

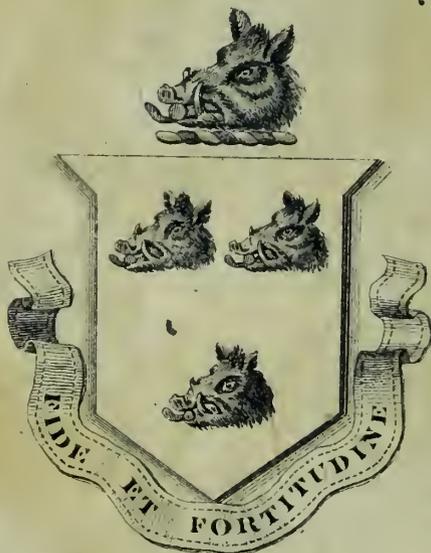
Accessions

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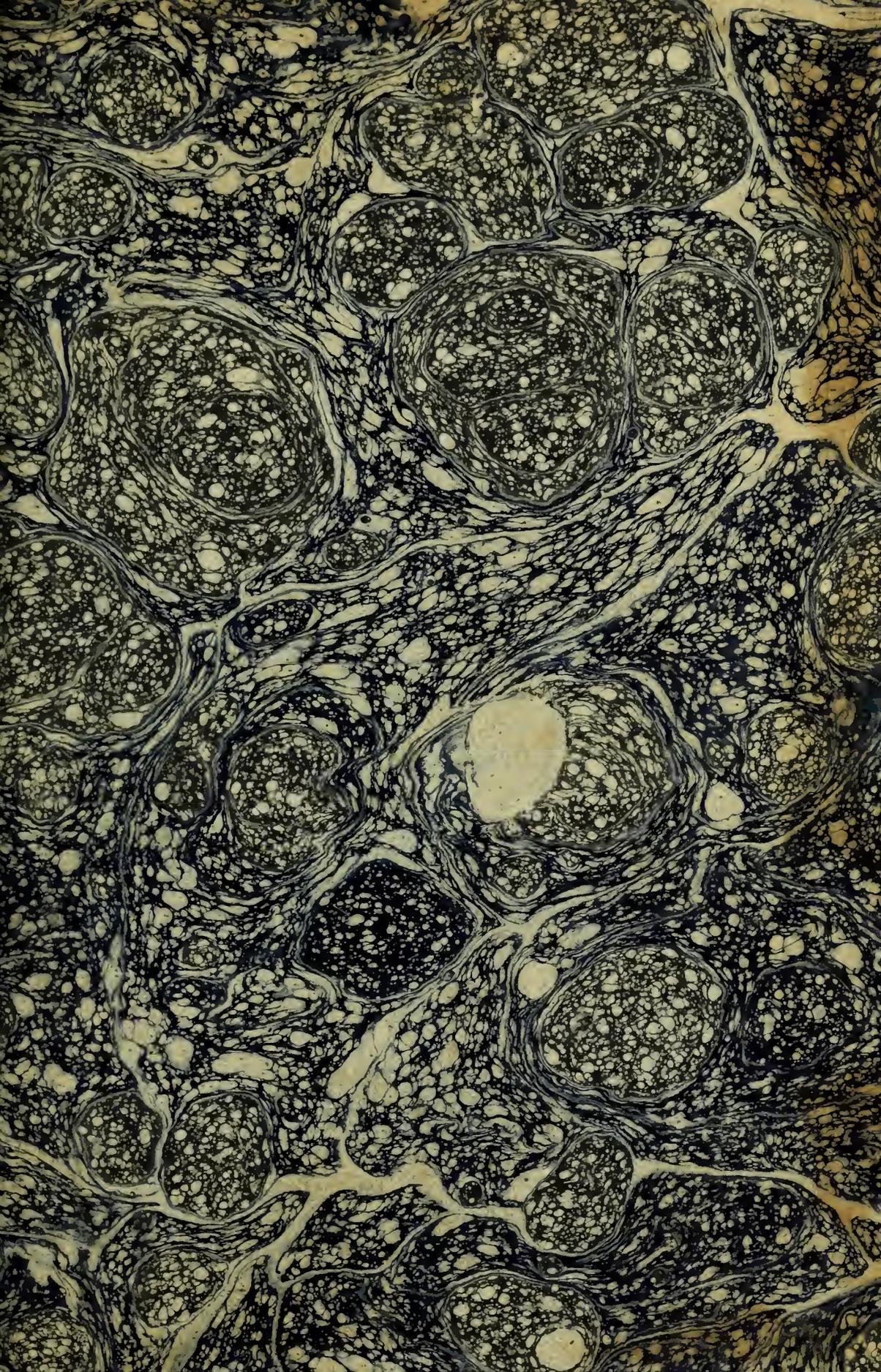


*Thomas Pennant Barton.*

**Boston Public Library.**

*Received, May, 1873.*

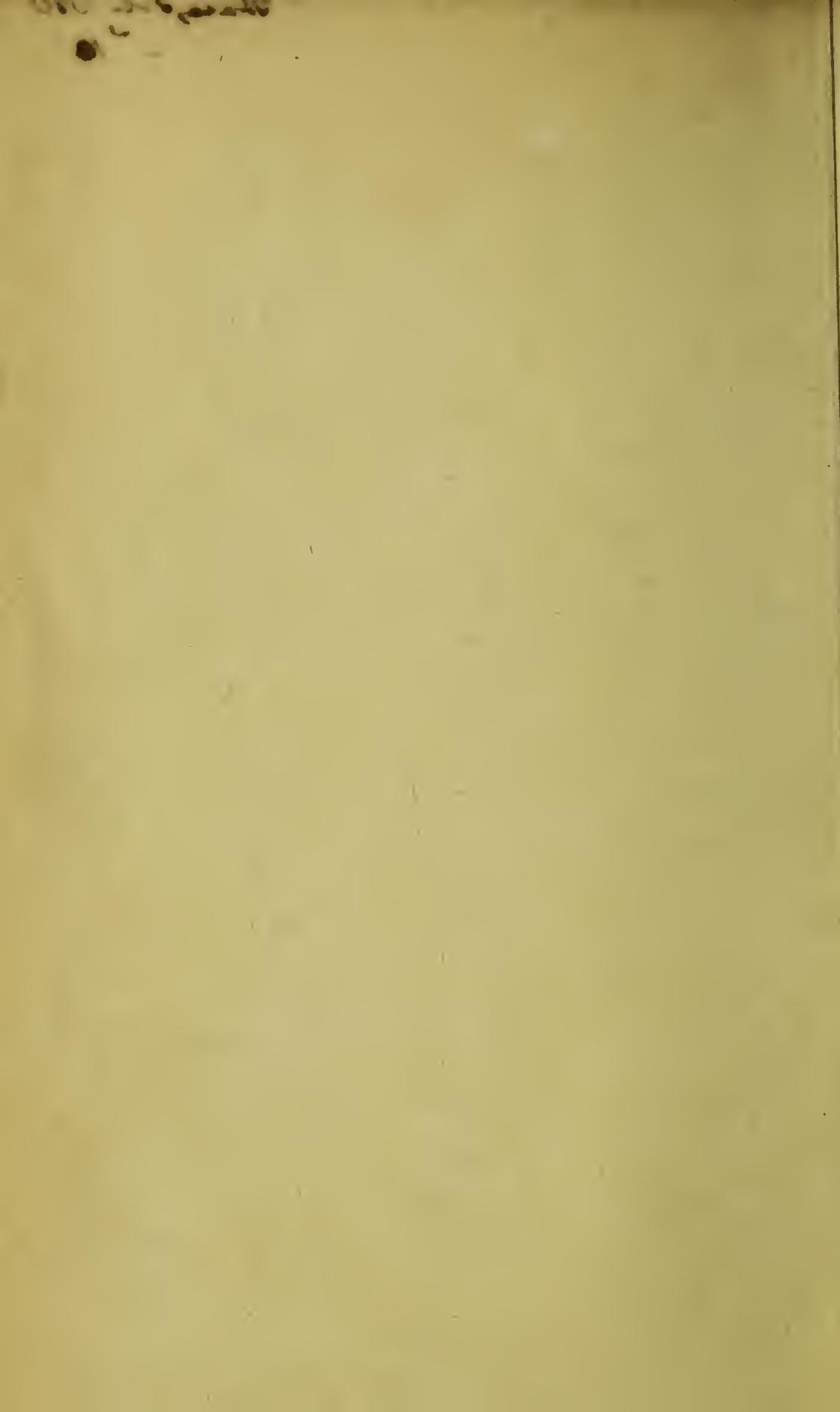
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Tracey, July 1860

- 10 -



A Declaration of egregious Popish Impostures  
&c. by Samuel Harsnet, successively  
Bishop of Chichester and Norwich,  
and Archbishop of York.

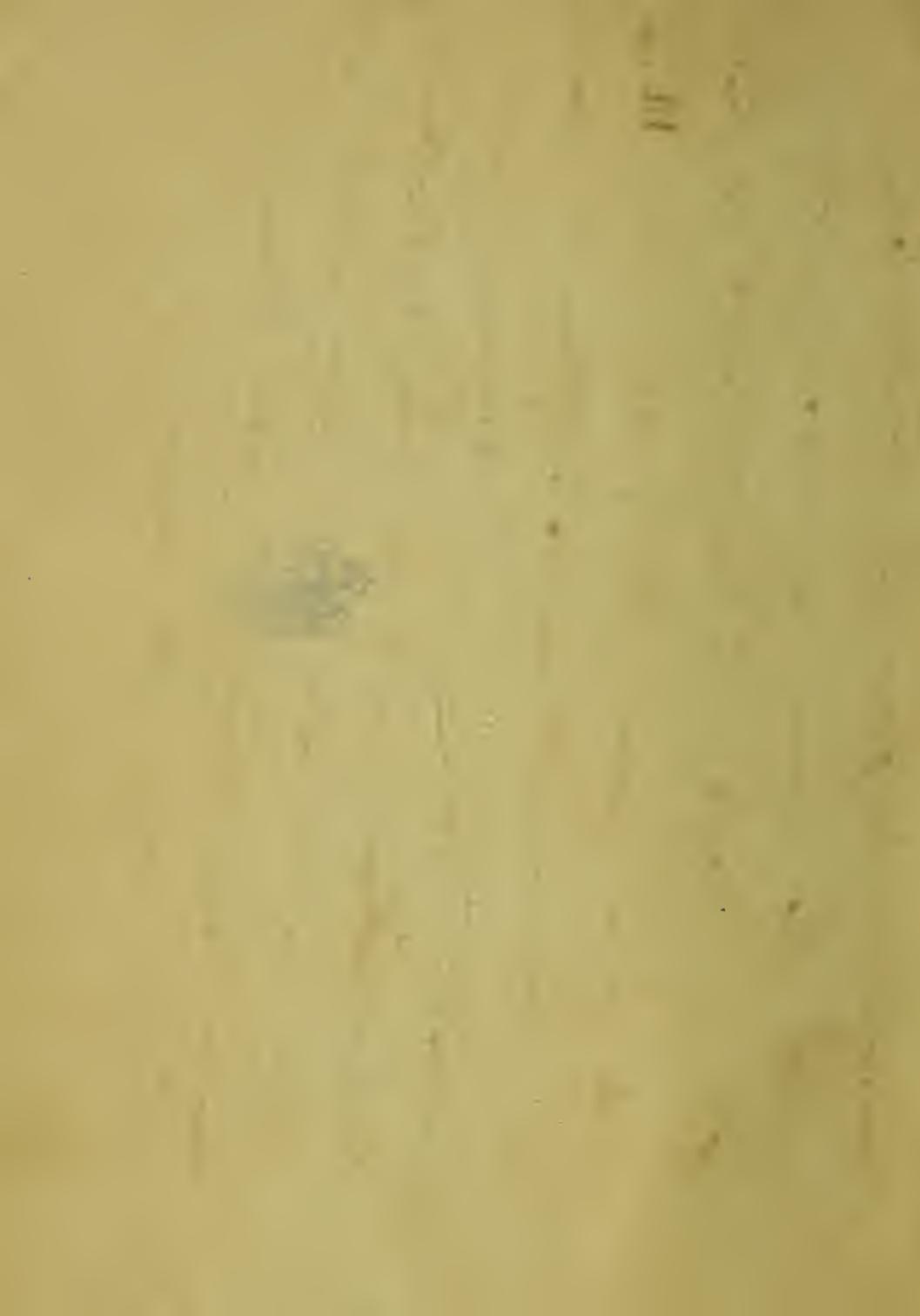
Besides the curiosity and  
rarity of this work, it is doubly in-  
teresting from the use which Shakespeare  
has made of it in King Lear, and  
that from it we are enabled to fix  
with tolerable accuracy the chronology  
of that play. See King Lear, Act III.  
Scenes 4 & 6. and notes. See also  
Boswell's Edit. of Shakespeare, vol. II.  
p. 404, &c. On the subject of Shakespeare's  
religion, consult also the annexed  
note, communicated by Mr. Thomas  
Hoad, bookseller.

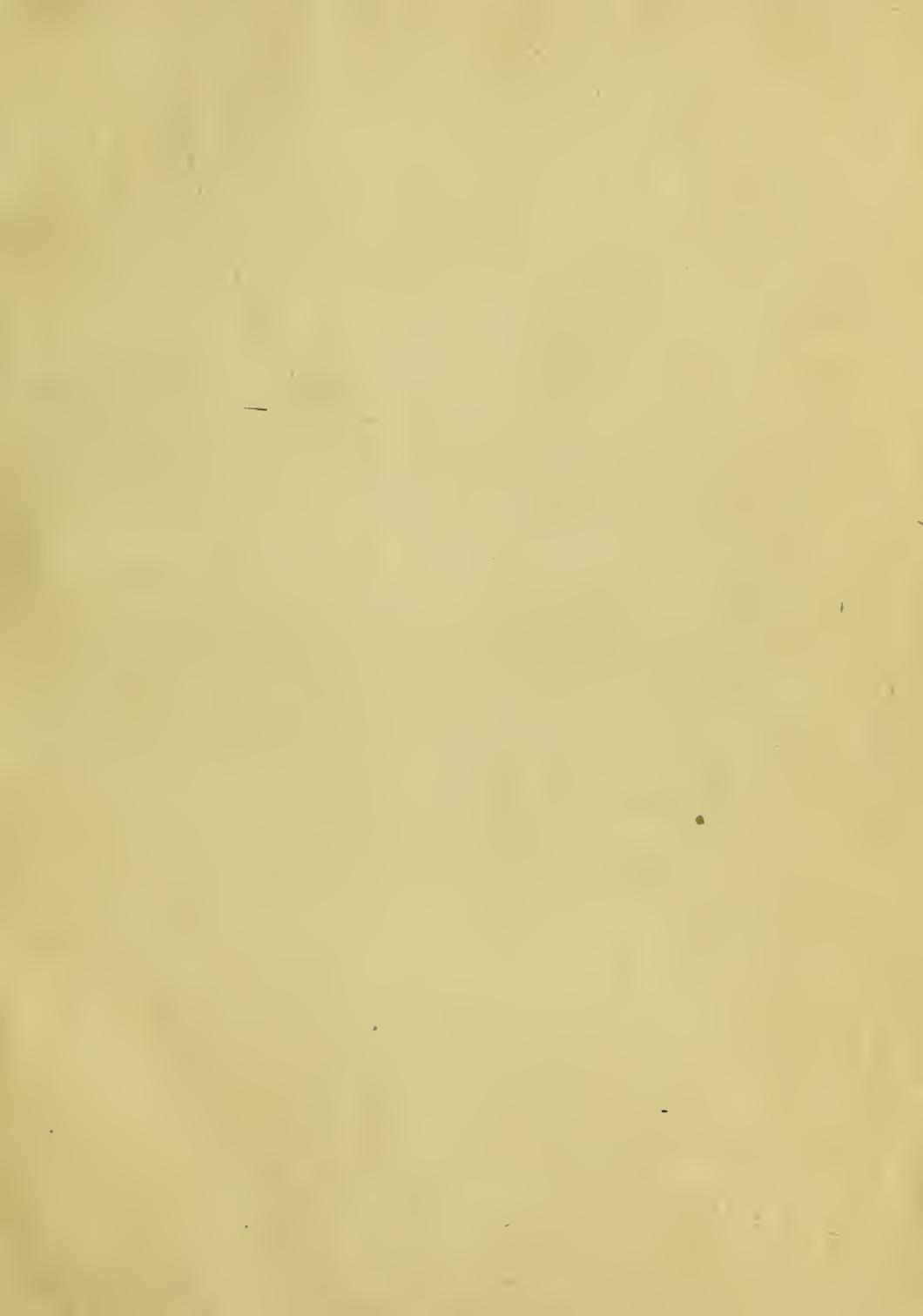
Sold, Roxburgh, No. 272, 8s. North,  
No. 3, No. 691. 14s. The present copy,  
which is a fine one, cost me £1.5s.  
B.

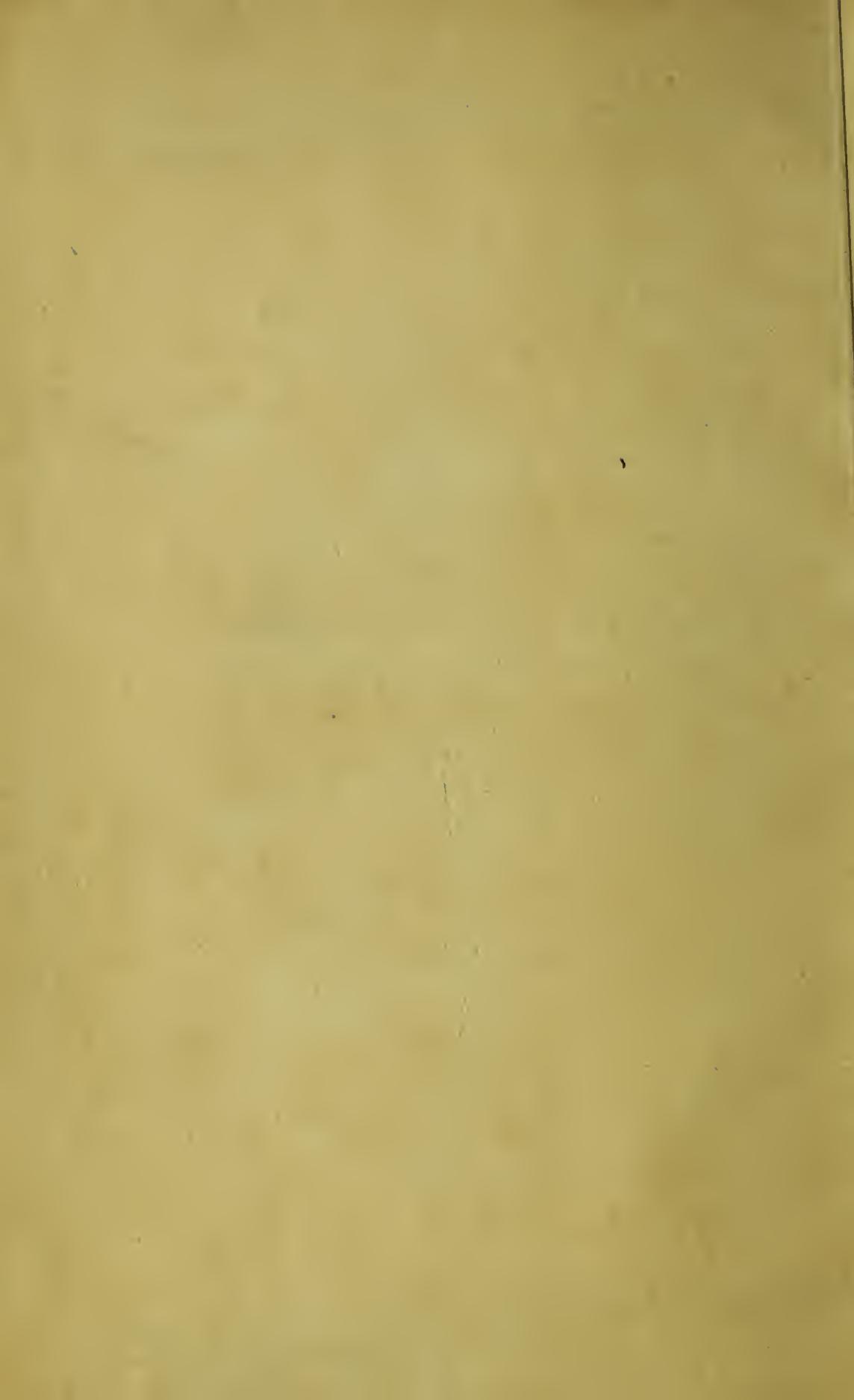


This volume is of considerable interest  
and curiosity. It furnishes Shakspeare  
with the names of some of his  
Spirits Mahe, Tibbestigibel & those  
who vexed poor Tom (see Lear III, 4.)  
It is of importance as settling the con-  
troversial point of his religious tenets.  
It is conclusive as to his being a Protestant,  
since no Catholic would have alluded to  
an imposture calculated to bring odium and  
ridicule upon his religion.

Note of Mr. Thomas Rodde.







A

Declaration of egregi-  
ous Popish Impostures, to with-draw the  
*harts of her Maiesties Subiects from their*  
allegiance, and from the truth of Christian Religion  
*professed in England, vnder the pretence of*  
casting out devils.

PRACTISED BY EDMVND S, ALIAS  
*Weston* a Iesuit, and diuers Romish  
Priests his wicked associates.

*Where-unto are annexed the Copies of the*  
Confessions, and Examinations of the parties themselues,  
which were pretended to be possessed, and dispossessed,  
*taken vpon oath before her Maiesties*  
*Commissioners, for causes Eccle-*  
*siasticall.*



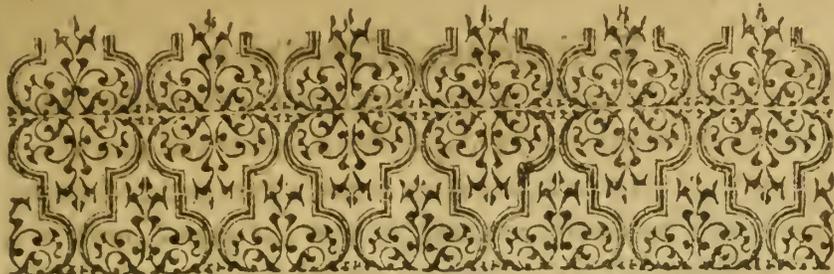
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AT LONDON  
Printed by James Roberts, dwelling in  
Barbican. 1603.

40  
The Argument of the severall Chapters.

- 1 THE occasion of publishing these wonders, by the comming into light of the penned booke of Miracles.
- 2 The fit time that the Popish Exorcists chose to act these miracles in.
- 3 The places wherein these Miracles were played.
- 4 More speciall considerations touching their choyse of places.
- 5 The persons, their Disciples pretended to be possessed, and dispossessed.
- 6 Their wayes of catching, and inueigling their Disciples.
- 7 Their holy pretences to make their Disciples sure vnto them.
- 8 Their meanes, and manner of instructing their Schollers.
- 9 Of the secrets, and strange operation of the holy chayre, and holy potion.
- 10 Touching the strange names of their deuils.
- 11 The reasons why sometime one deuill alone, sometimes an 100, sometimes a thousand are cast out at a clap.
- 12 Of the secret of lodging, and couching the deuill in any part of the body that the Exorcist please.
- 13 Of dislodging, rowling, and hunting the deuill by the dreadfull power of the presence, approach, & bodily touch of a priest.
- 14 Of the strange power of a Catholique Priests breath, and of the admirable fire that is in a Priests hands to burne the deuill.
- 15 Of the admirable power in a Priests gloues, his hose, his girdle, his shirts, to scorch the deuill.
- 16 Of the wonderfull power in a Priests albe, his amice, his maniple, his stole, to whip, and plague the deuill.
- 17 Certaine questions answered, concerning the Church of Rome, her making, and accumulating yet more dreadfull tooles, and Engines for the deuill.
- 18 Of the dreadfull power of holy water, hallowed candell, Frankincense, Brimstone, the booke of Exorcismes, and the holy potion, to scald, broyle, and to fize the deuill.
- 19 Of the astonishable power of Nicknames, Reliques, & Asses cares, in afflicting, and tormenting the deuill.
- 20 Of the dreadfull power of the Crosse, and Sacrament of the Altar to torment the deuill, and to make him roare.
- 21 Of the strange formes, shapes, & apparitions of the deuils.
- 22 Of the admirable finall act of expelling the deuils, and of their formes in the departing.
- 23 Of the ayme, end, & mark of all this pestilent tragædie.

15-8. 4444  
May 1873



# TO THE SEDVCD *Catholiques* of England.

( \* \* \* )

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

## To the seduced Catholiques

the ey of your understanding, and bewitch your affections to doate vppon theyr impious superstition, what can you, or any ingenious spirits doe lesse, then bewaile your seduced misaffection vnto vs, and to account them as the grand Impostors, and enchaunters of your soules? And that this may be cleerly manifested vnto you, I beseech you in the bowels of our blessed Saviour, to let open your eares & eyes to this short declaration: to peruse and read it with a single ey, and impartiall affection, and if it shall not most perspicuously appeare vnto you, that the Pope, and his spirits he sendeth in here amongst you, do play Almighty God, his sonne, & Saints vpon a stage, do make a pageant of the Church, the blessed Sacraments, the rites & ceremonies of religion, do cog & coine deuils, spirits, & soules departed this life, to countenance and grace, or face out their desperate abominations, then stand disvnted, and disaffected as you doe. It is not in any man (I cōfesse) to feele those diuine beames of burning zeale that were in S. Paule, who wished himselfe Anathema for his kinsmen according to the flesh: yet a man of Ionas spirit I can easily name, that would most gladly be cast into the sea, to calme this tempest of opposition risen here amongst vs, and of Ieremies deuotion, that doth pray for a fountaine of teares to bewaile the lamentable blindnes of his owne nation, that men as you are, borne free of an understanding spirit, and ingenious disposition, should so basely degenerate, as to captinate your wits, wils, & spirits, to a forraine Idol Gull, composed of palpable fiction, and diabolicall fascination, whose enchanted chalice of heathenish drugs, & Lamian superstition, hath the power of Circes, and Medæas cup, to metamorphose men into asses, bayards, & swine. Is it not their owne brand they haue stamped on your foreheads, that England hath beene alwayes good asse to the Pope?

Who doth not bewaile the sely doating Indian Nation, that falls downe and performes diuine adoration to a rag of red cloth: and the besotted Egyptians, that kissed with earnest deuotion the Asse vppon which the Idol Isis sate, and the lymph-

of England.

*lymphaticall priests of Baal, that launced theyr owne flesh before an Idol of wood? Would God your bewitched dotage were not as palpable, and more lamentable then theirs, that fall downe & adore a morsell of bread, that kisse & clip with religious deuotion the Popes toe, for bearing the feigned counterfeit of our Saviour on earth: performed with the right Egyptian glose, non Pape sed Petro, non asinæ sed dex, this honour is not to the Pope, but to S. Peter, not to the asse, but to Ihs. Your Popes beeing proclaimed by your owne Oraclists to the world, one to be an Asse, another a Fox, another a Wolfe.*

*What people, but you, were euer so bewitched, as to be borne in hand, that a house was carried in the ayre from Palestina to Loretto: that a painted Image in a wall; doth worke as high miracles, as euer were performed by the eternall sonne of God: that the prints of S. Frauncis stripes, the tayle of our Saviours Asse, the milke of our blessed Lady are this day to be scene: and these gracelesse saltlesse gulleries either to be belicued, or countenaunced, by men of wit, understanding, and spirit, such as are this day many in the Romish Church? If you aske me the cause, what can it be but this, that God hath giuen them ouer to the spirit of illusion, to belicue vsauory lies, for refusing in their pride to embrace the pure naked synceritie of the Gospell of Christ. He that sits in the heauens, Almighty God, with his Angels, and Saints, do laugh these mishapen monsters to scorne.*

*And who can but bleede in hart, to see you as farre bewitched on our imposturising renagadoes, that come fresh frō the Popes tyring house, masked with the vizard of holy burning zeale. First it may please you to obserue, that the wiser grauer sort of the do keepe themselves warme in theyr Cloysters at home, and doe feede themselves fat with the spoiles of your confusion. These lighter superfluties; whom they disgorge amongst you; how they play the Bats; and Moales; either trenching themselves in the mines of your labyrinths at home, or masking in your gold and siluer abroade in the fa-*

## To the seduced Catholiques

shion of great Potentates, untill Gods reuengefull arme doth uncase them to the view of the world, & then they suffer the mild stroke of iustice with a glorious ostentation, as you in be-guiled simplicitie doe imagine for theyr conceited religion: but as the wiser see, the state did alwaies know, and is of late published in theyr own writings, for high & odious treasons: and professed by their owne Maisters, that haue made them after their own images, to be of a spirit of contradiction to our Governours and Prince: and it is wondred at by themselves, considering theyr treasonable machinations that her High-nesse, and the state, haue carried so milde, and mercifull an hand ouer them, & that any one of them is left aliue to libell against the admirable lenity of her Maiesties gracious proceedings. Wherein be ye well assured, that if the sword of iustice were drawne, and inflicted according to the waight and measure of their detestable designs, that fewer of the world come ouer, and that this covey of night-birds, would shrowde theselues warme under the gentle wings of theyr holy father at Rome. But admit (as you conceiue) that they died for the credit of their conceited superstition: what did Lucians Pe-regrinus lesse, then offer himselfe in fire at Olimpia for the credit of his fascination? What did Æsculapius vpon the hill Ætna to get himselfe a name, but cast himselfe head-long into the burning flames? What doe the Indian priests at this day, but sacrifice themselves for the countenauncing of theyr diabolicall incantation. It is no new, nor strange thing for the authors, and maintainers of sects, and factions in all kindes, to die with seeming shew of glorious resolution. Doe but seriously recount the quality of this fugitive generation, & see what pious resolution can lodge in theyr breasts. What are they afore they goe ouer but discontented, ruinate, stig-maticall refuse people: of a factious, ambitious, exorbitant conuersation abroad, exploded, or cunningly discarded their owne Societies where they liued: and how ghostly & priestly they demeane theselues here amongst you at theyr returne, I referre you for demonstiation to this short, and perspicuous  
decla-

of England.

declaration. Wherein you may plainly see, if you doe not wilfully hoodwinke your owne eyes, that the holy pretended hote zeale of the fiery spirits from Rome, is the meer Heathenish iugling of Bells priests, to deuour your goods, lands, & patrimonies, the rights of your posterity, and auncient monuments of your name, to defraude your children of theyr bread, and cause you offer it to impure dogs, to enrich theyr owne Cloysters, Colledges, & Churches, with the spoyles of your desolation, to defile your chaste houses, pollute your tender virgins, depraue, and inueigle your owne wines lying in your bosoms, especially by that poysonable engine of hypocriticall Confession, and finally to offer you vp as a pray to that Monster of Rome, the head of all unnaturall and detestable rebellion.

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

If the forme and phrase be distasting to some cloudy spirits, as too light, and ironicall for one of my profession, let the matter be my Aduocat, that draweth me thereunto, and the manner my Apologie a little too: trusting I may be excused to iest at their iesting, that haue made a iest of God, and of his blessed Saints in heauen. If I haue wittingly falsified or feigned any thing out of that booke of wonders, God doe so to me, and more, for dooing them so much wrong: but if all  
be

To the seduced Catholiques  
*be truly, and authentically set downe, giue G O D his glorie,  
his Church her honor, your Soueraigne her allegiance, your  
Brethren theyr due affection, and the Pope, and his ingling  
companions, their deserued detestation. And so I leaue you  
to the protector of all truth, and the reuenger of all falshood,  
and hypocriticall dissimulation.*

Yours in Christ  
S. H.

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⚔ A declaration of Popish imposture in  
casting out of Devils.

CHAP. I.

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

**A**Bout some three, or foure yeeres since, there was found in the hands of one Ma. *Barnes* a Popish Recufant, an English Treatise in a written hand, fronted with this Latine sentence, taken out of the Psalmes, *Venite, et narrabo, quanta fecit Dominus anima mea*, come and I wil shew you, what great things the Lord hath done for my soule. Which treatise when we had perused vppon this holy inuitation, we found it a holic fardell of holy reliques, holy charmes, and holy consecrated things, applied to the casting out of many thousands of devils, out of six young persons, 3. young men, and three proper young maides, accomplished by the meanes of Fa: *Edmunds*, alias *Weston*, a principall Iesuit of his order in those times, & twelue secular Priests, his reuerend assistants.

The names of the parties supposed to be possessed, vvere these, *Marwood*, seruaunt (as hath beene enforced) to Ma. *Anthony Babington*, *Will: Trayford*, attendant at that time vppon Ma: *Edmund Peckham*, *Robert Maynie* Gentleman, lately before come out of Fraunce: *Sara Williams*, *Friswood Williams*, two sisters; and *Anne Smith*, all three meniall seruaunts to Maister *Peckham* aforesaid. The names of the Actors in this holy Comedie, were these, *Edmunds*, alias *Weston*, rector chori, of whom

## A declaration of Popish imposture

whō you haue heard afore, Ma: *Cornelius*, Ma: *Dibdale*, Ma: *Thomson*, Ma: *Stemp*, Ma: *Tyrrell*, Ma: *Dryland*, Ma: *Tulice*, Ma: *Sherwood*, Ma: *Winkefield*, Ma: *Mud*, Ma: *Dakins*, Ma: *Ballard*, and some other besides; that were daily commers, and goers.

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

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

*Marwood*, and *Trayford*, cannot yet be found, it is thought they are conueyed beyond seas, (as some other of theyr play-fellowes should haue beene) for telling of tales. The other foure possessed haue come to light, and vppon gentle conference, haue frankly, and freely advowed,

ad vowed, and haue sealed it with their voluntary oathes, taken vppon the holy Euangelists, that all in effect, that passed between them, & the Priestes, in this wonderous possession, and dispossession, was naught else saue close packing, cunning iugling, feate fallhood, and cloked dissimulation. One of the reuerend Priestes, who was himselfe a principall actor in this holy legerdemaine, being examined, hath contested with the confession of the other examinats, touching the vnfolding of this sacred packe. All whose seuerall examinations, confessions, and relations, touching the beginning, proceeding, and finishing of this tragicall comedie, wee haue thought meete *ad verbum* to publish in print, that all men may see wee haue dealt truly, and sincerely heerein, and that all may likewise see, *quanta fecit Dominus*, (according to the saying of that Latine sentence prefixed to the discourse) how great things the Lord in his mercie dooth by course of times reueale, of that man of sinne, of the mysterie of iniquitie, and of those reuerend iugling Priestes, his disguised comedians.

Wherein, that euery person may appeare in his owne proper colours, the deuill in his, and the deuils charmers in theirs, that euery part may be considered, how well it hath been plaied, and what actor hath best deserued the *plaudite*, or *suspendite*, for his good action, and wit, *venite, et narrabo*, come and see it set out, in the sacred robes out of the holy wardrop frō Rome, their holy attire, theyr holy reliques, their consecrated creatures, theyr own speech, action, & fashion, & thus it begins.

## CHAP. 2.

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

**T**He Politikes maxime of vsing, and plying of time, hath beene so well practised, & plyed by his *Holines* of Rome, and his holy crue, as that little time hath been

## A declaration of Popish imposture

lost, wherein something hath not beene attempted against her Maiestie, and the kingdome, since her first comming to the crowne, to this present time. I will onely point, at those former times; as I come along to our time of this tragedie of deuils.

Her Highnesse was no sooner come to the Crowne, but *Marie* then wife to the K. of Fraunce, was declared in Paris to be the lawfull Q. of England, and the armes of both her Maiesties kingdoms, England, & Ireland, were commaunded to be set, *in vasis, et tapetibus regijs, et reliquis utensilibus*. The popish Bishops, lately before deprived in the second yeere of her Maiesties raigne, purposed to lose no time, when presently after their said deposition: *plerique eorū excommunicatiois censuram, aduersus reginam aliosq; nonnullos ad hibendam censurerunt*. It was no long time after this, whē it should haue been a Canon set down, in the Counsell of Trent, by the instigation of his *Holines* Agents there present: *de Elizabetha heretica declaranda*; if the Emperor had not interposed to stay that course. It was time well plyed, whē the same his *Holines* contriuing her Maiesties vtter destruction, (as appeares in the life of *Pius 5.* published in Italian) and drawing the king of Spaine into the same, hee sent ouer one *Robert Godolphi* a Florentine, vnder the colour of Merchandise, hether into England, to excite a rebellion, & furnished him with 15000. Crownes towards the same: by whose cunning perswasion, the Noble men in the North parts beeing risen in Armes, forth commeth the Popes *Bull*, blanced with a fayre goodly face of pastorall zeale, and loue to the Catholique religion, excōmunicating of pure deuotion (God wot) the Queenes Maiestie, and discharging her subiects from their alleageance vnto her: beeing indeede naught els, saue a deuilish Engine, to strengthen the rebellion: which beeing dissolued, and the heads thereof dispersed, the time was plyed on still with consolatorie

Letters,

Letters, written from the Pope, containing matter of new comfort, and encouragement to the *Duke of Norfolk*, the close designed head of that rebellion, by his intended mariage with the *Scottish Queene*. Forces were promised to be sent ouer with all speede from beyond seas, to the ayde of the saide *Duke*, vnder the leading of *Vitelli*, appointed to that office by name from the king of Spaine, the comming of which forces, the *Duke* him selfe did stay, by losing his head. And least the King of Spaine should quaille in his princely designements against this kingdome, in regard of his infortunate successe, *Saunders*, (the Popes darling) eggs him on with a fresh assault, to keepe the Spanish Engines in worke, alledging this, as his maine battery to cause the King to be dooing, that the whole state of Christendome stood vpon the hote assaying of England.

1572.

1577.

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

1579.

1580.

The wise espying, and circumspect implying of the aduantage of these times: you see from what heads and fountaines of holinesse they came, yet none of these is the time, that doth consort with our *casting out of devils*, we haue now in hand. Ours is the time, when his *Holi*: the King of Spaine, and *Parsons* theyr *Entelechie*, were plotting beyond the seas, for the deliuey out of prison of the *Q. of Scots*, by forcible attempt. Which action,

A declaration of Popish imposture  
after mature deliberation beeing cast vpon the *Duke of Guise*, he the said *Duke*, was thē busily preparing his forces for England, for the suddaine effecting of the said attempt.

I omit how *Charles Paget* plyed his time, in coming secretly into England, to sollicite the *Earle of Northumberland* to diuers trecherous attempts. How *Frauncis Throgmorton* plyed his time at the instigation of *Mendoza*, in busily sounding of Hauens, for the safe arriuall of the *Guisian* forces. How *Doctor Parry* plyed his time, in enforming his conscience, for the suddaine, and desperate murthering of the *Queene*: (for there was no time spared, no meanes vnassaied, no deuise vnthought vpō, no person vnattempted, euery one of that holy hellish association, struiuing to win the garland from other, by hauing his hands soonest, and deepest dyed in her Maiesties blood) and I come to the time when the *Guisian* exploit, grewe towards the prime, and was on foote for England.

Which stratageme, beeing inspired by the Pope into *Parsons*, by *Parsons* into *Edmunds*, alias *Weston*, a Prouinciall of the order of Iesuits for that time, residing heere in England: betweene *Parsons*, and whom, as betweene two *Intelligences*, in a superior, and an inferior sphære, there was a mutuall communication of all matters of import, and by the same *Edmunds* beeing breathed into the breastes of all theyr subordinates, and dependants heere in the Land, it cannot be cōceiued, what a spirit, life, and alacritie, the whole Popish bodie of Traytors (halfe dead before) did suddainly conceiue, how euery limb, member, and ioynt of that holy bodie did bestir it selfe, to be seruiceable to this holie designe. But Fa: *Weston* aboue all, whose head and hart, were so bigge with the *Guisian* attempt, as hee thought his time come, to aduaunce the banner of *Ignatius* for euer heere in England, by making himselfe, & his order  
famous

famous by some notable exploit: and it being Gods permissiue prouidence, that this popish body, cōpiled of so many horrible & detestable treasons, should be wholly inspired from the spirit of his *Holi:* & of hell, *Weston*, as a limb of the same body, mooued with the same spirit, chooses to eternize himselfe from the power of hell, by casting out deuils. Wherein hee bestirs himselfe so spritely, and playes such a deuill-prize at the *L. Vanx* his house in *Hackney*, with such a wonderfull applause, as *Array*, *Parsons Ape*, a runnagate Priest, and a notable *Polypragmon* heere in our state, meetes with *Ma: Tyrrell* newly come from beyond seas, and vaunts with a bigge looke, that *Fa: Weston* had shewed such a soueraigne authority ouer hell, as the deuils themselues should confesse theyr kingdom was neere at an end. And the same *Array*, was so full fraught with hope, and confidence, in the *Spanish*, and *Guisian* attempt then in hand, as his first congee was in *Maister Tirrels* eare at theyr entring into *Paules*, bidding him to be of good cheere, for that all things now went very well forwards. *The King of Spaine* (quoth he) *is now almost in readinesse with his forces for England, it standeth vs now in hand that be Priests, to further the Catholique cause, as much as possibly in vs lyeth.*

A loyall generation of Priestes.

*Paget*, and *Morgan*, two principall limbs of this popish body, being acquainted with the aforesaid plot, & fearing that the *Guises* attempt, by deliuering the *Scottish* Quene by open Armes, would sparkle abroad before it were ripe, and so receiue a check by our English forces, before it came to the push, cast about in theyr braines for a shorter way at home: *Ballard* the bloodie Priest is dealt withall to pricke on *Babington*, *Tilney*, and the rest of that aspiring popish band, to attempt a desperate truculent act, by laying violent handes vppon her Maiesties sacred person. Which whilst it was in hammering, the Catholique Priests, not caring by what meanes they effected theyr trecherous designes, set themselues

As is lately confessed by *Fa: P.* in his Apolog,

A declaration of Popish imposture on worke on all hands, with working of wonders by dispossessing of deuils: vnto the acting of whose miracles, *Babington* and his consorts, doe diuers times repaire to Sir *George Peckhams* house at *Denham*, with foure or fiue Coaches full at once. And this new tragedie of deuils had his time of rising, and his fatall time of fall, with the true tragedie performed vpon *Bab:* and his complices, for theyr detestable treason. The pestilent drift, & pernicious course of this deuill-worke you shall heare of heereafter.

### CHAP. 3.

*The places wherein these miracles were plaid.*

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

*Mengus* his caueat of declaring places not meete for exorcisme is this: *Praeuere debet Exorcista quantum potest, ne absq<sup>3</sup> graui necessitate exercent hoc officium adiurandi demones in domibus priuatis, ne detur occasio scandalii pusillis.* His positieue rule for the place appointed is, *Sed debet exorcizare in Ecclesia, vel in alio loco Deo dicato vel alicui sancto.* His reasons against priuate houses, and for Churches, or at least consecrated places are: first, that beeing doone publicquely, the weaker sort may haue no occasion

occasion to suspect the action of fraude. 2. *Tum quia in domibus priuatis, vt in pluribus, ad sunt mulieres, quarum consortium debet summopere ab exorcistis vitari, ne incidant in laqueum diaboli: that is, because in priuate houses, there are commonly some women, whose company the Exorcists ought to decline, least happilie they fall into the snares of the deuill.* 3. *Tum quia ibi sunt multa turpia, tacenda potius, quam hic inferenda: that is, because in such houses, turpitudes be committed, meeter to be silenced, then heere to be named.* 4. *Tum quia Ecclesia propriè est locus deputatus ubi Energumeni debent exorcizari: that is, because the Church is properly the place appointed to that action, wherein the possessed ought to be exorcised.* And what need these cautious rules, to auoyde suspition of *iugling*, *turpitude*, and *women*, if nothing were amisse? Auricular confession, is an holie action of more priuacie, solitude, & familiarity with women, yet because no man (vvithout reason) may suspect, but that all is wel between a ghostly father, and his ghostly child, there be no rules made of *iugling*, *turpitude*, or *women* in that mysticall function. Sure all is not well in this exorcising craft, that *iugling*, *turpitude*, and *women*, must be so precisely auoided.

