy for lack of Bread, if you do not look better after your self, than God is like to do for you*. It is an usual thing for Persons to despair of Gods *Fatherly Care* Concerning them; they torture themselves with distracting and amazing Fears, that they shall come to want before they dy; Yea, they even say with *Jonas*, in Chap. 2. 4. *I am cast out of the sight of God; He wont look after me!* But it is the Devil that is the Author of all such Melancholly Suggestions in the minds of men. It is a thought that often raises a Fever in the Hearts of *Married* Persons, when Charges grow upon them; *God will never be able in the way of my Calling, to feed and cloath all my Little Folks*. It is a Thought with which *Aged* persons are often tormented, *The God has all my days hitherto supplied me, yet I shall be pinched with Straits before I come to my Journeys end*, 'Tis a malicious Devil that raises these *Evil surmisings* in the hearts of Men. And sometimes a distemper of Body affords a Lo-

ing for the Devil, from whence he shoots the cruel Bombs of such *Fiery Thoughts* into the minds of many other persons. With such thoughts does the Devil choose to persecute us; because thereby we come to *Forfeit* what we *Question*. We *Question* the Care of God, and so we *Forfeit* it, until perhaps the Devil do utterly *drown us in Perdition*. Our God says, *Trust in the Lord, and do good, and verily thou shalt be fed*. But the Devil says, *don't you trust in God; be afraid that you shall not be fed*; and thus he hinders men from the *doing of Good*.

VI. There is nothing more Frequent in the *Temptations* of the Devil, then for our *Adoption* to be doubted, because of our *Affliction*. When our Lord was in his Penury, then says the Devil, *If thou be the Son of God; he now makes an If, of it; What? the Son of God, and yet not be able to Command a Bit of Bread!* Thus, when we are in very *Afflictive Circumstances*, this will be the Devils Inference, *Thou art not a Child of God*. The Bible says in Heb. 12. 7. *If you are Chastened, it is a shrew'd sign that you can't be Children*. Since he can't Rob us of our *Grace*, he would Rob us of our *Joy*; and therefore having Accused us unto God, he then Accuses God unto us. When *Israel* was weak and faint in the *Wilderness*, then did *Amalek* set upon them; just so does the Devil set upon the people of God, when their *Losses*, their *Crosses*, their *Exercises* have Enfeebled their Souls within them; and what says the Devil? E'en the same that was mutter'd in the Ear of the Afflicted *Job*, *Is not this the Uprightness of thy Ways? Remember, I pray thee, who ever perished, being Innocent? If thou wert a Child of God, He would never follow thee, with such Testimonies of his Indignation*. This is the *Logic* of the Devil; and he thus interrupts that *patience*, and that *Chearfulness* wherewith we should *suffer the will of God*.

VII. To dispute the *Divine Original and Authority of Gods Word*, is not the least of those *Temptations* with which the Devil troubles us. God from Heaven, had newly said unto our Lord, *this is my Beloved Son*; but now the Devil would have him to make a dispute of it, *If thou be the son of God*. The Devil durst not be so *Impudent*, and *Brasen fac'd*, as to bid men use *Pharaohs Language*, *Who is the Lord, that I should obey his voice?* But he will whisper into our Ears, what we did unto our Mother Eve of old, *It is not the Lord that hath spoken what you call his Word*. The Devil would have men say unto the *Scripture*, what they said unto the *Prophet*, in Jer. 23. 2. *Thou speakest falsely; the Lord our God hath not sent thee to speak what thou sayst unto us; & he would fain have secret & curst Misgivings in our hearts, that things are not altogether so as the Scripture has represented them*. The Devil would with all his heart make one huge Bonfire of all the Bibles in the world; & he has got Millions of persecutors to assist him in the suppression of that *miraculous book*. It was the devil once in the tongue of a *Papist*, that cry'd out, *A plague on this bible; this 'tis that*

does