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

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

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upon the spectators, as there comming in amongst the rest one *Marescot* a Physician, a man they did not affect, *Seraphin* the holy Exorcist cries out with a loud voice, *if there be any heere that is incredulous, & will trouble Martha Broffier, the denill will carry him away in the ayre.* Wherefore yee see it was very wisely provided of *Mengus*, to haue an eye to the doore: the like ill-fauoured accident fell out amongst our holy crew, at theyr principall Theatre, Sir *George Peckhams* house at *Denham*, where for want of hauing a watch at the doore, there comes in one *Ma: Hambden* of *Hambden*, who, being one of the *incredulous* persons, that *F. Seraphin* complains of afore, and espying theyr bungling, and vsing these wordes in detestation of theyr iugling: *I see this dealing is abhominable: & I maruaile that the house sinketh not for such wickednes committed in it:* and so departing vtterly discontent: this *incredulous* spectator so skared our holy actors with feare, that they slunke out of the house euery man his way, as a dogge that had been bitten by the taylor, and leauing theyr patients alone, gaue the deuils an *otium*, or leaue to play for that night.

Now let vs looke in a little amongst our twelue holy Exorcistes, or rather twelue holy disciples, and *Fa: Weston* theyr holy head: who though they be not a working, yet by this time they are whetting theyr tooles: and let vs see, how warily they haue put in vre theyr Maister *Mengus* his canon, of choosing a Chappell, or holy publique place to exorcise in, for feare of suspicion of *ingling, turpitude, and women.* First, it doth not appeare that they acted any of theyr wonderous dispossessions in any Church, Chappell, or consecrated place, as *F. Mengus* had appointed them: except happily they slipped into some Noble mans voide house in London: which houses, in regard of theyr owners callings, being aboue reach of authority, are commonly now adayes the sanctuaries for Popish treason, consistories for plots of re-

belli-

See Fris-  
woods Cō-  
sels:

bellion, and Chappels for all Romish loathsome abomination: not that the Noble men themselves are priue to such meetings, but theyr corrupt house-keepers much in fault for entertayning such guests: and yet the owners themselves not altogether free from blame, for making no better choise of those, to whom they commit that charge.

But it appeares not (as I said) that they met in any chappel, or holy place at all: but the chief places of their solemne meetings, were the L. *Vaux* his house at *Hackney*, neere London, Maister *Gardiners* house at *Fulmer*, Ma: *Hughes* his house at *Uxbridge*, and Sir *George Peckhams* house at *Denham*: places very fitly accommodating theyr holy intentions. First for theyr capacitie, beeing able to receiue the holy troupe, & theyr traine (for they remoued bagge, and baggage, as your wandring Players vse to doe.) Next, for theyr security, the owners beeing trustie tried sure cardes, and commaunders of theyr neighbours adioyning, if any suspition should arise: and then for their situation, beeing remote and secluse from ordinary accessse.

At the L. *Vaux* his house at *Hackney*, was the prime grand miracle performed, by the grand Maister of the craft, Fa: *Weston* himselfe, vpon one *Marwood*, seruant to *Babington* the traytor: where a wonderful thing fell out. Fa: *Weston*, at the very first encounter with the deuill, stunted the deuils wits, and the deuill being once put out, could neuer hit in againe, but vntrusses, and cries out, *O me stultum, insanum, et infelicem: O foolish, mad, and miserable deuill that I am*: which put all the whole company of spectators into such astonishment, as there was a confused shout made of weeping, & ioy, for this foyle of the deuill. And the Epilogue was this, *O Catholicam fidem, ô insensatos hereticos: O the Catholick faith, ô sencelesse hereticks*, that could neuer learne the feate, to skare a deuill from his wits.

In his owne tract. vpon record. page 2.

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

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

## CHAP. 4.

*More speciall considerations, touching their choise of places.*

**V***Ino vendibili non opus est hedera.* *Weston*, in regard of his owne fame, needed nothing more then ordinarie, to commend him in this admirable science: but his 12 disciples being but punies, and newly entred by him into the schoole of legerdemaine, stode in neede of some grace, and commendation, to bring themselues into custome: therefore, like wise retaylers, they chose vnto themselues places of aduantage, to aduance their profession. Where it is to be obserued, that whilest the chiefe of the Popish holy body heere in England had their heads, harts, and hands full of practises of treason; some other Priests there were that bestirred themselues, as fast in imploying all their wit, and skill, about getting into their hands huge mines, and masses of gold, siluer, and treasure (called by the Artisans in that mysterie *Treasure Trouvé*) supposed to be hidden, in diuers houses, woods, & plots of ground heere in England: vvether to furnish the heads and leaders of the conspirators for their holy seruice, they had in hand against her Maiestie, and the state, or to enrich their owne cofers, I leaue it to coniecture.

For compassing of this treasure, there was a consociation betweene 3 or 4 priests, *deuill-coniurers*, and 4 *discoverers*, or *seers*, reputed to carry about with them, their familiars in rings, and glasses, by whose suggestion they came to notice of those golden hoards. The names of the *discoverers*, or *seers*, were these: *Smith*, *Rickston*, *Goodgame*, and *Iames Phiswick*. The names of the *deuill-coniuring* priests, for some reasons I forbear: and two of the places (amongst many) wherein they dealt were: *Denham*, and *Fulmer*.

Touching *Denham* the Gentleman, chiefe owner of the Manor, testifieth that the 4 *seers*, or impostors, had borne him in hand, that there was great store of *Treasure Trouvè*, hidden in his said Manor, and appointed him a night certaine, when to digge for the same, which time they kept: and that himselfe with diuers of his seruants being present, there was nothing found, but olde empty earthen pots. And concerning *Fulmer*, the same Gentleman tells vs also, that the impostors afore-said, departed from his house to *Fulmer*. But the penner of these miracles, remembers more distinctly, both the yeere, moneth, and day, when they went thither. The 22 of *October*, anno 84. there came 3 coniuers to *Fulmer*, vpon a Thursday (saith he) and there remained working in their Arte, vntill the Tuesday following.

Vpon occasion of the practicioning of these coseners, and deuill coniuring priests for money, was phancied a conceite, and from phancie grew rumours, and tales, amongst the common sort (as vpon any sleight occasion of such matters, haue vsed to be) of spirits, deuils, and bug-beares, walking, and haunting those places, and houses where the coniuring had beene. *Sara Williams*, one of their patients, saith, *That shee had not beene long at Fulmer, but she heard say, that the house was troubled with spirits.* The penner of the miracles, as if he meant to scare vs with the very noyse, reports vs the manner of the *Hobgoblins* in a very tragicall stile. *The whole house (saith he) was haunted in very terrible manner, molesting all that were in the same, by locking, and unlocking of doores, tinckling amongst the fier-shouels, and the tonges, rattling vpon the boards, scraping vnder their beds, and blowing out the candels, except they were halowed.* And further, that these ill mannered vrchins, did so svvarme about the priests, in such troupes, and thronges, that they made them sometimes to sweate, as seemes, with the very heate of the fume, that came from the deuils noses. Ma: *Maynie*  
a pit,

See the  
booke of  
miracles.  
Page, 26.

in casting out of Devils.

page, 15,

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

Page, 25, of  
the book of  
miracles.

And if you happen to wonder, why I called these houses of *Denham*, and *Fulmer*, in the beginning of this chapter, aduantageous vnto our holy impostors, considering Fa: *Mengus* his rule of places for exorcising, cited before, that they must be consecrated, halowed, or holy places at least, you will wonder somewhat more, when you heare Fa: *Thyraus* prescribing, that at any hand before the holy workes of exorcising, the ill affected party be begun, first, and aboue all, to purifie, and exorcise the place, that the house being cleansed from those troublesome haunting companions, that doe make men sweate, the holy worke may proceede the more facile, and with better successe.

Where by the way you are to obserue out of learned *Thyraus* his 70 Chapter *De locis infestis*: the whole course heereof, that is, of exorcising the places. Which must be performed by these 5 holy works: *Diuini auxilij imploratione: psalmorum gradualium recitatione: lectio- ne Euangelij: thurificatione: et conclusionem*. By calling vpon God, the blessed virgin Mary, and the Saints: by saying ouer the 15 graduall Psalmes: by reading ouer the Gospell of S. Iohn, concerning Zacchæus climbing vp into a tree: by holy fumigations: and the Epilogue of the whole worke. These be the fiue holy scare-deuils, which our Exorcists should haue vsed, to haue driuen the deuils from the house. And heere I must needes shame my selfe, and lay open vnto you, the shallownesse of my wit, that is not able to diue into the bottom of this sacred mysterie:  
why

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 why about all other Gospells, the Gospell of *S. Iohn*,  
 touching *Zaccheus* climbing into a tree, should haue  
 such a potency to fright a deuill out of a house. Whe-  
 ther there be any hidden antipathie between the nature  
 of deuils, and a Sycamore tree, as was between *Scaliger*  
 and a Rat: or that the deuill bare a spight to the tree,  
 for helping low *Zaccheus* to see our Sauour passe by:  
 or that the deuill had himseife some mischance out of  
 the tree: or that our Sauours dinner at *Zaccheus* house  
 was dressed with the wood of that tree: or els his crosse  
 for hast made of that tree, *Oedipo opus est*, I am at a full  
 point. And if I send you to *Thyrens*, to vnride the ri-  
 dle, I doubt you will laught at him, as you doe at me.

Howsoeuer it be, our holy Exorcists vsed neyther  
 that, nor any other of the five terrors, to flight the de-  
 uils from *Fulmer*, nor *Denham*, but were content vwith  
 theyr companie, and fell to theyr worke. And heerein  
 they shewed a part of theyr greatest skill of legerde-  
 maine. First, this fabulous rumor of the houses haun-  
 ted with deuils, did blanch ouer, and blaze theyr Art  
 the more of *casting deuills out*, and so brought them into  
 credit. Secondly, if they had read the Gospell touching  
*Zaccheus*, and skared them away, they had wanted de-  
 uils to furnish out the pageant. Thirdly, it bred a re-  
 uerend opinion, and an admiration in all that came to  
 see wonders, at the vertue, and holinesse of the Priests,  
 that durst walke vp and downe amongst the thickest  
 swarme of deuils, and neuer a deuill so hardy as to touch  
 an haire of their beards. Fourthly, it serued their pur-  
 poses excellent well to couer their bungling, iugling, &  
 legerdemaine, in that the seruants of the houses hauing  
 their phancies oppressed with the conceit of spirits, and  
 deuils haunting in euery corner of the house, they were  
 so distracted with feare, as they had vse of neither wit,  
 nor will, to doubt, or looke into their packing.

And by this you see our punie Exorcists, as young as  
 they

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

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

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

Thirdly, if hee tell vs by the rules of that blacke Magicke Art, concerning coniuring vp of spirits, that the Coniurers great art, and industrie, is not so much in raising

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

#### CHAP. 5.

¶ *The persons pretended to be possessed, and  
 dispossessed.*

**A**fter that our holy order were resolued of their ho-  
 lie wonders of casting out deuils, & had both time  
 and place fit for theyr purpose, a meane-witted man  
 would aske the question, that young *Isaac* did of his fa-  
 ther in a much holier cause, *Loe heere are all things ready,  
 but where is the sacrifice?* The time is heere fitting, and  
 the places prepared, but where are the possessed par-  
 ties, vpon whom these miracles must be shewed? The  
 young gallant in the comedy thought it an impossible  
 matter, that his Sycophant should be furnished at a daies  
 warning, both with money, & a Merchant to cosen the  
 Baude:

Baude : and his Sycophant cheeres him vp thus : *confidij, doliq, copiam structam gesto in pectore mecum*. And so was it with our cunning Comedians; they had a world of deuises, to get themselues patients, readie coyned in their budget. Trustie Roger the *Leno*, had his hookes so sweetly bayted, and his sprindges so artificially set in euery haunt, and glade, that he was alwaies sure of either a Gudgin, or a Woodcocke, to furnish out a seruice. It is a common ground with them (as with all other conspirants, in any badde practise or science) not to deale with any, that are not in some degree, or other obliged vnto them. *Marwood, Ma: Anthony Babingtons* man the traytor, the first subiect, whereon the grand miracle at *Hackney* was playd, is not now forth cōming, as I gesse, for feare of his telling tales out of schoole. And if one should kindly aske *Fa: Weston* in his eare, what is become of him, that hee might be spoken withall, I suppose of his modestie hee would sooner blush, then tell. This actor played his part *extempore* there on the stage with a verie good grace; and if hee had now the good hap to be conferred with-all, I doubt not but he could, and would relate (as other his cue-fellowes haue done) how hee came to that facility in his part, who were his prompters, his directers, his teachers, and who did help him put on the deuils vizard on his face. It may suffice, that it is said, he was *Anthony Babington* his man.

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

In her exa-  
mination.

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

See his exam:  
min:

*Anne Smith*, attending at times vpon Mistris *Peckham* (a maid when she came to the league) of 18 yeeres of age, nussed vp in the true rites, and ceremonies of the Popish fascination, and so an affectionate profelyte to that Mimick superstition (it being the onely religion to catch fooles, children, and women, by reason it is naught else, saue a conceited pageant of Puppits, and gaudes) shee was first seized vpon by olde *Harpax*, the *Leno*, graund probationer of the deuils female in the play, by the meanes of her sifter, one *Alice Plater*, his sweet Mistris forsooth: shee was directed downe to *Denham*, for her better instruction in mysteric of possession, and thence after an acte, or hope of probation, she returned  
to

Ed: Peck-  
ham.

to London: whence she became *Stamp* the Priests peculiar, to be conuayed againe to *Denham*.

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

See her ex-  
amina:

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

Here you may perceiue, in what termes the patients on both sides with their holy Maisters stood, how the deuils of both kindes, hees, and shees, became combined together, by the cunning *Leno* his meanes, and were so farre engaged each to other, and to the whole band,

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that they had as good play their parts well, and haue good cheere, good store of gold, much making of, and other gentle pleasing curtesies for their paines, as by stepping aside, to spoyle the play, & to blot their owne reputations besides.

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

such. But I leaue that to the profound Maisters, & professors of this holy hellish science. Fourthly, *Mengus* shewed no wit in teaching this rule: for there be certain actions, motions, distortions, dislocations, writhings, tūblings, and turbulent passions fitting a deuils part, (to make it kindly expressed) not to be performed but by suppleness of sinewes, pliability of ioynts, and nimbleness of all parts, which an old body is as vnapt, and vnweldie vnto, as an old dog to a daunce. It would (I feare mee) pose all the cunning Exorcists, that are this day to be found, to teach an old corkie woman to writhe, tumble, curuet, & fetch her Morice gamboles, as *Martha Brossier* did. These *anus decrepita*, be *asina ad lyrann* to this geare: and therefore their Patron *Mengus*, may weare the eares himselte, and leaue these stagers out.

### CHAP. 6.

*¶* Theyr waies of catching, and inueigling theyr disciples.

**T**He gift of discerning of spirits spoken of by *S. Paul*, being (as it is supposed) ceased in Gods Church, it becommeth a point of highest difficultie in the old, and new exorcising craft, by what meanes a man shall come to be certaine, whether the partie affected be possessed, or no.

Learned *Thyraeus* discourseth touching the signes of possession in three large chapters *de daemoniacis*. First he saith, that neither the confession of the partie, nor his fierce behauiour, nor his brutish, and barbarous voice, nor his terrible countenance, nor the priuation almost of all his vitall functions, nor his diseases, and pangs incurable in physick, nor the hauing the deuill oft in ones mouth, nor for a man to consecrate himselte to the deuill, to be presently snatcht away by him, nor the reuealing of secret matters, nor the knowledge of strange  
 langua-

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languages, nor extraordinary strength, nor all the signes, that appeared in such, as were spoken of in the Gospell to be possessed, are sufficient, and vndoubted signes, & rules, that the partie, in whom they appeare, is indeed possessed. And then going along, and naming other signes vnto vs, he puzzels himselfe pittifully, and leaues his Reader in a wood.

Our late popish Exorcists, haue certaine new deuised signes of their owne obseruation, more fitting the times, and effectually for the gracing their gracelesse profession. Theyr Empericall signes be these. 1, If the partie affected, cannot for burning abide the presence of a Catholique priest. 2, If shee will hardly be brought to blesse herselfe with the signe of the Crosse. 3, If a casket of reliques beeing brought her, shee turne away her face, and cry that they stinke. 4, If S. *Iohns* Gospell being put in a Casket, and applied vnto her, she rubbe, or scratch any part of her body, and cry it burnes, it is an euident demonstration, that the enemy dooth lurke in that part. 5, If she can hardly be brought to pronouce these words, *Aue Maria, the mother of G O D*, and most hardly *the Catholique Church*. 6, If a Casket of reliques couered with red, doe seeme white vnto her. 7, If shee tumble, and be vexed, whē any goe to confession. 8, If shee haue a shiuering at Masse. 9, If shee fleere, and laugh in a mans face.

But our holy Tragædians heere had hast of theyr sport, and therefore they would not stay the trying of any such curious signes, but tooke a shorter cut. *Marwood, Westons* patient, beeing pinched with penurie, & hunger, did lie but a night, or two, abroad in the fieldes, and beeing a melancholicke person, was scared vwith lightning, and thunder, that happened in the night, & loe, an euident signe, that the man was possessed. The priests must meet about this pittifull creature. *Edmunds* must come, the *holie Chaire* must be fetcht out, the holy budget

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

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

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

*Anne Smith* was somewhat more affected with that hysterickall humor of the Mother, and came to London

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out of Lancashire to her sister for physick: where mee-  
ting with the common badger, or kiddier for devils,  
Ma: *Peckham*, at the L: *Staffords* house in London, she  
was marked out for the Court of possession, and by de-  
uise was sent downe to the holy hote-house at *Denham*;  
where after she had tasted a little of the discipline of the  
*holy chaire*, her heauing of the Mother proued a mon-  
strous shee-deuill, and she was chaire-haunted so long,  
till shee was faine, for her better ease, to vse swathing  
bands for three yeeres after.

Miracle  
booke.  
Pag. 20.

*Sara Williams*, had a little paine in her side (and in an  
other place beside) but because that was not enough to  
discouer a deuill, she was Cat-bitten too. That is, once  
seeking for egges, in a bush by a Woods side, and a Cat  
leaping out of a bush, where she had lyen a-sleepe, *Sara*  
was scared with the sodaine leaping of the Cat, and did  
a little tremble, as persons sodainly moued with feare  
use to doe: Loe heere a plaine case, *Saraes* Cat was a de-  
uill, and she must be Cat-hunted, or Priest-hunted for  
this sight.

Looke her  
Confess.

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

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

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

Young *Trayford* the sixth patient, being a boon-companion, as seemes, and louing wine, and women well, (as appeares by the declaration) had enflamed his toe, and at some times felt a spicke of the gowt: a plaine case (as the nose on a mans face) the young man had a deuill, and must be coniured all ouer for his wicked toe. Now what a wofull taking are all those poore creatures in, that haue about them by birth, casualty, or mishap any close imper, ache, or other more secret infirmity? when a paine in a maides belly, a stitche in her side, an ache in her head, a crampe in her legge, a tinckling in her toe, (if the good Exorcist please) must needes hatch a deuill, and bringforth such chaire-worke, fier-worke, and deuill-worke, as you shall heare heereafter? And what a deliration is this in our graue, learned, and famous Colledge of auncient renowned Physicians, to vndertake a long, costly, and painfull course of study in those excellent worthies of learned times *Galen*, *Hippocrates*, and the rest, and to spend their money, strength, and spirits, in searching the treasure of Nature: let them casier

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

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

## CHAP. 7.

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

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

Heere you are to vnderstand, that all, or the most of vs Protestants, are forsooth in a most wofull case: for the most of vs already, without the helpe of either passion of the Mother, Sciatica, Gowte, Cat-biting, or hip-ping, according to the Romish Kalender, are plainly, & really possessed with deuils. In so much as the reuerend *Thyreas* disputes it very profoundly, *pro, & con.* and soyles a whole chap: with this learned probleme: *Utrum heretici sint verè à demonibus obsessi? Whether Protestants (whom he termes Heretiques) be truly possessed with deuills.* Where first he sayes for vs, that wee haue *magnam conjunctionem, vel comunionem cum Daemonibus*: Great fellowship, and neere friendship with the deuil. 2. *Quam plurimi cum diabolo egerunt, vel ab eodem tanquam magistro*

De Dæmo:  
Cap. 18.

*sua dogmata acceperunt. That very many of vs haue dealt with the deuill, and haue receaued our principles of no other maister, then the deuill:* And these reasons, he sayth, will easily perswade some to thinke, we haue actually deuils in deede. But he for his part, of pure good will vnto vs, will thinke that wee are not to be accounted properly possessed. *Propterea quod vera in ipsis signa, qua obsessos produunt, desiderantur.* His reasons, that mooued him to thinke so well of vs, are, because wee doe not tumble, wallow, foame, howle, scricke, and make mouthes, and mops, as the popish possessed vse to doe. Loe, doth not the good man deserue you should giue him a bribe, for so mildly concluding his aphorisme on your sides, that you are not to be said to be really possessed: but onely to deale, talke, make league, friendship, and familiarity with the deuill. But our 12 Apostolicall Exorcists, and *Weston* their head, in their deeper in-sight, and experience of vs Protestants, haue long since set olde *Thyreus* to schoole, and bidden him turne ouer his booke to an other leafe: for they plainly see, teach, and auouch, that the greatest part of vs Protestants, are possessed in deed. *Sara Williams* saith in her deposition, that it was an vsuall saying with the Priests, that many Protestants were possessed. But *Friswood* goes further, & sayes in plaine termes, That the Priests, in talking of the Protestants, haue affirmed of them in her hearing, that the greatest share of them were possessed with deuils. I could wish, that whilst our Exorcists are in this good mood to say, and auouch, that you haue deuils: and you in your good moode, for hearing them so say, that you had some 12 of their holiest Exorcists amongst you, and *Weston* their champion, to trie whether they could coniure a deuill out of you, or you coniure them, for saying you haue the deuill. But I pray you in the meane while help them out of their muse, for they are sorely perplexed, to think vpon that day, when England shall become Catholique againe, how the Catholiques

choliques shal be pestered with worke in casting out devils, by reason of the infinite number of vs protestants, that hauing devils in vs, must come into theyr handling. *Our hands* (say they) *shall then be full of chaire-worke indeed.* And verily as many, as be young women, and maides, and marke in the course of this storie the kind handling of *Anne, Fid,* and *Sara* (three proper young maids) by the Doctors of the *Chayre*, and withall, shall obserue well the manner of the *Chayre*; theyr holy brimstone, holy potion, and the rest of that holy geere, wil (I doubt not) be much delighted with the contemplation of that day, and rather then faile, hartily both wish and pray, that all theyr holy works may grace *Tisburue*, as they haue worthily deserued, with new holy reliques, before that day come.

Well, howloeuër you like them, or theyr *holy chaires*; this is theyr theoreme sure, and sound, that the greatest part of Protestants be possessed: and so they proceeded with *Anne, Fid,* and *Sara*. Who before they becam entangled in their holy ginnes, were protestant maydes, & went orderly to Church. Mary after that they, and their *Leno* had caught them with cat-biting, hiping, and crosbiting (as you haue heard) & that they had brought them with their Syren-songs to belieue, that some wicked spirit had lyen a long time lurking in theyr bellies, and theyr sides, why then they enchaunt them a fresh with this lamentable dolefull dittie: *That theyr hearts doe bleede for sorrow, to see them in this pittifull wofull plight, being in Satans possession, that they burne with bowels of compassion, and compassion of theyr distressed estate, that they would spend theyr best spirits, and liues to doe them any good: onely one little thing is a barre, that hinders the influence of all diuine grace, and fauour vpon them, and that is theyr religion, which they must first abandon, and be reconciled to the Pope, or otherwise all theyr holy ceremonies are of no auaile.* And heere beginnes their holy pageant to peepe  
into

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into the stage. First, they tell *Friswood*, and *Sara*, (as you may see in their confessions) that theyr baptisme they had receiued in the Church of England, must be amended, in regard it wanted many rites, ceremonies, & ornaments, belonging to the baptisme of the Church of Rome.

Heere *Allen* and *Parsons* will con you little thanke for so little setting by their resolution in cases for England. Their words are these: *Ceremonia omisse baptismi in pueris, cum possunt commodè suppleri, debent, non autem id faciendum consulumus in ijs, qui sunt profectionis ætatis; ne inde nascatur scandalum, aut opinio, priorem baptismum non valuisse.* Your Ceremonies (say your two Gods) may be fitly played vpon the baptisme of children; but vpon an *adultus* not so: least a conceit, or scandale arise thereby, that the former baptisme should not be of it selfe good. *Allen* and *Parson*, determine *Friswood* and *Saras* English baptisme good enough, without your goodly ceremonies flourished ouer their heads, and yet you must be dooing in spight of them both. Your implements were ready for the purpose, and it fitted your deuill-worke better, and so you esteemed not *Allen* or *Parsons* a pinne. And in good sooth, you might aswell haue kept these goodly Ceremonies in your budget, except you cleerly meant, to mocke almighty God, and to make the sacrament naught els, saue a rattle for fooles, babes, and women, to make sport withall. In my opinion, there was neuer *Christmas-game* performed; vvith moe apish, indecent, slouenly gawdes; then your baptising, and super-baptising ceremonies are. Your puffe, your crosse-puffe, your expuffe, your inpuffe vppon the face of a tender infant; beeing the impure stinking breath of a foule impure belching swaine, your enchaunted salt, your charmed grease, your forcerised chrisme, your lothsome driuell, that you put vppon theyr eyes, eares, noses, and lypes, are fitting complements for

*hynch,*

In their  
booke of  
Cases for  
England.

*hynch pynch, and laugh not: coale vnder candlesticke: Frier Rush: and wo-penny hoe.* Which are more ciuilly acted, and with lesse foule soyle, and lothsome *indecorum*, then your spattring, and greasing tricks vpon the poore infant: and yet old doting *Bellarmino* blurres three whole leaues of paper, in displaying the banner of this ridiculous trumpery, telling vs a long tale, that they came from tradition of the Church: when we can aswel tell, as hee can his *Aue Marie*, from what sniueling Pope, what drunken Frier, what Heathenish imitation they did all proceede.

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

Suppose now (gentle Reader) that *Friswoods* Mother had come sodainly in, and seene the Priest with his candell in his hand, and his *Cope* vpon his backe, busie in his enchaunting Latine charme, and with-all had espied her daughter *Friswood* musled in her chaire of estate; with a cloath, and a Crosse, and her other sacred geare, I wonder what she would sodainly haue thought: whe-

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ther she would not haue beene much amazed at this infernall incantation, and haue imagined that a ghost in steede of *Friswood*, had beene coniured out of hell. But if shee had had the hart to haue spoken vnto *Friswood*, and to haue called her by her name, and she should suddenly haue stepped out of her enchanted chaire, and haue said, that her name had not beene *Friswood*, but *Frauncis*, verily they would haue taken her for a ghost in deede, or haue feared that the Priest had enchanted her out of her wits.

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

After her new christendome, *Fris*: in her examination saith, that before she should come to receiue the sacrament, they

See her examination:

they told her, that shee must first vow, and promise by the vertue of that holy sacrament, that shee would euer afterwards hold the religion of the Church of Rome, and neuer goe againe to any of the Protestants Churches, nor neuer reade the English service, or the English Bible, or any other English bookes written by the Protestants, in matters of religion. And this vow (as shee saith) is ordinarily made by all that are reconciled.

### CHAP. 8.

*¶ Their meanes and manner of instructing their schollers.*

**W**Hen they haue brought in theyr Conies, and made them as sure, as flesh and blood can make them, haue enchaunted them with their compassionate deuotion, haue engaged them vnto their ghostlie Fathers, haue fascinated them with their solemne incantation, haue initiated them into theyr Church by their new mock-Christendome, haue confirmed them with their sacraments, and haue bound them by vow, neuer to forsake theyr ghostly communion: then begin they to reade them Lectures by rote, in their schoole of legerdemaine, and to acquaint them with their parts, they haue in hand to play. Wherein the good cōceit of their scholler to apprehend her lesson well, to carry in minde what her Master hath said ouer, to apply it to her owne case, and to put it handsomly in vre, is a little required.

First, they omit no occasion, at all times, in all places, when they be together, & their schollers by their sweet side, to talke of the strangenesse of possession, of the wonders they haue seene in possession, of the many maruelous possessions they haue been at: and the *Echo* in all meetings is still possession. Then they tell ouer, and ouer, how wonderous strangely the parties possessed, whom they haue dealt withall, haue been affected: and

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they say ouer very treatably, particularly, and distinctly, the whole Catalogue of the actions, motions, passions, perturbations, agitations, gestures, tumblings, discortions, deformations, howlings, skrikinges, visions, apparitions, changes, alterations, speeches, & railings, that the parties possessed haue vsed, and practised in theyr seuerall fits.

Heare *Sara Williams* theyr scholler report her owne lesson in these words. *It was the ordinary custome of the Priestes, to be talking of such, as had been possessed beyond the seas, and to tell the manner of theyr fits, and what they spake in them: also what vglie sights they saw sometimes, and at other times what ioyfull sights: and how, when reliques were applyed vnto them, the parties would roare: how they could not abide holy water, nor the sight of the sacrament, nor the annointed Priestes of the Catholique church, nor any good thing: how they would greatly commend hereticks: how the deuills would complaine, when the Priestes touched the parties, that they burnt them, and put them into an extreame heate: how sometimes they could smell the Priestes.* Heere is her lesson read ouer: and marke the Scholler how well she conned it, and made application thereof. *By the said tales, (said shee) shee well perceiued, how shee might please them, and did framè herselfe accordingly, at such times as she well perceiued, it was theyr intent that she should so doe.*

See her ex-  
amina:

Heare *Friswood*, *Saras* sister repeate her lesson by hart, that her good Maisters had said ouer to her, when shee came first to schoole. Her words are thus. *That the priests would be often talking in her hearing, of certaine women that were possessed beyond the seas: how the deuill in them could not abide the holy potion, nor the burning of hallowed brimstone, nor the applying vnto thē of holy reliques, nor the presence, or touching of Cath: priests, nor holy water, nor the holy candle, nor the blessed sacrament: but would start at it, and say they burned, rage, and raile against the Priestes, & commiend vpon euery occasion those, that were the Protestants:*

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

Heare *Anne Smith* report, how shee learned her cue, to come into her fits. These are her words. *She had been told by diuers (as she confesseth) how others had been troubled, viz: how in theyr fits they were greatly tormented: how they could not endure the priestes to come neere them: how when a Priest did lay his hand vppon any part of them, the said partie would be so hote, as though it would burne the to the bone: how the deuill in them would raile vpon the Catholiques, and greatly commend the Protestants: and many other such things.*

Heare *Ma. Maynie* theyr chiefe scholler, relate how by degrees hee grew to his perfection in the iugling schoole. *First* (saith he) *beeing at my L. Vaux his house at Hackney at dinner, in the dinner time there was much communication of the late possession, and dispossession of one Marwood by certaine Priests, and chiefly (if I do not forget my selfe) by Ma. Edmunds: the tales which were told of that matter seemed strange vnto mee, as what extraordinary strength he had in his fits, how he roared like a Bull, & many other such things.* *After this beeing at Denham,* the women of the house came vnto me, and reported vnto me the manner of the fits of the two possessed in the house, describing them in such sort, as I was much amazed therewith.

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Then they permitted me to haue accesse vnto Sara Wil: whē she was in her fits, and enformed mee likewise of the manner how she, and others had been troubled: and when I had learned theyr humour, and perceued as well by the rest, as by mine owne experience, what would content them, I framed my selfe accordingly.

Loe here the Captaine of this holy schoole of legerdemaine tells you, what was the highest point to be learned in this schoole, and what was the perfection of a scholler, of the highest forme: to wit, to *frame* themselves iumpe and fit vnto the Priests humors, to mop, mow, iest, raile, raue, roare, commend, & discommend, and as the priests would haue them, vpon fitting occasions (according to the difference of times, places, and commers in) in all things to play the deuils accordinglie, as Ma: *Maynie* heere saith, and his other play-deuils afore. As euery scholler in this schoole had the wit, and good grace to *frame himselfe* betimes, to the bent of his holy Maister, and to act his feates kindly, roundly, and artificially at a beck, so was theyr proceeding with him, or her more gentle, and mild. For if he could once read his lesson in his Maisters eyes and face, what needed any other hard horne-booke to beate about his head: but if he were dull, and slow, vnto this *framing himselfe*, and must heere his lesson many times said ouer by hart by the Priest, and yet could not learne his cue, or else not perfectly remember his seuerall changes, and keyes, why then hee must tast of the discipline of the schoole, to rouze vp his spirits better, & cause him entend his geare well; & that was the discipline of the *holy chaire*, (wherof ye shall heare anon) such a discipline, as by that time it had been tasted soundly but once, or twice, I suppose the deuill himselfe (if he could haue had the sence of it, that these poore schollers had) would rather haue chosen, to haue roared, fomed, & wallowed, and haue turned him into all shapes, as the priests would haue him,  
then

then euer to haue endured, the course of the same. But his chayre could not be spared, for many good offices, and therefore of that more at large heereafter.

### CHAP. 9.

*g* Of the secrets, and strange operation of the holy Chaire, and holy Potion.

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

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

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

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

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

And heere, least good Father Mengus should take it  
in

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

After his holy benediction, *Page, 173. Flag: Demon:* this is his perfume. *Accipiatur Sulphur, Galbanum, & cat. Take brimstone, Assa fætida, Galbanum, S. Johns Wort, and Rue. All these things being hallowed, according to their owne proper, and peculiar benediction, must be cast vpon the fire, and the smoake thereof applied to the nosethrills of the possessed.* Now you haue your full number of simples, take your whole bill, to possesse a horse with a deuill. Take a lusty young stond horse, and tye him with a big rope to a Smiths forge, take the *holy potion* compounded of Rue, Sacke, Drugges, and Sallet-oyle *Ana* more then a pinte, put it with an horne downe into the horses throat, that done, take Brimstone, *Assa fetida, Galbanum, S. Johns Wort, and Rue*, burne them all together, vpon a chafing-dish of coales, apply the smoake so long to the nosethrills of the horse, till you haue made his face with the smoake, looke as blacke as the Smith: and if the horse doe not snort, flyng, fome, curuet, and take on like a deuill, you may pay the Smith, for his holy drinke, and take the horse with you for your paines: There is neither Horse, nor Ass, nor Dogge, nor Ape, if he had beene vsed, as these poore seely creatures were, but would haue beene much more deuillishly affected then they. Neither is any man living (as I suppose) of that mortified patience, who would not be much moued with indignation, to heare the seely maides complaine of the vsage of that holy infernall crue.

First, *Fidd: Williams* complaines, as ye haue heard in her relation, That it made her giddy, and cast her into a cold sweat. 2, That it cast her into a rage, and caused her

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to speake, shee wist not what. 3, It did so intoxicate, and benum her senses, as in one of her fits, where-into they had cast her by their holy potion, and brimstone, there were two needles thrust into her legge, by one of the Priests (whereof in an other place) and shee wist it not, till after shee had recovered her senses. 4, For her complaining to them of their inciull, & inhumane vsage of her by their potion and perfume: They had her to the chayre, and so plagued her with both, as being there-with wonderfully sicke, she fell into a swoond. 5, It was so loathsome a thing to the beholders, to see the holy potion giuen vnto them, that diuers Gentlewomen present, did weepe for pity, to see them goe to their gear. 6, She was so haunted heere-with, and grew so weary of her life by this meanes: as shee cried aloude vnto her vncke, whom shee heard by chaunce on the other side of a garden wall: O good Vncke, helpe me from hence, for I am almost killed amongst them heere already, and shall not liue, if I continue heere long. 7, Being grown to great weakenes, and almost desperate, shee told the priests plainly, at the end of one of her fits, where-into they had cast her, by their drinks, slobber-sawces, and brimstone, that if shee had a deuill in her, they had best to cast him out: For (quoth she) if euer you torment me so againe, dispatch me, if you list: otherwise I will certainly by one meanes, or other, get away from you, and will tell my friends of all your proceedings, and dealings heere, both with me, and others. Thus farre Fidd Williams: and was Sara her sister, lesse beholding to their holy potion, holy brimstone, and the chayre? let her selfe tell you, who hath best cause to remember.

First, she saith, shee dooth not remember euery seuerall time, when they bound her in the chayre, but they troubled her very often, (praying God to forgiue them) and affirmed, that when she came to the chayre, she was so vsed, as that every time, if she might haue had her choyse, shee would rather haue chosen to haue ended her life, then to haue gone  
into

into it. Secondly, that if at any time shee was past the use of her senses, it was by reason of the holy potion, they compelled her to take. Thirdly, that shee fell into the passion of the trembling of the hart, onely upon grieffe of their bad usage of her, & that thorough that passion, she did diuers times swoound. Fourthly, that they used their holy brimstone so much, as the stinke of it neuer went out of the chamber. Fiftly, that foule holy potion, made such an impression in her phancie: and the loathsomnes of it did so sticke in her mind, as yet to this day she cannot endure the tast, nor saour of any thing that was in the same. In so much, as about three yeeres since, she feeling a pangue of sicknes in the Market at Oxford, some of her neighbours at vnawares, gaue her a little Sacke: which as soone as she perceaued, shee fell to be very sicke upon it, and was constrained to lye there all night. The offence of the Sacke being the onely grieffe that she had, after shee was recovered of her saide pangue. Sixtly, they would holde her nose, and face perforce, so neere ouer the smoake of brimstone, feathers, and such other stinking geare, that the very paine she felt, caused her to crie, and scrutche very lowde, and to strugle as much, as possibly she could, till her strength failed her. At one time she was so extremely afflicted with the said drinke, that her senses went from her, and she remained in a swoound: and after that, her head was so giddie with the potion, and her senses so troubled with the brimstone smoake, as she spake, and babled many idle foolish words. Seauenthy, their chaire, potion, and brimstone perfume grew so hatefull to her sister Fidd, and so vntolerable to her selfe, as vpon her sisters suggestion, she attempted to runne from the house, and to wade through a brooke, halfe a yard deepe of water.

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

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ned by him to drinke most loathsome draughts of such confessions, as he had ready for him. And that sometimes they burnt such abominable stinking, and violent things, holding his nose by force over the smoake, as I think (quoth he) would haue made an horse mad. But in another place, he tells vs a shrewder tale of *Weston*, that holy deuill, touching this deuillish potion. *God knoweth* (saith he) whether *Weston* supposed I would haue taken some course, to haue shortned mine owne time, as constrained by some sort there-vnto, by the great weakenes, and wearines of my life. Is this an effect of your blessed loathsome potion, to driue *Fidd*, *Sara*, and *Ma: Maymie*, into a loathing of their owne liues: and to enter into a desperate resolution, touching shortning the same? Then holy gentle deuils, the Maisters of this deuil-tragedy, let me aske you a question, but it shall be in your eare, that the Catholiques, who hold you for holy ghostly fathers, may not heare: How many drammes of this *holy potion* had you giuen to the wench, that you wote of, whom you exorcised so long, till shee fell from off a paire of stayres, and brake her necke, whether for telling of tales, or that you feared after-claps; it is very probable, you had filled her head full of your holy perfume.

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

Gentle spectators, we haue held you som-what long, ere our play begin: but now you see the deuils are come vpon the stage in their proper colours, *Belzebub*, alias *Weston*, and his 12 gracious assistants: For if the deuils themselues should haue deuised a deuillish potion, to haue intoxicated poore creatures, & cause them to play the deuils, they could not haue inuented a more potent potion then this. *Lucian* tells a tale, that the passengers

to hell are made to drinke a draught of a potion, that makes them to forget all they haue said, or done in their life: our *stygian* Impostors goe farre beyond that *stygian* lake, for they haue composed a potion, that brings not only a priuation of wit, memory, and senses, but makes their patients to scritch, tumble, and roare, like the deuils in hell. And this (good man deuill-whipper *Mengus*) as seemes, is the mysterie of your sweet compose, to fume a deuill out at a mans nose, like the smoake of Tobacco?

Whereas your prescript is compounded of these delicate simples, Brimstone, *Assa fetida*, *Galbanum*, *S. Johns Wort*, and *Rue*, *Porphyrie*, & *Iamblichus*, men acquainted with the nature, and disposition of deuils, afore your whip had ere a string to it, doe affirme, that those forcible violent saouours, and stinking odours, are the very delicacies for deuils, and allectiues to their noses. And that the deuill would not vouchsafe to come giue his Oracle at the *statua* at *Dodona*, vntill he were wooed by these delicious perfumes. Those deuils of that clime, are belike of an other temper, then these vnder your lash, or else let me tell your riddle: you neuer meant (good man) to scare out a deuill by these filthy fumes, but to scare poore soules into the fashion of deuils, by these pestilent fumigations.

## CHAP. 10.

### *The strange names of their deuils.*

**N**OW that I haue acquainted you with the names of the Maister, and his twelue disciples, the names of the places wherein, and the names of the persons vpon whom these wonders were shewed: it seemes not incōgruent that I relate vnto you the names of the deuils, whom in this glorious pageant they did dispossesse:

Wherein, we may call vnto *Porphyrius, Proclus, Iamblicus*, and *Trismegistus*, the old Platonicall sect, that conuerfed familiarly, and kept company with deuils, and desire their help to expound vs these new deuils names: and to tell vs at what solemne feast, and meeting in hell, these deuils were dubbed, and named with these new strange names. It cannot be but our holy deuill-cruel had surely met with *Menippus*, proclaiming himselfe new come out of hell: *ad sum profundo Tartari emissus specu*: Else they could neuer haue beene so deeply sighted, and acquainted with the Muster-booke of hell. Or else it may seeme that our vagrant deuils heere did take theyr fashion of new names from our wandring Iesuits, who to dissemble themselues, haue alwaies three, or foure odde conceited names in their budget; or els they did so plague the poore deuils with theyr holy charmes, and enchanted geare, and did so intoxicate them with their dreadful fumigations, as they made some so giddy-headed, that they gaue themselues giddy names, they wist not what. Or else there is a confederation between our wandring Exorcists, and these walking deuils, and they are agreed of certaine vncouth non-significant names, which goe currant amongst themselues, as the Gipsies are of gibridge, which none but themselues can spell without a paire of spectacles. Howsoeuer it is, it is not amisse that you be acquainted with these extrauagant names of deuils, least meeting thē otherwise by chance, you mistake them, for the names of Tapsters, or Iuglers.

First then, to marshall them in as good order, as such disorderly cattell will be brought into, you are to vnderstand, that there were in our possessed 5. Captaines, or Cōmaunders about the rest: Captaine *Pippin*, *Marrowoods* deuill, Captaine *Philpot*, *Trayfords* deuill, Captaine *Maho*, *Saras* deuill, Captaine *Modu*, *Maynies* deuill, and Captaine *Soforce*, *Anne Smiths* deuill. These were

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not all of equall authoritie, & place, but some had more, some fewer vnder theyr commaund. *Pippin, Marwoods* deuill was a Captaine, (marry, either cassierd for some part of bad seruice hee had done, or else a male-content standing vpon his worth) like some of our high Puntios, scorned to fort himselfe with any of his ranke, and therefore like a melancholick *Prinado*, he affects *Marwood* to lie in the fields, and to gape at the Moone, and so of a *Cesars* humor, he raignes in *Marwood* alone.

Captaine *Philpot, Trayfords* deuill, was a Centurion, (as himselfe tels you) and had an hundred vnder his charge. Mary he was (as seemes) but a white-liuiered deuill, for he was so hastie to be gone out of *Trayford*, for feare of the Exorcist, that hee would scarce giue him leaue, beeing a bed, to put on his breeches. The names of ther punie spirits cast out of *Trayford* were these, *Hilco, Smolkin, Hillio, Hiacrito*, and *Lustie huffe-cap*: this last seemes some swaggering punie deuill, dropt out of a Tinkers budget. But *Hiacrito* may not be slipped ouer without your obseruation: for he scorning a great while (as the Author saith) to tell his name, at last he aunswered most proudly, *my name is Hiacrito, a Prince, & Monarch of the world*. And beeing asked by the Exorcist, what fellowes he had with him: hee said that *hee had no fellowes, but two men, and an vrchin boy*. It was little becomming his state (I wis) beeing so mighty a Monarch, to come into our coasts so skuruily attended, except hee came to see fashions in England, and so made himselfe priuate till the Exorcist reueald him: or els that he was of the new Court cut, affecting no other traine thē two crasie fellowes, and an vrchin butter-flie boy.

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

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

*Modu, Ma: Maynies* deuill, was a graund Commaunder, Muster-maister ouer the Captaines of the seauen deadly sinnes: *Cliton, Bernon, Hilo, Motubizanto*, & the rest, himselfe a Generall of a kind and curteous disposition: so saith *Sara Williams*, touching this deuils acquaintance with Mistres *Plater*, and her sister *Fid*.

*Sara Williams* had in her at a bare word, *all the deuils in hell*. The Exorcist askes *Maho, Saras* deuill, what company he had with him, and the deuill makes no bones, but tels him in flat termes, *all the deuils in hell*. Heere was a goodly fat *otium* this meane while in hell: the poore soules there had good leaue to play: such a day was neuer seene since hell was hell: not a doore-keeper left, but all must goe a maying to poore *Saras* house. It vvas not kindly done of the deuils, to leaue the poore soules behind, especially going to make merry amongst theyr friends. But what if the soules had fallen a madding, or maying as fast, as the deuils, and had gone a roming abroad amongst their good friends, had not this (trow we,) made a pretie peece of worke in hell?

And if I misse not my markes, this *Dictator Modu* saith, hee had beene in *Sara* by the space of two yeeres, then so long hell was cleere, and had not a deuill to cast at a mad dogge. And soothly I cannot much blame the deuils for staying so long abroad, they had taken vp an *Inne*, much sweeter then hell: & an hostesse that wanted neither wit, nor mirth, to giue them kinde welcome.

Heere, if you please, you may take a suruay of the whole

whole regiment of hell: at least the chiefe Leaders, and officers, as we finde them enrolled by theyr names.

First *Killico, Hob*, and a third *anonymos*, are booked downe for three graund Commaunders, euery one ha-  
 uing vnder him 300. attendants. Booke of  
Miracles.  
page, 34.

Coronell *Portirichio* had with him two Captaines, & an hundred assistants, and this he affirmes to be true vpon his oath taken vpon the blessed sacrament, & then you must belieue him: an admirable new way to make the deuil true, and cock-sure of his word, to offer him an oath vpon the blessed sacrament, and then dog with a fiddle. But the deuill is like some other good fellowes in the world, that will not swear, except he allow theyr Commission that tenders him his oath: and Commissioners for the deuill, are onely holy Exorcists, and then it must be the sacrament of the Masse to, else I wis it is not all worth a beane.

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

Page eod.

*Lustie Iollie Ienkin*, (an other of *Saras* Captaine deuils names) by his name should seeme to be foreman of the motly morrice: hee had vnder him, saith himselfe, forty assistants, or rather (if I misse not) he had beene by some old Exorcist allowed for the Master setter of Catches, or roundes, vsed to be sung by Tinkers, as they sit by the fire with a pot of good Ale betweene theyr legges: *Hey iolly Ienkin, I see a knowe a drinking, et cat.*

*Delicat*, an other Captaine, or vicenarie in *Sara*, ha-  
 H. uing

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 uing vnder him twenty assistants, seemes by his English  
 name to be *yeoman* of the *Sprucery*, to see the deuils mot-  
 ly visards, after they were soiled with Brimstone, and  
 sweat, to be brusht vp, and kept sweet, neate, & cleane.  
 These were the Officers, or Commaunders names, that  
 had taken vp theyr lodging in *Sara Williams*, now the  
 many, rascality, or black-guard of hell, were God knows  
 how many in her: for all were there tag, and ragge, cut  
 and long-tayle, yet diuers of them it pleaseth the holie  
 Exorcist to commaund theyr names to doe them some  
 grace, others he lets goe out, leauing no names, but an  
 ill sauour behind the. The names of such as the Exorcist  
 thought good to fauour, were these, *Puffe*, and *Purre*,  
 the two fat deuils, that had beene coniurd vp for mony,  
 anno 84, and would not home to hell againe, till good  
 company came for them. *Lustie Dickie*, *Cornerd-cappe*,  
*Nurre*, *Molkin*, *Wilkin*, *Helcmotion*, *Kellicocam*. These  
 were like the *Sporades in via lactea*, hauing neither of-  
 fice, order, nor ranke; all these were *Saras* deuils.

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

CHAP.

## CHAP. II.

*The reasons why sometime one devill alone, sometimes an  
100, sometimes a thousand are, cast out  
at a clap.*

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

In the first, our holy deuill-charmers haue the vantage of Tinkers, and Surgeons by much: For these, the one hath his certaine number of holes to mend, and the other his certaine number of sores to salue, and when he hath done, except by some prety knack in his budget, he can multiply one hole in foure, and the other draw one sore into sixe, he is in danger to be out of worke: but our holy budgetters hauing to deale with devils, in nature inuisible, and in number innumerable, doe wisely prouide so many to be packed vp in one patient together, as except hell it selfe be drawne dry, they can ne-

uer want worke.

*Sara Williams* was a patient, that pleased their handling well, and therefore shee was furnished with all the devils in hell at a clap; so as if *Hercules* himselfe had beene in this hell, there had beene worke enough, both for him, and his club. The casting a deuill out of *Sara*, was like the drawing of a bucket of water out of a Well, it made the deuill spring the quicker, and like to cutting of one of *Hydraes* heads, which made seauen more to arise in his place.

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

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

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

Reade her  
examin:

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

You may see a prety peece of this puppet-play, (and so iudge of the rest) acted betweene Ma: *Maynie*, the dumbe Actor, and *Weston* his Interpreter.

See *Maynies*  
confess.

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Ma: *Maynie* the Actor, comes mute vpon the stage, with his hands by his side, and his haire curled vp. *Loe beere* (cries *Weston* the Interpreter) comes vp the spirit of pride. Sodaynly the mute Actor cries out, *Ten pounds in the hundred, that voyce* (cries *Weston*) is the voyce of the spirit of auarice. *Maynie* makes a scornfull face, and that is the spirit of Enuie. He bends, & knits his browes, and that is the spirit of Wrath: he yawnes, & gapes, and that is the spirit of Sloth. Thus *Weston* in Ma: *Maynies* face reades you the deuils, that are the seauen Authors of the seauen deadly sinnes: and as many deuils (if he list) can he shew in any Protestants face at any time he pleases; all, or most of vs in his opinion, being really possessed with deuils.

For the second point: why sometimes, a deuill alone, sometimes an 100, sometimes a thousand, are blowne out at a clap; there are two waighty reasons attending that deuise. One is to aduaunce heereby the reputation of some man of especiall note, and credite amongst them, who must be their *Hercules*, to controle with his club the monster maister-deuils of greatest potencie, and commaund. Euery plodding priest could cast out an vrchin, or boy deuill, the rascall guard that attended Prince *Hiacinto*: but *Modu* the Generall of *Styx*; with his seauen Colonels vnder him, the seauen maisters of the seauen deadly sinnes, must be a monster reserued for *Westons* owne club, and none but his. And whereas euery fiddling Exorcist in his holy coniuration, did vse the holy *amice*; *Weston* for the solemnity of the action, and his better grace, must come vpon the stage more solemnly adorned with the holy *Albe*, or an holy *Cope*, and other consecrated geare. And the deuill many times of his owne good nature, or else vpon some speciall acquaintance betweene him, and the priest, expressly tells by whom, and by no other he will be cast out: and then he alone must be gotten to come, and (to make the deuill

deuill no lyer) he must gippe the Gudgin, and hit the Woodcocke on the bill, and the other scuruie crue of Exorcists must hold him the candell. Learned *Thyrens* tells vs, page, 67, *de Damon* : that the foule deuill that possessed one *Malachia*, had vowed he would not out, till *Fa: Benardine* were gotten to come, who no sooner appeared, but the deuill shewed himselfe a man of his word: for hee slinkes closely away, like a dogge at the sight of a whip.

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

It was sufficient for the gracing of *Campion* amongst the Catholiques in England, with whom he was in especiall reputation, that his girdle, which came from *Ierusalem*, & was worne at *Tyburne*, should at the first touch of the party possessed, stunt the deuils wits. Where-vpon *Westons* acclamation to the Spectators, was this: *Testes estote clarissimi patris Campiani Martyrii, cuius hic vel minutissimus funiculus tantus illi faces miserat: Beare witnes, I charge you, of the most worthy Martyrdome of good Fa: Campion, whose simple girdle hath cast the deuill into such a heate.* Marie for that *Ignatius* their founder hath many enemies in the world, and is lately called into question for a graund cheater: to grace this *Monsignior*, and to bring him into credite, he must doe transcendent miracles, strained vpon such a key, as our blessed Saviour,

and

was strained

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and his holy Ap: neuer came neere. And for this purpose to divulge this Founders deitie, there is composed a Diarie of all his diabolicall (I meane hyperbolicall) wonders, done by that worthy Mountebanke, both aliue, and dead?

First for his better credit, the deuill himselfe proclaimes him to Fa: *Baptista Peruso* for a Saint in heauen, and I trust you will not doubt of it, since it comes from so holy an Oracle, as the deuils own mouth, and therefore I wonder the Pope doth so long stand out. At *Maurisca* hee lay 8 dayes in a traunce, without all signe of life, saue the beating of his hart: in his prayer, he saw Almighty God, and his sonne, standing by him with his Crosse vpon his shoulders, and hee heard Almighty God commend him, and his company, to the protection of his Sonne. Thus farre agree Fa: *Ignatius*, and the deuill.

At *Sena* the deuils durst not looke vpon his picture, but hung theyr heads in theyr bosomes for very pure shame. His picture in *Malacia* scared away a deuill: his picture in paper at *Madena*, pinned closely vpon a wall, skared away a whole troupe of deuils out of foure women possessed: the bare pronouncing his name at *Rome*, skared out 2 legions of deuils. A peece of his coife that hee wore, heales a woman of the phrensie: a peece of leather, that he vsed at his stomack, cures the plague: a peece of his hayre-cloth, purges an holy Nunne in the space of a yeere, of 100. stones: a peece of a relique of his, close shut in a boxe, burnes a deuill, and makes him to roare the bredth of a chamber of: a peece of a relique cast into the sea calmes the waues, and stills the windes. But the bare subscription of his name in a morsel of paper passeth all the rest. This written in a patch of paper, & brought vnto the partie, heales the tooth-ache, the crampe, the gowte, the Sciatica, the Leprosie, the skuruiies, and beeing layd vpon the belly of a woman, that  
hath

hath endured her paine of trauaile two, three, or foure dayes, and is past all hope of life, takes away her paine, facilitates the birth, and recouers her life. A sweet protecting Saint to that sweet sex, the syllables of vvhose name are of more potencie, and sauing health, then the sacred syllables of the blessed name of our euer blessed Sauiour was euer read to be of. *Speſtatam admiſſi riſum teneatis*. Is it not a wonder aboue all wonders, that any man should looke vpon these Antick wonders, without a wonderous laughter: *hic nebulo magnus est, ne metuas*, this foule wonder-maister is too full of wonders, euer to be good.

### CHAP. 12.

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

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

*Mercurie* prince of Fairies had a rodde giuen him by *Iupiter* his Father, whereby he had power, not onelic to raise vp, and driue afore him, what ghosts hee pleased, but also to remaund, and still with the same rod, as many as hee list. The holy Romane Church hath as potently armed her twelue Worthies of hell, and *Weston* their *Blacke prince*, as euer *Iupiter* did arme his sweet sonne, giuing them a power not onely to call vp, driue, and puffe out with theyr breath, as many deuils as they

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pleased, but also to controll, cap, lodge, & couch them as stil as a curre at the sound of his Maisters whippe is couched vnder a table. By that time I haue opened you the causes and secrets of this, and haue shewed you their feuerall lodges and formes, I doubt not, but you will be able to tel me more newes from hell.

It is a poynt in the blacke art of deepest skill, and power, not to raise a spirit, but to be able to rule, and couch him safely and well: and in this holy infernal science of casting out deuils *Thyraus* tells vs, that *deuils be not all of a nature, quality, & sise, some be watry, some ayrie, some fierie, and some sauour of the earth: the watry and ayrie, doe tast of theyr element, and be easily mooued, the fierie, are more fierce, and the earthy, like melancholicke men, more sullen, not easily controlld.* See this exemplified as cleerly in our patients, as the nose on a mans chin.

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

*Sara* their apt scholler, acted this scene commendably well: where after a sore skirmish between the Exorcist, and the deuill, or *Sara*, and the Priest: the deuill was with much a-doe commaunded downe into her foote: but in an another scene shee hit the needles eye, where after a hote, and sore encounter, all the spirits with much adoe being commaunded to goe downe into her left  
foote,

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

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

Thirdly, this commaund to lodge would at no hand be spared, for by this they made sure to haue a devil ready at a trice at all affaies, to furnish out the stage: whō, beeing safe lodged, they caried about with them from

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place to place, as the Iuglers vse to carry a Bee in a box,  
or an ape in a string, or puppits in a pageant, to squeale,  
skip, and tumble, wheresoeuer they pitch downe theyr  
trusse.

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

See the re-  
cord.

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

Wo: *Fie vpon thee, hee is in my knee.*

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

Wo: *Oh, hee is in my great toe.*

Pri: *Goe to the place appointed thou damned fiend.*

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

Pri: *Goe to the place appointed thou damned fiend.*

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

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

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

send as he was, otherwise his Iudge would damne him into the bottomesse pit of hell: and with that the woman confessed, that the deuill was in the place appointed. Then the priest charged him that he should lie there, till the next exorcisme to be holden by him, or some of his brethren.

I doe verily suspect this wonder was acted somewhat neere *Gotham*, and that the spectators were the posteritie of them, that drowned the Eele: that neuer an vnhappy fellow in the company shewed so much vnhappy wit, as to offer to take a knife, and pare away the deuill, lying in the dead of the nayle, and throw him into the fire, for acting his part so baldly: but I nothing doubt, but the deuill-maister priest would haue had an eye to this, least he, or some of his brethren, at the next exorcisme holden, should for want of a deuill, haue spoiled a good play. And would not this haue spighted any deuill, to be thus hardly handled by a priest, to be turned out of his warme nest, where hee cabined in the wench, and to be lodged at little ease in the edge of her nayle, next to wind, and weather, where hee must lye for a skout, like the Sentinel in a watch, and suffer euery boy to play bo-peepe with his deuillship, and he not able to stirre eyther out or in. O that *Will Sommer* had come to this pleasant bargaine betweene the Exorcist and the deuill, how handsomly would he haue belaboured them both with his bable, for playing theyr parts so handsomlie.

But this was but a pedling Exorcist of the rascal crue, who wandered like a chapman of smal wares, with a wench, and a trusse, beeing neuer free of his companie. Our wardens of the science had a little more art to lodge theyr deuils. Such an art of lodging they had, and some of theyr lodges so obscure, and retrayte, as none but a priest, or a deuill could euer haue sented it out. Some of these deuill-lodgers, in *Sara*, and *Fid*, without a præface of deprecation to your modesty I must not

once name, for feare of check from your chaste eares, and a change of colour in mine inke and paper, at such vn-couth termes. I will onely leape ouer this kennell of turpitude, with a note of vnsauorie smels, and remit you to that clause of *Sara Williams* relation, who as a woman hath touched it as modestly, as she can, giuing vs to vnderstand, by her timorous declaration, that our holy order haue a ticket from his *Hol:* of Rome, to harrow hell it selfe, and be neuer the worse.

It was wisely cauteled by the penner of these sauory miracles, in the end of his booke, why *Sara* being a feely young innocent wench of 16 yeeres, should be more deuil-haunted, then any of the possessed men: there was a pad in the straw, the poore man would faine haue out. But a Sceptike will make an other *Quere* to our holy order to soile: how it comes to passe, that wee reade in auncient possessions of old, of moore men to be possessed, then women, and now in these nouell vpstart miracles from Rome, still it is the ill hap of more women to be haunted, then men. This fore being salued with a little blessed oyle from Rome; an other doubt wil arise, what the cause is, why our holy order hauing vnder their holy hands, not onely *Fid, Sara,* and *Anne Smith*, women, but *Trayford, Marwood,* and *Ma. Maynie*; that were men, there is no mention at all of common lodging, and couching the deuil in a peculiar part of the body, but onely in the wenches.

Let vs goe to old *Lockwood, Mengus* their maister, & loke vpon his Canon, for couching, & lodging of the deuil, and happily we may thence pick out some English to this purpose. In the seauenth formidable exorcisme of his deuil-whip: his Canon lyes thus. *Si energumenus non fuerit liberatus, et tamen urgente necessitate dimittenda sit coniuratio, tunc praecepe omnibus spiritibus remanentibus in corpore, eos cogendo vt recedant à capite, et corde, et stomacho, et descēdant ad partes inferiores corporis.*

Mengus,  
Flag. Dæm:

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

See her examination:

Fie holy Fathers fie, is this the traile sent you so greedily pursue with full crie, and open mouth? Is this the game you hunt, called gayning of soules? Is this the haüt you quest on in Italy, Spain, & England? Is this the foile you sent so hotely, that neither Sea, nor Land will make you at a fault, but that you call vpon it still, ouer hill, & dale, through thick, and thin, and make good the chase through Colledges, Cloysters, Palaces, houses: yea euen into hell it selfe, & thence start the devil, and hunt him a fresh, and lodge him with *Sara Williams*, in such muses, conny-beries, and holes, as the poore devil, but for your hote pursuite, would neuer haue come in? It is wel that you quit the devil with gaining of some store of soules for hell, else can I not easily see, how you could readily make him amends. It is high time to call of from this vnfaury trayle. Alack poore honest devil, in this case farre more honest, then the priest, that would not downe into his lodge, without much adiuration, toyling, and sweat: was it any meruaile, considering he was to be commanded into so vnseemely a lodge.

## CHAP. 13.

*Of dislodging, rousing, and hunting the deuill, by the dreadfull power of the presence, approach, and bodily touch of a Priest.*

**T**HEY that delight in hunting, being men of quality, and sort, when they would entertaine their friends with that pleasing sport, doe vse to haue an Hare-finder, who setting the Hare before, doth bring them speedily to their game. The company was many times great, and the strangers of note, that resorted to see, & wonder at this coursing of the deuill, and it was accordingly provided by the Hunt-maisters of the game, that they had a deuill ready lodged against any solemne hunting day, that the spectators might not be delayed with tediousnes, before they came to their pastime. Thus all being seated, and standing at gaze for the game, the next office was to stirre, and rouse the deuill, that the people might behold, how he would bestirre himselfe. Vnto this they haue many potent Engines, & meanes, some whereof had the ability both to course, and expell the deuill: but of the fearefull act of expelling I meane not heere to speake, but onely of their various powerfull vertues of rousing, chasing, and chasing the deuill.

These dreadfull super-infermall powers doe flow either from the priests owne person, or his adiuncts. In his person we consider his bodily presence, & approach towards the possessed, his breath, his touch, his parts. His adiuncts are either belonging to his person, as his hose, his gloues, his girdle, his coyse, his rags; or cōmon to his office, as holy water, holy oyle, the holy candell, hallowed brimstone, the holy potion, *Auemaries*, inuocation of Saints, the holy Crosse, the stole, the amice, the blessed Sacrament, and the corporall presence of

our

our blessed Lady. Of these infernall whips, according to their severall dignities, and worth.

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

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

Thyræ: 181.

Ibid:

Some punie rash deuill doth stay till the holy priest be come some-what neere, as into the chamber where the demoniack doth abide, purposing, as seemes, to try a pluck with the priest, and then his hart sodainly failing him (as *Demas*, when hee saw his enemy *Clinias* approach) cries out, he is tormented with the presence of the priest, and so is fierd out of his hold, to his greater disgrace,

disgrace.

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

This frightening, and tormenting power in presence of a priest, is not giuen equally to al a-like, as the deuils themselves are not all of a pitch. If he be an old sturdy deuill, & stand out the priests presence, then as the priest hath this tormenting power in more especiall measure, and approaches in person neerer to the possessed, the more is the deuill in the party afflicted, and tormented. *Trayfords* deuill being a tough weather-beaten spirit, was not much moued at the presence of *Stamp* the priest, who had this tormenting power as seemes but *remissis gradibus*. But when *Edmunds* came, and had inuested himselfe in his holy roabes; heare how the deuill fared, in *Edmunds* owne termes: *Iubet sacerdos ita ubi erat sacris indutus vestibus, ante se infirmum constitui. Edmunds* commanding in his sacred geare to bring in the demoniack, and set him in his presence. And marke what followed: *Hic ille toto corpore contremiscere, et horrere, et aestuare cepit*. Instantly began the possessed to tremble, to haue horreur, and rage thorough out his whole body. This the deuill suffered, at the meere presence of *Edmunds*, not onely before any dreadfull Exorcisme were thundred against him, but before any word was spoken by the Iesuit.

*Dibdale* the priest remoues from *Hackney* to *Fulmer*

in the night, and carries his trincket *Sara* behind him on a horse: shee felt her selfe so tormented with heate, sitting behind him, as she had much adoe to be kept from falling from her seate.

Heere the obiekt was neere, the power wrought the stronger, but you shall see this power extended it selfe much farther, then thus. *Trayford* comes behind plodding vpon a Iade, and this tormenting heate from the person of the priest reaches vnto him: hee felt such an exceeding burning in his head (saith the Authour of the miracles) as he cryed all the way as he rode *water, water,* and yet we find this remoue was the 8, or 9, of *November*, when men doe not commonly surfet of heat. This sprite-tormenting vertue, is so top ful in the body of a priest, and of so potent an actiuity, as many times it runnes ouer, and many times issues from his person, as beames doe from the sunne, without his owne priuitie, or sence. And it hath not the qualities of *Stygian* fire alone, to scorch, burne, torment, and fugate the deuil, but it hath a power Antiperistian besides, to repel, and bandie backe the deuil into his kenel againe: and this without any action, motiō, or intendement of the priest: so as a priest may baffle a deuil standing stone stil, without stirring hand, or moouing a foote. This befel to *Hilcho, Trayfords* sneaking deuil: who finding his corner grew too hote by the bodily approach of the Exorcist, would faine to refresh himselfe haue come out at *Trayfords* mouth, but peeping out, & finding the priests mouth approaching somewhat neere, suddainly bolted backe againe, as a cony from a net, and was faine to slip out closely at his right eare, in the fashion of a Mouse. This *Dibdale* the priest neither knew, nor dreamed, that he had reuerberated the deuil with the direful power of his holy hellish mouth, but *Sara, Trayfords* deuil-felow, saw the attempt of the deuil to come forth, saw his bandie backe againe, and saw his going out at *Trayfords*

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 care in the shape of a Mouse, and discovered the true  
 cause, why hee came not foorth, for the *neereneffe of the  
 priests mouth, to the mouth of the possessed.*

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

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

These

These questionists must be sent to the Cath: Church to schoole, to learne to belecue, and to make no curious speculations: and sure it is without doubt, that a fell-burning heate they had in theyr bodies indeede, and the neerer they did approach to *Fid*, and *Sara*, the more they felt theyr heate: yet not to let any reasonable man goe away vnſatisfied, wee wil take a little paines to open the caſe. True it is, that this deuil-burning heat in the priests, could not be any elementary fire: for that no element can effectuate beyond his owne Sphære, and a deuill hauing in his nature no elementarie combination, it is not poſſible hee ſhould receiue from any element any ſenſible impreſſion. Much leſſe can it be in the power of any naturall innate heate, to torment a deuil, for it fits not to *calor natiuus*, to ſcald, or broyle at all. A cæleſtial heate leaſt of all can it be conceited, for that his influence is ſweet, and helpful, tending to generation. There is but a fourth fire left, and that is the fire of hel, which beeing diſputed, and reſolued by deepe Diuines, to be neither natural, nor mixt of elementary condition, but the coales of Gods wrath, and feareful indignation, if they cary in theyr bodies an heate, that doth vex, and torment a deuil, whereſoeuer they finde him, it can be no other, then the heat of hel: for what other fire can vexe, and torment the deuil? I would be ſorie they ſhould be concluded of ſo helliſh a diſpoſition: it is far better to take it, as *Sara*, and all the reſt of her fellow Comedians doe conteſt: that all was a *Stygian* comedy to make ſilly people afraid. A fier indeede ſhe felt, from the ſpritly power of the Prielt, but it was of a more gentle, & pleaſing impreſſion. And for that other part, that ſhe played, feigning that ſhe was burned; and tormented at the preſence of a Catholique prielt: that had ſhe learned from the wiſe prompting of her ſkilful maiſters the prielts, who did ſtil harpe of that ſtring in their ordinary narrations of ſtrange poſſeſſions beyond ſeas,

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 that *the possessed could not endure the presence of a Catho-  
 lique priest*, which she as an apt scholler obserued for her  
 cue, and acted it as comly, and gracefully, as you haue  
 heard. Thus much of the power of theyr bodily pre-  
 sence.

CHAP. 14.

¶ *Of the strange power of a Cath: Priests breath, and of the  
 admirable fier that is in a Priests hands, to burne  
 the deuill.*

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

Now what a monstrous coyle would fixe or seauen  
*ignisomous* priests keepe in hell, if they should let loose  
 the full fury of their blasts, as *Aeolus* did vpon the Sea,  
 and distend their holy bellowes in consort amongst the  
 poore ghosts, were it not a plaine danger, that they were  
 likely to puffe all the deuils out of hell? *Mengus* the  
 Canonist for hel, giues vs a rule, that if the deuill be stub-  
 burne,

burne, & wil not obey the formidable exorcisme of the priest, then that the priest shal *os suum quam-proximè ad energumenum adiuuere*: bring his mouth as neer to the possesseds mouth, as he can, and by that time the deuill hath tasted on his breath, if there be any life in him, hee wil be glad to stirre.

Heere now you see the reason, why *Trayfords* deuill rebounded at the dint of the Priests breath, and was so glad to get him out at *Trayfords* right eare like a Mouse, rather then he would come out iump against the priests mouth. The little children were neuer so afrayd of hell mouth in the old plaies painted with great gang teeth, staring eyes, and a foule bottle nose, as the poore deuils are skared with the hel mouth of a priest.

Take an example from *Sara Williams* of the vigorousnesse of their breath, *shee lay* (saith the penner of their miracles) *past all sence in a traunce, beeing utterly bereaued of all her senses at once, the priest no sooner came neere her, but she discerned him by the smell.* Was not this (trow you) a iolly ranke smel, that was able to awake a poore wench out of a traunce? Verily these doe out-smel the deuill by farre. For though the deuill hath (as is commonly reputed) a fel ranke smel, yet I neuer heard of any, that could discerne a deuill by his smel.

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

First, theyr holy fingers had in them the same diuine  
power,

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power, if not in an higher measure, that wee read to haue beene in our Sauour Christ, with a bare touch of theyr finger without any other ceremonie vsed by our blessed Sauour in like case, they restored hearing, and sight to theyr patients beeing blind and deafe. So hath the *Miracle-Maister* cleerely set downe, that *Sara* being bereaued of all her senses, as in a traunce, the Exorcist toucheth her eares, and eyes with his finger, and she sees and heares.

This is but a flea-biting to that vvhich (*Ignatius* his great grand-childe) *Edmunds* exploited vvith his holy hand. *Iupiter* armed with his dreadful thunder, neuer made hel so to crack. Heare it thorough the Iesuits own trumpet, as himselfe hath proclaimed it to the world. *Vix dum exorcismos in choare manusq; imponere capiti, cum ille statim furere, in altum erigi, manibus pedibusque elaborare, sacerdotis manum depellere, omnia complere vocibus, iuramentis, maledictis blasphemis.* Edmunds had scarcely begun his adiuration, & layd his hand on *Marwoods* head, but he presently falls into a furie, stretches out his body, beats with his feete, and hands, snatches at the priests hand, makes all to ring with crying, swearing, & blaspheming. This vvas wel roared of a young deuil for a *praludium* to the play, vppon the bare touch of *Edmunds* hand. But marke when the deuil grew hote with the continuing of this holy trick, and of hell (*Edmunds* hand) on his head still, *Sacerdos officium reparat manum in capite tenens*, the priest falls a fresh to his worke, holding stil his hand on the possesseds head. Now begins hel to worke. *Hic noua tragœdia, inusitata voces, & verba in omnium auribus insonant. Quid non venitis, demones (inquit) et tu Pippine (quod nomen erat infestantis demonis) non vindicas? nihil opis, nihil auxilij in inferno reliqui est? auferte cito miserum, flammis tradite, sin minus communem hanc contumeliam vos non vultis, aut non potestis vindicare, tum iacula, gladij, cultri confodite me, ignis, pestis, canes, malū consumite. Dominus*

*mus non corruiſus? neque dehiſcens me vult terra abſorbere nec de celo fulmen aliquod peſſundare? Quis hoc tolerare, quis tantum incendium pati, quis ita (uti mille unguibus) diſcerpi unquam viſus eſt? that is: Heere ſtrange tragicall exclamations filled all our eares. Devils why come yee not? and thou Pippin (which was the name of the tormenting deuill) dooſt thou not reuenge my quarrell? is there no ayde, no ſuccour left in hel? Take mee miſerable caytiſe, and hurle mee into the infernall flames: but if eyther you will not, or cannot right this diſgrace, then you launces, ſwords, and knives daſh thorough me: fire, dogs, plague, miſchiefe conſume me, houſe fall vpon me, earth ſwallow mee, lightning from heauen deuoure mee: who can beare my burden? who can endure my beate? who can be thus torne in peeces, beeing rent with a thouſand nayles? Who would not think that hee heard Hercules furens, or Ajax flagellifer newly come from hell? Was euer Prometheus with his Vulture, Sifyphus with his ſtone, Ixion with his wheele in ſuch a caſe? Did euer the God-gaſtring Giants, whom Iupiter ouerwhelmed with Pelion and Oſſa, ſo complaine of theyr loade? Or Phaeton ſo bellow when he was burned with Iupiters flames, as poore Marwood heere belloues, and roares vnder Edmunds fierie flames, and all with the onely touch of his head with his Ignatian hand? Was it not by diuine Oracle, that his maiſters name ſhould be Ignatius, when his diſciple caried ſuch an vnſupportable waight of hel fier in his hand? Will not his hand be an excellent inſtrument for Lucifer in hel, to plague, broile, and torment his infernall fiends, that hath ſuch a fiend-tormenting power heere on earth? Now here pittifull Marwood goe on in his direful notes.*

*Apage (inquit) manum illam cum omnibus demonijs. Take away that dreadfull hand, in the name of all the devils in hell. Ut me vexas et torques, nunquam ſine cruciatibus ſine incendio eſſe patiens? How dooſt thou vexe, how dooſt thou wring me? thou art neuer but plaguing me with tor-*

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ment and fire: Then cries he out of his head, his heart, his bowels, his bones. *Manum tamen non dimittit sacerdos: Yet Edmunds would not be moued to remit his hand: but begins a new chase. In sequitur manu per tergum, & cet.* He pursues the deuill downe along his backe, his reines, his close parts, his thighes, his legges, vsq; ad talos, downe to his ankle-bone: Thence he fetches him backe againe, with a *Sussurrare*, downe his knee, his belly, his breast, his neck, and there graspes him round about the neck, with both his holy hands, which cast the deuill into so strange an agonie, and passion: as *Edmunds* himselfe breakes forth into an exclamation: *Deus immortalis quanta tuum ille passus fuit? nec mille hominum linguas explicare posse existimo.* Good God! into what a passion was he then cast? not the tongues of a thousand men (*I imagine*) can expresse it.

A little tast of the inexplicable agony he giues vs by this, that the sweat that flowed from *Marwoods* face, was in such current streames, as it was the office of one man, to stand, and dry them vp. *Digitus Ignatij est hic: this was the finger of Ignatius deuill indeede, to teach a yong Popish Rakehell so cunningly to act, & feigne the passions, and agonies of the deuill; that the whole companie of spectators shal by his false illusions be brought into such commiseration, and compassion, as they shal all weepe, crie, and exclaime, as loude as the counterfet deuill; and the end and plaudite of the act, must be this. O Catholicam fidem! O fidem Catholicam, verè fidem, sanctam, castam, operatricem fidè: tu demonibus terribilis, inferno formidabilis, tibi cedunt cæternæ, legiones demonum contremiscunt ad tuas voces, tuas voces insuperabiles fugiunt, horrent, & te audire nolunt.* That is: O the Catholique faith, O the faith Catholique, truly faith, holy, pure, powerfull faith: Thou art terrible to deuils, formidable to hell, troupes submit to thee, legions of deuils doe tremble at thy voyce, they flie from thy vnresistable commaund, they quake, and dare not abide thy sound. Now by that time *Sara*, and her play-fellowes

fellowes be come vpon the stage, & haue told you, how they were burned, and handled likewise, I doubt not, but you will helpe their *plaudite* with an *O* to : *O diabolicam fraudem ! O fraudem diabolicam ! O diros actores ! O ineptos spectatores !*

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

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

V Was this a fayre chase for holy anointed priests to make, especially with those holy hands, that had instantlie before celebrated the holy Masse, blessed the chalice, made (as they suppose) a new God, eleuated the Hoast, handled, and deuided the very body of Christ, to bring the same holy hands piping hote from the Altar to the chayre, where *Sara* sate at Masse, to seize with the same hands vpon her toe, slip them vp along her legge, her knee, her thigh, and so along all parts of her body, till you came neere her neck, and by the way with the same holy hands, to handle, pinch, and gripe, where the deuill in his blacke modesty did forbear, till you made her crie *oh* : and then you to crie, *O, that oh is the deuill*. Now

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 the great deuil pinch you all for me, and that I may say  
 without malignity; for I wel know he dares not: you  
 are so deuil holy all ouer, head, hart, and hands, that the  
 deuil dares not come neere you: and therefore you  
 neede not to care a rush for either deuil, or hell, for you  
 wil either with your holines make holy both the deuil,  
 and hell, or make him crie *oh*, when you come there with  
 your holy pinch.

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

And heere we see the cause, why *Trayford* was soone  
 dispatched of his deuil after a bout, or two, and was ne-  
 uer deuil hunted from toe to top, with your holy hote  
 hands: nor *Ma: Maynie* was neuer troubled with this  
 pinching sport: but *Sara*, and *Fid* stuek long in your  
 fingers, or your fingers about them; and euer & anone  
 they were at the holy chayre, and this dislodging, cour-  
 sing, and pinching, the deuil was still in their Parkes.  
 Alack, the poore soules had no worse deuils, then *Tray-*  
*ford* and *Maynie* had: for *Maynie* had the soueraigne  
*Dictator* of hell in him; but their walke was faire for  
 your course, their game pleasing, their sute hote, your  
 sent fuller: and therefore no meruaile, though your  
 dogges being cures, did hunt ryot so often after this  
 fallow Deare.

And heere I must remember you, that you were so  
 fierie hote, and so sharpe set vpon this game, that you  
 forgat your Maisters, *Mengus*, *Thyrans*, *Sprenger*, *Nider*,  
 and all; and did as schoole-boyes doe, when they haue  
 an *otium* to play, giue a showt, and for hast of their sport,  
 cast satchel, bookes, and paper, behind at their heeles.  
 For in your graund *probato*, when *Sara* at my *L. Vaux*  
 his

his house, was to receaue her solemne ground exorcisme, and so be quit the Court, this high day being held for her finall *quietus est*: where you should haue had speciall regard to haue dignified, and graced euery holy Engine in his due order, and place, seruiceable to this great worke, (as the Amice, the Albe, holy water, holy candell, the Crosse, *Brians* bones, and your Ma: *Mengus* his formidable deuil-whip aboue the rest ) you hauing *Sara* your game set faire in her forme, for ioy, and showt of your sport, could not abstaine, but like *Lycurgus* his Hound, that hauing an Hare, and a kitchin pot set both before him, left the Hare, and ranne to the pot, and thrust in his head vp to the eares: so you hauing in your hand your Ma: *Mengus* his dreadfull booke of Exorcisme, entituled worthily *Fustis, fuga, flagellum demonum*: the cudgel, the whip, and the flight of the deuil: (loe the furious force of your fierie heate) threw *Mengus* your deuil-whipper away, and ranne vnto *Sara*, and with your burning hands catched *Sara* by the foot, and so fired the deuill along, till you made him slip out, where on man must name.

Now a few questions I must soyle, and then I wil proceede to your holy geare. 1. It may be asked, how your hands came so holy, as to shine at the top of your fingers, like vnto the sunne. Wherin you shal heare a peece of a Dialogue betweene *Fid*, and Ma: *Maymie*, theyr Captaine scholler: who sitting by *Fid* his pue-fellow, and a priest hard by them: did affirme, that vnto his sight the priests finger, and thumb, did shine with brightnes, especially on the inner sides: where-vnto the priest answered, that it might well be so, because (quoth he) they were anointed with holy oyle, when I was made priest. At which words *Fid* laughing, and calling Ma: *Maymie* dissembling hypocrit; the priest said, *It was not Fid, but the deuill, that did so laugh, and rayle*. Heere you see a plaine reason, how the priests hand comes shining, and holy,

See the booke of miracles,

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& hath this pinching holy quality in it, to cause a wench cry *oh*, and hee that wil laugh at this reason, may hap to catch a deuil. 2, If any curious merry head wil demaund, what needs the Amice, the Albe, holy candle, holy crosse, holy brimstone, *Brians bones*, the sacrament the crosse, *Salue Regina*, *S. Barbara*, *Mengus* his deuil-whip, his deuil-club, his fray-deuil, and the rest of that infernal rable, since the onely holy hands of *Edmunds* the Iesuit alone, hath power alone to rouse, hunt, chase, baffle, broyle, & toste the deuil, and to make him to roare, that hel it selfe did quake, and tremble, skudde, and flye from his holy hand alone, more fearefully, and ghastfully then euer poore Mouse did tremble, and flie from the sight of a glaring Cat.

To this I aunswer, that as all starres doe not participate alike the light of the sunne, so all holy priests doe not receiue alike the influence of this hel-tormenting fire, but as they come neerer to that *Fons caloris*, *Origo luminis*, *Oculus cali Ignatius*, the fountaine of this holie-deuil-driuing heate, as his name dooth import, (as *Edmunds* his grand-child did) so are there more potent, and abundant beames of that miraculous fire communicated vnto them, able to fry, and broyle all the deuils in hell: and as they stand farther off from the pure raies of his hell-fiering face, so they are as the Moone, but spotted, and sprinckled with this satanicall flame. 3, If this wil not content you, but you wil pursue me with questions stil, and know why *Edmunds*, *Dibdale*, and some other, who had the deuils plenty of this deuil-frying heat in theyr holy hands, did not dispatch the deuil quite, and fire him out of his denne at once with theyr holy hands alone: but elongated their worke, & tooke in the Albe, the amice, holy candle, holy host, and all the lousie holy wardrop to assist in the holy worke: I aunswer, this was theyr good nature, to take in those petty implements, and to doe them some grace, that theyr mother  
holy

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

CHAP. 15.

*Of the admirable power in a Priests gloues, his hose, his girdle, his shirt, to scorch the deuill.*

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

A little I doubt mee old *Thyrens* is to blame, vwho painting a whole chapter with the glorious parts, and qualities of an Exorcist, intituling his discourse *De conditionibus Exorcistarum*, hee is silent in this Maister-qualitie:

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 litie infixed in the temper, and mould of a Priest, or re-  
 ceiued from his splendent vnction, that he should haue  
 this dreadful fire, to burne out a deuil, and so by conui-  
 uencie doth smother it in his garments, and implements  
 too. *Thyreus* was of some watry, and earthy constituti-  
 on, and likely dooth cante all Exorcists by himselfe.  
 Sure I am, we finde them as liuely, quick, and mightie  
 in operation in theyr exterior ornaments, as in theyr in-  
 teriour complexion, & therefore we must not do them  
 that wrong, to bury them in obliuion.

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

devil, that dooth continually issue from their annointed  
 complexion, dooth not onely ascend, into theyr vpper,  
 and extend it selfe into theyr viter ornaments, as into  
 their gloues; but it descends also, and distils into theyr  
 inferiour habit, and for want of a fit receptacle, is readie  
 many times to drop out at their heeles. *Dibdale Saras*  
 ghostly Father, had of his fatherly kindnesse lent his  
 ghostly child a payre of his old stockings, that happilie  
 had seene *Venice, & Rome*; she as a spiritual token of his Page, 5, mi-  
 carnall kindnes, doth wear them on her legs: see thys racle booke,  
 odoriferous vertue, in what exceeding measure, it had  
 descended downe, and filled the very seames of *Dibdales*  
 hose. *Saras* deuil had been very turbulent, and stirring  
 in her body, and was to be deliuered downe to his baser  
 lodge, he passed quietly downe til he came at her knee,  
 and comming downe hil too fast, slipt ere he was aware  
 into *Saras* legge, where finding himselfe caught within  
 the priests hose beeing on her legge, he plunges & tum-  
 bles like a Salmon taken in a net, and cries harro ho, out  
 alas, pul off, pul off; off in all hast with the priests hose,  
 or els he must marre all, for there he could not stay: &  
 all hast was made accordingly to ease the poore deuil of  
 his paine, and let him lie at his repose: and was not this  
 a goodly ginne to catch a Woodcocke withall, & cause  
 him to shoote out his long bil, and cry, *O the vertue of*  
*the priesthood, ô the power of the Catholique Church*; when  
 they saw with their owne eyes the hose hastily snatched  
 off, heard with their owne long eares *Saras* deuil cry *oh*,  
 beheld her legge quiet, when it was bare without the  
 house: & obserued how reuerently the priests touched,  
 handled, and bestowed the hose, when it was of, and  
 with what eleuation of their eyes to heauen, they fini-  
 shed the wonder.

I cannot but wonder that in the heate of theyr zeale,  
 loue, and admiration of the holinesse of the priests, the  
 spectators did not runne vpon them at once, as the

A declaration of Popish imposture daughters of *Scaua* the Iew, did vpon the Exorcists; and of pure holy zeale, rend, snatch, and teare off all their holy apparel from off their backs, euen vnto their bare, and catch, and carrie away some a peece of the Priests coate, some a ragge of the amice, some a patch of his breeches, some a corner of his shirt; and lay them vp in an holy casket for reliques, against a raynie day. The priests themselues, doe full deuoutly casket vp as homelie, and brayed wares, as these God wote. Heere make you no doubt, but all more then comely haste was made, to pull off *Dibdales* hose, that the deuil might quickly cabin in his lodge; for there was the deuils couert, where they were said to rouze him, when they came to the next hunt, with their fiery holy hands, which was not long intermitted (as the wenches doe wofully complaine) the priests hauing a ranke itch in their fingers, to be fiddling at that sport.

Page, 5, i-  
bidem.

You are next to be informed, that this deuil-killing vertue did not lye in the priests head onely, as the poyson of an Adder doth; nor yet in his taile alone, as the light of a Glow-worme: but was vniuersally diffused ouer all, and euery part of his body, and so transfused into all, and euery part of the apparel, that came neere his body. *Campians* girdle that he wore (as seemes) at *Tiburne*, (and I wonder how they missed the roape, that embraced his holy necke) being enriched with an outlandish grace, that it came from *Jerusalem*, (as *Fa: Edmunds* tells vs,) and had there girded about the sepulcher of our Sauour Christ, shal tell you stranger newes, then *Dibdales* stockins did.

See Edm:  
tractas.

*Marwoods* deuil being a stiffe resty spirit, of kin (as seemes) to a malt-horse of *Ware*, that wil not out of his way: had bene coniuered at *Hackney* by *Stemp*, and other priests, by the space of a moneth. *Mengus* his club, his whip, his scare-deuil, had bene many, and sundry times assayed, the inuocation of the blessed Trinity, many

ny times vsed, *Missa de spiritu sancto*, (Edmunds owne words) *celebrata*: A choise Masse of the holy Ghost had beene celebrated, dreadfull infernall Exorcismes had been thundered abroad, *Hic tamen nihil quicquam sentire visus est*: The sullen spirit, seemed not to care for it a rush. But when Edmunds came in *accepto bissino quodam funiculo, quem ipse Edmundus Campianus semper secū gestabat, & in sacrificijs utebatur (quem Saluatoris sepulchrum vinxisse Hierosolymis solebat dicere,) hunc Sacerdos ad latus applicuit*: Ad cuius contactum hic statim trepidare, et conturbari cœpit, doloremq; eius presentia in aliam corporis partē concessisse, qua ille re perspecta *energumenum esse manifestò deprehendit*. Taking in his hand, a certaine silken twist, which Fa: *Campion* did alwayes cary about with him, and vsed it at the celebration of the Masse; and which he often said, had beene at Ierusalem, and girded our Sauours tombe: applied the same gently to *Marwoods* side; at the touch whereof, he presently began to tremble, and turmoile, and the paine of his side shifted into a new place, whereby *Edmunds* discerned, that *Marwood* was a *Demoniack* in deede.

What a wonderfull Saint-maker is *Tyburne* by this, that in a quarter of an houre shall miscreate a Saint, whose girdle, or twist (prouided it be worne by the old Saint at the gallowes) shal put downe at scaring of a deuil, *Mengus* his club-deuil, whip-deuil, scare-deuil, the Masse, the inuocation of God our Sauour Christ, the holy Ghost, and all? I doe very much meruaile there were neuer strange miracles performed by the wood of those trees, considering it hath beete blessed by some of their sacred bodies, & bedewed with their last spritefull breath, which haue power to infuse their soueraigne vertue into more remote obiects, and into things of as hard, and repugnant a consistence. It seemes they haue changed courses with the transfusion of miraculous vertue, imagined by their idle braines, to issue from our

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blessed Saviour, at time of his death : whose coates, that he wore at his blessed passion, thy leaue as bare, and naked, without any powerfull miraculous vertue at all, & bestow all his diuine influences vpon the holy Crosse: Contrariwise, these communicate all the riches of their miraculous graces vpon their girdles, and cloutes: and leaue nothing for the poore gallowes, to grace them withall.

But this holy potent girdle is not thus barely left: You shal heare *Edmunds* gracing it in an higher straine. *Patris etiam Camp: sacrum illum funiculum ad latus, & os vnus ex circumstantibus admouit: quin ille iterum vehementer execratur, et detestatur omnes eiusmodi res, ore discerpit, mandit dentibus, conspuat, demoni commendat illam rem, que tantam ei molestiam faceret, tantum excruciet, corpori, & anima ad omnia extrema perpetienda causa esset.* One of the by-standers takes father *Campian* his sacred girdle, and with it touches the mouth, and side of the possessed, he againe curses, and detests all manner such gear, he teares it with his mouth, bites it with his teeth, spits vpon it amaine; wishes the deuil take that ill-fauored thing, that troubled him so much, vexed him so sore, and was the cause of his extreame torments, both in body, and minde.

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

deuil *senior*: now heare *Edmunds* deuil *Iunior*, or *Marwood*, *Edmunds* ghost? *Hierosolyma* (inquit) bene nouit, ad quem pertinuit; *Tiburnus* non ignorat (qui locus erat, ubi pator ipse *Camp*: martyrio coronatus erat.) Tum *Sacerdos* astantes compellat: testes inquit estote, patris *Camp*. clarissimi martyrij, cuius hic vel minutissimus faniculus, quem ipsi prius in vita nunquam viderant, tantas illi faces miserat. *Ierusalem* (quoth the deuil) knowes whose girdle it is. *Tiburne* (the place where *Fa: Camp*: receaued his crowne of martyrdom) is wel acquainted with it. Heere *Edmunds* calls aloude to all the standers by; beare witnes my maisters of *Fa: Campians* most glorious martyrdom, whose smallest cord, which before that time, they had neuer seene with their eyes, hath cast the deuil into such an heate.

See heere three most graue, and authentike witnesses of a Romish Saint: *Ierusalem*, *Tyburne*, and the deuil. And the poore gulls, that held the candell to the deuil, called in for the fourth, to make vp a messe. *Campians* Saintship had been in a faire taking, but for the gallows, and the deuil; and would it not doe any man good, to be thus Sainted from hel?

And now the deuil was a Sainting, and, that his hand was in, it was much ouer-seene of *Edmunds* the Presenter, that he did not name him, *Story*, *Felton*, *Sommeruile*, *Arden*, *Parrie*, & *Lopez*, & the rest of that Saint-Traytorly crue, whom *Tiburne*, and the deuil were as familiar with-all, as with *S. Campian* I wis; and knew as wel the causes, motiues, and end of their Saint-ships alike: the deuil himselfe hauing beene the Author, & inspirer to them all, and therefore no doubt but he would haue beene as kinde to them, as to *S. Campian*; and the more the merier, & the greater shout, & applause would haue beene of the holy Traytorly rout, that were lookers on, and the *Echo* the shriller when they cried: *O Catholicam fidem! O fidem Catholicam!* and if they be not

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already fainted with the deuil, (as I trust if they be dead, God gaue them better grace,) but if they be liuing, and stand as lewdly affected to these diabolical cosenages, as heere they did, when they held the deuil; alias *Edmunds* the candel: it is to be hartily wished, they were sent to the Creator of the Romish Saints, *Tiburne* their *Coronator*, by him to be conuayed, where Gods mercy shal designe.

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

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

I haue their shirt behind, as the last seruice to the de-  
uile

uils nunchion . Which because it is not so cleanly, as I could wish, *Fid* (the Laundresse to these devils incarnat) shal serue in this dish . *Fid* was washing in miltris *Peckhams* kitchin, a bucke of foule cloathes: amongst the which, was one of the priest-Exorcists shirts: the deuil comes sneaking behind her, trips vp her heeles, and pitches her on her hip, and vpon that aduantage, takes possession of her (as it seemes by the story,) for from that fall she grew to be possessed: And wote you why the deuil playd her this vnmanerly sneaking trick . The *Miracle-maker* tels vs, it was because shee was washing out a foule shirt of one of the priests, and what further matter, their examinations may with lesse offence to your modesty report, then my selfe. I proceede to their priestly attire.

See her  
examin:

### CHAP. 16.

*Of the wonderfull power, in a Priests Albe, his amice, his maniple, his stole, to whip, and plague the deuill.*

**T**He Heathen, who saw not God, and things intelligible with a cleere eye, but with the owle-light of nature, and glimse of theyr owne discourse, did decme of spirits, and devils, that they were *aërea substantia*, of an ayrie patible substance, or els that they were the spirits of naughty men departed this life . According to theyr dimme conceit they had superstitious deuises, by sacrifices, and charmes, *placandi manes*, and *imperandi* both; sometime to please them, sometime to commaund them, as you may see by *Virgil*, and other Poets, in *Aeneas*, and *Theseus* descensions into hel . Their pleasing, and soothing their angry *dæmones* was by sacrifice: their controlling, checking, and commaunding them, was by charmes, fumigations, execrations, lights, sacred vestments, and scepters of their consecrated priests.

Our Papisme, the corruption of the sincere worship  
of

A declaration of Popish imposture of Christ, beeing naught els but a perfect apisme, and imitation of Gentilisme, & Hethenish superstition, doth naught els but play ouer all the toyes, tricks, and trumperies, of Ethnick superstition againe: especially in this matter of scaring, tormēting, & afflicting of the deuil, not only with the body, breath, sinel, touch, but with the ordinary apparel, as hose, gloues, girdle, shirt, & as you shal now hear, with the exterior ornaments of a sacred priest, as his amice, his albe, his stole, and the like.

The difference betweene a Pagan, & a Popish priest, as I take it, is this, that the one doth seriously, and in good sadnesse perswade himselfe, that his halowed person, charmes, and consecrate attire, as his scepter, his crowne, and Albe, doth awe, terrifie, and depel the deuil indeed: the other doth not in earnest so thinke, or dreame, but doth know the cleane contrary, that there is neither vertue, ability, nor proportion in any of these gewgawes, to moue or stil the deuil no more, then there is in a white sheet to scare a sober man; but dooth onely of impious policie act, fashion, and play them, *ad terrorem incutiendum, & fucum faciendum populo*, to gull, terrifie, and amaze the simple ignorant people, and by bringing them into an admiration of the power of their priest-hood, the sanctitie of theyr attire, and the diuine potencie of theyr Romish Cath: church, by this meanes to enchaunt, & bewitch their innocent simple soules, & so to offer thē vp for a pray to their great Idole at Rome.

See Tirrels  
exam:  
and Fids.

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

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

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

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

N.

priest,

## A declaration of Popish imposture

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

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

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

See Ed-  
munds  
tract:

Page, 14.

The *Miracle-master*, tels vs of an heroical combat performed betweene *Maho*, and the priest, during seauen houres long, when *Maho* the deuill standing vpon his guard, would not come in. He was summoned by the priest first with *Mengus* club, then with his whip, with holy water, *Salve regina*, *Aue maria*, the great Heralds for hell. *Maho* stooode out, till the priest prepared himselfe (saith the Author) to afflict him with the *Stole*, and then he came in, and yeilded to parly; or dialogue with  
the

the priest, in a milde, and temperate voyce. See the power of the Catholique Romish church, whose seeliest ragge hath power to change the devils roaring note, & to cause him to speake, in a milde moderate key.

This blessed implement hath in it, as you see, a stinging cord for a devil, more then *Mengus* whip: and how was the poore devil then rent, battered, and torne, may we deeme: when for not telling his name, he was enioyned vntrusse, and to take quietly five lashes with the *Stole*, & (that which was worst of al, & I am sure went most against his stomacke, being an haughty spirit) was commaunded to kisse the rod, and to say ouer, with a lamentable trembling voyce 15 *Aue maries*, five for our Ladies five sorrowes, five for her five ioyes, & five for her five glories. And all this the devil most dutifully performed, like a dutiful obedient sonne to his curst holie Mother, the holy church of Rome. But heare you fellow Comedians: heere you had like to haue spoiled the play, for you belaboured your *Fid*, your fellow she-devil, with your *Stole* so hard, as she whined indeed, and in choler had like to haue pulled off her devils vizard, and shewed her owne face, and to haue told the Spectators, that she was *Fid*, your kinde fidler in deed, and no he-devil, God wote, & that she knew the time, when you would haue laboured her more kindly; for she felt this stole-whipping, three or foure dayes after: and had the marks of it vppon her armes longer to be seene. But she remembred, you would finde time, and place, with kinder vsage to make her amends, therefore she was content for once to beare it. See her exam:

- *Latet anguis in herba*: a man would little suspect, when he meetes with the *Amice*, the *Stole*; and the *Maniple*, wound vp in a little casket, that there were such blacke hel-mettal within them, to excoriat, and lancinate a devil: and it grieues me, I confesse, when I see our little children, when they haue them, how they in a natural

A declaration of Popish imposture childish instinct, doe take thē for fit gawdes to trick vp their babies with-all: and themselues doe put them for sport, some vpon their owne fingers, some vpon their breasts, some vpon their foreheads: and a little I muse when I see it (considering the infused diuine vertue, inherent in this sacred gear, to discouer, manifest, and torment the deuil) how it commeth to passe that we, & our children being in *Edmunds*, and the Catholiques opinions all of vs possessed, that these potent Engines, doe not shew forth their manifesting, tormenting vertue in none of our little children, & cause them to tumble, foame, and speake fustian, as they doe in theyr owne.

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

It is a currant-tale of *Achilles*, that his mother *Thetis* dipped him in the Sea, all but his heele, & so made him impenetrable against the point of any weapon. Our holie Exorcists haue surely beene plunged in the Riuer *Styx*, in their holy attire: for they haue neither speck of their body, nor ragge belonging vnto them, but it is hel-prooffe, and deuil-prooffe altogether; and that which *Achilles* had not, it hath besides a power destructive,  
and

and triumphant ouer hel, and the deuil. The Priests poore *Maniple* that an ignorant Landresse would scarce haue bestowed the wringing vpon, put about *Trayfords* neck (saith the *miracle-founder*) baricadoed vp the deuil in *Trayfords* head, that he durst not stirre, and there he stode so distressed for want of prouant, that with a penny Mouse-trap you might haue caught him without a bayt at *Trayfords* right eare.

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

Page. 45.

See her exam:

## CHAP. 17.

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

**T**Here is no good natured man (as I thinke) that should heare of these various, and dreadfull whyps spoken of before, to be inflicted vpon the deuils backe in a fierie consort at once, but would haue some feeling remorse of the paines of the deuil, and say with the wo-

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full man, *nunc non est noua plagæ locus*: there is no free place left vppon the deuils skinne for any new lash. But when this good natured man shal heare of the more various, and more direful not whips, but scorpions, stings, and fiery serpents of the holy Church: the blacke gloomie armour, embellished with the thicke smoake, & vapour of hell; the swords, darts, and speares of fire, pointed with grisly death, that the Church doth arme her infernall souldiers (the Exorcists) withall, against the pryncedome and power of hell, hee will cry out with *Marwoods* tormented deuil, *terra dehisce, ne sentiam illas plagas*, earth swallow mee vp, before I come neere the scorch of those flames.

And these are in a blacke row, as they stand in the blacke Miracle booke, holy water, holy candle, halowed frankensence, halowed brimstone, the potion, the crosse, the sacrament, *Tiburne* reliques: the picture of an Assè burnt in fire, nicknames to the deuil, the picture of our Lady, *Aue Mariæ*, *salve Reginaes*, the presence of *S. Barbara*, and the presence of our Lady: which you must read ouer very silently, least the deuil hearing the names, you heare him presently roare vppon you for feare.

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

of him for hel: his body a pillar of burning brasse, his hands flames of fire, his gloues, his girdle, his hose, his shirt, lumps of sea-coales of hell: his amice, his maniple, and his stole, streamers of scorching smoke, the sacrament of gore-blood in one hand, the crosse of tormenting coales in the other: sprouting out holy-water with his mouth, breathing out fire, and brimstone at his nostrils, euaporating frankinsence at his eyes, the picture of an asse burning brimly at his eares, his head crawling with dead-mens bones: the picture of our Lady flashing at his breast: nicknames of fire, and blood running vpon his backe, *auc-maries*, and *salue Reginaes* sparkling downe to his heeles: what a little hel doe you imagine walking vppon the earth? And ere you stirre your imagination, doe but imagine him a little further, walking in our London streets a little before day light, what time the Chimny-sweepers vse to make theyr walke, and crying in his hellish hollow voyce, *hay ye ere a deuil to driue? hay yee ere a wench to fire? hay yee ere a boy to dispossesse?* What a feare trow yee would the spirit be in to heare young hell thus roare, and how would he labour to get out at the parties breech, as *Hiacinto* did at *Trayfards*, before hee would dare to looke this hell-mouth on the face?

Heere now comes in a bundle of *Quares*, that steppe ouer our way, and will needes haue parlie with vs ere we go any further: first, whence deriue these fierie weapons theyr vigor, and strength of goring the deuils; which you call the publique armes, and ensignes of the Church? To this I aunswer, that these publique weapons of holy Church, that you haue heard, some haue their strength, and power of themselues, as the sacrament, and the Crosse: some of the institution of holy Church, as exorcismes, *auc-maries*, *salue Reginaes*, &c. some from the conseruation, and halowing of the Church to these potent ends, and effects: as holy water, holy candle, ho-  
ly

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ly brimstone, holy Frankensence, and the holy potion,  
nick-names, and the Asses eares.

And if heereuppon a *Querist* wil demaund, *ad quid perditio hac?* vvhath needs the holy Church to open her Armorie for hei, and muster out her fiery weapons in such troupes, and throngs, considering, that euery one of theyr thumb-annointed priests (as yee haue heard) doth at his holy vnction, receiue this heate, and fire into his hand and his body, by the oyle of his thumbe, whereby he is able with all his holy implements, that hang vpon his backe, to fire out the strongest deuil in hel, with his owne proper hands, & his hote holy geare: as *Edmunds* did *Narwoods* deuil, and *Dibdale* did fire *Maho* out of *Sara* with his fiery engines: this *Querist* I see doth not wel obserue.

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

stroke be good, no great sparkles doe arise.

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

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

*Simon Magus* the Sorcerer, sent vnto *Peter* the Apostle certaine deuils in the likenes of dogges, to deuoure

A declaration of Popish imposture the blessed Apostle *S. Peter* being taken on a suddaine, not looking for such currish guests, (as beeing belike at dinner) consecrates on a suddaine certaine morsels of bread, and throwes them to the dogge-devils, and by the power of that bread, they were all put to flight. And is not this a faire tale of *Simon* and his hel-dogges, that would haue snapt vp *S. Peter*, but onely for a soppe of bread? and is it not a faire strong thred to hang a whole castle of fire-works vpon? *Martin* hath a black braine; conceiting bul-beares, and black band-dogges of Saint *Peter*, Ergo the Pope, and his Church haue authority, and power, to consecrate and hallow water, oyle, salt, wax, brimstone, frankensence, potions, Exorcismes, nicknames, and asses eares, and to put in them a scorching fire to singe the devils beard. Because the consequence is so validous, we wil looke a little into these holy fire-works, but very sparingly, and cursorily, for holding you too long, in these vnfauory perfumes.

#### CHAP. 18.

*¶ Of the dreadfull power of holy water, halowed candell, Frankincense, Brimstone, the booke of Exorcismes, and the holy potion, to scald, broyle, and to sizle the deuill.*

**I**F you look vpon the bare face of these holy Engines, you wil take them for very trifles, and toyes: but I must say vnto you in good sadnes, as the wise Orator of Rome said of omission of like trifles in another sence; *Istis minutis concidit resp: Romana:* the common-weale of Rome fell by omitting, and neglecting those pettie thinges: so *istis minutis constitit Eccles: Romana:* the Church of Rome hath beene founded, pillard, & propped vp, onely by these gawdes, trifles, and toyes: so as *Anthony* told *Crassus*, when hee had caried a cause by affecting the people with his gesture, and teares, *nisi pueris*

*eris, et lachrymis vsus esset, penas dedisset.* But for little boyes, and the Orators fained teares, his Client had lost the day: wee may truly, and plainly tell the Church of Rome, *nisi nanijs, tricis, & puppis vsa esset, penas iam diu dedisset*: If it were not for puppets, apes-faces, & gaudes, with which she allures, maskes, and disguises the poore feely people, she had long since sung the doleful song, mentioned in holy writ: *Desolatione magna desolata est, & turpitude eius gentibus reuelata*: That is, she had lien cleane desolate, & her turpitude had beene opened, to the eyes of all the world.

It is a point of high sapience in the Church of Rome, to choose, and select out these poore base, and impotent Elements, as water, oyle, candel, and the rest; for her champions, tormenters, and monster-beaters of deuils. First, for that these elements be obuious, easie, and common, so as a deuil-Comedy may be plaid in a chimnies end, with an halfe peny worth of cost. Next, for that euery kitchin-maide, Hob, and Iohn, doth wel see, and know, that a spoonful of water, a currie of oyle, and a candels end can haue of themselues no power, and strength; to scald, broyle, or torture a deuil: now when this good Hob, Iohn, or Sisse shal bring a spoonful of water, a currie of oyle, or a candels end to the priest, and he shal crosse, blesse, and chaunt ouer it a few broken words: and then presently after, Hob, Iohn, and Sisse shal see the very same water, and candels end applied towards the nose of a supposed Demoniack wench, and then shal thinke, they heare the deuil to roare, fume, & tremble, is it any meruaile that the poore Conies doe wonder, and crie out. *O Catholicam fidem! O fidem Catholicam! O the Catholique faith! O the power of the faith Catholique!* Many deuises they haue to grace these puppets, and toyes, for the gayning, and winning this applause, and acclamation of the people, which is one of the chiefe ends, where-vnto the actors, and Comedians

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ayme. First, it must be so acted, and handsomly conveyed, that it may seeme, and appeare, that as the deuill cannot abide the name, the approach, the sight, the smell, the breath, the touch, the apparel, or the ornament of a Catholique priest (which is one of the demonstratiue signes of a deuill in the party:) no more must the deuill abide the sprinkling of holy water, nor the approach of an halowed candle. This, *Saras* the deuill acted wel in the beginning of her part, crying. *Away with holy water, holy candle, and the Crosse, they make mine eyes sore.*

Booke of  
miracles,  
page. 24.

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

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And see the wonderous Antipathie betweene this sacred element, and the deuill, if it come neere the deuills nose, he findeth it straight, first by the smell: for you must remember, that all this consecrate holy gear have one, and the selfe same smell; as the church, the priests body, his neather-stocks, and all: that is, such a ranke senting sauour, that as soone as they come neere, the deuill sends them straight, and cries out *oh*. So saith the miracle-blazer that there being so smal a drop of holy water put into *Saras* drinke, as no mortal man could discern the tast; as soone as it came neere *Sara*, she writhed her face, and bad, *Hane it away*. And two glasses being brought her, one of consecrate, the other common water, this ranke sauour was so validous, and strong, that it sented through the glasse, and stroke her on the nose, so as she pointed directly to the halowed glasse. 2, Whereas water of it owne nature is refreshing, and comfortable

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to the eyes: your holy water, hath a piercing pernicious quality, so as the devil complaines at first sight, as you heare, that it makes his eyes sore: and indeede you watered him so much, that you made him starke blind, so as hee could not finde the way out of *Sara*, but foyled himselfe like a beetle, where he should not haue come. And the noter of these gay miracles saith, that *Sara*, or her devil, became a sprinkler too, (she had been so long amongst priests, as she was entered into their holy orders) and that she, or her devil, by the pure vertue of holy water, made a devil let goe his hold vpon *Trayfords* lege; where he was fast seased, in the likenes of a Toade and that shee, or her devil likewise, with a few sprinckles of the same, made the devil that came to *Trayford* into his chamber, in the likenes of an English Minister, and was disswading him from the Catholique Romish church, to betake him to his heeles, and for hast to leap out at the window, without taking his leaue. I see your church wil entertaine he-Exorcists, and she-Exorcists both, & *Saras* devil for a neede, for an exorcist too: and yet the poore wench, or the devil, that by the vertue of holy water, could scare away two devils from *Trayford*, (one in the likenes of a Minister, the other of a Toad:) had not the grace to besprinckle her selfe, but kept her devils stil. Marie this was of no ill meaning, be sure, they were reserued for your owne fingring, kinde indigiting holy priests.

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

Let not good father *Edmunds* be discouraged for all

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this, for he shal be beleueed neuer the worse; who in his learned treatise, prefixed to this Diarie of miracles (touching the power, and custome of the Romish Church, for dispossessing of devils) in enucleating the diuine vertues, powers, and dignities of things, consecrated by holy Church, for commaund ouer devils, sets out holy water for his graund champion, to encounter all comers: telling vs that worthy memorable story of Saint *Macarius*, for demonstration of all: who by the onely sprinckling of holy water did remorphize an olde woman, that had been turned into a Mare. The miracle had beene stronger, if she had been turned into a horse.

And yet I trust you wil not say, but that this holy water was strong enough thus: for *Circes* drench could doe little more, that turned *Ulysses* men into Swine: and yet that was faine to be taken downe, ere it could doe the feate; this onely besprincked, did turne a Mare into a woman againe.

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

Well, this holy water of Rome had as fayre a discent, as that *Lucian* oyle, for that did come from a Witch of *Theffalia*, and this holy water doth come from the witch of *Delphos*, of whom the Roman Poet saith thus. Spar-

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

And heere I must needes confesse a slippe of my memory, (as who can beare all this dreadful hel-gear in his head without a surcharge) that before I had recounted you the wonderful powers of this *Aqua fortis* to scald out a deuil, and make a woman of a mare, I should haue acquainted you how the Miracle-minter in his miracle booke doth solemnly tell vs, that the deuil himselfe did solemnly proclaime from hel, that there were foure dreadful deuil-scourges in the priests holy budget : holy water, halowed candle, frankensence, and the booke of Exorcismes : whereby you may plainly see, that vvith theyr intoxicating potions, they had confounded the deuils wits, and made him as wise as goodman *Buttons* boy of *Waltham*, who hauing beene vsed to be beaten, sometime with birch, sometime with apple-tree twiggs, sometime with Willow, tells his Maister wisely, that of all three apple-tree was the worst, whereby his Maister knew how to sting him the more soundly. And vvhat needs now any more wier-drawing, and prophaning of holy scripture, for the founding, & crediting of your enchanted water ? it hath the same warrant of his soueraigntie, as *Campion* had of his martyrdome, hel, & the deuil, *ipse dixit*, who you know doth not vse to faile.

But *Sara Williams* tels vs, that she said no such thing, and that the priests themselues, for the better gracing of those foure holy scourges, were the deuils Heralds, and did proclaime them in her name, or the name of the deuil, and so put it downe in theyr Miracle-booke as the deuils owne words. As they were faine at euery turne, in her fits, pageants, and traunces, to help out the deuil

in her part beeing oft *non plus*, and many things falling in better *extempore*, to grace the play withall, then that which was meditated and set downe in her part. And therefore they would often say, and write downe, that *Saras* deuill said thus, and so, where none but the priest-deuill himselve, who played three parts in one, sometime the priest, sometimes the deuill, sometimes the deuils prompter, or Interpreter (as the puppets haue alwaies a mimicall prolocutor to tel what they meane) said one word.

And why might not they to keepe the stage full, cog in a deuill when they list, as gamesters cogge in a Die: vwhen *Agazarius* the Iesuit tels vs, that hee hauing brought from Rome certaine halowed, holy graines, & hauing giuen them to his holy children for their seuerall necessities and wants, they by misfortune lost the said graines, and he comforts his holy shriuelings, his ghostly good children, telling them in honest termes, that a little prety peble stone taken vp out of a gutter, would serue the turne euen as well, so it were receiued & kept, with humility, and deuotion. But our holy tragedians were, as seemes, afraid, that these old brayed geare (holy water, halowed candle, and frankensence) would not hold out, and play their parts wel, and therefore they thought good to cry them out of hand, as they vse to cry Mackerels, when they are afraide of smelling. This feare was very needlesse, for as you see holy water in this deuill-pageant hath acquit it selfe wel, especially in the miracle of the Mare: so you shal see holy candle, frankincense, and the rest, play theyr parts no worse: for they were all deuill-whippes of the maker, of a staight stocke, cleane corde, & sure twist, as true and wel-knotted stufte, as euer *Wades myll* did afford.

You shal haue holy candle play his part, in the Author his owne phrase and penning, for his better grace. The whole hoise at *Denham*, saith the Miracle-maker,  
was

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

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

But you must be enformed, of a farre greater foyle, sustained by the deuil, at the hands of a young child, by

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the vertue of this holy candel, holden in his hand. Heare the Miraclist report it, in his owne gracious Idiome: *Sara being set in a chaire, shee raged more then ere shee did before, especially at the presence of an infant, holding a holy candell, crying oft with terrible voyce, and countenance, I will eate thee, but the child nothing abashed thereat, was brought to hold the candell to her nose, and to put him to silence. O Catholicam fidem! O fidem Catholicam!* that hast such a check, and soueraignty ouer all the power of hell, as that thy priests leade about deuils after them, as men leade Beares by the nose, or Iack an Apes in a string, and enduest thy young Infants, with such heroical magnanimitie, as they dare play with the deuils nose, and crie *Iack deuill, ho deuill, blow out the candell deuill:* and the poore deuill stands like a mute in a blacke sanctus, with a bone in his mouth, and dares not speake one word.

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

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

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

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

The fourth feareful whip halowed out of hel, was the booke of Exorcismes: which though *Stemp* the priest shewed *Sara* a little corner of out of his pocket, when he was new come from London to *Denham*, telling her he had brought her Maister a whip, and that *Sara* knew it as wel by the crosses, & figures, as a begger knew his dish, or an old curre a kitchin whippe by a corner of the

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steale, it had beene so often thundred vpon: yet we find in our tragedie, that this plaid not the most tragicall monster-part, nor did not the greatest wonders, and that vpon very wise, and important considerations. First this booke was *sicut fortis equus, spatio qui saepe supremo vicit Olympia*. It had playd so many worthy parts, and carried away the garland so oft, in all the Lists, Turnaments, and Iusts, with the deuil, that it needed no new *Iopas*, to be honoured with-all.

Secondly, it hath hanging on it all the scales, and stamps of holy popes, for many hundred yeeres, with all their potent benedictions: and it hath had the deere, and louing mothers blessing, with priuiledge of birth-right, and priority of honour besides, and therefore it might wel stand, and breath a while without any new addition, or title of aduancement. Thirdly, it serued wonderous aptly, *ad terrorem, et stuporem incutiendum populo*: in steede of thunder, and lightning to bring *Iupiter* vpon the stage, by these dreadful frightful Exorcismes, thundring, clapping, and flashing out the astonishing of Gods names, *Iehouah, Tetragrammaton, Adonai*, and the rest: to amaze, and terrifie the poore people, and to possesse them with an expectation of some huge monster-deuil to appeare. Who standing at gaze, with trembling, and feare: hearing the huge thunder cracke of adiuration flie abroad, and no deuils to roare; and then seeing the Exorcist, in a rage to throw away his thunder booke behind him, and hunt the deuil with his owne holy hands, and instantly hearing the deuil rouze out of his cabin, as a Lyon out of his denn; & bellow out with his roaring voyce, *Oh, oh, oh, I burne, I burne, I scald, I broyle, I am tormented*: This must needes make the poore Madge Owlets cry out, in admiration of the power of the potent priesthood. *O Catholicam fidem! O fidem Catholicam. O the Catholique faith! O the power of the faith Catholique.*

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

## CHAP. 19.

*Of the astonishable power of Nicknames, Reliques, and Asses eares, in afflicting, and tormenting the deuill.*

**W**Hen a Lyon, a Fox, and an Ass were met together in pilgrimage, it was much wondered at by the common-wealth of beasts, what that consociation meant, considering the dissimilitude and disparitie of the beasts. So when a man shal meete with these three in a ranke, Reliques, Nicknames, and Asses eares, hee may perhaps muse at this vnequall combination, but when hee shall vnderstand *quò uer una capiunt*, whether they bend theyr couffe so louingly together, and shal be aduertised, that they march hand in hand in an equipage to set vpon a deuill, to afflict, torment, and cast him out of his hold, he wil muse much more. This gentle musier must be put out of his dumpes, by taking out his first primer lesson, *Ignorantia causarum genuit admirationem*; It is nothing but ignorance of causes, that is the mother of admiration; and therefore when we haue instructed this admirator in the secret causes, and principles of this vnseemely connexion, we shal ease him of his labour, & cause his wonderment to cease.

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

shadowes, and Nihilities; to controll the principalities, and powers of darknes; prudence in selecting the base, and ridiculous things of the world, to confound all the wisdom, and policy of the devil.

I am therefore in gentle, and kind wise, to advise, and entreate you; that you use these looking glasses careful-ly, and aright; thorough-out the whole course of this our admirable blacke Arte, and that you measure not our proceedings heerein, by the scale of sence, vnderstanding, or wit, iudging of things according to their owne nature, qualities; and formes, for so wee may be thought to haue dealt, not onely childishly, and ridicu-losly, but many times impiously, and blasphemously to; but to esteeme of things vsed, and imployed in this admirable science, according as they are improved, su-blimate, and aduanced by the authority of holy church of Rome, and according to the secrets, and mysteries of the Arte.

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

Looke in *Fid Williams* Deposition, and there you shal finde, that the whole Quier of our twelue holy priests, had a solemne assembly at the whipping of a Cat, and did whip the Cat so long in a Parlor at *Denham*, til shee vanished out of their sight; and sending next day to *Bushie*, to see in what case the Witch was; whose spirit  
they

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they had Cat-hunted ouer night, the Witch was found in child-bed, and her childe newly dead. Whereby it plainly appeares, that the whipping of the Cat, so it be done by Catholique priests, is no iest, nor the hunting of the Witch heere, no fabulous apprehension; but a good Catholique sooth, agreeable to the maiestie, grauitie, and wisedome of that venerable holy Church.

And so wil you iudge likewise, of nicknames, & Asses eares, by that time I haue shewed how grauely, and reuerently, the holy Church hath set them vpon the deuils head: and how by her soueraigne authority, and commaund, she hath made him to weare, & beare them in spite of his fuming nose. First, you shal haue the Canon, and constitution, as I finde it set out in *Mengus*, the Licentiate, & authorized Maister for Hel; and next the practise of the Canon, by our 12. holy legates, according to the constitution of their deere mother Church.

Méguis fust:  
dæmon:  
exorcis:

The Canon for nick-naming, and rayling on the deuil, runnes thus in *Mengus* his fourth Exorcisme, of his dreadful deuil club: *If after the Masse celebrated of the holy Ghost, signing the possessed with five signes of the Crosse, sprinkling him with holy water, inuocating ouer him the name of the Father, Sonne, and holy Ghost, which Aue maria, and thundering out the potent Exorcisme, armed with all the dreadfull, and astonishable tytles of God; the deuill shew him selfe refractarie, and will not depart, nor expresse his name, tum sunt in eum dicenda impropéria: then you must come vpon him with as many nick-names, as you can possiblie deuise. Now if you wil learne to nick-name the deuil in print, and cum priuilegio, vnder the signet, and seale of the holy Church at Rome: take heere a messe of nick-names, as they are dressed, and serued in from the Popes Maister-Cooke, and scalded for hel: and let hel it selfe be raked, you shal neuer finde the like: Audi igitur insensate, false, reprobe: demonum magister, miserima creatura, sentator hominum, deceptor malorum angelorum, fallax anima.*

*animarū, dux hereticorū, pater mendacij, fatue, bestialis, insipiens, ebriose, prado infernalis, serpens iniquissime, lupe rapacissime, sus macra, famelica, immundissima, bestia Scabiosa, bestia truculentissima, bestia crudelis, bestia cruenta, bestia omnium bestiarū bestialissima, spiritus Acherontine, spiritus fuliginose, spiritus Tartaree: That is, Heere therefore thou seencelesse false lewd spirit, maister of devils, miserable creature, tempter of men, deceauer of bad Angels, defrauder of soules, Captaine of Heretiques, father of lyes, fatuous, bestial, Ninnie, drunkard, infernall theefe, wicked serpent, rauening Wolfe, leane hunger-bitten impure Sow, seely beast, truculent beast, cruell beast, bloody beast, beast of all beasts, the most bestiall, Acherontall spirit, smoakie spirit, Tartareous spirit. Is not this pretily wel rayled of an olde Mother Church, that hath nere a tooth for age in her head; but hath liued these seauen hundred yeeres, and more, of pure milke of our Lady? Clap on heere the Canon, for the long Asses eares, and seare them to the devils head, with a little holie fire, and brimstone, and let vs see how the seely hunger-bitten Some-devill wil looke. *Hic exorcista projiciat imaginem pictam in ignem: Heere take the picture of the devill, that you haue drawne in paper, and cast it into the fire: and what turmoyle these wrought in hel, our holy Exorcists by their practise, are prest to tel you.**

Heere the Miraclist report it, who himselfe was an Actor. *The Priest hauing placed Sara in a chayre: he commaundeth the devill to tell his name: the devill answered Bon-iour and began to make a shew of speaking French: the Exorcist then reuiling the devill, and calling him Assie in the French tongue, he sayd, I am no Assie, I will not be mocked. This was a sober reply to the Assie, without much adoe. But when Maho trifled, & mocked the priest in Sara, and would by no dint of adiuration, be brought to tel his name, heere the Miracle-teller againe. The Exorcist seeing the devill thus to trifle, and that hee would not tell his name, for abating his pride; caused to be drawne vpon a*

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peece of paper, the picture of a vice in a play, and the same to be burned with halowed brimstone, whereat the deuil cryed out as beeing grienously tormented. No meruaile, when hee had a paire of vices eares clapt red hote to his head, with the loader of holy brimstone.

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

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

It was a prety part in the old Church-playes, when the nimble Vice would skip vp nimbly like a Iacke an Apes into the deuils necke, and ride the deuil a course, and belabour him with his wooden dagger, til he made  
him

him roare, wherat the people would laugh to see the deuil so vice-haunted. This action, & passiō had som semblance, by reason the deuil looked like a patible old *Coridon*, with a payre of hornes on his head, & a Cowes tayle at his breech; but for a deuil to be so vice-haunted, as that he should roare, at the picture of a vice burnt in a pece of paper, especially beeing without his hornes, & tayle, is a passion exceeding al apprehensiō, but that our old deere mother the Romish church doth warrant it by Canon. Her devils be surely some of those old vice-haunted cassiered wooden-beaten devils, that were wont to frequent the stages, and haue had theyr hornes beaten of with *Mengus* his clubbe, and theyr tayles cut off with a smart lash of his stinging whip, who are so skared with the *Idea* of a vice, & a dagger, as they durst neuer since looke a paper-vice in the face.

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

For his ill bearing of Nicknames, I must needs take the devils part: for though that I could haue wished, he had borne those contumelies, and indignities with a better æquanimity & grace, for that none but children, and fooles, are distempered with nicknames, and taunts: yet

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considering the deuill looked into *Denham* house, as *Prestons* dogge looked into his neighbours doore, of no malicious intent to eate any *Christmas-pie*, but to see how *Christmas* went: and seeing a play towards, & that they wanted a deuill, was content to make one in the play, and to curuet, foame, & tumble with a very good deuills grace. Now when he was surbatted, or weary, and could no more *woe penny ho*, to be come vpon vvith such strange nicknames for his good-wil, as *Bedlam* could neuer spit out worse, and be called *Ninny*, *drunkard*, *scabby beast*, *beast of all beastes*, & *hungerbitten sow*, especially the Exorcists beeing pleased for want of better recreation, to play all *Christmas* games with those sowes, as *laugh*, and *lys downe*, and *my sow hath pigd*, and the deuill beeing but a prompter, and candle-holder to that sport; would haue mooued impatience in a right vvell-stayed deuill.

And withall to deale plainly with the deuills to, and to tell them of theyr ouer-sight with their deuillships good leaue: it is a folly to be laughed at by some, and to be wondered at by many, that any deuills in hel should be so starke mad, as to come in the Exorcists way, to appeare within his circuit, or to crosse his walke; considering that *Aacus*, *Minos*, and *Radamanthus*, the three Iudges of hel, be nothing so inexorable, nor in any part so cruell, tyrannicall, and tormenting ouer the deuills, as our Exorcists are, who carry about vpon theyr backs the whole Panoplie of hel, *Styx*, *Phlegeton*, *Cocyras*; clubs, bats, whips, scourges, serpents, scorpions, brimstone, coales, flames, besides the bottomlesse power, that euery Exorcist hath, (euery one hauing (as seemes) a priuie key to the bottomlesse burning pit, to let out, & in, according to theyr liking) to multiply the torments of hel-fire vpon any deuill, vnto immensity of weight, and infinity in perduration: take but a little say of this from the parlie betwecne *Dibdale* and the deuill.

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

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

I come now to the third champion mustered in this worthy ranke, with nicknames, and Asses eares, & that

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 isholy reliques, which march last of the three, not in regard of theyr vnworthinesse, but in respect of theyr worth. For these three woorthies in this blacke field against hel, nicknames, &c. are the last, and final ranke, of our infernal campe, excepting the two maine Standards for all, the holy Crosse, and the blessed sacrament, which are yet to display, and then you haue your Army royall for hel. And the order of our infernall battaile, is the old auncient order, obserued by the Romans, who placed their *Triarios* last, vnto whose lot it neuer came to fight, till the day grew dangerous, and the victorie very doubtful. Semblably the worthiest, and most approued ranke of our *Triary* against hel, are nicknames, asses eares, and holy reliques, which are drawne vp into the vant-gard, and front of the battaile, at a dreadfull pinch, when holy water, holy candle, the amice, the maniple, the stole, exorcismes, *Auemaries*, and all haue retired, and in some sort haue abandoned the field: and the deuil stands strong at shock, and giues not an inch of ground.

These dreadful tormenters for hel, we haue heere in hand, are not the auncient, famous, renowned, glorious reliques, iewelled vp in the Popes Propitiatorie at Rome (as the sacred violl of our Ladies milke, a peece of S. Pauls breeches, and chaire, the tayle of the Ass, whereon our Sauiour rode to Ierusalem, and the rest) but our reliques heere vsed for the most dreadful, and tyrannical tormenters of the deuil, were natie home-bred reliques, sprung out of our soyle, and so most likelie to be of greatest force, and commaund, against the deuils of our owne *Horizon*. Which (as wee finde them recorded, and aduanced, in the golden legend booke) are the thumbs, bones, and ioynts, of the three worthy Champions sent from his *Hol:* and from Hel, for fireworke heere in England, about *anno 82*, *Cottam*, *Brian*, and *Campian*: who for haynous, and vnnatural treasons  
 against

against our Soueraigne, and the state, were executed at *Tiburne*, canonized at Rome, and Sainted by the devils owne mouth from Hel: as you haue formerly heard of *Campian*, and now shal heere of *Brian* in the devils owne voyce: as the Miracle-father hath recorded it.

Exor: *I charge thee to tell me whose bone this is . Devil. It is Brians bone: hee is a Saint indeede, hee neuer came in Purgatorie.* Loe heere *Brian* as fully sainted from hel by the devil, as *S. Campian* was: and what timorous, scrupulous Catholique can now make any doubt, but these be infernal Saints, considering *Maho*, the Prince of hel, hath heere dubbed them with his owne mouth? Now for the grace that the devil shewed vnto these new Hel-created Saints, of the devils owne making, and to their hellish reliques, you may be sure it was not meane. Let the Recorder of hel report you, who was both mouth, and Notarie, for the priests, & the devils.

*By often inuocation of the blessed Trinitie, of our Sauour there present in the blessed Sacrament: by often calling vpon the blessed virgin, with salue Regina: and by calling on all holy Martyrs, especially blessed Fa: Campian, with the rest of the Martyrs, that had suffered at Tiburne, and by applying of their holy reliques, vnto the afflicted body: Frateretto, Fliberdigibet, Hoberdicut, Cocabatto, with fourtie assistants, were expelled.* Heere you see our blessed Sauour, and the Trinitie, are winged out afore, in the forelorne Hope, as of little value, and account. And the dreadful kilcoves come behinde, with especially *Tiburne*, and reliques blased in their banner, and these doe the dreadful feate vpon the devils of the round. We neuer read in all the Miracle-booke, that the devil trembled at the name of our blessed Sauour: but *Brians bone* being applied (saith the Author) and *S. Cottam* being called vpon: the devil answered in a trembling quivering voyce; thou shalt not haue thy prayer. And he was scarcely to be vnderstood, the poore devil chattered his teeth so sore. What  
then

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then should I tel you of *Campians* thumbe, put into *Fids* mouth; *Brians* bone pinched hard to *Saras* bare legge, as hard as a priest could hold it, the great old rusty nayle crammed into *Fids* mouth, amongst an handful of other choaking reliques, what wonders they wrought with these poore she-devils: how these made them to vomite, scritch, and quackle, like Geese that had swallowed downe a gagge?

Heare Fa: *Edmunds* for all: like *Iulius Caesar*, the commenter of his owne worthy exploites, in his monster-miracle, acted vpon *Marwood*.

*Hic patris etiam Camp: corporis quedam reliquia mirifice vfferunt: ut omnia omnium sensuum organa dissolui sibi, et dissipari viderentur: modo enim oculos, modo aures, tum linguam sibi diuelli, & abripi exclamat, inter quos etiam cruciatus insolito vomitu, ita ut etiam viscera de ore eycere putaretur, vexatus est.* That is: Heere certaine peeces of father *Camp: body*, did wonderfully burne the deuill. All the organs of all his senses, seeming to be broken, and rent asunder, crying out one while his eyes, one while his eares, one while his tongue was rent out, and rent into peeces, and besides other excruciations, hee was tormented with such a strange vomite, as though he would haue spued out his very entralls, and guts.

Heere the deuill was on the racke, by the vertue of *Camp: relique*: now heare his comming downe. *Extrema tamen omnium (qua laus deo sit) omnibus miserantibus & præ mi sericordia lachrymatibus, ipso etiam, Edmundo, Edmundo, clamante, liberatus est.* That is: Last of all, (thanks be to God) all of vs pittying, and weeping for remorse, *Marwood* crying out, *Edmunds, Edmunds*, he was quit of the deuill.

The sound had beene harsh, and the period not worth a point; if it had runne thus: O *Christe, Christe, O Saluator, Saluator. O Christ, ô Sauour, but ô Edmund, ô Edmund* falls with a goodlyer grace. Very wisely sure:

As

As who would say, that our Exorcists euer meant to doe God, our Sauour Christ, or the holy Ghost so much honour, as to cause any one deuil, amongst all the deuils in hel, that they had in hammering, once to name eyther God, the Father, the Sonne, or the holy Ghost. These (I trust) neede no grace, nor honour from the deuil: but these *Tiburne* semideuils, fainted from hel (*Brian, Cottam, and Campian*) were the Gods, that stood in need of their holy helping hand.

And heerein I commend their wisdome, in choise of their reliques very much. First, in that they tooke fresh greene new reliques, that were not antiquated, and out of date. For reliques (for oft wee see) worke like an Apothecaries potion, or new Ale: they haue best strength, and verd at the first; and therefore *Campians* girdle, now like old Rubarb, begins to allay. Secondly, for that if they had brought of the olde renoumed reliques frō Rome, som vnstayed body would haue made question, whether they had beene Saints bones indeed, or rather the bones of dogges, Cats, or Rats, or else of an old Sow: especially now we haue learned *Agazarinus* holesome rule. Thirdly, our deuils being home-deuils, and our Saints, fainted heere from hel: it was no reason that forraine reliques, should obtrude themselues into others possessions; & rob them of the honour, that they worthily deserued. But the last, and best point of their wisdom, is this: that we should haue had some scruple of the Saintship of *Brian, Cottam, and Campian*, if wee had not heard them thus solemnly, lowdly, and ceremoniously fainted from *Tiburne*, hel, and the deuil.

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

R.

she

She tels her owne tale.

See her  
exam:

*At one time (saith she) when it began to be with me, after the manner of women, the Priests did pretend, that the deuill did rest in the most secret part of my body: where-uppon they deuised to apply the reliques unto that place? Good God, what doe we heare? or is it but a dreame? or haue we eares to heare such impious vnnatural villanie?*

*S. Campian, S. Brian, S. deuil, or fainting deuil helpe out with this, for I am at a stand. Reliques to that place? It is able to possesse a man, with Marwoods fury, to crie out, terra dehisce, infernum absorbe. Earth gape, and hell swallow such deuil-saints, such deuil-reliques, such deuil-priests and all. Was it euer heard, that any heathen durst euer abuse, the vilest thing consecrated to their Idol-deuils, in such execrable manner? Holy Saints, holie reliques, holy priests, holy deuil that made them, and moued them to this. It was no meruaile they made so much hast with the deuil, to Saint their Champions, Campian, and his crue from hell, and to deifie, or hellifie their reliques; since they were to be applied to such a diabolical seruice, as the deuil himselfe without such a relique, could neuer haue accomplished: nay, wee neuer reade, that the deuil durst abuse any thing consecrated but in shew, to any so despicable imployment. Tiburne doth blush, that bare thē, the deuil doth shame, that made such deuil-saints, and hellish reliques; and yet the priests, the consecrators, deuisers, and appliers, doe shew their bare hel-burnt faces, without blushing at all. Diris denoueo, & actores, & spectatores. So I proceede.*

CHAP.

## CHAP. 20.

*Of the dreadfull power of the Crosse; and Sacrament of the Altar, to torment the deuill, and to make him roare.*

AS farre as the holy Fathers doe deeme of the Crosse, so farre doe we affectionately embrace, and esteeme of the same, as an honourable, and reuerend monument in our Christian profession. But the common enemy of mankind, not brooking any moderation, taking aduantage, of the procliuity of our nature vnto superstition, hath so farre bewitched the minds of some, as they haue brought into the Christian Church, that which *Tertulian* dooth so much protest against, in the name of all Christians *staurolatrian*, a performing of diuine honor before a peece of wood: then which the Heathen neuer did performe more before the statue of *Iupiter*: and another branch likewise springing frō the same roote, that is, *stauropoisan*, a feigning, counterfeiting, & stamping of signes, miracles, and wonders to be done, not onely by the Crosse, but by the expression, and signification of the same: after the very same fashion, that the Heathen did fabulously imagine, and deuise, strange fountaines of delicacies to flow from the horne of *Iupiters* Goat.

These two superstitious delirations haue made vs partly odious, partly ridiculous to the prophane Heathen people. *Lucian* found this dotting humor betimes, in some Christians of his time, and makes himselfe, and the world sport with it, as he did at the fancies, and exorbitancies of all other religions: telling vs a tale of one *Eucrates*, who had a ring, made of a peece of old Iron, which had sometime beene a peece of an Iron crosse, & that ring was an amulet against all malignant spirits. And blind *Thyreus* the Iesuit, repeats the same rustie tale of the ring, as if scoffing *Lucian* had meant nothing

but sooth. But hee may as good cheape afford vs the tale of *Eucrates*, as hee dooth the story of *S. Margaret*: who with the bare signe of the Crosse afrighted a deuil, that was comming vnto her in the forme of a great Dragon. Or that of *Martian*, and *Iulian*, who with the signe of the Crosse, went vp and downe killing of serpents, as *Hercules* did Monsters: or that of the old man, who spying an *Aspe* in the bottoin of a fountaine, did front the entrance to the fountaine with so many signes of the Crosse, as hee went downe to the bottom, filled his pot with water, and returned from the *Aspe* without any harme: or that of Bishop *Sabin*, who hauing poyson mingled in his cup by an Archdeacon, who meant to make him away, signed himselfe with the Crosse, drunk off the poysond cup, & felt not the least grudging or distemper after the same. I doubt the Pope his Maister would hardly belieue him in this, who would giue some good store of crownes, to be secured by crosses from the danger of poyson. I doe not see poysoning any where so rife as in Italy, and especially at Rome, where Crosses are not dainty.

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

*Ista suos fortiores*

*Semper facit, et victores:*

*Morbos sanat, et languores:*

*Reprimit demonia.*

That is,

*The Crosse, in battaile is a shield,*

*Which who so beares, still winnes the field:*

*Against diseases tis a spell:*

*A charme against the power of hell.*

It is very great reason they should doe it diuine honour, called *Latria*, and sweat, and spit, and clamor in theyr *Sorbone* for the same, since they giue it the diuine  
super.

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

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

Therefore the holy Crosse was often presented on the stage, but neuer with that acclamation, and *plaudite*, that their other forenamed holy implements were. The first honour the Miraclist doth bestow vppon it, is this: that it serued to discover *Sara* to haue a deuil, in that shee could hardly be brought to signe herselfe with the

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signe of the Crosse. Next it, holy water at a pinch, when it would not goe downe, past *Saras* mouth into her throat, but stucke in the way, her throat was signed with the crosse, & then it slipped down, as easily as a draught of Ale. It seemes that holy water was old; for you see when it was fresh, the deuill himselfe was not able to come within the smell, but leapt out at a window for hast to be gone. Thirdly, it restored speech to *Sarah*, when it was lost. *Sara could not speake* (saies the Recorder) *till the priest had signed her throat with the crosse.* *Sara* was now a scholler of some standing (as shee saith) and knew, when her cue came to say ouer her geare.

See her ex-  
amina.

Fourthly, *Sara* knew a peece of the crosse by the smell, and that might shee doe right wel, for they kept it so sweet in a boxe, (saith *Sara*) that shee must haue had a shrewd pose, that should not haue found it. Fifthly, it brought *Sara* to her selfe when shee was in a traunce, or opened her eyes when shee was broade awake. Yet old *Edmunds* bestowes more grace vpon it alone then all these: for when he had hunted vp the deuill into *Marmoods* head with his holy hands, meaning to barricado him there, that the people might see him looke out at *Marmoods* eyes, eares, and nose, as a prisoner doth vse to looke out at an yron grate: hee signes *Marmoods* throat with the signe of the Crosse, with this holy ad- iuration, *hic Christi limen est, hos limites ne transcede:* *this is Christes owne limit, see that yee step not ouer this line:* and yet as seemes, for feare the deuill should haue aduen- tured, to put his foote ouer the line, hee claps on the sa- cred maniple to, & winds it about his neck, that if there were neede, the Crosse might call to his good neigh- bour, to helpe stop the thiefe. For these holy hunting Engines were better managed, then our ordinary cry of hounds, that wil flie out, euery one striuing to leade a- way the chase, and leaue his fellowes behind: our hun- ting dogges had beene managed to stay for each other, that

that the cry might be full, and that one might help out another at a dead fault. And thus they dismissed the holy crosse the stage, without any great alarum, or sound of the common drum: Enters the holy Sacrament vpon their stage, deformed by these hell-monsters into a most detestable Idoll of the masse, with a farre more solemne grace, (worthy of a far better place, if these miscreants had not playd so long with hel-smoake, that it had put out theyr eyes cleane) but they that haue playd with God, Christ, and the holy Ghost, the deuill must giue them leaue to play with Christes blessed institution to. I say they present it with great pompe, in regard of the thrise glorious state, impiously, blasphemously, and chimerically conceited by them to be in royall person within. Such a monstrous metamorphosis, as *Homer*, *Pindarus*, *Hesiodo*, nor all the fabulous Grecian wits put in a mash durst neuer faine, forge, or dreame of any their despicable gods, that any God should be made of a morsell of bread.

This new molded masse-Idoll, laughed at by some, loathed by many, detested of all pious, and ingenious spirits, that haue not intoxicated their wits with that enchanted Babylonian chalice; wanting witnessse in heauen, and beeing hissed at on earth, must be brought vpon our deuill-stage, to be graced, honoured, and confirmed from hell. And the same deuill, that sainted *Campion*, and *Brian*, must with the same blacke breath, and foule mouth, deifie this bread-Idoll, and make it a God. And that it may be a perfect *Chimera*, compounded all of fiction, and fantastick imagination; the smoake, the fire, the stench, the roare, hell, and the deuill must be cogged, feigned, and playd, to help out with this infernall, and diabolicall fascination.

Would it not cause men, and Angels to wonder, at the desperate boldnes of the Ethnick Romish Church, that should dare so impiously, and blasphemously to  
pro-

prophane the most sacred reuerend Supper of our blessed Sauour, whose end, and Essence is, to be taken, receaued, & eaten, as the bread of life, the strength, health, and sweete comfort of our soule: all whose diuine energie, power, and vertue, is to the receauer onely; the promise of life to the worthy receauer, the menace of death to the vnworthy receauer; all matter, forme, effect, and end, directed to the receauer. To disguise, difforme, and monster-like to mishape the nature of this thrice blessed communion, as to make it a Monster-Engine of all prodigious signes, cogged miracles, and grosse Heathenish conceited wonders, and to blaze this their hellish impiety, before the eyes of all the world: they haue compiled a booke, containing no lesse then foure and fortie seueral chapters, treating onely *De miraculis veri Sacramenti. Sci. Eucharistia. That is: Of the Miracles, that the venerable Sacrament of the sacred Eucharist hath performed: transforming the nature of the blessed supper, into a prodigious monster of wonders. Some of the heads of which Chimera, for a sample of the rest, I wil point out vnto you. Cap. 1. De pradio ab infestatione malignorum spirituum liberato, per oblationem sacrificij corporis Christi. Of a Farme house freed from the haunting of bad spirits, by celebrating the Masse. Cap. 2. De Saxonix Duce, qui sub sacrificio Missa vidit speciem elegantis pueruli in Eucharistia. Of a Duke of Saxonie, who at the time of the celebration of the Masse, saw the forme of an elegant young child, in the Eucharist. Cap. 5. De quodam cuius vincula soluebantur tempore, quo pro illo offerebatur sacrificium missa. Of one whose shackles fel off, at the time when a masse was said for him. Cap. 6. De Baraca Nauta per salutarem hostiam Eucharistia a naufragio liberato. Of one Baraca a Mariner, that by the Eucharist escaped a tempest. Cap. 20. Quomodo Satyrus diui Ambrosij frater, Eucharistiam collo appensam habens, in naufragio incolumis seruatur. How one Satyrus,*

Tilman:  
De mirac:  
Eucharist:

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

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

When nothing would doe, the presence of the Sacra-

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## A declaration of Popish imposture

ment made *Maho* tel his name, controlled him, calmed him, couched him, as quiet, and gentle, as a dogge vnder a bench, *Maho Saras*.deuil, being commaunded to kisse the blessed Sacrament, durst not disobey, but kissed it very reuerently, as children kisse the rod. The deuil being commaunded to take his oath, vppon the blessed Sacrament, he durst not refuse, but swore very deuoutly, that he would tel his name, and be gone: and yet like a false rake-hel, periured himselfe, and stayed stil: and when hee should be brought to his booke againe, he swore he would breake his owne necke, ere he would swear the second time, and for feare (as seemes) that the deuil should make away himselfe, & so the play be mard afore the *ptaudite*, they let him alone.

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

Were

See her  
exam.

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

### CHAP. 21.

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

**I**T is a question moued by *Scaliger*: *Why men of a melancholick constitution be more subiect to feares, fancies, and imagination of deuils, and witches, then other tempers be?* His aunswer is, *quia ab atra bile, atrī & fuliginosi generantur*

## A declaration of Popish imposture

*nerantur spiritus, qui cerebrum pingunt turbulentis phantasmatibus,* because from their blacke & sooty blood, gloomie fuliginous spirits do fume into their braine, which bring blacke, gloomy, and frightful images, representations, and similitudes in them, wherwith the vnderstanding is troubled, and oppressed. Men of this duskie, turbulent, and fantastlicall disposition, as they are very stiffe in their conceit, absolute in their owne apprehension, extreame violent, and peremptory in their resolution, (which al grow from the earthy dry stiffenesse of the discursiue melancholicke spirits, that doe possessie their braine) so are they so full of speculations, fancies, and imaginations of spirits, and deuils, and those so Chimericall and strange, as the Philosophers old *aphorisme* is, *cerebrum Melancholicum est sedes demonum*, a melancholicke braine is the chaire of estate for the deuil. And another *aphorisme* they haue founded on experience, *nulum magnum ingenium sine dementia*, there is no great wit, without some mixture of madnesse. *John Bodin* the Frenchman, is a perfect *Idea* of both these, who beeing in his younger yeeres of a most piercing, quicke, speculatiue wit, which grew of a light, stirring, and discursiue melancholie in him, fell (as *Hermogenes* the mirror of wit did) in the midle of his age to be a pure sot. The cause whereof is the cooling, and thickning of his melancholicke blood, and the spending, or going out of that lightsome, actiue, and stirring spirit, which the heat of blood in his youth did better maintaine.

This man, though during the prime of his wit he was of a most, pregnant, ripe, and subtile discourse, yet his wit beeing deepe woaded with that melancholicke blacke dye, had his braine *veram sedem demonum*, the theater, and sporting house for deuils to daunce in: for he hath in his braine, such strange speculations, fantasies, and theoremes for deuils, as a man may see a great deale of madnes mixed with his great wit. For he holds  
that

that devils may transforme themselves into any shape of beasts, or similitude of men, and may eate, drinke, and conuerse familiarly with them, and may haue the act of generation with women, as they please. And not that onely, but that a Witch by oyntments, & charmes, may transforme herselfe into the shape of any beast, bird, or fish: that she may flie in the ayre, that she may deprive men of their generatiue power, that she may transferre corne out of one field into another, and may cause haile, thunder, and winde at her pleasure. And hee defends *lycanthropia*, and the change of *Ulysses* men into swine by the Witch *Circe*, to be reall, and true: and aboue all tels that vnsauory, melancholicke, ridiculous tale of an Egge, which a Witch sold to an Englishman, and by the same transformed him into an Assle, and made him her Market-mule three yeeres, to ride on to buy butter: and how that at last, shee remorphized him into the native shape of a man againe.

This mans *cerebrum melancholicum*, is a notable forge for our popish Ethnicks, to hammer a motly deuil out of. But they haue more auncient, and authenticke records for their Night-owles, then this: as namely, that canonicall story in *Virgill*, of *Creïssa*, *Aneas* his wife: how *Aneas*, flying with *Anchises* his father, and *Creïssa* his wife, thorough the streets on *Troy*, being all on a light flame, lost his wife *Creïssa* in a crowde, as he posted thorough the Citty, and how that *Creïssa* appeared to him in her ghost, as *Aneas* went out at the gate, & told him that she was dead, and was become one of the walking night-ghosts, bidding him to take his father *Anchises*, and shift for himselfe. This is a most redoubted record of the walking of womens ghosts. And for the appearing of bad, and hurtful spirits in vgly, and monstrous formes, they haue their president, and originall in the history of *Mar: Brutus*, who hauing put all his Army in a readines, for the last fatall field to be fought betwixt

him and *Augustus*, and beeing alone at his booke in the deepe, and silent night, suddainly he heares a great rushing in the roome, where hee sate, and casting vp his head, sees a foule, ougly, monstrous shaped ghost standing afore him: and asking it angerly, *Quis tu? Deus aut demon?* what art thou? a God or a deuil? The ghost answers, *sum malus tuus genius*, I am thine euil angel: the Capt: askes fiercely again, *& quid me vis?* & what doost thou heere? the ghost sayes, *cras Philippis me videbis*, to morrow I wil meet thee at the fields of *Philippi*: the captaine answers resolutely, *videbo*, Ile meet thee: & so falls constantly to his booke againe, not bidding it God night. *Brutus* recounts this *spectrum* to *Cassius*, his fellow in Armes, and *Cassius* perswades him, that it was but a dreame. But out of this, and such like Heathenish dreames, what a world of hel-worke, deuil-worke, and Elue-worke, had we walking amongst vs heere in England; what time that popish mist had befogged the eyes of our poore people? How were our children, old women, and maides afraid to crosse a Churchyard, or a three-way leet, or to goe for spoones into the Kitchin without a candle? and no marueile. First, because the deuil comes from a smoakie blacke house, he, or a lewd frier was still at hand, with ougly hornes on his head, fire in his mouth, a coves taylor in his breech, eyes like a bason, fangs like a dogge, clawes like a Beare, a skinne like a Neger, and a voyce roaring like a Lyon; then *boh*, or *oh*, in the dark was enough to make their haire stand vpright. And if that the bowle of curds, & creame were not duly set out for *Robin good-fellow* the Frier, & *Sisse* the dairy-maide, to meete at *hinch pinch*, and *laugh not*, when the good wife was a bed, why then, either the pottage was burnt to next day in the pot, or the cheese would not curdle, or the butter would not come, or the ale in the fat would neuer haue good head. But if a *Pee-ter-penny*, or an houzle-egge were behind, or a patch of tyth

tyth vnpaid to the Church (*Iesu Maria*) the ware where you walke for feare of *bull-beggars, spirits, witches, vrchins, Elues, hags, fairies, Satyrs, Pans, Faunes, Syluans, Kit with the candlestick, Tritons, Centaurs, Dwarffs, Giants, impes, Calcars, coniuers, Nymphs, changlings, scritchowles, Incubus the spurne, the mare, the man in the oake, helwayne, the fire-drake, the puckle, Tom thumb, hobgoblin, Tom-tumbler, Boneles, and the rest*: and what girle, boy, or old wisard would be so hardy to step ouer the threshold in the night for an half-penny worth of mustard amongst this frightfull crue, without a dosen *auemaries*, two dosen of crosses surely signed, and halfe a dosen *Pater nosters*, and the commending himselfe to the tuition of *S. Vncumber*, or els our blessed Lady?

See Scots booke of Witches.

These be the Popes, and his holy Legats, and those of his holy mission, and commission from hell their frightful crue, theyr black-guard, with which they work wonders, amongst a faithlesse, sencelesse generation: these shoute about them, attend them, and are of theyr guard, and trayne, wheresoeuer they goe, or walke, as *Styx, Phlegeton*, and the *Euменides* doe guard *Aecus* in hell: with these they worke their wonders, making Images to speake, vantes to sound, trunks to carry tales, Churchyards to swarme, houses to rush, rumble, and clatter with chaynes, high-waies, old graues, pittes, and woods ends to be haunted with lights, owles, and poakers; and with these they adrad, and gaster sencelesse old women, witleffe children, and melancholike dotrels, out of their wits.

These Monster-swarmes his *Hol:* & his helly crue haue scraped, and raked together out of old doating heathen Historiographers, wisardizing Augurs, imposturizing South-sayers, dreameing Poets, Chimerial conceiters, & coyners of fables, such as puffe vp our young gallants with bigge lookes, and bombast phrascs, as the booke of *Lancelot du Lake, Guy of Warwicke, The Mirrour of Knights*.

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*Knighthoode, Amadis de Gaule*, and such like their Legends; out of these they conceit their monstrous shapes, vgly bug-beares, hydeous apparitions of ghosts: out of these they conforme, their charmes, enchauntments, periapts, amulets, characters, wast coates, and smockes of prooffe, against hayle, thunder, lightning, biting of mad dogges, gnawing of Rats, against botches, biles, cross-biting, sparrow-blasting, Owle-hunting, and the like.

Out of these is shaped vs the true *Idea* of a Witch, an olde weather-beaten Croane, hauing her chinne, & her knees meeting for age, walking like a bow leaning on a shaft, hollow eyed, vntoothed, furrowed on her face, hauing her lips trembling with the pallsie, going mumbling in the streetes, one that hath forgottē her *pater noster*, and hath yet a shrewd tongue in her head, to call a drab, a drab. If shee haue learned of an olde wife in a chimnies end: *Pax, max, fax*, for a spel: or can say *Sir Iohn of Grantams* curse, for the Millers Eeles, that were stolne: *All you that haue stolne the Millers Eeles, Laudate dominum de cælis: And all they that haue consented, thereto, benedicamus domino*: Why then ho, beware, looke about you my neighbours; if any of you haue a sheepe sicke of the giddies, or an hogge of the mumps, or an horse of the staggers, or a knauish boy of the schoole, or an idle girle of the wheele, or a young drab of the sul-lens, and hath not fat enough for her porredge, nor her father, and mother, butter enough for their bread; and she haue a little helpe of the *Mother, Epilepsie, or Cramp*, to teach her role her eyes, wrie her mouth, gnash her teeth, startle with her body, hold her armes and hands stiffe, make anticke faces, girne, mow, and mop like an Ape, tumble like a Hedgehogge, and can mutter out two or three words of gibridg, as *obus, bobus*: and then with-all old mother *Nobs* hath called her by chaunce, idle young huswife, or bid the deuil scratch her, then no doubt but mother *Nobs* is the Witch: the young girle

is Owle-blasted, and possessed: and it goes hard, but ye shal haue some idle, adle, giddie, lymphaticall, illuminate dotrel, who being out of credite, learning, sobriety, honesty, and wit, wil take this holy aduantage, to raise the ruines of his desperate decayed name, and for his better glory wil be-pray the iugling drab, and cast out *Mopp* the deuil.

They that haue their braines baited, and their fancies distempered with the imaginations, and apprehensions of Witches, Coniurers, and Fayries, and all that Lymphatical *Chimera*: I finde to be marshalled in one of these fiue rankes, children, fooles, women, cowards, sick, or blacke, melancholicke, discomposed wits. The Scythians being a warlike Nation (as *Plutarch* reports) neuer saw any visions.

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

*Somnia, terrores Magicos, miracula, sagas,  
Nocturnos Lemures, portentaq; Thessala rides.*

That is,

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

And *Geoffry Chaucer*, who had his two eyes, wit, and learning in his head, spying that all these brainlesse imaginations, of witchings, possessings, house-hanting, and the rest, were the forgeries, cosenages, Imposturs, and legerdemaine of craftie priests, and leacherous Friers, either to maske their veneric, or to enrich their pur-

ses, by selling their Pope-trumpery (as *Medals, agnus dei, Blessed beades, holy water, halowed Crosses, periapts, amulets, smocks of prooffe, and such*) at a good rate; as who would not giue soundly for a Medal defensiuē against the deuil? writes in good plaine termes of the holy Couent of Friers thus:

*For there as wont to walcken was an Elfe,  
There walketh now the Limitor himselfe:  
In euery bush, and under cuery tree,  
There nis none other Iucubus but hee.*

Now see our holy Comedians; if they haue not dressed their *Denham* deuils, after the old Romaine fashion, fit to amaze *Will Sommers* with-all. Heare the graue Miraclist, how aunciently hee attires the deuil for *Sara*. *Shee had beene diuers times affrighted with vglie visions.* You shal neuer heare a prologue to a Popish possession, but it begins with that style. *As she sate by the fire somewhat late with an other mayde of the same house, being both in a readines to goe to bed, they fell into a slumber, and drousing thus by the fire, there approached neere vnto them three Cats, making a terrible noyse, and sprawling about this young mayde, one of them leapt ouer her head, and an other crept betwixt her legges: (by *Melleus*, and *Mengus* his rules, this might be a priest in the likenes of a Cat: their hunt was all that way) whereat shee sodainly looking behind her: (as hauing beene vsed to such creeping Cats,) she beheld a strange huge Cat, of the bignes of a Mastiffe-dogge, staring in her face, with eyes very great, and bright, to the bignes of a sawcer. Heere is a right priests Hobgoblin, or Tom Spanner in the darke. And wil you heare *Sara* her selfe vncafe you this bugge: Looke in her deposition. *Shee was looking for egges in a bush by her Maisters house, and sodainly a Cat leapt out, whereat she gaue a startle: and this Cat, by this priestly power (O Catholicam fidem) is sodainlie Hobgoblinizd, and hath gotten a shape, as bigge as**

*a Ma-*

See the  
beginning  
of her ex-  
amin:

a *Mastiffe*, and eyes as bigge as a *sawcer*: O monstrous Catholique faith, that canst turne ordinarie Cats in a moment into Mastiffes. You shal haue them rancked together, as they came from the Popes tiring-house: that ye may see, which deuill you like best, to set the Asses eares vpon. *At supper the Cat afore-said, was turned into a dogge, of two colours, blacke, and greene, and therewith-all, a Spaniel bayed, (and therefore Maho was certainly come.) At another time the deuill came downe the chimney, in a Winde, and blew the ashes about the chamber: Sometime he appeared in the likenes of a Man: sometime of a Bright thing, that sat vpon our Ladies image: sometime in the likenes of an Irish boy, with a blacke curled head: sometime of a great Black dogge: sometime he came flying like a Sparrowe, with a Woodcocks bill: sometime like a Toade, with a nose like a Moale: sometime like a Mouse: sometime like a Minister: sometimes like an Ey, without a head: sometimes like a Ruffian, with curled haire: sometimes like an Old man, with a long beard: and aboue all, he came in with a drumme, and seauen motly vizards, dauncing about the chamber. This was at the L. Vaux his house at Hackney, to conclude their holy Christmasse, with the deuils motly mummerie.*

And which of all these shal we choose to weare *Mengus* his Asses eares? The *Hedge-sparrow* is furnished already with the *Woodcocks bill*: the *Toade* is preferd to weare the *Moales nose*: the *Ruffian* with the curled haire, would swagger, the *Irish curled pated boy*, would likely runne away with them: wee had best reserue them for *Edmunds* the Miraclists owne wearing; for fancying, cogging, & faigning such comly cases, and faces for the deuill, wherof *Sara* saw neither hide nor haire, top, taile, nor shadow; except the *motly vizards*, which happily she dreamed of in a Christmasse night, hauing seene Maskers in the day, and feasted the priests highly next day with this faigned relation. The rest are all of the

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 deuill-priests owne deuising, and therefore he may take  
 his Maister *Mengus* long cares, to make vp a ful suit.

CHAP. 22.

¶ Of the admirable snall act of expelling the deuils, and of  
 their formes in theyr departing.

I T is a rule in *Mengus*, the *deuill-mastix*, and *Thyreus*  
 the *deuill-varnisher*, that the deuill which is to be dis-  
 possessed, must be commaunded to goe out in a visible  
 forme, & for the euidence of his departing be enioynd,  
 to cracke a quarrie in the glasse window, or to blow out  
 a candle: which beeing two such supernaturall actions,  
 as by a consorted conspirator with the Exorcist, with-  
 out the helpe of a cherry-stone, or the suddaine puffe of  
 a wenches breath, or the swinge of her sleeu, cannot  
 cleanly be conueied, it is no maruell though they be  
 made a demonstration, that the deuill is surely gone. The  
 penner of our deuill-tragædy hath not forgottē to keepe  
 good *decorum* in this, for hee hath fancied, and feigned  
 diuers well seeming formes, and similitudes, for his stage  
 deuils to weare at their taking their leaue.

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

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

Maister *Maynie* had in him (as you haue heard) the Maister-devils of the seauen deadly sinnes, and therefore his devils went out in the forme of those creatures, that haue neerest resemblance vnto those sinnes: as for example; the spirit of *Pride* went out in the forme of a *Peacocke* (forsooth) the spirit of *Sloth* in the likenesse of an *Asse*: the spirit of *Enuy* in the similitude of a *Dog*: the spirit of *Gluttony* in the forme of a *Woolfe*. But it is to be wondered at, that Generall *Maho*, at the last, and most dreadfull exorcisme of all, when hee was expelled with 22000. yeeres torment layd vpon his backe, hee slunke out without any similitude at all. And more, an ordinary Reader will wonder, that *Maho*, beeing *Dictator* of hell, is said in the Legend of Miracles, and so noted by *Sara*, to haue chosen such a strange part in *Sara* for his passage out, as I dare not name: and yet devils, comedians, and their reporters may haue licence in all Courts to call all things by their name. And indeede heere lyes the wonder of all, considering that that namelesse part, the devils port-gate in *Sara*, was the priests quest and haunt, which they had hunted sore, had crossed, recrossed, and surcrossed with their holy hands, had sacred, or seared vvith application of their reuerend strong reliques, and other their potent holy parts, (as you haue heard poore *Sara* herselfe confesse:) the deuill should once dare to come neere that part, that had been harowed, (I would say halowed) and enriched with so many precious Jewels from Rome: but you shall finde

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 diuers well seeming formes, and similitudes, for his stage  
 deuils to weare at their taking their leaue.

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

ney. *Lusty Dicke* (as seemes) did slippe a button in one of his turnes aboue ground: for he went out in a foule vn-sauory stench. *Delicate*, and *Lusty Iolly Ienkin* went out, one whirling like a *snake*, the other in a *vapor* not verie sweet. *Lusty Huffcappe* went out in the likenes of a *Cat*. *Killico*, *Hob*, and the third *Anonymos*, all Captaines, went out in a *wind*. *Purre* went out in a *little whirlwind*. *Fra-teretto* in a *smoke*.

Maister *Maynie* had in him (as you haue heard) the Maister-deuils of the seauen deadly sinnes, and therefore his deuils went out in the forme of those creatures, that haue neereft resemblance vnto those sinnes: as for example; the spirit of *Pride* went out in the forme of a *Peacocke* (forsooth) the spirit of *Sloth* in the likenesse of an *Asse*: the spirit of *Enuy* in the similitude of a *Dog*: the spirit of *Gluttony* in the forme of a *Woolfe*. But it is to be wondered at, that Generall *Maho*, at the last, and most dreadfull exorcisme of all, when hee was expelled with 22000. yeeres torment layd vpon his backe, hee slunke out without any similitude at all. And more, an ordinary Reader will wonder, that *Maho*, being *Dictator* of hell, is said in the Legend of Miracles, and so noted by *Sara*, to haue chosen such a strange part in *Sara* for his passage out, as I dare not name: and yet deuils, comedians, and their reporters may haue licence in all Courts to call all things by their name. And indeede heere lyes the wonder of all, considering that that namelesse part, the deuils port-gate in *Sara*, was the priests quest and haunt, which they had hunted fore, had crossed, recrossed, and surcrossed with their holy hands, had sacred, or seared vvith application of their reuerend strong reliques, and other their potent holy parts, (as you haue heard poore *Sara* herselfe confesse:) the deuill should once dare to come neere that part, that had been harowed, (I would say halowed) and enriched with so many precious Jewels from Rome: but you shall finde

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the Authour noted that part, and assigned it for *Maho* the devils passage, vppon very sage, and prudent consideration. For they had kept such reuel rout thereabouts, as they themselues gaue out to such as were suters to *Sarra*, (as you reade in her deposition) that they, and the devil, (*O fidem Catholicam!*) had taken such order, as *marry her who would, she should neuer haue child.*

But to returne to our similitudes, and deuil visages againe, the Miracle-minter deales heere with these formes, and faces of deuils, as *Sofia* in *Amphitryo* dealt with the battaile at *Telboiis*, who ranges two maine Armies, deuides them into squadrons, wings, and flanks, and makes them meete, and encounter, and none but himselfe alone is vpon the stage. And indeed it is good *decorum* in a Comedie, to giue vs emptie names for things, and to tell vs of strange Monsters within, where there be none. When a man heares of these frightful similitudes, wherein the deuils are conceited to depart, as *flames, whirlewinds, snakes, cats, fire, and smoake*, hee would imagine the spectators should be much gaffred, and skared at the going out of the deuils in these feareful formes, and that the chambers and roomes, where the demoniacks and the company are, should be shaken with the whirlewind, scorched with the flames, and soiled with brimstone and smoake, and that the assembly should tremble, to see the deuill whirle about in the similitude of a *snake*, as a fire-dragon spoutes, & whirles in the ayre: but at our gentle deuils departure, there was neither shape seene, nor wind heard, nor motion felt, nor flames, nor smoake, nor whirling fire-snake perceiued at all, and therefore you must heedfullie obserue, the Authours clause alwaies annexed, (as *Amen* to a masse) vnto the end of the sentence: *As seemed, or appeared to the possessed.*

So as the out-casting of these vgly deuils visards, lyes thus. The priests doe report often in their patients hearing,

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

Another rule you must learne in a Comedie wel acted, and conuaied for the devil: that the demoniacks be so neerely placed (yet in seuerall roomes) each to other, that one may heare without benefit of *Midas* long eares, what is said vnto, or by the other; and so the second may be yare and ready, to take his cue and turne of the former, and put to a little of his owne wit, for the better gracing the wonder. Or else if propinquitie, and fitnes of the roomes wil not serue, for one to be the others Parrat, and *Echo*, touching the shape; let the shape be handsomly agreed of by the deuil-actors before, or else provide a mistris *Plater*, for an intelligencer, or intercurfitor betweene them, that may in a trice relate

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*Trayfords* chamber, and to sprinckle him away, but that it seemes he came rudely in, without *by your leaue*.

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

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

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

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

These seuerall Champions (as you see) doe seuerally triumph, and erect their seuerall Trophies, with spoiles of seuerall deuils. But it falls out sometimes, that the graund Prince of darknes doth combine, and vnite his forces, calling to his ayde his Leaders, Colonels, and

Captaines for hel, as *Hiaclito*, *Helmodian*, and the rest, and pitches a maine field: so as his forces stand strong against any one of these alone. Then heare the General of our ghostly Camp, how he marshals his bands, & troupes, against the front of hel. *But the blessed Sacrament being brought, inuocation made to our blessed Lady, and all the Quier of heauen, by the helpe of Aue maries, Salue Reginaes, and calling vpon the blessed Martyrs, and applying their holy reliques, especially of Fa: Camp: Fa: Brian, and the rest, that had beene martyred at Tiburne, heell is selfe quailed, the deuils roare, and the Prince with all his assistants, and commaunders, are finally cast out.* These are the troupes, that preuaile against principalities, powers, dominions, and all the kingdome of darknes: these laded *Maho*, and *Modu* (the two Generals of the infernal furies) with fire, and brimstone, and banished them, for a final doome, to be tormented in the bottomlesse pit of hell.

And thus closed vp our worthy Author his woorthy tragedie, with the confusion of the great Maister-deuils, and the consolation of his pittifull possessed captiues, and that loude famous acclamation of the Spectators, *O Catholicam fidem! O fidem Catholicam!* But the lamentable *Chorus*, and *Nuntios* of this tragedie (*Maister Maynie gentleman, Fid Williams, Sara Williams, Anne Smith, and Maister Tirrell*) doe tell vs another tale, ending this deuill tragedie, with their own teares, sighes, exclamations, and hideous out-cries, against the deuill-priests, the coggers, coyners, mynters, and actors of this wicked lewd play. Who were not content to play *Maho*, and *Modu*, the grand deuils themselves, to play at *bo peepe* with Almighty God, our blessed Sauour, his holy Angels, and blessed Saints in heauen, presenting them on this feigned Theater, and making them to squeale, pype, & tumble, like puppits in a pageant after their owne impious fashion, and to prophane, and prof-  
stitute

fitute the blessed Sacrament, making it a Pandar to their foule and monstrous lust, but partly by flattery, partly by feare, partly by the bond of violated chastitie, partly by their lothsome potions, and vnnaturall fumigations, brought them into the same dissimulation with themselues, and to act the chiefe, and principall parts in their diabolicall legerdemaine: and when they had once masked them in theyr popish nets, and gotten them into theyr holy ginnes, they did so vnmanly, so vn-priestly, and so vnnaturally vse them, as the deuil himselfe, if he had beene indeed in presence, could not haue vsed them worse.

And these disguised bewitched creatures, now of better remorse, doe tell vs that the trussing vp of theyr iugling sticks, winding vp theyr Pope-budget, & packing vp their Romane pedlarie grew from another cause: which was, because they vnderstood by some of their Sentinels, that their iugling, packing, and legerdemaine did peepe out abroad in the Country, & occasioned diuers opinions, and constructions of the same, whereby present danger to theyr persons, and stage-robes was like to ensue. This mooued them, to let *Mahomet* the deuil slinke out of *Sara* in that homly manner as you haue heard, that they might (though vncleanlie) ridde theyr hands of him. And now I pray you obserue how sutably to theyr former affaires they sorted themselves thence.

It is the fashion of vagabond players, that coast from Towne to Towne with a trusse and a cast of fiddles, to carry in theyr consort, broken queanes, and *Ganimedes*, as well for their night pleasance, as their dayes pastime: our deuil-holy consort at theyr breaking vp house at *Denham*, departed euery priest suted with his wench after the same good custome. *Edmunds* the Iesuit (saith one of their owne couey) had for his darling *Mistris Cressy*. *Anne Smith* was at the disposition of

See the last  
end of Fids  
examin.

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Ma: Dryland, Sara Williams of Ma: Dibdale, Mistrisse Altham of Cornelius, and Fid Williams of Ma: Leigh. And was not this a very seemely Catholicke complement trow you, to see a Fidler and his case, a Tinker & his bitch, a Priest and his Leman, a deuil & his damme, combined sweetly together? I trust our deuils would neuer make sute to goe into any herd of swine, so long as they had such kinde tender cattell to possesse, dispossesse, repossesse, and surpossesse at theyr pleasure. And this in the holy dialect is called *gaining of soules: scilicet* for the deuill.

## CHAP. 23.

*¶ Of the ayne, end, and marke, of all this pestilent tragedy.*

THE end of a Comedie is a *plaudite* to the Authour, and Actors; the one for his inuention, the other for his good action: of a Tragædie, the end is mouing of affection, and passion in the Spectators. Our *Demonopoiia*, or deuil-fiction, is *Tragico-comedia*, a mixture of both, as *Amphitryo* in *Plautus* is: and did by the good inuention, and cariage, obtaine both these ends. First it had a *plaudite* often; *O Catholicam fidem!* and *O that all the Protestans in England did see the power of the Catholick Church:* and it mooued affection with expression of teares. *Marwood* did tumble, foame, and rage so liuely, when hee was touched with *Campians* girdle, as the gulld Spectators did. weepe to see the iugling knaue, in such a supposed plight. But our Romane Authours, *Edmunds*, and his holy crue (his twelue holy disciples) the plotters of this deuil-play, had a farther and deeper end: which by this impious deuise they had atchieued pretie well, and that was (after the Popes dialect) *the gaining of soules* for his Holines, and for Hell, the bewitching of the poore people, with an admiration of the power of theyr

theyr Romish Church, and priesthood, by these cogd miracles, and wonders; and thereby robbing them of theyr fayth towards God, and theyr loyaltie to theyr Prince, and reconciling them to the Pope, the Monster of Christianitie. And for the obtayning of this maine marke and end, they vsed two chiefe subordinate ends. The one was to bring in the deuill on the stage (thorough the whole course of theyr tragedie) as the father of vs all, and as the founder, protector, and fauourer of vs, and of our most Christian profession. The other, by causing theyr deuils to speake, act, and behaue themselves, as an hostile and sworne enemy to them, and to theyr Romish superstition. Which the besotted people conceiuing as the very true voyce of the deuill indeede, were brought to phancie and irnagine of vs all, as of the grand children, and heires of Satan, and of hell, and to esteeme of them, as of the children of light, and the vndoubted heires apparant to the celestiaall kingdome of heauen. In this theyr bewitched conceit, they vvere brought to renounce theyr duty, loue, and allegeance to theyr naturall Soueraigne, and to sweare theyr fealty and obedience, to the vnnaturall monster of hell.

Vnto the atchieuing of this impious, and trecherous designe (namely, the reuolt of the besotted people from their Prince, and the most Christian Religion, by the pure profession, and swearing theyr obedience vnto the Pope of Rome) they spared no person, no condition, no calling, no profession in either our Church, or common weale, but abandond them all in theyr deuil-come-die to the bottomlesse pit of hell. And that the 7. horned *Babylonian* beast might appeare in his liuely orient colours, to be he that durst opē his blasphemous mouth against the Almighty, & his Saints, his accursed brood heere doe that in the assumed feigned person of the deuill, which the deuill himseife (though a spirit of blasphemie) neuer dared to doe: that is, to curse, & blaspheme,  
ô hel-

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Booke of  
Miracles.  
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(ô hellish impietie, my hart doth tremble at the sound) the most beloued, thrice-blessed annointed of the Lord, the sacred person of our dread Soueraigne, making her no other in this deuillish tragedie, then the deuils principal darling. Heare the deuil, or *Edmunds* in the deuils person (who yet draweth his breath from the beames of her princely mercy, whō himselfe accursed to the pit of hel) in his owne dialect, if your Christian eares dare to heare that, which those Popish miscreants dare proclaime vpon their stage.

Beholde  
your loyall  
Priests.  
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*Oh* (cries *Maho* the deuil in *Sara*) *yonder commeth Saffron-bagge* (meaning our blessed Lady) *shee is come to helpe thee: but shee cannot away with a principall person in this Realme, and therefore I cannot away with her.* Heere the play-deuil is conceited so to loue the Queene, as he must needs hate our Lady, for not louing her Maiestie. And to expresse his deuillships good wil (forsooth) vnto her Maiestie: on *S. Hughes* day hee threatens the Exorcist, that he would goe ring for the Queene: and in another fit tels *Dibdale* in a rage, that he would goe to the Court, and complaine of him to the Queene, and cause his head to be set vpon *London bridge*. In another fit hee cryes out of *Sara* in a loude voyce, *God saue the Queene, and her Ministers*, expressing his deuillships not onely good affection, but zealous deuotion to her Maiestie, and her Clergie. But that which shewes their diabolicall impietie, and opens the treasury of their hearts, fraught with treachery, and treason, they solemnly present the deuil in *Sara* vpon theyr stage, roaring out 'an oath touching her Maiestie in this wise, *by my troth she is mine*, and the Queene of heauen beeing called vpon, hee sayd aloude, *another Queene is my Queene*. O detestable Romish villany! *et tamen viuunt*, and are at this day plotting a new inuasion to set vp a new Queene, who haue and doe thus desperatly blaspheme God, and the King.

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examin:

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And is her Maiesties Court more beholden to this Romish hellish Consort, then her Maiesties sacred person? Heare *Modu, Mayvies* devil, vaunting in his devils voyce, vpon *S. Georges* day, that *he would goe braue it out at the Court: for they were all his friends.* This is the gentle quittance, your holy renegadoes doe returne you, for the fauour, or conuiencie which they finde, in that her Maiesties Lawes are no more seuerely executed against them. They bring you home a placard from his hellishnes at Rome, to assure you, that you are all in league, and amity with the devil. For so the devil, or *Edmunds* doth proclaime you from hel, or Rome.

Those famous renowned Worthies of her Maiesties priuie Counsel, whose bodies sleepe in peace, and their soules (as I trust) repose in *Abrahams* blessed bosome; how our infernal tragedians haue disturbed their rest, prophaned their happy memory, violated their tombs, and called forth their spirits, like the Witch of *Endor*, making them tennis-bals, for their devils to bandy on their stage; take a true view of, in the passage of a Dialogue betweene the Exorcist, and the devil.

*Yonder* (cries the devil in *Sara*) nodding her head towards one part of the chamber) *stands such a one* (whom he had named before) *full of devils: and Leicester at this present houre; euen now, now, under the right arme of that one* (before mentioned) *and all the Court are my friends.* Then went he forward with his speech, naming certaine persons, and said, that they are now gone to the devil: and amongst the rest, named *Bedford* already departed, and that *his soule is euen now with me in this chamber,* and so passed on his talke, and passed on to matters of treason, and therefore they are not to be mentioned. Thus farre they owne Recorder, in his owne sweet termes. And were not those matters of treason, vttered by the devil, strange matters from hel; trow ye, that the penner durst not commit them to writing, hauing written so much, touching

our most sacred Prince, her Court, and Counsel before, as the devil himselfe durst not inspire more into his pen? And who doth not feele this palpable legerdemaine, at his fingers ends? The devil speakes treason against the Prince, and state, for the winning, and gaining of Subjects from her Maiestie to the Pope, and making them become traytors, by his treasonable perswasions; and this stands for good Romish Rhetorick, and popish Divinitie, whilest it was spoken, and acted by the Popes Orator the devil: and the devil shewed himselfe an absolute powerful speaker, for his graund maister the Pope: enchanting by his sweet eloquence 500, or as their owne disciples confesse vpon record, foure, or five thousand soules in a short time, whom hee wonne from the Queene, and reconciled them to the Pope by this wel acted tragedie. And might the devil speake treason so aptly, distinctly, and elegantly on the stage, that it enchanted the harts, and affections of the poore bewitched people, and chained them to the Pope: and is not this sweet enchanting treason to be mentioned in wryting? *Quis causam nescit?* You were afraid, good devil-tragedians, to be fainted at *Tiburne*, for this sweet enchanting treason, vttered by your proloquutor the deuill: and it must be committed to none, but your sworne new profelytes, that knew how to keepe it from stragling abroad: whom you haue by this one sentence of your wise Orator the devil manteled in the same degree of horrible vnspeakeable treasons with your selues, not onely for concealing, and entertaining treason not to be mentioned, or spoken for the abomination of it; but for yeelding themselues, their faith, and fealty to the Pope; the true end, and ayme of all those vnspeakeable treasons. *Et quis hic demon?* And who was the devil, the brocher, herald, and perswader of these vnutterable treasons, but *Weston* the Iesuit, the chiefe plotter, and the arch-impostor, *Dibdale* the priest, or *Stemp*, or all

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Maynics  
exam:

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all the holy Couey of the twelue deuilish comedians in their seuerall turnes: for there was neither deuil, nor vrchin, nor Elfe, but themselues, who did metamorphoze themselues in euery scene, into the person, eyther of the deuil himselfe, or of his Interpreter, and made the deuils names their Puppet, to squeake, pipe, and fume out what they pleased to inspire. And thus, as the deuil would haue it, by a deuilish inconsiderate clause inserted, *that the deuill spoke treasons, not once to be mentioned:* haue you proclaimed your selues, and your 5000 new adhaerents, for vnspeakeable, vnutterable, detestable Traytors.

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The estate of our Cleargie, they haue adorned with a special grace: *The deuill appearing vnto Trayford* (sayth the Miracliff) *in the likenes of an English Minister, and dissuading him to leaue the Catholique Romish Church, &c.* This was a signe (say they) of our especial fauour with the deuil, in that he pleased rather to put on our habite, then the vestments of a Catholique Romish Priest: and yet all circumstances considered, this was no great fauor done vnto our profession, in regard their holy geare was too hote for the deuils wearing. A sute of purgatorie fire had beene much easier for the deuil, then an Albe, or vestment of that consecrate attire. But a greater argument of loue, and mutual good affection is the liberal commendation, which *Saras* deuil doth very frankly bestow vpon our *Ministers*, affirming by his deuils honestie, that *hee likes them well, and that they be much better then the Catholique Romish priests.* Which the poore Ideot spectators tooke to be sooth indeede, and deemed vs to be too great in the deuils bookes, euer to be good. And aboue all, General *Maho* being straightlie charged by the Exorcist, to tel his name, he standing vpon his dictatorship, tels the Exorcist plainly, that *hee cannot commaund him, but that the English Ministers may. What, and their wines too?* quoth the Exorcist:

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*Marry thou a wife too, quoth the deuill. Loe here (good gentle Conies, that come to weare the Woodcocks bil) you heare the deuill, alias Dibdale plainly tel you, that the English Ministers, and their marrying of wines come both out of hel, and are the deuills, alias Dibdales owne counsel to the priest, and so cannot be good. But hunting, nipping, & crof-biting a prety wench on the bare: crossing, recrossing, surcrossing her with priestly hote holy hands, per honesta, & in honesta: giuing her such a Catholique close pinch, that you make her crie oh, and possessing her with a shee deuill vppon the same: afterwards dispossessing, repossessing, and super-possessing her againe, til the poore wench is so handled amongst you, as the deuill, and you giue out, Marrie her who will, she can neuer haue child: This is but his Holines owne hunt and chase, for his holy hellish disciples, in which Catholique sport the deuill himselfe making one, he can take no iust exception there-vnto.*

See Saras  
examina:

After the deuills gracing our seueral callings by his deuillish commendation, he must needes, of his good nature, speake something in fauour of our religion to, especially in behalfe of those points, wherein we haue opposition with the Church of Rome.

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

Page, 23.

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

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

Page, 2:

Saras second temptation was to say, *the priest saide naught in saying of Masse*, A Christmas temptation after the deuil was wel whited. This was a pretty gul of your merry Christmas deuil, as your selues had gulled & impostured the world. For what can be greater glee, and pleasance to the deuil, then to behold you the Archiuglers, and Impostors of the world, to put downe in this craft the Sorcerers of *Egypt*, the Heathen, *Mahomet* and all. To see you first iugle with Almighty God, and our blessed Sauour, and then with all his saints, turning his most blessed institution into a masse-monster, a *Chimera* of puppets, & gaudes. Approching vnto the holy celebration like *Bacchanall* priests, with a stole, an

Page, 3:

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albe, maniple, an amice, a tunicle, and such phantastical attire: putting vpon the blessed institution of our Sauour, a forraine *Babylonian* name of a malse: making it a night catch, or round to be chopped vp betweene a boy & a priest: peruerting the nature of the holy communion, to a priuate nunchion for a priest alone: seuering those two maine pillers of our soules comfort, the body and blood of our Sauour, and renting them in sunder, which God had so neerely conioyned: making the reuerend celebration a pageant of moppes, mowes, eleuations, crouches, and ridiculous gesticulations: euacuating the power of that perfect, and absolute oblation of the body, and blood of our Sauour, by a quotidian imaginarie oblation of a sacrifice without blood: offering vp in a blasphemous conceit the body of our Sauour, which sitteth for euer at the right hand of G O D, giuing it for the dead, which our Sauour did to and for the liuing receiuers onely: and aboue all sacriledge, and heathenish blasphemie, offering vp our Sauour vnto God his father thus; *beseeching him that he, with a mercifull pleasant countenance, will behold the offering vp of his onely begotten, and liuing sonne Christ Iesus, and that he will accept the same, euen as he accepted Abels offering, and the sacrifice of Abraham, and of Melchisedech the high priest:* Heereby sacrilegiously making your selues not onelic the true *Melchisedech* (an honour appropriat vnto our Sauour, by the saying of the holy Ghost) but most blasphemously intruding your selues as Mediators, not onely betweene God and man, but also betweene Almighty God, and his sonne; *beseeching him to accept of the oblation of his sonne with a pleasant countenance (O hellish blasphemy) at your intercession!*

See the  
mistake.

Page. 2.

Thirdly, Sara was tempted by the deuil to say, *the blessed sacrament was bread, and not to be adored.* This was an old potent temptation indeed. The blessed Apostle was thus tempted 1500. yeeres agoe, to call it expresse by

by the name of *bread*, and to will vs to remember by the breaking of it, that it was none other but bread. *Platoes* Idea of an essence subsisting in nature, without existence in indiuiduall substances (long since hissed out of the schooles for a fantastick fiction) is nothing vnto this Popish brainsick imaginatiō: that the colour, forme, tast, sauour, and dimensions of bread should subsist, & exist reall objects to our senses, without the substance, & nature of bread: that all these sensible accidents should be made pendulous in the ayre, like *Archimedes* Doue, or els stript from their proper substance, and adhære to an indeterminate, vagrant, vnbounded being: which all the subtile wits of all the Eagle-eyed Schoolemen in the world, could yet neuer christen with a name. These are the Italian Monsters, hatched of the egges of schoole Crocodiles; the winding serpentine wits of prophane vncircumcised spirits, that take libertie to themselues to descant vpon Almighty God, vpon his beloued sonne, and his blessed institution, as they descant vpon *haecceitie*, *nihilētie*, and all those conceited schoole-tricks.

Our Sauour Christ I suppose would haue had somewhat adoe, to haue instructed his twelue holy disciples, at the first celebration of the supper, in this Lecture of flying formes, and vagrant substances: and if our Sauour had told *S. Peter*, that the bread which he brake & gaue him, was no true bread indeed, but the accidents of bread, (who could not conceiue of leuen, that our Sauour mentioned, but he thought of household bread) it would haue caused him to mooue many odde questions, and haue troubled his braines, and hindered his deuotion much in that reuerend, and sacred action. But our Sauours blessed disciples were but *grossa capita* to our subtiliated, sublimated new spirits of the *Sorbon*. The blessed Apostle *Saint Iohn*, did thinke hee had brought an argument of good assurance to the Iewes, when he beganne his Epistle thus; *That which wee haue*  
*scene,*

*scene with our eyes, handled with our hands, and beene conuerfant withall, the Lord of life: which if he had written, to a quirking Sorbonist, or a scoffing Lucianist, that had his braine puffed vp with this theorie of formes, hee would say, the Apostle wrote like a good plaine Iohn a nods: for those accidents of speech, fauour, proportion, and feeling might be in inuiduo vago; in a wandering Hobgoblin, that had no similitude of nature vwith the Lord of life. Verily, neither this new coyne of conceited formes, nor the imagination of any Idolatrous adoration was once in theyr vnderstanding, who receiued the blessed sacrament, leaning one vppon anothers breast, and therefore this temptation was as auncient as the originall institution, that the sacrament was bread, & not to be adored.*

Fourthly, *Sara* was tempted by the deuill to thinke that *our English Ministers were as good, as the priests*. If the deuill had not tempted *Sara* to this, hee had beene much too blame: for he beeing one of their *chorus*, and a principal actor in their play, & so familiar with all their legerdemaine, did well see, that if hell it selfe had beene raked (as they say) and 13 of the deuils most deuilish Ministers fetched from thence, they could not haue passed *Weston*, and his twelue deuilish tragedians, in any degree. Dissemblers, iuglers, impostors, players with God, his Sonne, his angels, his saints: deuisers of new deuils, feigned tormentors of spirits, vsurpers of the key of the bottomlesse pit, whippers, scourgers, batfoulers of fiends, Pandars, Ganimedæans, enhauners of lust, deflowers of virgins, defilers of houses, vnciuil, vnmanlie, vnnaturall venereans, offerers of theyr owne masse to supposed deuils, deprauers of theyr owne reliques, applying them to vnspeakable, detestable, monstrous deformities: prostituters of all the rites, ornaments, and ceremonies of theyr Church to impure villanies: prophaners of all parts of the seruice, worship, and honour of

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

Fifthly, *Sara* was tempted by the deuill not to say her Page 4. prayers in Latine, because God had not so commaunded, but in English, as she had learned of the Minister, in her mothers house: Deereley beloved brethren, the Scripture moueth vs in sundry places, humbly to acknowledge, and confesse our manifold sinnes, and wickednes: God saue the Queene, and her Ministers.

Are not these mens faces sorely scorched with the flames of hel fire, and their consciences seared with those hote burning coales, that dare publish this desperate impietie to the world, that the confession of our sinnes, according to Gods holy wil, and fatherly admonitions in the Scripture, (which is the first beginning of our worship, and seruice of almighty God, appointed and established in our publique forme of prayer in the Church) is the deuils temptation? Was it euer heard of before, from eyther Heathenist, or diuine, that the deuill did tempt any, *humbly to acknowledge, and confesse his sinnes, before almighty God.* Which are the expresse words of our seruice booke, derided by these hellish Impostors, and fathered vpon the deuill? What are our faith, our hope, our charity, our zeale, our worship of almightie God, but Pharisaical cloudes, and wandring starres, accursed of God, without true, and vnfaigned humiliation going afore? And what shal become of their much-commended mortification, penance, affliction, and taming of the body, to bring it into due obedience, vnder the gouernment of Gods holy spirit, or in what order, and ranke, shal wee place these, if deiection of minde,

and humiliation of spirit, the acceptable sacrifices vnto God, be the cognisances of the deuil? Blinde, and desperate malice cares not, what it speakes, so it may speak. For that addition, in scorne and superbiuous contempt annexed by you, vnto our publique prayer, *God saue the Queene*, wee doe glory in it, and pray vnto God, from the bottome of our harts, that wee long so pray. It demonstrateth plainly to the world, with what spirit you are led, namely by the spirit of Satanical pride, and desperate disobedience, that dare referre that pious loyal prayer to the deuil.

Thus hath the deuil (forsooth) spoken in fauor of our Prince, her worthy Counsailors, her renowned Courtiers, her learned Ministers: in fauor of the Sacraments, and publique seruice of almighty Cod, established in our Church: now let vs heare the same deuil, as you haue presented him on the stage, pleading for your Church, and patronizing your heathenish superstition, and diabolical inuentions in the same. *Dibdale* to the deuil. *What sayest thou to the virgin Mary?* Deuil. *Oh, shee had no originall sinne, I had not a bit of her, neither within, nor without.* Heere you see a plaine blasphemy of the Church of Rome, that could neuer before be warranted by Scripture, reason, nor auncient Father, that any (except the vnspotted sonne of God) should be borne without original sinne, now warranted, and stamped with the signet of the deuil for good, namely, that *the virgin Mary was borne without sinne.*

*Dibdale*: *What sayest thou to Gregory the thirteenth?* Deuil. *Oh, he is a Saint in heauen, he neuer came in Purgatorie.* This fauour the deuil bestowes on that Pope, because he had beene a bountiful founder, and benefactor, to the English. renegadoes, and a most pestilent deuiser against the life of our Soueraigne: who for this good seruice, was caried on the deuils backe, as seemes, ouer Purgatorie into heauen.

*Dibdale.*

Dibdale. *What sayest thou to Brian? Came he into Purgatorie?* Devil. *Oh no, he is a Saint in deede, he is in heauen.* This man was one of the arch-traytors, that came ouer with *Parsons*, and *Campian*, with special designs of treason from the Pope: and therefore the deuill ought him a special good turne, & could not requite him better, then to enroll him amongst his Saints. Page. 43.

Dibdale. *What sayest thou to the blessed Sacrament of the Altar?* Devil. *It is the very body of Christ cut it, and thou shalt see it bleede.* It had beene an easie experiment to haue tried, whether that the deuill would haue beene true of his word: but *Dibdale* had an euasion readie twined for this: and that was; *Hee would not cut it, for tempting his Creator.* It was no tempting of God, to aske counsel of the deuill touching the Sacrament: but it had beene a fore temptation, to haue made prooffe of the bleeding, and yet there was no man of good fence, but would rather haue giuen credit to his eyes, if he had seene it to bleede, then to the deuills bare affirmation in so waighty a case. But whom should the children of lyes, coggeries, and Impostures belecue, if they should not belecue their father, the graund father of lyes? Page 17.

Weston. *What sayest thou to Campians girdle, whence hath it this vertue, being a seely twist, to afflict, intoxicate, and amaze thee?* Devil. *Ierusalem nouit, Tiburnus nouit: Ierusalem, and Tiburne can tell you.* Westons  
Tractat of  
Marwood.

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

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

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

The deuils aunswers & resolutions here to cases propounded by the priests, are diuine Oracles, farre passing the old Oracles hee was wont to make in *Apollos* Temple at *Delphos*, or the *Trophonian* denne: for they were mixed with æquiucation (the new Iesuitical, and old diabolicall trickes) but these are cleere, direct, and plaine. Dibd: *What sayest thou to the Sacrament of the Altar? Deuil. It is the very body of Christ, cut it and show*

thou shalt see it bleede. And heerein the devils headship surpasseth the Popes headship by farre: for the Popes head-peece may ake with strong wine, stirring choller, or strong poyson; and his Holines must have a counsel called, and he must be placed in his Consistorian chaire (as *Caiphas* in the seate of the High-priest) ere hee can propheticie certaine and right; and it must be *in causis fundamentalibus fidei* to: and then he shal speake truth whether he wil or no, like *Balams Assie*: but the devils headship needes none of these molestations, solemnties, nor exceptions. His censure is *in actu ultimo*, ready, quick, certaine, sound, infallible, cleere, admitting no interpretation. Who being alwaies ready at hand to cōmaund, by *Mengus* his whip, his club, or his deuil-bugge, or an Exorcists holy hands, more potent then all these, and hauing his taile wel fizled with brimstone, or scalded soundly with holy water afore, what a good-yeere needs all this leuel coyle, & stirre, for determinations of counsels, resolutions of Popes, allegations of Fathers, disputations of *subtilissimus, angelicis, Seraphicus doctor ex ordine minorum*, that doe cramp mens wits, & turne them out of their sockets. *Ecce* your *subtilissimus, angelicissimus, Seraphicissimus Doctor* the deuil: and tis no more then thus. Exor: *Deuill, what sayest thou to the Pope? Is hee Antichrist, or head of the Church, yea or no?* Deuil. *Ob no, he is the head of the Church.* Exor: *May hee excommunicate Princes, and diuēt them from theyr crownes?* De: *Oh he may, he may.* Exor: *Hath hee the temporall sword directly or no? and is hee Rex regum of the world, and all the Emperors, Kings, and Princes his Lieutenants, to place, and displace at his pleasure?* De: *Oh they be all his vassals.* Exo: *May the Iesuits (his spirits) in ordine ad Deum cog, lye, equiuocate, adulterate, murther, stab, poyson Christian Princes, for aduaucing the Popes Monarchie, & the King of Spaine, or no?* De: *Oh they may doe what they list in ordine ad deum.* This is a short cut, tis but an Oh

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for a preface, and the rest is an Oracle: and so all the  
grand cases for either Church, or Common-wealth are  
dispatched.

And if they want devils in Italy, to exorcise, and aske  
Oracles of: let them come but ouer into London in  
England: and wee haue ready for them, *Darrells wife,*  
*Moores Minion, Sharpe, Skelton, Euans, Swan, & Lewis;*  
the deuil-finders, and deuil-puffers, or deuil-prayers:  
and they shal start them a deuil in a lane, as soone as an  
Hare in *Waltham* forrest, that shal nick it with aunswers,  
as dead as *Westons*, and *Dibdales* deuils did. And wee  
shal as easily finde them a route, rable, and swarme of  
giddy, adle, lunaticke, illuminate holy spectators of both  
sexes, but especially a Sister-nity of mimpes, mops, and  
idle holy women, that shal grace *Modu* the deuil, with  
their idle holy presence, and be as ready to cry out, at the  
mowing of an apish wench, and the lowing, or bellow-  
ing of a brainlesse empty fellow: *O the glory of God: O*  
*the power of prayer:* as the Romish guls did troupe a-  
bout *Sara, Fid,* and *Anne Smith*, and cry out at the con-  
iuration of the Exorcist: *O the Catholique fayth! O the*  
*power of the fayth Catholique. Hac tempora, hi mores.*  
These are the times, wherein we are sicke, and mad of  
*Robin good fellow*, and the deuil, to walke againe amongst  
vs: and (I feare) the latter times, wherein lying signes,  
faigned wonders, coggled miracles, the companions of  
Antichrist, shal preuaile with the children of pride, gid-  
dines, and misbeleefe.

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

see that our Saviour checked the devil, so saying truly of him, and commaunded him to hold his peace, as not accepting of any witnes, or testimony from the devils. If *Edmunds*, and his twelue deuillish tragedians could in deede haue coniured a devil: (as the devil of deuil there was, but the cogging, coniuring knaues themselves) that would haue giuen testimonie to the prayers, Sacraments, and seruice of God, established in our Church, (as they faigned *Modu* their devil to doe:) we would haue disdained, and reiected his testimonie, as our Saviour Christ did.

But see *Westons* great wit, the Author and contriuer of this deuill-sport. When the cogge-deuill speakes of vs: O that is our disgrace, & confusion: when he speakes of the Romish church, and the bleeding of the Sacrament: O that is Gods oracle, and their triumphant exaltation. O despicable heathenish beggerie, to goe a begging good wordes and credit from the devil. And loe heere (good Christian Reader) plaine Gentilisme, without welt or couer. The Gentiles beeing forsaken of God, and giuen vp into a reprobate minde, did resort vnto theyr Oracles, to aske other counsels, and resolutions from the devil; and what doe our Romish Impostors lesse, or in other sort, then *Craesus*, *Alexander*, *Pyrrius*, and the rest of the heathen Captaines did? Let some subtile Sorbonist giue mee an essentiall difference betweene them. They asked the devil questions; so doe our priests: they asked about matters of their commonweale; our priests doe more: they aske about matters of God, and the Church, they tooke the devils word for a graceful diuine fauour vnto them; so doe our priests: they accounted the devils answer as the oracles of God; so doe our priests: *It is the body of Christ*, (cries the deuill) *cut it, and thou shalt see it bleede*. Why now tis cock, or deuill-sure, against all the Protestants in the world: except the difference be this: the deuill neuer answered

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red the heathen Captaines in any matter of import, but in *amphibologies* and clowdes, for feare of beeing taken tripping in a lye: our Romish deuils, doe giue their answers bare-faced, without any circuition, or æquiucation at all: and therefore our Romish deuils are sure the sonnes of theyr sweet Sire the Pope, and the darlings of theyr deere mother the holy Church of Rome. But ô lamentable desperation of the church of Rome! When King *Saule* for his disobedience, was deprived of the good spirit of God, and had a bad spirit sent from God, to haunt and afflict him, and that Almighty God in his heauy displeasure, would neither aunswer him by *Urim*, *Thummim*, nor reuelation from heauen: he then in a desperate mood goes to the Witch at *Endor*, to aske counsell of her. *Quid dicis? What sayest thou to my state?* The loathsome abominations, and Ethnike Impostures of the Church of Rome, where-with they haue gulled, and made drunken the Kings of the Nations, being by the piercing glorious light of the Gospel displayed, and vncovered to the open view of the world; and that church for her whoredome being deprived of the holy spirit of Almighty God, and giuen ouer to the spirit of darknes, giddines, and iugling deceite; hauing now neither testimonie from Gods diuine Oracles, nor breathings from that heauenly cleare fountaine, nor presence of holy Fathers, to countenance their monstrous deformations; doe in a desperate fury, and hellish resolution, resort vnto the Oracles of the deuil, and would coniuere vp from hel the Prince, and power of darknes, to be their proloquutor, and to grace them with a wonder.

Heare their lamentable voyce, fraught with despaire, *quid dicis?* Prince of darknes, what sayest thou for our Masse? What sayest thou for our Sacrament of the Altar? And now (good Reader) obserue the top of hellish resolution, and the gulfe of dispaire: wherein the

Romish church is plunged: when neither God, Angel, nor deuil, can be gotten to speake for them (for heere was neither Angel, *S. Mary*, *S. Barbara*, nor deuil, nor spirit, in all this faigned tragedie, as we haue let you to see, thorough the whole course of the same) O lamentable desolation! *Weston*, and his twelue Priests, doe play the deuils themselues, & all to grace from hel, (being now forsaken of heauen) their pope, their Masse, their Sacraments, their Medalls, their *agnus Dei*, their charmes, their enchauntments, their coniurations, their reliques, their hellish sorceries: *et preualuit hec potestas tenebrarum*: This power of darknes, played by the children of darknes preuailed, to the gayning vnto his holines, and to hel, foure or fiue thousand soules, and that in a very little, and short time. VVhose heart wil not bleede for pittie, and his eyes gush out with teares, for compassion, of our blinded, besotted, bewitched poore Nation? The rather, when he shal cast his eye vpon the maine worke, shape, and end, of all this deuillish deuise, which was this. One of the chiefe impediments, that haue hindered from time to time, the designments of the Pope, the King of Spaine, and their agents, against her Maiestie, and this Kingdome, hath beene the want of a sufficient number of Catholiques heere in England, to assist them: for the supplying whereof, his *Holines* hath from time to time set on worke all his instruments of hell.

When the Lords in the *North*, were to take vp armes against her Maiestie, and the state, the Pope denounced his Excommunication against her, and against all that should take her part: and sent his Priests hither, not onlie to intimate vnto thē, what the Pope had done therein; but likewise to sollicite as many Catholiques, as they could, to vnite themselues in strengthening that rebellion; assuring them, that they were absolued from their duty, and allegiance, and that they were bound, vnder

## A declaration of Popish imposture

paine of the Popes displeasure, and of incurring the like censure, if they should refuse so to doe. And *Saunders* is confident, that if there had beene sufficient notice in time of the said excommunication, the number of the Catholiques, that would haue taken part with the said Earle, would haue beene so great, as that her Maiestie, with all the forces she could make, could not haue been able to haue withstoode them.

At what time the second attempt (as I haue touched in the beginning,) by force, was in plotting betwixt the Pope, and the King of Spaine, for the sending ouer into England of the Duke of *Guise*: (*Saunders* being gone about that time into Ireland, to animate, and assist the Traytor *Desmond*, and likewise to incite, and allure her Maiesties subiects there, to take his part) the feare of want of sufficient assistance heere at home, did greatly perplex them: where-vpon, about the yeere 1580, and a little after, many more priests (and some Iesuits also) were sent into this Realme, then at any time before, to labour by all meanes possible, for the with-drawing of her Maiesties subiects from their duty, and allegeance, by reconciling, & vniting their harts to her mortal enemie, the Pope. To which purpose, it were hard to recount their false, and alluring enticements, by exclaiming without all ciuil modesty, and truth, against the doctrine of the Church of England, now established: by deprauing her Maiesties government, and the whole estate of the Realme, in most barbarous, and outragious inuectiues, and libels, and by terrifying of some, & peruerting of others, with strange reports of the strength, and preparation of the King of Spaine, and the Pope, ready to inuade this Land. About this time also their traffique, & merchandizing, by pardons, medals, graines, Crosses, *Agnus deies*, was exceeding all measure, where-with they deluded, and inueigled many of the simpler sort. But all these deuises notwithstanding, either for  
that

that the number they laboured for, did not so encrease, as they desired, or that the Iesuits had an ambitious desire, to carie away the garland from the rest of their brethren, and companions in this seruice. Fa: *Weston*, then the *Provinciall* of all the Iesuits in England, deuised this hellish trick of casting out devils: by the which they so preuailed, as they gayned in a very short space, foure or 5000 to be reconciled to the Pope. And such was at that time the zeale, or rather fury of these new gayned Profelytes, and the elder sort of Pharisaical hypocrites, so kindled, and enflamed with the admiration of the diuine power, which they supposed to be in these priests, as (besides the large contributions, which they gaue thē) no méruaile if they would haue followed them through thick, and thin, fire, and water, purgatorie, and hel, to assist any forraine, or domestical power against her Maiestie, and her Kingdome. I wish, and earnestly pray for these, gulled, deluded, bewitched poore soules, that they may now at last lay their hand on their harts, or that God would open their harts, to loath those despicable Impostures, and returne vnto the truth: assuring them selues, that neuer any true religion, did assist, and credit it selfe by such diabolical dissimulation.

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FINIS.

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Z. 2.

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THE  
Copies of the feue-  
rall Examinations, and confessi-  
ons of the parties pretended to be posses-  
sed, and dispossessed by *WVeston* the Iesuit, and  
his adherents: set downe word for word as  
they were taken vpon oath before her Maiesties Com-  
missioners for causes Ecclesiasticall, and are extant  
*vppon Record in the same  
Court.*

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# The examination

of *Sara Williams*, taken vpon her  
oath, the 24 of *Aprill 1602*. before  
the Lord Bishop of *London*, Ma: Doctor  
*Andrewes*, Deane of *Westminster*, Ma:  
Doctor *Stanhop*, and Ma: Doctor  
*Mouniford*.

(...)

**T**HE beginning of the *history* taken with *Barnes*  
beeing read vnto this examinee, how she began  
first to be possessed, beeing about the age of 15  
or 16 yeeres, viz: how shee had beene diuers times  
feared with ugly visions: how sitting one night late by the fire,  
three terrible Cats sprauled about this examinee: how one  
leapt ouer her head, another crept betweene her legs: how a  
strange huge Cat as big as a Mastiffe, stared vpon her with  
eyes as big as a saucer: and how afterward the same wicked  
spirit met her in the likenes of a Cat, comming out of a hol-  
low tree, as she was seeking for eggs. She saith, that all these  
things thus written of her, are most false: and that shee  
greatly wondreth, that any man would so write: onely  
she sayth, that from a child she could neuer endure the  
sight

The booke  
of miracles  
extant vpon  
record.

## The examination of

sight of a Cat. And that when shee dwelt with Maister *Maynie* at *Denham*, (which was about a yere before shee went to *Mistris Peckham*) shee walking one day in a wood by the house, and looking for some Hennes (as shee remembreth) shee espyed a Cat comming out of a hedge, which did feare her greatly, and made her to tremble, and shake, (as shee often doth when shee is afraid) but she sayeth, that she was the more scared then, because she was alone. This tale, she thinketh, shee told first to her Mistris, & afterwards to certaine Priests, and further saith, that if any Priest, or other Catholick hath beene the author of those words, before read vnto her, they haue falsly contriued them, as she thinketh, vppon the occasion of the said Cat. For she denieth, that euer she had been vsed, before she fell into the priests hands, to be affrighted with any vgly visions, or that euer any Cat (to her knowledge) did either leape ouer her head, or runne betwixt her legges, or that she heard any such terrible noyse, or that shee euer saw any Cat as bigge as a mastiffe, with eyes as broad as a saucer.

Shee saith, that when shee came to *Fulmer*, to dwell with *Mistris Peckham*, which was about *Michaelmas* (as she remembreth) shee had not beene there long before she heard, that the house was troubled with spirits, so as euery noyse, and thing that shee heard or saw, did feare her.

Shee further saith, that the tale read vnto her out of the said booke, concerning her leauing of her supper, beeing greatly afraid, the 12 of October, Anno 1585, is most false: as that she perceined beeing at supper a puffe of wind comming in at the doore, that shee saw a dog of two collours, blacke and greene: that therewith a spaniell of the house bayed once: that shee this examine, was then pulled by the eyes, that the thing that pulled her by the eyes, went into her mouth, and resting at her hart, burnt her intolerably: and that therevppon she cast away her knife, and would  
eat

ate no more meate for that time. At the hearing of these things read vnto her, she vsed these words; *O Iesus that any body should report so of me.* That which happened at that time, was as followeth.

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

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

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

## The examination of

very euil at ease that night after the lightning, she could not easily hit vpon the words. Also she wel remembreth, that in saying the Creede, she stumbled at the word *Catholicke Church*. Otherwise she saith, that all these particulars are most false, as that *she could not abide M. Dibdales presence for burning, especially when he laid his hand vpon her diseased place: that she should say, her Master had commaunded her, that she should not blesse herselfe with the signe of the crosse, or that she could not indure a casket of reliques, or that shee euer so much as dreamed at that time that she was possessed, or that the deuill was her Master, or that shee euer said, our Lady did not loue her, or that our Lady was with her, and chid her, and said shee loued her not.* These things she saith she verily belieueth to be false, & that it was very euil done of them, whose euer they vvere that writ them.

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

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

Shee further saith, that in the booke concerning the sights, which are pretended that she should see at masse, all

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

Also she saith, that it is likewise very false that is written of her, as that she should vpon the 30 of October *see the likenes of a Wrenne vpon the top of the priests fingers.* Page 24.

This examinatio further hearing the report out of the booke how it is said, that *she was troubled vpon All Saints day,* she saith, she doth not remēber the particuler times when they bound her in the chayre, and applyed theyr reliques vnto her. But addeth that they troubled her very often, praying God to forgiue them, and saying, that when she came to the chayre, she was so vsed, as that e-uery time (if she might haue had her choice) she would rather haue chosen to haue ended her life, then to haue gone into it.

And concerning her dumbnes, and coldnes, that *shee could not speake till they had signed her throat with the signe of the crosse, & applyed holy reliques vnto it.* She saith that she doth not remember any such thing, but thinketh it is altogether vntrue. At the least, if at any time she were past the vse of her senses, it was by reason of such waters and drinks, as they compelled her to take: and that if she were at any time silent, and did afterwards speake, it was not because they had signed her throat with the signe of the crosse, or applyed holy reliques vnto it, albeit she confesseth, that whatsoeuer shee did or spake, they would euer expound it, as they list themselues, & say it was done or spoken by vertue of holy water, and other consecrated things. Page 23.

Further, touching the report of that which is pretended Page 23.

## The examination of

ded to haue beene scene, and spoken of by this examinee vpon *All Soules* day after dinner: she saith, shee is ashamed to heare such things to be written, God almighty knowing that they are very false. And this shee affirmeth (she saith) as in the sight of Almighty God, & would so say, if all the priests, that were there, were here present. And she further affirmeth, that shee is well aduised, that shee neuer saw any deuill in the forme of a man that should depart from her, when shee vsed these words as is pretended, *Credo sanctam ecclesiam Catholicam*, Almighty God forgie them.

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She further saith, as concerning the *byrd* mentioned in the booke: she confesseth that a bird came suddainly flying in, whereby she was scared, and strooke it vwith her beades, and that the bird did afterwards (being a Robin red-breast) escape out, being on the floore at a hole in the boords, there being light to be scene, and wide lathes vnderneath vnmorterd, so as the bird might easily escape. But for the rest, shee saith that it is most false, as that a *blacke man* should perswade her to breake her necke downe a paire of staires, and another time to cut her owne throat with a knife, and that she saw the forme of a rough dog vpon the communion table, or that there was any grunting in her like swyne, or croaking like a toade, or that she euer receiued her sight by the priests fingers, or by their breathing vpon her. It pittieeth (she saith) her hart, that any, that pretend to haue any conscience, should so write of her.

Page 25.

Touching the report, that she should affirme, that one of the seruants in the house was sore haunted by the enemy, (meaning as shee thinketh, Ma: Trayford) and that shee could neuer abide the sight of him, because of a thing that followed him, she saith, it is vtterly vntrue, adding that shee was so farre from disliking the sight of him, as that shee rather thinketh, she loued him too well.

Page, 25,

Concerning the ceremonies of baptisme mentioned, she  
saith,

saith, that the priests did perswade her, that her baptisme could not auaille her, except she also were partaker of their ceremonies, which were holy oyle, holy salt, and holy spittle, as she remembreth. The salt they put into her mouth, and with their fingers, wet eyther with spittle or oyle, did touch her lips, her nose, her eyes, and her eares, as she thinketh, and in the meane time she had a Chrisome cast ouer her head, being of halfe an ell of holland, with a crosse in the midst of it. At that time they changed her name from *Sara* to *Mary*, where-vnto she was the more willing, because they told her, there was neuer any Saint was called *Sara*, & the name of *Marie* pleased her better.

She also saith, that neyther *by the feeling or smelling of a Priest, she eyther receaued at any time her hearing, or sight,* neuer hauing beene hetherto blinde or deafe, (she thanketh God) onely she saith, that through their euil vsage of her, she grew to be troubled with the passion of the hart, because she conceaued very great grieffe, by theyr bad vsing of her, and that through the said passion, she hath diuers times swounded. At which times vpon her recouerie, they would vsually say, that she receaued her sight, and hearing, and other sences againe, by the vertue of their reliques, and touching of her. And at that time she partly beleued them: but since hauing beene diuers times troubled in that sort, since she was married (as her husband knoweth) for the which she may thank the said priests; she hath by Gods goodnes recovered her health againe, without any of the priests helps, whereby she now perswadeth her selfe in her hart, that she was then greatly deluded by them. She further saith, that she wel remembreth, that *Ma: Trayford* one night did seeme to be greatly troubled, and afterwards did pretend to be sodainly wel, *Ma: Dibdale* the priest hauing catched him in his armes: but she vtterly denieth, that she ever saw any *Mouse offering to come out of his mouth, or after going*

Page, 25.  
Ibidem.

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## The examination of

out at his care, or that the Priests mouth did hinder the deuill from comming out at *Ma: Trayfords* mouth. These things, she saith, are all fained, and false, and farther ad-deth, that she wel remembreth, when she was with them, they would tel many things of her, which she knew to be false, but durst not say any thing against them, for of-fending of them.

Where it is said, that one deuill perswaded *Ma: Tray-ford*, to haue hanged himselfe, and that another moued this exam: to goe out at Masse time, and that she thereby hin-dered *Ma: Trayfords* vngracious purpose. Iesus haue mercy vpon me (quoth this exam:) what wickednes is this? God is my Iudge, that it is most false.

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

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

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

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There being reade to this examine, out of the same booke; the pretended names of diuers spirits, which the priests gaue out, that they cast out of her, and that the said priests deliuered, whilst they were in her, as *Lustie Dick, Killico, Hob, Cornercap, Puffe, Purre, Frateretto, Page. 33. Fliberdigibet, Haberdicat, Cocobatto, Maho, Kellicocam, Wilkin, Smolkin, Nur, Lustie iolly Jenkin, Portericho, Pudding of Thame, Pour-dieu, Boniour, Motubizanto, Bernon, Delicate*, this exam: sayth, that there were very strange names written vpon the wals at Sir George Peckhams house, vnder the hangings, which they said were names of spirits. And addeth, that she perceauing stil, that when they said it was the deuil, that spake in her, & that they would needes haue her from time to time, to giue it some name, she to content them, did alwayes deuise one name or other, and verily thinketh, that shee came neere some-times to some of the names, which were written vpon the wall, because she had often heard them, and saith, that they runne then in her head. And she further thinketh, that the priests themselues did set them downe in better order, then she did vtter them. But amongst the rest, she saith, that the name of *Maho* came into her minde; for that she had heard before her vnclereade the same out of a booke, there being a tale therein of *Maho*.

The tale of *Lusty Dick*, mentioned in the said book, shee saith, is set downe falsly, euen as he that made the book list. The Amice therein mentioned, was a cloath, that the priest had put ouer his head, when he went to Masse, which did signifie the cloath, where-with the Jewes did blindfold Christ, and saith, it is likely, that if they did lay it ouer her mouth, she might blow it vp, least it should stop her wind. And for the other speeches, she saith, it may be, that when they vrged her to answer those questions, she answered, as it came in her minde accordingly. And for the sinke of brim-

stone, she verily thinketh, it may be true, for that the chamber did still stinke of it, they vsed it so much. That which is reported of her in the said booke of *three Captaine deuils, that should goe out of her eares, hauing euery one of them 300 with them, which this exam: should haue felt, in diuers parts of her body.* She saith, it is an abhominable vntruth, and that she meruaileth, what they that so haue reported of her, should meane, in that manner to abuse her a poore wretch, that neuer meant them any harme. Touching that which is written of the pretended spirit named *Puffe, as that he should say vpon S. Hughs day, he would goe ring for the Queene:* She verily beleeueth, that eyther those words haue bene deuised by the writer of the booke, or else that if she this exam: vttered them, it was because she heard them speaking of ringing that day, in honour of the Queene, and knew that thereby she should please them. For (as partly before hath bene touched) she alwayes framed her selfe to vse such words, as she thought would content the Priests. And where there is mention made, that *she should say, that spirits haue bene raysed up by a Coniurer to keepe money:* She confesseth, it may be she might vse such speeches, because she had heard talke, that there had bene coniuring about the house for money. As touching that tale of the xvij. of Nouember, *how Purre was cast out of her, how she was bound fast in a chayre, and how the Crosse being layd vpon her head, did so burne the deuill, as that shee thought it would haue burnt out that part of her head, which it touched:* She aunswereth, that all of it almost, is eyther falsly deuised (as she perceaueth a number of things are in the said booke) or else that it may be that she her selfe did then pretend something of it to be true. But shee doth not now remember it. For she saith, there were so many things done, and so long since, as she thinketh, she cannot remember a great part of them: onely she addeth, that she cannot forget her binding in a chayre ma-  
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Page, 34.

Page, 34.  
Ibidem.

Page, 35.

nie times. The manner whereof, was as followeth.

When the priests were purposed to make the wicked spirit to shew himselfe in this exam: and to expel him (as they said) they would cause her to be bound fast in a chayre, and then giue vnto her a certaine drinke, which as she remembreth, was a hallowed drinke, consisting of Oyle, Sack, Rue, and some other things, which are now out of her minde: But this she wel remembreth, that looke what she most disliked, and hated, they would stil compel her to take, pretending that it was not she, but the deuil, that disliked it. And although she knew that therein they did abuse her, and that few women there are, that would not indeede abhorre such a drinke, yet she durst not but seeme to yeeld vnto them, but indeed they did compel her stil, alledging that whatsoeuer she said, or did against it, it was the deuil that did it, and not she, whereas in very deede, she tooke such a dislike at that time of those things, as yet to this day she cannot endure them. In so much, as about three yeeres since, this exam: hauing a pangue of sicknes in the Market at *Oxford*, some of her neighbours gaue her Sack at vnawares vnto her, which as soone as she perceaued, she fel to be very sore sicke vpon it, and was constraigned to lye there all night: the offence of the Sacke being the onelie grieffe she had, after shee was recouered of her sayd pangue.

At some times also they would burne brimstone vnder her nose, at another time feathers, and diuers such loathsome smels, which they said were hallowed, & then they would with very maine strength, though she struggled very much, bend her face iust ouer the smoke, which was by the burning of the said brimstone, and other things in a chafing-dish, which they would hold so neer her nose, as sometimes besides the smell, the very heate would trouble her. When she was thus holden, she saith, that the very paine she felt, caused her to cry, and scrich  
very

very loude, & to struggle as much as possibly she could till her strength failed her. At one time shee was so extremely afflicted with the said drinks and smoke, as that her senses went from her, and she remained in a swoone as afterward it was told her : vpon her recouery, she remembreth that the priest said, that the deuill did the goe downe into the lower part of her body, and that commonly when her strength failed her so, that shee could struggle no longer, they would say, that then the deuill grew quiet. At such times when she cried, they would say, *it was the deuill, and not shee, that so cried.* When she was in this taking, and so bound in the chayre, her head beeing giddy with the said drinke, and her senses troubled with the smoake, she doubteth not, but she spake many idle and foolish words, which the priests would expound as they thought good, which shee doth now perceiue especially by hearing those things, which are written of her in the same booke.

As touching the fit, that it is said shee had vpon the 15. *November*, she saith that it may well be, that shee vsed hard speeches against the priests in the heate of her griefe. And she wel remembreth that diuers times, though she was loath to displease them, yet when they handled her so extremely, shee did sometimes vse some hard words towards them, and threatned to complaine of them. And then their common saying was, *that it was the deuill, and not she that spake*, because he could not indure any Catholick priest. Her sister *Frauncis* beeing then in the house, and seeing how badly shee was vsed, did diuers times perswade this exam: to steale away, and goe home, and complaine how she had bene handled by the said priests.

At one time shee was so vexed, as indeede shee ranne away towards a little brooke, that was not past halfe a yard deepe, meaning to haue runne through it, and so to haue escaped from them, thinking that they would  
not

not haue followed her through the water. But they caught her before shee came to the brooke, for they watched her so diligently at all times, as they would not suffer her to goe out of their sights. And their pretence was for so dooing, least she should haue made away her selfe: which she saith (she thanketh God) shee neuer intended, but onely to haue beene deliuered out of theyr hands: vvhetheras she saith, it is very likely, that they had such a watchful eye ouer her, least she should escape, as fearing she would complaine of them. At the same time she ranne away as before is expressed, one of them that ranne after her, which was her Maister Ma: *Peckham*, (as she remembreth) gaue it out, that she was carried aboue ground, and the priests affirmed, that the deuil did meane at that time to haue drowned her. And it is not vnlikely this exam: saith, but that shee herselfe to please them, did confesse asmuch. Her pretended carying in the ayre, was made amongst them a kinde of miracle, whereas this exam: doth know it to be a lye, and dooth perfectly remember, that she ranne indeede, as fast as she could, but for any flying, it is a meer fable: although at that time she was content to sooth them in it.

Concerning the casting out of her of Captaine *Frazeretto*, with all his company of euil spirits (as is pretended in the booke) vpon the 21 of Nouember, she saith, that it was the ordinary custome of the priests to be talking of such, as had beene possessed beyond the seas, & to tell the manner of theyr fits, and what they spake in them: also what vgly sights they saw somtimes, and at other times what ioyfull sights, and how when reliques were applied vnto them, the parties would roare: how they could not abide holy water, nor the sight of the sacrament, nor the annointed priests of the Catholique Church, nor any good thing. But how they would greatly commend such as were hereticks, & many such things besides she hath heard them report, as how the

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devils would complaine that when the priests touched the parties, that they burnt them, and put them into an extreame heate, and how somtimes they could smel the priest. These things (she saith) she now remembreth by hearing those things which are written in the booke of her selfe, and confesseth that by the said tales shee well perceiued how shee might please them, and did frame herselfe accordingly at such times, as she well perceiued it was their intent, she should so doe.

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

As touching the pretended trouble, that shee should haue vpon the 25 of Nouember, shee saith, that there were so many such speeches amongst them, as she doth not herselfe remember, whether any such things were at that time, otherwise then as before shee hath confessed. Also she saith that it was no meruaile though they made her talke, after they had giuen her the *blessed potion* they speake of. And touching her *smiling*, shee confesseth that when she was well, if shee did either smile to herselfe, or vpon occasion of some speech that shee had heard, or at other times if for grieffe to consider how she was dealt withall, she sometimes wept, as oft shee did, they would ordinarily (when they thought good) say, it was the deuil that did so smile, or weepe: which put this examine almost to her wits end, desiring nothing more then to be rid from them. Shee also further saith, that she well remembreth how one time walking in the garden with one of the priests, who led her by the arme, because she was weake, she beganne to complaine vnto him of her hard vsage, and told him, that shee verilie thought they did her iniury, and that she was not troubled with any wicked spirits in her more thē they were.

Where-

Whereupon he cast his head aside, and looking fullie vpon her face vnder her hat, *What* (quoth he) *is this Sara, or the deuill that speaketh these words? No, no, it is not Sara, but the deuill.* And thē this examine perceiuing she could haue no other reliefe at his hands, fell a weeping, which weeping also he said was the weeping of the euill spirit. By hearing of that which is written of her, shee saith she remembreth these stories, which shee thinketh she should not otherwise haue thought of.

As touching the report, *that Maho should bid her pray vnto him as to a Saint, and tell her that it was but madnes to become religious, or to vse penance towards her body: also that the priest said nought in Masse: and that shee this examine must pray as the Parson taught her at her mothers,* Deerely beloued brethren, the scripture mooueth vs in sundry places, God saue the Queene & her Ministers, *that shee must not pray in Latine, because God had not commaunded her so to pray.* She this examine saith, that shee doth not remember, that euer she vsed those words, but rather thinketh they are deuised by him, that writ the booke. Howbeit she confesseth it may well be, that she did vse them vpon such occasions as they gaue her by theyr owne speeches, shee being alwaies ready (as shee hath said before) to speake & doe, as she thought might please them.

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

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

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

Page. 38.  
ibid:

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

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As concerning that which is pretended to haue happened vnto her vpon *S. Barbaraes* day, she verily belieueth, that the Priests might wish, that all the Protestants in England did know *the power of the Catholicke Church*: but she doth not remember that she said so herselfe.

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And touching her coate that was pulled off, she well remembreth, that it was a new gowne, which her mother had giuen her, being laced vpon the sleeues: which being a good prety faire gowne, the Priests did pretend that she was proud of it, and therefore took it from her; and putting vpon her an old gowne (she knoweth not where they had it) bestowed hers shee knoweth not where, but she could neuer see it after. But that *she should say her gowne was naught, and full of spirits*: she beleueth it is vnrue, or that, *if they put any of their consecrated attire vpon her, that she should crie, I burne, I burne*: shee belie-

beleueth that she did it onely to please them, knowing that she felt no more burning, by any of their consecrated things, then she did by the rest of her owne appa-  
rell.

Likewise, as touching those things, which are reported to haue beene vttered, and done by this exam: vpon the xvij. of Nouember: she saith, that she doth not remember any one part of the pretended *vision of a Ladie, accompanied with Gentlemen all booted, that should offer her to be a Lady, if she would goe with them, nor of the dogge of two colours, that should terrifie this exam: from yeelding to her motion: but she remembreth, that they would oftentimes bring the Pix with the sacrament in it, for her to kisse, which she did alwayes very willingly, and confesseth, that she beleued the Host in the Pix, to be the bodie of Christ, and that it is therefore very likely, if any of the priests did aske her, what she did kisse; that she answered, it was the body of Christ. But she meruaileth why they write, that the deuill should say, it was the body of Christ: and thinketh, that the priests would neuer haue caused her to kisse it, if they had thought, that it had been the deuill, that then had kissed it, and not this examine.*

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She remembreth, that she did feare the corne-chamber, (that the booke speaketh of) in Sir George Peckhams house; because the report amongst them was, that there had beene coniuring there for money. And as touching the rest of that long discourse, which was read vnto her, how *she should say, that all the Court were her friends, that the Earle of Bedfords soule was in hell, that the English Ministers had power to cast out deuils:* she saith, she doth not remember any part of it. But acknowledgeth, that for as much as it is said in the said booke, that she was constrained to take the *holy potion,* which shee so much detested, and other their slibber-sawces, and that they burnt brimstone vnder her nose, she verily think-

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

She further saith, that whilst she was at *Denham*, one *Richard Maynie* being there also, pretended himselfe to be possessed, and the Priests had dealings with him. This *Maynie* did behaue himselfe in the presence of the priests, as though he had beene a Saint. It was meruaillous to consider, what deuotion he did pretend. One time being at Masse, this exam: doth wel remember, that at the eleuation time, he fel downe secretly backwards; and lay a while, as though he had beene in a traunce. And when he came vnto himselfe againe, he said, that the glory, which he saw about the Altar, did strike him into that traunce. But for all his pretences, this exam: saith, that he was but a dissembler, and a man but of a lewd disposition. He would needes haue perswaded this examines sister, to haue gone thence with him, in the apparel of a youth, to haue beene his boy, and to haue wayted vppon him. Hee dealt with this exam: to haue confessed her selfe vnto him, saying, that he had as good authority, to heare confessions, as any of the priests had. Also he vrged her this exam: diuers times, to haue yeilded to his carnal desires, vsing very vnfit tricks with her. There was also a very proper woman, one *Mistres Plater*, with whom this exam: perceaued, he had many allurements, shewing great tokens of extraordinarie affection towards her. By which his courses she perceaued, that he was very wickedly bent. Of all these things concerning the said *Maynie*, this exam: enformed Ma:

*Dibdale*, & told him, that out of doubt he did but counterfeit all his holines, and that except he, and the rest of the priests tooke heede to themselues, he would in the end bring them to some trouble: where-vpon Ma:*Dibdale* was very sorrie, that euer he had had any dealing with him.

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

Furthermore, this exam: saith, that after she was deliuered out of the priests hands, and that they had no further

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ther dealing with her, vpon pretence, that she was possessed, she hath diuers times, being in speech with Ma: *Taxly* a priest, but her especial friend, said vnto him to this effect: Iesus Ma: *Taxly* I meruaile, what Ma: *Dibdale*, & the other priests meant to deale with me, as they did: I am fully perswaded, that I was neuer at any time more possessed, then they themselues were, and yet you haue heard, how they haue vsed me. And he shaking his head, would wil me to be contented, seeing the matter was past, and that I should trouble my head no more about it, and saying, that he was very sorrie for it, and that he hoped, they had repented themselues for dealing so with her. Why but would this exam: say, tel me I pray you Sir, what you thinke of it, whether was I possessed, or no, in your opinion. And stil he would giue her no other aunswer, but shaking his head, wil her to be contented, seeing all was now past.

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

Whilst she was in the priests hands at *Denham*, one *Haines* was a suter vnto her, and although Ma: *Dibdale*

commaunded her in no sort to entertaine him, yet her sister bringing vnto her a blacke Iet ring from him, as a token, she put the same vpon her little finger, which being some-what too little, caused her finger to swel, as now she beleeeueth: And there-vpon this exam: in her confession acknowledging that shee had receiued that ring from *Haines* contrary to Ma: *Dibdales* commaundement, they said it was the deuill vnder the ring, that caused her finger to swell: and wetting her finger, and making crosses vpon it, they pulled of the ring by little and little, and said, that it came of by vertue of those crosses, the deuill hauing no longer power to keepe it on.

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

She also saith, that one *Sherwood* a priest, while shee was at *Denham*, and tyed in her chaire, would vsuallie pinch her by the armes, and necke, and hands, and the places thereupon remaining blew, he and the rest would say, that it was the deuill that had so pinched her. At such times as this exam: when he so pinched her did cōplaine of it, and reprocued him for it, they would say it was the deuill, and not this examine, that so reprocued him. Of this iniury she hath complayned to Ma: *Dibdale* being well, and hee would say vnto her, that hee was sure Ma: *Sherwood* would not vse her so, and that she was de- ceiued, in that she thought so of him.

She also further saith, that shee well remembreth that she could neither doe nor say any thing, but when they

list, they would say, *it was the deuill*. At some times when she was well, if companie came in, to whom they meant to shew any thing, they would take occasion, to peepe in her face, & vse such foolish words vnto her, as might make her to laugh. And if she did but so much as laugh vppon that occasion, or looke away, turning her head from them, they had then enough, *it was the deuill* (they would say) *that laughed in her*, and then sometimes shee must to the chayre, and at some other times, they would coniure the spirit, as they did pretend, commaunding him to goe downe into her body, and be quiet. And when this exam: held her peace, which was when they spake no more to her, then they would say, the spirit was gone downe. At these, and such like times, when they gaue her nothing to make her sicke, she found her selfe no worse, then shee was before, but was content to sooth all what they said.

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

Also she saith, that if at any time she did belch, as oftentimes she did by reason that shee was troubled with a wind in her stomacke, the priests would say at such times, that then the spirit began to rise in her. Whereas diuers

diuers times since she hath beene likewise troubled with such wind in her stomack and rising, and thereby perceiue that they said vnruly, when they said that that wind was the deuill. But as shee saith, if they heard any croaking in her belly, (a thing whereunto many women are subiect, especially when they are fasting) then they would make a wonderful matter of that. One time shee remembreth, that shee hauing the said croaking in her belly, or making of herselfe some such noyse in her bed, they said it was the deuill that was about the bedde, that spake with the voyce of a Toade, and there-with they seemed, as though they were greatly afraid. But this examine, though shee knew, there was no such cause of their feare, if they were indeed at all afraid, as they did pretend, yet did shee let them alone, and said nothing vnto them.

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

She further saith, that she neuer dreamed in the night, but she did tel the priests of it in the morning, for it was

their commandement, that she should so doe. And such her dreames she hath learned by their speeches, to call them visions. Of these visions they would make of the, what they thought good. Whereas this exam: confesseth, that diuers of them were such toyes, as came into her head being woken, and that she meruailed, how they could make such matters of them.

This exam: further saith, that oftentimes when she was wel, & that the priests vpon her laughing, or words, would say: *It was not she, but the deuill*, she did verily suspect, that they did not say truly therein, & that she was not at all possessed: marrie she confesseth, that being young, and vnexperienced, when they came vnto her in so deuoute a manner, with their holy vestures vpon them, with holy water, holy candels, and with the *Pix*, hauing the sacrament in it, and prayed, as it seemed so earnestly; she did then alwayes suspect, that there was something amisse in her, as supposing, that otherwise they would neuer haue dealt in that sort. But afterwards when she was wel againe, she had euer a great desire to be gone from them, being verily perswaded, that then she should be wel.

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

Whereas in the afore-said booke, there are a number of things reported of this exam: what she should doe, see, and speake in her fits, she verily thinketh, that (some foolish things of her owne deuise excepted) she neither did speake, nor pretended to see any thing, but in such sort, as she had heard the priests report, that other wo-

men beyond the Seas had done, seene, and spoken: According to which reports, she this exam: being in the priests hands, did frame her selfe to doe, and speake, and report she saw this, and that, as she had heard of them, that those parties did, that thereby shee might please them.

Concerning the reports in the said booke, that this exam: should see upon Christmas euen at night, after twelue of the clocke, when Masses doe begin, viz: great beames of lightning, to proceede from the Sacrament, as it had bene some beames shining out of a cloude: that upon Newyeares day, she should see fire to flash in at the window, and a browne dogge, as big as a Bullock: that the Sunday after the Sacrament being reserued, and lying upon the patten, she could not see it, for a great brightnes: and that at the same time, the Priest seemed to be cloathed in siluer, that stode by the patten: She this exam: aunswereth, that she is perswaded in her conscience, they be all vntrue reports of her. For she saith, she doubteth not, but that otherwise she should haue remembred some of them, as wel as she hath done other things in the said booke. Onely she confesseth, that she hath heard such things reported of Richard Maynie, that he should haue such sights: but sure she is, she neuer saw them.

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

that she thinketh there are of them, as there are of the priests, some good, and some bad.

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

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

Where it is said, that *this exam: should affirme there were foure scourges of deuils, viz: the booke of Exorcismes, holy water, the holy candell, and hallowed Frankinsence,* she doth not remember, that she termed them scourges, but saith, it is like enough that she said, that the deuil could abide none of them, because the priests had told her so.

As touching that, which is written of this exam: of the fifth of Ianuary, that *being exorcised, shee vsed many idle words: that she prated, and scoffed, cursed, and sung, called for a piper: when the Priest bad the deuill, tell him his name, he should make answer in her, Pudding of Thame: all which is said, to haue beene spoken by the spirit in her; she saith, that she might speake such words, when her head was so troubled, but she doth not remember them. And for the Pudding of Thame, she saith, she hath oft heard it spoken of iestingly, when she was a child. And where it is said, that she should affirme, that the deuill could not tarry in her legge, or foote, as he was comanded, because of her hose which had beene worne by a vertuous, and godly priest: she confesseth, that in deede she ware a payre of Ma: Dibdales netherstocks, and thinketh it not to be vnlikely, that when vpon occasion, she said, that the hose she ware, had beene Ma: Dibdales; but that further hearing some of the priests say, that was the cause, that the deuill would not remaine in her legge, or foote; she did say as much her selfe.*

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Concerning that which is written of this examine of the 6. of Ianuary, that *after consecration, shee saw in the Challice a little head, as it were of a child: that shee should call for dyce to play with: that shee should see two at either corner of the Altar, glistering like siluer: that shee should tell a tale of a Mummery, that came into the chamber, where shee lay: that shee scoffed at the Sacrament: that a proper man in a short blacke garment, girt about him, hauing the rest of his apparrell also blacke, and long haire turned vp, also great ruffes starched with blew starch: that shee complained, that the priests band burned her, & that his breath tormented her: shee saith shee remembreth no part of all these. What she might speake, when her head was troubled with their drinks, she knoweth not, but she dooth not remember, that euer she said, that she saw such a little head in a chalice, or that if she had seene it, she should*

Page 5.

euer

euver haue forgot it.

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Ibidem.

Whereas also it is said of her, that *there appeared vnto her in a fit the said 6. of Ianuary a Mummary coming in at the doore with a bright eye before them: a drumme sounding, and sixe in number with motly vizards, which daunced once about her, and so departed.* She aunswereth, that she belieueth, that it is but a made tale by some of the priests, or that if she told any such her selfe, it was but a dreame, or some such thing, as shee had before heard of amongst them, it beeing Christmas.

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Also as touching the report of her, that *shee knew a peece of the holy Crosse by the smell: that a priest put his finger into her mouth, and bad the deuill bite it if hee durst, and that the deuill in this examine should aunswer, hee durst not bite it, because it had touched the Lord:* shee saith shee well remembreth, that she heard them talke, that they had a peece of the holy Crosse, but shee dooth not belieue, that shee knew it by the smell, vnlesse it had beene sweetly kept, and that she might smell the sauour thereof, when it came neere her. And further saith, that it is not vnlike, but that she refused to bite the priests finger, for if it had beene Maister Dibdales finger, she knew he was very likely to haue giuen her a box on the eare, if shee had bitten it. And it might be also, that shee said *she would not bite it, because it had touched the Lord,* shee being then wel acquainted with those things: but whether she did so or no, she doth not now remember.

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Whereas it is said, that *in one of her fits she was sencelesse the same day, vntill the blessed Sacrament was applyed vnto one of her eares, and that then she felt a cold wind to come in at one, and a hote ayre to goe out at the other:* shee answereth, that she remembreth no such thing: as neither another report of a vision, she should haue that night, of a whole bench of deuils. Although she confesseth, that as her manner was, the most mornings shee would tell the one tale, or other, or els (as she saith) how should they haue

haue had writing worke, but she remembreth not, whether she told them this tale or no.

That which is reported to haue been done by her the seauenth of Ianuary, as that *she should (as she thought) let her beades fall downe to the ground, because they seemed to burne her hand, whereas the deuill threw them directly upon the Altar, and strooke downe the corner of the Chalice: this exam: remembreth no such thing, but meruaileth that the deuill durst meddle with her beades, because they were hallowed.* Page 6.

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

As touching the long reports of this exam: how she was handled the ninth, and tenth dayes of Ianuary, viz: amongst many other things, how the deuill was remooued out of her hands by the putting on of the Exorcists gloues: how Maho the chiefe deuill (that was pretended to be in her) who had two thousand devils at his commaundement, had beene in England euer since king Henry the eyghts time: how the said Maho should tell the Exorcist, that if he would

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cut the sacrament with his knife hee should see it bleed: and that he the sayd Maho, could not choose but be tormented at the offering of it: how Maho did first sweare upon the blessed sacrament, and kissed it, and then vpon the booke of exorcismes, and then kist that likewise: how this examine was vexed, when the priests laboured with theyr holy hands, and by touching of her with sacred reliques, till they had brought Maho into her belly: she aunswereth with many teares, God forgiue them, that thus did abuse me, there was neuer I thinke poore soule so dealt with. And afterwards for further aunswer she saith, that it appeareth by the booke, that the said tenth day of January, they gaue her the holy potion, and burnt brimstone, and Frankinsence vnder her nose, which did so trouble her, as shee thinketh, that she might speake she knew not what, and they likewise write, and report of her, as they thought good, and as shee perceiued they had done, by the rest she had heard read vnto her out of that booke.

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

Furthermore she saith, that the last time that shee was exorcised at *Hackney*, the priests gaue it out, that the deuill departed out of her by her priuie part. And vpon her marriage some of them told her husband, that shee would neuer bring him any children, because as they affirmed, the deuill had torne those parts in such sort, as that she could not conceiue, which shee thanketh God proueth to be false, for shee hath had (as shee saith) fiue children. But shee saith by hearing the booke read, that is written of her, shee hath called many things to mind, and doth perceiue that shee hath beene very badly dealt with.

with. And further shee saith, that after shee once came to be vnder their hands, they vsed the matter so with her, as that she neuer durst doe any thing, but what she thought did please them: so as the longer she continued with them, the more they wrought vpon her, because she had learned, what words did best like them, as her rayling against priests, and commending of Protestants, and speaking of many vaine, and foolish words, whereof they would make what they list. Likewise she could tel how to feed them with visions, saying, she had seene this, and that, when she had seene no such matter, but onely spake to content them.

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

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

Whilst this exam: was in the priests hands at *Denham*,

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

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

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

She further saith, that if Ma: *Dibdale* had liued but a moneth longer, she this exam: had not beene heere, to haue beene now examined of this matter. For he was pur-

purposed (as he said) to haue sent her beyond the Seas, that she might haue beene a Nun. And to that end he had prouided fourty pound, part whereof was in *Ma: Taxleys* hands, and part in her owne. But after *Ma: Dibdales* death, that which this exam: had, *Ma: Taxley* tooke from her, and promised her husband, when she was to be married fourty pound, whereof notwithstanding he neuer receaued aboue fiue pounds, as she thinketh.

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

She also saith, that by one *Hodgskins* meanes, a Pursiuant, she was a little after *Ma: Dibdales* death, committed to prison at *Oxford* for recusancie, where she remained about xiiiij. weekes. At what time *Ma: Taxley* caused diuers to make earnest sute for her: much venison (as she hath heard) was bestowed vpon the Schollers, and at the last she was called before a Doctour, and after some fewe speeches deliuered.

About nine or tenne yeares since, this exam: was sent for, by two Iustices of the peace, Sir *Anthony Cope*, and *Ma: Doily* to be examined, partly about these matters of possession. But she neuer did confesse a word vnto them of it. At other times also she hath beene examined, but disclosed nothing. When vpon these occasions she was at any time in trouble, she was stil maintayned, and her costs borne by the priests meanes. She also saith, that because she would confesse nothing, she was very

much made of. It was ordinarie with the priests, to charge her in any wise, that if she happened at any time to be examined, she should neuer take any oath, for that was verie dangerous, and told her, that then she might say any thing, though it were vnttrue, to excuse her selfe. They also warned her, to be very careful, what she said, and in no wise to confesse any thing, that might touch any priest, and doe them any harme, saying, that if she did, the deuil would surely possesse her againe: because thereby she should dishonour God, and his Priests, and be a slander to the Catholique Church. And they told her an example of a woman, that after a priest had dispossessed her, she dealt amisse, and there-vpon the deuil came into her againe, and continued in her so long, as she liued. And so they said, he would deale with her this exam: if she did, or confessed any thing against the. But notwithstanding she now saith, that shee is very glad she hath discharged her conscience, and vnburdened her minde of these things, by telling the truth. Nothing doubting, but that Almighty God, wil pardon her, in that she yeilded so farre, to be in such sort abused by them, and that heereafter the deuil shal neuer haue power, by the perswasion of any priests, or other persons what so euer, to draw her to such wicked courses heereafter.



¶ The examination of *Friswood* alias *Frauncis Williams*, taken vpon oath the second of March 1598, but augmented and repeated the 17. of May 1602. before the Lord Bishop of London, Maister Doctor *Andrewes* Deane of Westminster, Ma: Doctor *Stanhop*, and Ma: Doctor *Swale*.

Shee saith, that about 17 yeeres since, shee beeing then about 17 yeeres of age, serued on Mistrisse *Peckham*, the wife of Ma: *Edmund Peckham*, dwelling then at *Denham* in *Buckingham-shire*. This Mistris *Peckham*, was the daughter of Sir *Thomas Iarret* in *Lancashire*.

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

This exam. further saith, that as she remembreth, the distinct time of her comming to serue Mistris *Peckham*, was about 3 or 4 daies after, that shee the said Mistrisse *Peckham* came frō *Fulmer* to *Denham*, withall her household,

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hold, bringing with her the said two possessed parties, as it was then pretended. Vpon this examinats first entertainement, many priests resorted to *Denham*, vnder pretence to cast the devils out of those persons. Amongst them all one *Ma. Edmunds* a Iesuit was the chiefe, that bare the sway, and gaue directions in those matters, and *Ma. Dibdale* was the next, who tooke especiall paines in their exorcisings. The names of other priests, that resorted thether, as farre as shee remembreth, were these: *Ma. Driland* *Ma. Middleton*, *Ma. Yaxley*, *Ma. Sherwood*, *Ma. Stampe*, *Ma. Tirrell*, *Ma. Thomson*, *Ma. Thulice*, *Ma. Cornelius*, *Ma. Browne*, *Ma. Ballard*, *Ma. Blackman*, *Ma. Greene*, *Ma. Bruerton*. There were besides these a great number, whose names she hath forgotten, that resorted thether. And many, especially of the younger priests that were lately come ouer, did not tell theyr names, at the least this exam: did not know them.

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

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

About the end of the said 5 or 6 weekes, the priests beganne to practise with this exam: to make her belieue also that she was possessed. The manner whereof was in this sort. Shee beeing washing of clothes in the Kitchen at *Denham*, maister *Dibdale* the priest came in, & clapping her vpon the shoulder, told her that her mistresse looked for her. To whom this examine answered, that she had almost done, & then she would come vnto her. Presently after this examine, and one of her fellowes hauing filled a tub of water, to rince theyr clothes, this exam: lifting vp the tub, her feete slipped from vnder her, the kitchen beeing paued, and hauing a shrewd fall, did hurt her hip, with the grieffe whereof she was compelled to keepe her bed, for two or three dayes.

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

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

he, I thought euen so; out of question, you are possessed, and so haue beene for a good while, the paine you speake of, proceeding from the said spirit.

Thus labouring with this exam: to make her to belieue, that shee was possessed, they told her, that before they could doe her any good, she must needs become a Catholique; and at the length, by telling her that shee was in state of damnation, and out of the Church; and that she must belieue the articles of the Creede, whereof one was, that shee ought to belieue the *Catholique Church*, which was (as they said) the Church of *Rome*, shee did yeeld vnto them to be reconciled, as she thinketh they terme it.

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

Shee further saith, that after shee had kept her bedde two or three daies, (as before is mentioned) she did (notwithstanding her said hurt) follow her busines, as wel as shee could, though she halted. This her so halting, the priests still said, that the deuill caused it, and after omitted no occasion, to tell her of the paine in her side, and annointing her hip, did alwaies say, that it was the deuill that

that lay there; till at last this exam: began (especially after she was a Catholique) to thinke they said truly, and that she was indeed possessed. Although (as now shee saith) shee afterwards perceiued, that shee had neuer any other trouble, after her hip was well, but now & then a paine, as she was wont to haue in her side, which paine doth still continue, beeing a grieffe of the spleene, as the Physicians tell her; for ease whereof, shee is commonlie let blood once a yeere. And for any other vexation, or grieffe whilst she was vnder the priests hands, shee sayth shee had none, but such as they procured, by theyr drinks, and perfumes, and other bad vsage of her.

Furthermore shee saith, that within a while after that she was a Catholique, the priests told her, that according to their promise, they would now try, to make her well, and to rid her from the wicked spirit. The manner whereof was as followeth. At the end of the first Masse that euer she saw, which was said by maister *Dibdale*, he told her, that now they would make triall what was in her; and thereupon shee beeing perfectly well, and telling maister *Dibdale*, & the rest as much, yet they would needs haue her to sit downe in a chayre, which shee did. Then they began to binde her with towels, whereat she greatly meruailed, and was there-with cast into a great feare, as not knowing what they meant to doe with her. Beeing in this case, maister *Dibdale* began to read vpon his booke of Exorcismes, and after a good while, seeing no other alteration in her, then the tokens of feare, (for she cōfesseth the same increased by reason of his words, and other his dealings with her) then they vrged her to drinke aboue a pint of Sack, and Sallet-oyle, being hallowed, and mingled with some kind of spices. When she tasted this drinke, which they termed a *holypotion*, it did so much dislike her, that shee could drinke but a little of it at once, (her stomacke greatly loathing of it.) And then the prests said, all that came from the deuill,

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who hated nothing worse, then that holy drinke. So as she was held, and by very force, caused to drinke it vp, at diuers draughts. Heere-vpon (as she saith) she grew to be very sicke, and giddie, in her head, and began to fal into a cold sweate, verily then beleeuing, that as the priests said, it was a wicked spirit, that caused her to be in such case: Whereas afterwards, when shee better had considered of their dealings with her, she easily perceaued, that the drinke they gaue her, 'vas such, as might haue made a horse sicke.

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

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

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

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

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

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

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

ther, and that this exam: was troubled. Where-vpon she saith, that accordingly, as soone as she saw the said Ma: *Bridges*, being her selfe in health, and no way troubled, & in the presence of Ma: *Sherwood*, Goe to, quoth she, Ma: *Bridges*, you haue gotten your Mothers chamber-mayde with child, and make no conscience of it. Which words were no sooner vttered by her, but Ma: *Sherwood* tooke hold of them, saying; Yea sirra, canst thou tel that, thou shalt be constrained to tel more anon? And thus he said, pretending, it was not this exam: but the deuil, that vttered those words. Heere-with Ma. *Bridges* was greatly amazed, and afraid, and much speech was of it, as if it had been some great miracle.

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

Againe shee saith, that in one of the fits, where-into they cast her, by their holy potion, and brimstone, there were two needles thrust into her legge, by some of the priests, (as she is now perswaded in her conscience,) and vppon her comming to her senses, finding a paine in the place, where the needles were, she complained of it, and would haue put down her hose, to haue seene, what her legge ayled; but the priests would in no wise suffer that, but presently they got holy reliques, and tyed them about her legge, affirming that the paine was procured, by the wicked spirit, and could not be eased, but by those reliques. When they had so tyed them about her legge, they charged her in any wise, not to touch them; but yet notwithstanding this exam: saith, that being greatly troubled with paine, & desirous to ease her selfe,  
she

she did now and then attempt to slacken the reliques, being tyed too hard, (as she thought.) At what time the priests stil watching of her, as that she could do nothing, but they would see her, they did blame her for touching of the reliques, bad her let them alone, and said, it was the deuill that tempted her, to touch them.

The custome of the priests was, as this exam: saith, to appoint a set time, when they meant to haue any solemne Exorcismes, and then this exam: was one, when she was in their hands, that for the most part, must goe to the chayre. After that the said needles had beene in this exam: legge, from the fore-noone the one day, vntil eleuen of the clocke the next day, she was brought vp into a gallerie, the Sermon being finished, and a great number there present. At her comming in, and complaining of the sorenes of her legge, the priests bad her be of good cheere, and said, they would see if they could helpe her: Where-vpon Ma. *Dibdale*, (as she remembreth) said vnto her, Goe *Frauncis*, sit downe, and put downe thy hose: which she did, and then Ma. *Stamp*, another priest, when her hose was put downe, came vnto her very reuerently, and with diuers ceremonies vntyed the reliques, which were about her legge, which being taken away, he looked vpon the sore place, and handled it gently, and in the end thrusting downe with his fingers the skin, and flesh, where one needle stuck so, as the same appeared, he called vnto him those that were present, and said vnto them: See what the deuill had done, and so pulled it out. Then feeling her legge a little while longer, and vsing his fingers, as is before mentioned; he also disclosed the second needle; which the people that were present beholding, were in a great maze, especially to heare what Ma. *Dibdale*, and Ma. *Stamp* made of the matter: how they said, it was the deuils doing, and much other speech to that effect. As soone as the needles were taken forth, this exam: was carried

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ried downe againe out of the gallerie, and feeling her leg very wel eased, it began to amend euery day more, and more, which they said, was by reason of the holy water, where-with they washed her legge, when they pulled out the needles.

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

At another time also, this examine wel remembreth, that

that the priests filling her mouth with reliques, they conveyed in with them a big rustie naile, as she is verily perswaded in her conscience, so as when they pulled out the reliques, she was almost choked with the nayle, and much ado they had to get it out. They made her mouth there-with to bleed, and affirmed to the people, that it came out of her stomacke, by vertue of the said reliques.

Againe she saith, that beeing in speech once with maister *Dibdale* concerning maister *Richard Mainy*, he told her diuers things of him, what wonderful sights he saw about the Altar, and the sacrament at Masse time. And further said vnto her, that if shee would say, when shee was to be exorcised in the chaire, at the bringing of the *Pix* vnto her, (as the manner was) that shee saw the bodie of Christ there in a great brightnesse, shee should by that meanes greatly glorifie God. And therevppon, as she confesseth, she said as he aduised her, at her next exorcising, and a great wonder was made of it.

Shee further saith, that beeing brought vp with her mother, shee had learned to sing by hart certaine *Geneua* Psalmes, & that being vnder the priests hands, when now and then forgetting her selfe, shee sung any of them, as shee sate at work, the priests, & so others in the house, when they heard her, would earnestly blame her for it, and say one to another, Doe you not heare, how sweetly the deuill singeth these *Geneua* psalmes.

Also she saith, that when the priests had drawne her to be of their Church, as is before mentioned, and that shee should come to receaue the Sacrament, they told her, shee must first vow, and promise, by the vertue of that holy Sacrament, that shee would euer afterwards hold the Religion of the Church of Rome, and neuer goe againe to any of the Protestants Churches, nor euer reade the English Seruice, or the English Byble, or any other English books, written by the Protestants in matters of Religion. And this vow, she saith, is ordinarily

made, by all that are reconciled.

She also saith, that she hath often times heard some of the priests affirme, that it was an ordinary thing with the deuill, which was in Ma: *Maynie*, that when they the said priests, haue demaunded of the deuill, (pretended to be in him) why he troubled the Catholiques with imprisonment, and many daungers, whilest the Protestants liued in pleasure: his aunswer was, that the Protestants were his already, and that he troubled the Catholiques, because he would draw them to himselfe, and make the Protestants if he could: adding that he would neuer haue troubled *Job* as he did, if he had thought he could not haue made him to curse God. This exam: also saith, that she her selfe hath heard som of the priests, and (as she thinketh Ma: *Edmunds*) aske *Mainy* that question, and he the said *Mainy* so to haue aunswered them. Also she saith, that the priests in talking of Protestants, haue affirmed of them in her hearing, that the greatest share of them were possessed, and that when England should be againe, as it had beene, the deuils would then shew themselves in them, and they should haue their hands full of chaire-worke, meaning their exorcisings, to cast them out.

At one time, she saith she wel remembreth, that Ma: *Greene* comming from beyond the Seas, brought with him certaine graines, medals, and *Agnus dei*; and that seeing the priests, and others make so great account of them, shee said to Ma: *Greene*, Good Lord, what meane you to make so great a-doe about these things? What is that waxe better then other waxe? or that bugle better then another, whereof you may buy a great number for a penny? Where-vpon Ma: *Greene* said, it was the deuill, and not she, that spake those words. But this exam: told him againe, that shee spake those words her selfe, and that she meruailed, why they laboured so earnestly, to make both her, and all others belecue, that  
what

whatsoever she or they did, or spake, it was not she, nor they, but the devil: but he persisted, and said, it was the devil indeede, and not she, whatsoever shee thought to the contrarie.

This exam: further saith, that one *Alexander* an Apothecarie, hauing brought with him from London to *Denham* on a time a new halter, and two blades of knives, did leaue the same, vpon the gallerie floare in her Maisters house. The next morning he tooke occasion to goe with this exam: into the said gallerie, where she espying the said halter, and blades, asked Ma: *Alexander* what they did there: Hee making the matter strange, answered, that he saw them not, though hee looked fully vpon them; she her selfe pointing to them with her finger, where they lay within a yard of them, where they stode both together. No (quoth this exam:) doe you not see them? and so taking them vp, said, looke you heere: Ah (quoth he) now I see them indeed, but before I could not see them: And therefore saith he, I perceauie that the devil hath layd them heere, to worke some mischief vpon you, that are possessed.

Heereuppon maister *Alexander* told the priests what a strange thing had happened, and a great search vvas made in the house, to know how the said halter & knife blades came thether: but it could not in any wise be found out, as it was pretended, till Ma. *Mainy* in his next fit said, as it was reported, that the devil layd them in the Gallery, that some of those that were possessed, might either hang theselues with the halter, or kil themselves with the blades.

Now this exam: further saith, that shee herselfe did espy the end of the halter, in maister *Alexanders* pocket, the night before shee saw it, and the blades in the Gallery, at such time as he drew out of his pocket a certaine boxe of Wafer-cakes for Masses. Whereby shee is fully perswaded, as she saith, that he the said *Alexander*,

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was himselfe the deuill, that layde the halter, and knife-blades in the said Gallerie, and as she saith, she told maister *Dibdale* as much, when the search was, how they should come thether. Whereat maister *Dibdale* beeing much moued, said, *it was not shee but the deuill*, that spake so vnto him, of maister *Alexander*. And for this her report, and speeches, she felt, as shee saith, some smart afterwards. For within a day or two after they had her againe to the chayre, and did vse theyr exorcismes vwith her, the manner whereof was something strange vnto her.

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

These things beeing thus readily prepared, this examinee was bound full sore against her will in a chayre: They compelled her to drinke the *holy potion*, whereof shee made fise or fixe draughts; they burnt brimstone vnder her nose, and withall the said three pictures one after another. They pulled off her gowne, and whipped her vppon the armes with the holy girdle, pretending that they meant thereby to hunt the deuill out of her: They gaue her fise blowes, in remembrance of the fise wounds of Christ: and seauen in honour of the seauen Sacraments, and three in memory of the blessed Trinitie, and she knoweth not now how many more. With these blowes shee beeing constrained to cry out, they said, *it was not shee but the deuill* within her that so cryed,  
because

because he was not able to endure the vertue of that holy girdle. But this examine faith, that howsoever the devill fared, she well knoweth, that shee bare away the smart, and that her armes were blacke almost a moneth after with the blowes.

The priests also (shee saith) had another custome: At the end of every exorcisme, they would say that the spirit was gone downe, sometimes into the foote, & sometimes into the great toe of the partie exorcised. And when strangers came, before whom they intended to worke some great matters, they would bring the partie againe to the chayre, and beeing bound therein, they would begin (as they said) to make the devill shew himselfe, which they did with this exam: in this sort. The Exorcist having a relique in his hand, as a bone, or some such hard thing, would graspe her by the legge, & aske her if she felt any paine that seemed to prick her, & this exam: confessing (as the truth was) that she felt a paine, (the said bone, or hard thing in his hand hurting her shrewdly:) Ah (would the Exorcist say) now he beginneth to stirre. Thus would the Exorcist goe pinching of her legge twice, or thrice, before they came to her knee, and then they would wring her indeed so hard, as that she should sometimes screech, and sometimes start. And then the Exorcist, and the rest of the priests that were present would say, now the spirit will vp into her body, you shal heare more of him anon. And haist was commonly made at such times to giue vs the holy potion, which beeing so lothsome a drinke, diuers Gentlewomen seeing it giuen vnto vs, haue wept for pittie to see vs compelled to take it. But the priests would tell them that there was no remedy; for otherwise; except the strength, and force of the wicked spirit were thereby abated, there was great danger, that hee would teare theyr guts, and inward parts in peeces, as hee was ascending vpwards to goe out of them.

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This exam: saith, that when shee had wel considered of the priests dealing with her, and how all the troubles she had, was by reason of their intollerable drinks, perfumings, and practises with her, where-with her body was brought to great weakenes; she grew to some more boldnes, and did now and then speake her minde somewhat plainly, though it booted not: for they would say, it was the deuill that vttered it, whatsoeuer it was, that this exam: spake, if they disliked it. She wel remembreth, that sitting at her worke one time, and Ma: *Sherwood* sitting also by her looking on a booke, she this exam: being very angry in her minde, to consider how she was vsed, and with him in particuler, for thrusting a pin into her shoulder, and for diuers other his hard vsages towards her, said vnto him; that shee very greatly meruailed, how he, and the rest durst deale with her, & the rest, as they did: adding, that if she this exam: or any other should complaine of them, they would certainly all of them be hanged. For (quoth she) how many of the Queenes subiects, haue you drawne from her, by these your practises heere? Heere-with Ma: *Sherwood* was much moued, and went to the priests, to acquaint them with her words. Some of them (as she hath heard) were of opinion, that it were best to put her away from her Mistres: but Ma: *Dibdale* liked not that counsel, fearing (as she beleeueth) that shee should haue disclosed their dealings. For these her said speeches, shee was within three or foure houres very hardly entreated; Ma: *Sherwood*, and the other priests, returning vnto her, put her in minde, what she had said, and told her, *That it was not she, but the deuill*, that vttered those words, and there-vpon had her to the chayre, and with their holy potion, and brimstone so plagued her, as being there-with wonderful sick, shee fel (as she thinketh) into a swoound.

Shee further saith, that whilest these matters were in hand at *Denham*, there came very many thither, from  
time,

time to time. The Catholiques would bring with them such of their friends, as they durst trust, being Protestants, of purpose, to draw them to the Romish Religion. And she certainly knoweth, that there was a very great number vpon those occasions reconciled; sometimes an hundred a weeke, at the least. Marrie at one time, she remembreth, that one Ma: *Hampden* of *Hampden* (as she thinketh) being brought thither, by Ma: *Edward Ashfield*, now in prison, as shee hath heard, did greatly deceaue the priests expectations, and put them into a great feare. The manner was, she saith, of those who were pretended to be possessed, when any Protestants came in, to commend them greatly, and to raile vpon the prielts: in so much as Ma: *Mainy*, when he saw Ma: *Hampden*, did presently salute him, by the name of his fellow Iustice, and vse such other words vnto him, as when he heard, how they were expounded, hee was greatly discontented with them: and there-vpon speaking aloude, said thus in effect vnto him, that brought him thither (as farre as she remembreth) being her selfe then present. *Coosen Ned, I had thought you would haue brought me, where I should haue seene some godlines, and not to haue heard the deuill; but this dealing I see is abhominable, and I meruaile, that the house sinketh not, for such wickednes committed in it:* and so he departed. With these his speeches, the priests were greatly amazed, & fearing the worst, got them away for that night.

Furthermore, she saith, that perceauing many things were false, that the priests told to those, that came vnto them, for the better confirming of her iudgement therein, she deuised (of her selfe) this tale. She told them, that being in bed, there came a morrice-daunce into her chamber, hauing these persons in it, a man with a Taber, and a Pipe, the Earle of *Bedford* that was dead before, (but one that the priests did greatly hate) and some other noble men also she named, who are now out of her

memory : all these she told them , after they had daunced about the table in the chamber, went out againe as they came in. When the priests had this by the end, they made great matters of it, termed it a vision, and told it the Catholiques for a very truth; whereat this exam: laughed in her minde, but durst not gaine-say it, and so it went amongst them for a currant vision . And shee thinketh in her conscience, it was euen as true, as the rest of their reports, both of this exam: & of the others there, that were pretended to be possessed.

Also she saith, that there was a notable deuise amongst the Priests, to haue it thought, that the wicked spirits came into this exam: and her sister, by witcherie. Ma: *Richard Mainy* before mentioned, being the notablest counterfeit (as she thinketh) that euer the priests had in their fingers, said in one of his fits, or rather the deuil in him (as it was pretended) that one good-wife *White* of *Bushie*, had bewitched this exam: and her saide sister: This good-wife *White*, was commonly talked of in the Country to be a Witch : the said *Mainy* also told the occasion, how they were bewitched . There were (as it was pretended, that the deuil said in *Mainy*) certaine cattel bewitched in *Denham*, some two or three yeeres before, which could not be eased, except the two spirits which troubled them, were sent into two Christian bodies; and there-vpon, quoth hee, to deliuer the cattel, she sent those two spirits into this exam: sister, and her selfe. When the priests heard these words, they seemed to coniure the deuil in Ma: *Mainy*, to bring the witches spirit (whereby she wrought) thither to *Denham* . And the night folowing this prank was played by the priests. They had gotten in the night a Cat amongst them in the Parlor, which they said was the witches spirit . About the whipping of this Cat they pretended great paines, and that they whipped her so long, til at the last she vanished away out of their sight . Afterwards they  
gaue

gaue it out, that out of all question, the Witch, whilest they were whipping of the Cat, was greatly vexed, and there-vppon they sent a messenger to *Bushie*, to see in what estate the Witch was, who at his returne reported, that when hee came to *Bushie*, hee found the Witch in child-bed, and that her child was dead. When the priests heard this report, see (quoth the priests) to those that were present, how it falleth out to be true that we told you, the whipping of her spirit in the likenes of a Cat, was the cause that her child died: yea (quoth this exam:) is that true? Why then you are murderers: whereat the priests were moued, but they knew how to answer that, as they did, in saying, that *it was not she, but the deuill* in her, that vttered those words. Of this whipping of the Cat there was great speeches, and many that beleeued them, wondred at it. The messenger that was sent to *Bushie*, hearing what a meruaile they made heereof, became a recusant, being at that time a Protestant.

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

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

Furthermore, this examine well remembreth, that Ma. *Richard Mainy* being exorcised in the presence of a hundred people at the least, on *S. Georges* day in the morning, the priests affirmed, that seauen deuils did the shew themselues in him, by such gestures, and signes, as declared them to be the Authors of the seauen deadlie finnes. This examine saith, that she hath almost forgotten the gestures, but she will set them down as neere as her memory will serue her. The said maister *Mainy* beeing bound in the chayre, did lift vp his head, looking highly, and made gestures with his hand, as though hee were tricking vp himselfe; whereupon the priests said, that the spirit that was comming vp then, was *Pride*, as it appeared by the said gestures. Afterwards the said *Mainy* beginning to gape, and snort, the priests said, that the spirit that then rose vp in him, was *Sloth*. Then hee fell to vomiting, and the priests said, that the spirit that then rose was *Gluttony*, and drunkennes. Againe, he

he the said *Mainy* talking of purses, and thus much in the hundred, and of the forfeiting of this, or that lease, the deuill that then was risen, the priests called *Couetousnesse*. And thus the priests and hee went through all the deadly finnes. The said *Mainy*, or the deuill in him, (as was pretended) cōmending the Protestants for his good friends, because they had all the said seuen deadly finnes in them, but railing at Catholiques, for that they could not endure them, but did euer and anon cut them of by confession.

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

This examine further saith, that one *Anne Smith*, about the Christmas the same yeere, came to *Denham*, where shee had remained but a little while before the priests had got her into their hands, and said shee vvas possessed. Touching this woman, a number of things hath beene written of her, as this examine hath heard, all which this exam: saith, she verily belieueth in her cōscience, (as also of all the practises, & tales of the priests, touching both this examine, and all the rest with whō

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they dealt) that they were altogether knaueries, & meer inuentions, to deceiue the people, by procuring an admiration of theyr priesthood, and thereby to withdraw her Maiesties subiects to their religion.

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

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

though they desired it many times.

At one time this examine remembreth, that beeing in the Kitchen garden at *Denham*, shee heard a noyse in her vnckles garden on the other side of the wall, & supposing that her vnckle might be there, she cryed out as loude as shee could, *vnckle, vnckle*, who beeing there by chaunce, and hearing of her, knew her voyce, & asked her what shee would haue, *oh* (quoth shee) *good vnckle helpe me from hence, for I am almost killed already amongst them heere, and shall not liue if I continue heere long.* Vpon this occasion, this examinats mother came to haue spoken with her, but she could not be suffered. The priests told her that her daughters were bewitched, and possessed with wicked spirits, and that they were thereby cast away, if they did not helpe them by their authority, saying, that therefore she theyr mother might by no meanes speake with them, vntill they had deliuered them from the said wicked spirits. With this, & such like aunswers, they sent away theyr mother diuers times weeping: howbeit she saith, that at sometimes her mother, not contented with those aunswers, would grow to some earnestnesse, and hard speech, because shee could not be permitted to see her daughters. And then the Priests would shake her of with angry words, and tell her, that shee herselfe had asmuch neede to be exorcised as her daughters. And at one time Mistris *Katherine* that serued Mistris *Peckham* beeing present, when the priests and her mother had such speeches, told her, that if the priests did well, they should deale with her, as they did with her daughters.

After this exam: had beene in the priests hands for a fortnight or three weekes before Christmas (as shee remembreth) vntill after the Ascension day next ensuing, and had long perceiued their coosening practises with her, and thereupon being growne to great weakenesse, and almost desperate, shee told the priests plainly at the

end of one of her fits, whereinto they had cast her by their drinks, slobber-sawces, and brimstone, that if shee had a deuill in her, they were best cast him out, for (quoth shee) *if euer you torment mee so againe (dispatch mee if you list), otherwise I will certainly by one meanes or other, get away frō you, & tell my friends of all your proceedings, & dealings here both with me, & others.* Heere-vpon Ma. Dibdale willed her to be content, and said, that the next time they hoped to dispossesse her altogether: and accordingly within three or foure dayes after, they had her to the chaire, and there vsing her, as they had done many times before, when shee came to her selfe againe, they told her, that now the deuill was gone, and she was deliuered.

This exam: further saith, that the maner of the priests, was to say often-times, that they had cast out this, or that deuill out of the parties: but stil when they list, they would take a smal occasion to say, that yet there were some other deuils remaining within them. And this examine saith, that she doubteth, they would haue dealt so with her at that time too, but that there began to be great speeches in the Country, about the priests doings at *Denham*: in so much, as diuers auncient Catholiques themselues did vtterly dislike them, and the priests themselues grew to be afraid. Howbeit, when this exam: was thus at some quiet, yet they would not suffer her to goe home to her father, and mother, but carried her vp to London, & placed her there with a sure friend of theirs, one Mistres *White*: and so they dealt with this exam: sister, not suffering her to see her parents, almost for foure yeeres after, as this exam: remembreth.

Also she saith, that when the priests thought good to meddle no more with her, they caried her to London, and placed her with one Mistres *Dorothie White*, as hath beene said, a recusant, who then, and since hath beene so beneficiall vnto them, as that shee hath cleane overthrowne

throwne her state, and vndone her children. The cause why they placed her there was, (as she verily thinketh) least beeing amongst her owne friends, shee might disclose theyr bad dealings with her.

It was not long after this examine came to mistresse *White*, but that one *Harrington* growing into acquaintance with her, did afterwards marry her, as shee belieueth. The marriage was in the *Marshalsea*, where after a Masse, one *Lister* a priest (as shee remembreth) then prisoner there, vsed certaine Latine words, whereby they said she, and the same *Harrington* were married together. There were present there fiue or fixe. After which time the said *Harrington* liued with this examine at times for the space of about 4 or 5 yeeres, shee notwithstanding continuing her seruice with Mistresse *White*.

After this examine had kept company with the said *Harrington* for about 4 yeres, she grew to be with child, and therevpon went first to her sisters in *Oxfordshire*, and then to her parents at *Denham*. Beeing at *Denham*, she was presented for a recusant, and therevpon committed to the gaile at *Alesbury*. At her beeing there in prison, Ma. *Harrington* wrote a Letter vnto her within three or foure daies (as she remembreth) after her commitment, the effect whereof was, that if shee were examined who was the father of her child, she should lay it vpon some that was gone beyond the seas for a souldier, but in no wise to say it was his: and the rather to perswade her, he signified vnto her, that it was not onelic his aduise, but likewise the counsaile of Mistresse *White* her Mistresse, and Maister *Blackman* a priest.

With this Letter this examine was greatly mooued, and then calling to mind how shee had beene vsed at *Denham*, and afterwards kept at Mistresse *Whites* from her friends: and remembering also, how the priests were euer wont to perswade her, that she should neuer speake  
any

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any thing as touching her possessing, or dispossessing, that might turne to theyr discredite, and to the dishonor of the Church of Rome, she this examinee beganne to suspect, that the religion that the priests professed, was like vnto themselues. But the most principall thing with the rest that made her so to thinke, was another poynt in Ma. Harringtons Letter, wherein hee perswaded her, that if shee were examined upon her oath, it forced not, the Church did dispence with her, so as shee might aunswer what shee thought good notwithstanding: because an oath did not bind her to confesse any thing that might tend to the dishonor of theyr priesthood, or of the Catholique Church.

When this exam: was first brought before the Iustices at *Alesbury*, she confessed that she was reconciled; and shee is verily perswaded, that if the said Letter had not come vnto her afterwards, and mooued her, as is aforesaid, notwithstanding all the abuses offred her at *Denham*, she had cōtinued still a wilfull recusant, though it had cost her her life. Marry vpon the occasions before mentioned, this examinee hauing bethought herselfe better, desired to speake with old Ma. *Pigot* of *Doderfall*, a Iustice of peace in *Buckinghamshire*, vnto whom she signified who was the father of her child, and that she could be contented to alter her course of life, & goe to the Church againe, as before she had done. Hereupon Ma. *Pigot* tooke this exam: in his Coach with him to Sir *John Goodwins*, where she found the *L. Grey*, and diuers others, before whom, after shee had submitted herselfe, as she had done to Ma. *Pigot*, shee was sent to the Court by the *L. Grey*, with two of his seruants to the Lord *Treasurer*. At her comming to the Court she faith shee was examined of diuers matters before the Lords of the Counsell, concerning her knowledge of sundry priests, and Iesuits, and as touching one *Stoughton*, who was a notable spy, that carried ouer young maids and boyes, to be Nunnes, and priests, & brought  
ouer

ouer Letters as occasion serued, and continueth (as shee thinketh) the same trade still.

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

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

This exam: further saith, that within about a yeere after that the said maister *Harrington* had come from beyond the seas (as hee pretended) and kept companie with her as his lawfull wife, hee was apprehended for a priest, and first committed to the Towre, and then to the Marshalsea. Beeing in prison, this examine had a warrant from *Ma. Young* to goe vnto him; and at her comming vnto him he wept, and said, that if hee might for shame, hee would take another course then hee did. He cryed her mercy for the abuse offred vnto her, and

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promised, that if she would be content, she should neuer want. Howbeit (as she was enformed) he told such Catholiques as came vnto him, (who had vnderstanding that this examine did challenge him for her husband) that shee this examine did greatly flander him, & vterly denied that euer hee was married vnto her, or euer kept company with her as men doe with theyr wiues. Whereupon all such Catholiques as heard thereof, did greatly rate this examine for challenging of him to be her husband, and said shee did belie him, and that *it was the deuill* that caused her to raise that flander of him, being a Catholique priest.

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

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

When shee hath thus answered them, they haue often said to her, that it was the deuill for a certaintie, that still hunting of her, did perswade her to goe to the Heretiques Church; & that if they had thought she would haue taken this course, they would neuer haue dispossessed

essed her. To whom this examine by way of answer hath replied; A murren take you, I was well enough before you dealt with mee, and so haue beene euer since you left me.

Shee further saith, that since shee was first examined before the Lord Bishop of London in March 1598, diuers priests haue vrged her greatly that shee should say nothing against the possessing, or dispossessing vsed at *Denham*, either concerning her selfe, or any other, bidding her answer, that beeing then young, she had forgotten all those things: and threatning of her, that if she confessed any thing against the holy priesthood, or power of the Church in casting out deuils, she should be burnt for an Heretique, if euer the world changed. The names of the priests that haue thus dealt with her, both before shee was called for to be examined before the Lord Bishop of London, and since (at the least some of them) are Ma. *Sherwood*, Ma. *Gerrard*, Ma. *Blackman*, Ma. *John Greene*, and Ma. *William Bruerton*.

This exam: also saith, that about foure yeeres since, it happened that her husband in a fray killed a man, whereupon she was compelled to borrow ten pound of mistris *White*, to be vsed in her husbands businesse, certaine priests thought then, that they might peradventure haue drawne this examine vnto them againe, and so resorting vnto her, namely (as she remembreth) maister *Blackman*, maister *Greene*, maister *Wells*, with two or three other priests, whom she knew not, they told her, that her falling from the Catholique Church was the cause, that the deuill had made her husband to kill the said man.

Of late also she saith, that one *Perry* seruaunt to maister *Roper* that lieth in Southampton-house, challenging her for that she had reuealed where her sister *Sara* dwelt, said that she played the Ferret, and sought many mens liues, that it was pittie she liued, and that it were a

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good deede to shoote her through with a pistoll as she goeth in the streets. Howbeit this exam: saith, that shee neuer meant any Catholique in England hurt, (some priests excepted) who haue dealt hardly with her. But beeing now vpon her oath to speake the truth, shee hopeth that no honest man or woman will be angry with her for discharging her conscience: adding, that if it had not been so long ago since she was in the priests hands, she could haue deliuered many moe things as touching their bad proceedings.

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

THE

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

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

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

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

After she had beene at *Denham* about a moneth, she attended vpon *Mistres Peckham*, to a churching in *Dev-*

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*ham* Towne; where she saith her fore-said disease did trouble her, and likewise being then recovered, it tooke her againe, as she was going homewards, where-vpon one *White* a priest that vsed much that house, was sent to London for *Cornelius* another priest, (who kept at Sir *John Arundells* in *Clarkenwell*) by the meanes of her said sister, who told this exam: that she was surely possessed.

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

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

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

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

She further saith, she was present, when *Mainy* did counterfeit himselfe, that he should die vpon the *Good Friday*; he the said *Mainy* the lying at the Earle of *Lincolnes*

colnes house, against which time a great number came thither, to see him depart.

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

Shee saith, that all the said Lent she continued with Mist: *Mainy*, she was stil euill at ease, & that the priests that came thither, did stil endeouour to perswade her that she was possessed: saying, that she must beleeeue thē therein, that she was possessed, and that they could help her, and not otherwise.

The priests names, as she remembreth, were Ma: *Cornelius*, Ma: *Dryland*, Ma: *Tirrell*, Ma: *Stamp*, Ma: *Tulice*, Ma: *Ballard*.

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

She further saith, that whilest she did withstand the priests said perswasions, affirming that shee knew shee was not possessed, they told her, *it was the deuill within her*, that caused her so to say.

When shee had thus yeilded vnto them, Ma. *Stamp* carried her to *Denham*, accompanied with one *Harris* Ma. *Mainyes* man.

She saith, that about sixteene dayes after the said Easter,

ster, this exam: and *Eliza: Calthrope*, being both sicke, and supposed by the priests to be possessed, her Ma: lefe them both in the Earle of *Lincolnes* house, and went to *Babingtons* house the traytor in *Barbican*: and the third or fourth day after this exam: was caried to *Denham* (as afore-said) where shee, and all the house were maintayned, at the common charge of the priests, that resorted thither.

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

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

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

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

Ma: *Pownd*, in respect of the charge hee was at with her at *Alexanders*, paying ten shillings a weeke for her boord,

boord, removed her thence to mistress *Lowe* to *Newington* in *Surrey*: where remaying not past three or foure dayes, the said *Pownd* carried her to his Mothers house, one mistress *Pownd*, dwelling in the same Towne, where she remained til Ma: *Pownd* was taken, which was vpon the day when bon fires were made for *Babingtons* apprehension, viz: the 15 of Iuly.

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

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

This exam: was prisoner in *Bridewell*, where the said *Fid* was likewise prisoner with her: where this exam: found such fauour, as hauing the liberty of the prison by maister *Youngs* appointment, and thereby being trusted with some keyes, she, and *Fid* by her meanes escaped thence, taking with them the *Matrones* girle, which girle by the said maister *Pownds* direction, was sent into

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*Hampshire*, and placed with his Mother, who had a house in the said County, and did then lie there.

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

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

She saith, that whē first she fell into the priests hands, shee was about 18 yeeres of age, and that shee is verily perswaded she neuer was possessed with a wicked spirit, (for the which shee thanketh Almighty God from the bottom of her hart) but verily thinketh, that she was verie much abused by the said priests, in that they did perswade her, (as is before expressed) that shee was possessed.

Besides, shee saith, that where it was giuen out by the priests, that a peece of a knife came out of her mouth when she was in one of her fits, she then was fully perswaded, that they said vnruly therein, although at that time, being wholly addicted to Poperie, she did reuerence them very much, & durst not contradict them.

She further saith, that when *Cornelius* did first begin to exorcise her, the manner thereof was this: She being

wel, and in perfect memory, and at that time not troubled with her former disease called the mother, *Cornelius*, and the rest set her in a chayre, and bound her fast with towells: then *Cornelius* hauing ended a short speech, or Sermon (the effect whereof she doth not now remember) which was made before shee was bound in the chayre, and being in his Albe, and hauing a stole about his neck, began to reade his Exorcismes, whereat this exam: doth now remember, that shee began greatlie to shiuer and quake, being then strooke with a great feare, as though the deuill would greatlie torment, and teare her, because they had so bound her.

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

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

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

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

She further saith, that now she prayeth God for the priests that be aliue, that God would forgiue them for dealing so with her, and is very hartily sorie, that euer she came into their company.

She further saith, that vpon Wednesday in Whitsonweeke, whilst shee was at *Denham*, there came thether maister *Salisbury* that was executed, Ma: *John Gerard*, and Ma: *George Peckham*.

She also saith, that she thanketh God shee neuer saw any thing that might terrifie her, but onely the priests when they were exorcising, that she neuer saw any visions: and whatsoever they write or affirme of her touching any such matter, shee affirmeth that they are all fained, and vntrue. And she addeth, that she meruaileth that they should set downe any thing of her, that shee should speake in her fits, considering that it was giuen out, the spirit that was in her was a fullen, and dumbe spirit, and would not therefore be brought to aunswer the priests: and that the said spirit, that was supposed to be in her, was such a one, the devil that was in *Mainy* (who was named *Modion*) did affirme, as many reported.

This exam: further saith, that shee being present by *Mainy*, when he was in exorcising, after that shee the first time had been exorcised by *Cornelius*, Ma: *Edmunds*  
the

the Iesuit did aske the deuill in *Mainy*, whether she this exam: was possessed or not; and the deuill answered that she was. Then quoth Ma: *Edmunds*, how chaunce he could not be brought to speake this other day, when she was exorcised? He the said deuill, as she then supposed, answered, that the reason was, because the spirit that was in her was sullen, and dumbe. Then they demanding of his deuill, what was the name of the spirit that was in this exam: he answered *Soforce*. And this was betwixt Christmas, and Shrouetide.

She further saith, that it was a common thing amongst them, to giue out words, as though Protestants were all possessed; and there-vpon the priests would aske some that were pretended to be possessed, or the deuill in them (as it was supposed) whilest they were exorcising them, why they did not trouble them before, whilst they were Protestants. And the deuill would answer, that there was no reason for them so to doe, because the Protestants were theirs already.

She further saith, that after the time she was out of the priests hands, her former disease of the Mother did diuers times take her, and continued with her as before it had done, vntill being married she had children. Since which time, she hath beene rid of that disease, she thanketh God.

She further saith, that shee wel remembreth the morning when *Alexander* the Apothecarie was to goe to London to fetch more priests, the day before this exam: was first exorcised, his horse prauncing, and flinging of him downe, he returned backe againe, and constantly affirmed, that the wicked spirit that was in this exam: had caused his horse to fling him: whereat when this exam: laughed, he the said *Alexander* affirmed, that it was the deuill, that laughed at him.



The confession of Ma. *An-*  
*thonie Tyrrell Clerke*, written with his  
 owne hand, and auouched vpon his oath  
 the 15 of Iune 1602.

(. . .)

**D**iuers interrogatories beeing propounded to this  
 examine, concerning the pretended casting out  
 of deuils, by maister *Edmunds*, alias *Weston* a Ie-  
 suit, and certaine other Seminary priests, in the  
 yeeres 1585, and 1586, at *Hackney*, *Denham*, and other  
 places, and as touching likewise the occasions, or in-  
 ducements that mooued them at that time, to take such  
 matters vpon them, hee hath set downe his aunswer as  
 followeth.

I will first answer to the circumstance of time, which  
 is heere propounded vnto me. In the yeere 1584 I, &  
*John Ballard* priest, (since executed with Ma. *Babington*,  
 and the rest) comming together from Rome through  
*Burgundy*, found there a great presse of souldiours, and  
 were aduertised, that they were to serue vnder the *Duke*  
*of Guise*. When wee came to *Roane*, wee heard then di-  
 rectly, that the said preparations were against England.  
 The same yeere (as I remember) Ma. *Crichton* a Scot-  
 tish Iesuit was taken at the sea, and after brought into  
 England, who by occasion of certaine writings which  
 he had, was driven to confesse at large (as I haue beene  
 informed) what the whole plot was: and how far both  
 the Pope, and the King of Spaine had ingaged them-  
 selues in it. Hereof I doubt not, but that sundry Catho-  
 liques

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

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

About the time of maister *Arayes* aforesaid communication with me, maister *Edmunds*, alias *Weston*, had lately (as it was reported) cast a deuill out of one *Marwood*: whereupon he the said maister *Aray*, at the time before mentioned, did highly commend vnto mee the exorcismes of Fa. *Edmunds*, saying that hee (the said *Edmunds*) would make the deuils themselves now confesse, that theyr kingdome was neere at an end. Vpon the pretended dispossession of the said *Marwood*, sundry other priests mooued thereunto (I am perswaded) by the instigation of maister *Edmunds*, or for that they meant to shew theyr zeale in imitating of him, did take vpon them to exorcise, and cast deuils out of diuers persons. viz. *Sara* and *Friswood Williams*, *William Trayford*, *Anne Smith*, *Richard Mainy*, and *Elizabeth Calthrop*, whose necke was found broken at the bottome of a payre of stayres (as the brute went then amongst vs.) V When I saw this course,

## The confession of

course, I liked it well, and was my selfe an Actor in it, and did well perceiue, that it was the matter whereat Ma. Aray had aymed, when he told me, that it *stode vs Priests in hand to further the Catholique cause, as much as possibly wee could.* And indeed our proceedings therein, had for a time wonderfull successe. I cannot in my conscience esteeme the number fewer, that in the compasse of halfe a yeere were by that meanes reconciled to the Church of Rome, then; huundred persons: some haue said three, or foure thousand. As touching the seuerall manners of dispossessing the said parties, and of theyr fits, traunces, and visions, diuers discourses were penned, amongst the which I my selfe did penne one. Ma. Edmunds likewise writ (I am perswaded) a quire of paper of Ma. Mainyes pretended visions. For he thought, as it seemed, to haue wrought some great matter by him, but was disappointed very ridiculously, so as I thinke the said visions will hardly come to light. There was also a Treatise framed to proue first, *that in former times diuers had been possessed.* Secondly, *that Christ hath left to his Church certaine remedies for the dispossessing of such parties.* Thirdly, *that in the casting out of deuils, there hath beene great vse of application to the Damiackes of holy reliques.* In prosecution of the first part, amongst other points the Author sheweth, that G O D permitteth some to be possessed, that thereby the faithlesse Atheists may learne, that there is both a God and a deuill: and that the faith of the Catholique Church, may also be confirmed by the power left vnto her in casting out of deuils. In the handling of the second point, hee triumpheth against the Protestants, saying that for all theyr reformation which they talke of; to be so neere the order of the Primitiue Church, yet they are not able either to discern, who are possessed amongst them, nor how to giue the remedy. The third part is handled more largely, to the great aduancement & power of Reliques. As for holy water: that S. Macarius thereby

cured

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

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

Likewise I must confesse, that the course we held, was so pleasing to such as saw it, or were informed of it by those that they trusted, as it prooued very gainfull vnto vs all that were priests: wee had out of question procured vnto our selues very great fauour, credit, and repu-

## The confession of

tation, so as it was no meruaile, if some young Gentlemen, as Ma. *Babington*, & the rest, were allured to those strange attempts which they tooke in hand, by maister *Ballard*, who was an Agent amongst vs. They saw, as they supposed, (for both maister *Babington*, and diuers of his company were oftentimes at the exorcisings) that we had a great commandement ouer deuils, which preuailed greatly with them, as I think. It would haue been a very strange thing (I am perswaded) that wee could not haue wrought men at that time to attempt: which was prudently foreseene by Fa. *Edmunds* of purpose (as I am resolued in my conscience) to prepare the harts, & minds of Catholiques by those practises, that when such forces as were intended, should haue come into England, they might haue been more readily drawn by him, and vs, to haue ioyned theyr forces with them. And this is that I can say concerning the occasions, or inducements, that such matters were taken in hand at the time articulated.

Now as touching the substance of the generall interrogatory it selfe, I haue perused the seuerall examinations, and confessions of *Sara Williams*, and *Friswood* her sister, of *Anne Smith*, and of *Richard Mainy* gentleman, and am fully perswaded, that they haue deposed the truth in such poynts whereof they were examined, belonging to theyr pretended possession, & dispossession. The effect wherof is, that they were drawn by our cunning carriage of matters, to seeme as though they had beene possessed, when as in truth they were not, neither were there any of the priests ignorant in my conscience of their dissimulation, nor the parties themselues (as now it appeareth) of our dissembled proceeding with them.

After I had beene my selfe first at one of theyr exorcisings, it was my chaunce to lie that night with maister *Thomson* a priest, and a great Actor in those matters, at  
his.

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

I would not haue this my confession further extended then my meaning is, I doe not take vpon me either directly or indirectly, to oppose my selfe to the three poynts of the Treatise before mentioned, which are strengthened with some authorities, both of the Scriptures, and of the auncient Fathers, and Writers. How be it, as I account it presumption to denie all those Histories, as touching the casting out of deuils in the Primitive Church, since the Apostles times; so to beleue all that is written thereof, I hold it a point of great mad-

## The confession of

nes, and I doubt not but the soundest Catholiques in *Europe* are of my opinion. For be it true that is alledged in the said treatise of S. *Ambrose*, that he neuer heard of any, that could counterfeit himselfe to be a Demoniack, yet later experience hath taught vs the contrary. And indeede, the artificiall skil considered where-vnto priests haue attained, it is a very easie matter to bring a young girle, or a youth, to doe, and speake those things, which the Exorcists can readily colour, and interpret; as if it were both done, and spoken by deuils, that did possesse them. But yet this I wil say, and giue it for a rule to all Catholiques heereafter, that wil not purposely suffer themselues to be deluded: let them but mark diligently when they are present at any such actions, what the parties, pretended to be possessed, doe eyther act, or speake, and then they shal perceauie nothing, but may very well be dissembled, or otherwise vttered in great distemper, procured by loathsome potions, and violent fumigations. And they shal be very wel armed against all such deceites, if euer it be their haps to heare, or read the confessions, and examinations of the parties before mentioned. Marrie they must keepe their owne counsel: For I am perswaded, that if any shall seeme to be a curious beholder at such times, and a mouer of questions, he shal not be any welcome guest vnto them. Heereof any may be further aduertised, that wil take the paines to reade a little French Treatise, of a \* counterfeit Demoniack at *Paris*, and how the Exorcists could in no sort endure the questions, & doubts, that were propounded vnto them, when they were at their work, but pretended that such curiosity, and want of faith did greatly hinder them in their proceedings:

Martha  
Brossier.

There will be many exceptions taken to that, which heere I haue deliuered vpon my conscience, to proue that the said parties pretended to be possessed, were not counterfeits, as that some things fell out, which were not possible

possible to be dissembled. The chiefe obiection will be as touching a peece of a knife, in length about two inches, and a halfe, which was said to come out of the bodie of *Anne Smith*, hauing beene conuained into her before, as it was pretended by the deuil. And to cleare the matter, the deuil was made (forsooth) to shew by Philosophie, that he was able to doe such a thing: for to this effect it was giuen out, that the deuil should reade vs (as I may terme it) a Lecture: *I am as you know by creation a spirit, and haue lost no part of my knowledge, and cunning in the secrets of nature, and that I can dissolue any Iron or hard matter at my pleasure into a liquid substance, and so I did, and poured it into her porredge, which she eating, swallowed up the knife in that liquid substance, and the same being so in her body, I reduced it into the artificiall forme which before it had. And thus much you may beleue* (quoth the deuil) *if you be but Philosophers, or to this effect.* Wherunto for aunswer as the truth is, so farre forth, as I know or beleue. First as the peece of the knife came out of her mouth, without hurting of her (if it came out of her mouth at all, and that there were not a shift of legerdemaine vsed to make it seeme indeede to those that were present, that it came out of her mouth) so might it be taken forth againe, hauing beene put into her mouth by the Exorcist himselfe, for ought I know, as some of the said parties haue acknowledged, that the Exorcists sometimes would thrust bigge bones, and peeces of reliques into their mouthes. Amongst the which *Friswood Williams* deposeth, that as she verily beleeueth, they thrust a rustie naile into her mouth, and afterwards pretended, that it came out of her body. 2, *Anne Smith* hath deposited, that she is fully perswaded, that they haue reported vntruly of the taking of a peece of a knife out of her mouth. Howbeit, shee saith, shee durst not at that time contradict them: but it is needelesse for mee to aunswer this, or any such like obiection. For the things

are in themselves so ridiculous, as I thinke no man will be so mad, as to take vpon him to defend them. And when wee our selues that were actors in those matters, thought wee had wonne our spurres, yet diuers auncient priests, as Maister *Heywood*, Maister *Dolman*, Maister *Redman*, and some others hearing of the course we held, did shake their heads at it, and shewed their great dislike of it. Likewise the grauer sort, that were then imprisoned at *Wysbich*, were greatly offended there-with (as I haue beene credibly informed) and said, that howsoeuer for a time wee might be admired, yet in the end wee would thereby marre all, and vtterly discredit both our selues, and our calling. Where-vpon wee the younger sort of the Seminarie priests, that were then dealers herein, thought our selues hardly dealt with by them, and that they did but enuie at the cōmendation, which they saw wee daily gayned, themselves being no actors amongst vs. But now I see, that the said auncient Fathers had beene acquainted of likelihood with such deuises beyond the Seas, and were greatly greeued to haue them brought into England: notwithstanding Ma: *Edmunds*, and the rest, would needes proceede (as is before in part expressed,) and haue thereby to their perpetual shame, made them true Prophets.

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

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

Shortly after I had first conformed my selfe to the state of the Church, established heere in England, and there-vpon disclosed many things, to the late Lo. *Treasurer*, concerning sundry very pernicious designments against her Maiestie, and this state; I fell againe to my old course, by the perswasion of some of my auncient acquaintance that were priests, hauing had small time to ground my selfe by study, thereby to defend my said conformitie. I was no sooner come to my old byace, but they soone drew mee, for the good of the Catholique cause, to say that all in effect was false that I had before confessed. Although not long after, the treasons did so breake forth, and were so fully confessed by *Babington* himselve, that not onely that, which I had reported was iustified by them to be true, but a great deale more then euer I knew, or dreamed of. Likewise I hauing detected in some part the folly of the said exorcisings, it is scarce credible how earnest the said priests were with me, to avow them againe for matters of veritie. Wherevnto for the reason before mentioned, I did vvillingly yeeld, nothing doubting but that, if God should once againe so draw his grace from mee, as that I should become to be as then I was (that is, wholly addicted to popery, as I trust in his mercy hee will neuer doe) I should be as ready againe to deny all that now I haue affirmed vpon my oath, as I was before. For the generall conceit amongst all the priests of that order is, that they may deny any thing, which beeing confessed doth turne to the dishonour of the Catholique Church of Rome. Besides, they haue other obiections that serue theyr turnes, as that the Magistrates in England are no competent Iudges, the Queene herselfe standing excommunicate; and that therefore the examinations taken before them, are of no validitie to bind the examinats, but that all that  
they

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they doe confesse, is *tanquam coram non Iudice*. A number of other shifts they haue, which I doe not now remember.

The Apostolicall rule is, that *euill shall not be doone that good may come of it*, but they doe not account it euill (as I verily thinke) to calumnie the Protestants by any deuise whatsoeuer, that may carry any probabilitie with it, nor make any conscience to tell, and publish any vntruthes, which they thinke, beeing belieued, may aduance and promote such poynts and matters, as they take vpon them to defend, for the honour of the church of Rome, and dignitie of their priesthood.

*Anth: Tyrrell.*

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THE



The confession of *Richard Mainy* Gentleman, written by himselfe, and auouched vpon his oath the sixt of  
Iune. 1602.

(..)

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

Of these matters the said *Mainy* beeing demaunded diuers questions, desired that hee might haue leaue to aunswer them after his owne fashion, and not to be tied to the order of the said demaunds, for that hee thought he could set downe those things which hee remembred, more plainly to his owne vnderstanding, then otherwise he should be able, if he were bound to follow the order propounded vnto him by the said demaunds. And that which he hath set downe is the discourse following, not  
Ll. much

## The confession of

much disagreeing from the order of the interrogatories ministred vnto him.

And hath Ma. *Edmunds* & the rest of the priests thus dealt with mee? I am very sorry for it. It might haue beene sufficient for them, to haue practised theyr purposes vpon me and the rest, youthes and almost girles, although they had not published the same to the world. But of likelihood theyr glory, and our discredit were so ioyned together, as the one could not stand without the other. This course whereunto they haue therby drawne me, wil procure me great displeasure (I know) amongst my friends, and worke me much hinderance in my priuate estate: but what remedie? Beeing called by publique authoritie, and enforced by vertue of mine oath to deliuer the truth, I cannot see how with any conscience I can deny those things, which I find to be truly layd to my charge, and could neuer haue beene thought of, if their writings had neuer come to the Magistrats hands. The particulars which now of necessity I must deliuer, I was purposed to haue concealed from all men liuing, although heeretofore in generall termes I haue beene driuen to say somewhat of these matters.

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

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

VVith this aunſwer (I ſuppoſe) the Jeſuits were long ſince acquainted, which hath greatly already hindered me, & alienated the harts of ſome of my deereſt friends from mee. And the ſame aunſwer that I made then before his Lordſhip, I muſt now make againe to the ſubſtance of all thoſe queſtions which haue been demaunded of mee, viz. that I was neuer poſſeſſed with any wicked ſpirit, otherwiſe then all other ſinners are, but euer as free (I thanke G O D) from hauing any deuils in me, as either Ma. *Edmunds* himſelfe, or any other of the Prieſts that had to deale with me, for ought I know.

This aunſwer I thought would haue beene ſufficient to haue ſatiſfied all thoſe things which are obiected againſt me, but I am vrged with ſundry particulers, and therefore I muſt of neceſſity yeeld to the cleering of my ſelfe in them, and yet no otherwiſe then the truth requirerh. When I was about 13 yeeres old, I was ſent by my mothers direction to *Rhemes* in Fraunce, where there was then an English Seminary: the intent of my mother, and other of my friends was (as I thinke) to haue had mee to haue been a prieſt. I remained in *Rhemes* about two yeres, and was there maintained with my mothers exhibition & allowance. Towards the end of the ſaid two yeeres, of a childiſh curioſitie I entred into the obſeruances of certaine religious men, termed in that

## The confession of

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

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

About that time, there was a proclamation published heere in England (as I was told) that *all English gentlemen, and others*, should repaire home into theyr Country within a certaine time, upon danger of her Maiesties displeasure, and losse of theyr goods and lands, or to that effect. Whereupon I was perswaded by some of my friends, that saw my course of life there, hauing giuen ouer my studie, to returne home againe; and the rather, for that I had some land left vnto mee by my father. Leauing therefore *Paris*, I tooke my iourney homeward by *Roane* towards *Diepe* where I tooke shipping, and landed at *Rie*. At my arriuell, the Maior offering vnto mee the oath of her Maiesties supremacy, I willinglie tooke it, and afterwards repayed of mine owne accord diligently to the Church, and seruice of God established in England by her Maiesties lawes. I continued in *Suffex*, *Kent*, and other places, from *Goodfriday* (the time of my arriuell) vntill it was towards *Alhallontide* following,

following, which time I spent as other young Gentlemen did, with whom I fell acquainted, vntill through meere necessity, hauing then no part of my liuing in my hands, I was constrained through want to repaire to my brother *John Mainy* at London, vpon whom I did for a while especially relye.

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

By Edmunds in Latine, extant vpon record.

Hollantide great busines at *Fulmer* with *Trayford*, and *Sara Williams*. And such were then those times, as now I vnderstand, and did then partly finde by experience, that a small occasion was matter sufficient for the priests to worke vppon, to charge any one that they liked to deale with, that he was possessed.

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

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

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

At my comming thither amongst them, I was kindly vsed, and lodged in the furthest part of the house: the

other

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

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

I began no sooner to be troubled at *Denham* (as is before said) but as now I perceauē the priests had that,  
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which they looked for. The women of the house (whose names I doe not now remember) that came to help, and attend me, told me first, as my brothers maid had done before, how greatly the house was troubled with spirits, and afterwards that there were two possessed in the house with devils: the manner of whose fits they described vnto me in such sort, as I was much amazed therewith. Whether these women vvere required by the Priests to tell me these things or no, I know not: but shortly after Ma: *Dibdale*, and Ma: *Cornelius* two priests comming vnto me, after sundry questions, and speeches vsed with me, they fell to be of opinion (as it seemed, and so told me) that I was possessed with a wicked spirit. I say, (*as it seemed*) for I am fully perswaded in my conscience, that they knew wel enough, that neither I, nor any of the rest before mentioned were indeede possessed: but that they did pretend so, to worke thereby such matters, as they had propounded vnto themselves, whereof for my part I wil no further iudge. Of this my perswasion I haue some reasons, by that which I finde written, & deposed by others to that purpose.

When I first heard them say, that I was possessed, I told them that I doubted not, but that they were deceaued therein. I acquainted them with the nature of my disease, and how long I had beene troubled with it: but they persisted in their opinion. For that time leauing me, they came shortly vnto me againe, and began where before they had left: then they told me what extraordinarie strength I shewed in one of my pangues, which moued me litle. For the nature of that disease, is to cause ones belly to swel in such sort, as two or three are not able (vsing any good discretion) to keepe downe the wind, that seeketh to ascend, as it is very wel knowne to those, that haue seene eyther a man or woman in that fit, and as it is likely, the priests themselues knew by their experience in Ma: *Edmond Peckham*, who was ve-

rie oft troubled with it (as is before expressed.)

Diuers other reasons they vsed vnto me, to cause me to suspect the worst of my selfe, and these as I think were some of them: they put me in minde of giuing ouer my study beyond the Seas, of leauing the course I had begun with the *Bonhommes*, & of my more youthfull conuersation since my returne: these and such like poynts they vsed, as arguments to conuince me, that I was possessed. But I replying for my selfe as I could, and telling them what a discredit it would be vnto me, to haue it reported of me, that I was possessed with a deuill, and how it would be a blemish, and a disgrace vnto me, whilst I liued: they made little account thereof, saying, that *it was a lesse discredit, and not so hurtfull for a man to haue 10000 deuils in him, then to haue committed one deadly sinne:* and to this purpose they alledged a place out of Saint *Augustine* (as farre as I remember.) Besides they reasoned with me, to proue it the safest way for me, to submit my selfe to their triall, whether I were possessed or no: for that (as they said) if the deuill were not in mee, I could take no hurt by theyr triall, whereas if I were possessed, it could not but be very dangerous vnto mee, that the deuill should still continue in me. By these, and such like meanes they perswaded mee, to yeeld my selfe to be directed by them for the triall of my estate. When they had me at this point, then they permitted mee to haue accessse vnto *Sara Williams* when she was in her fits, and informed me likewise of the manner, how shee, and others had beene troubled.

This course held with me, they drew me to confession, and to promise that I would goe no more to the Protestants Churches: affirming that they could doe me no good, vntill I was become againe a member of the Catholique Romaine Church. After I had beene at one or two of *Saras* fits, and submitted my selfe (as is before expressed) a pangue of my olde disease taking

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hold on me, Ma: *Dibdale* affirmed publicuely to the company, that then it was apparant, that I was possessed. Vpon my recouerie he told me, that by applying of holy reliques vnto my belly, hee had compelled the wicked spirit to giue me ease: whereas I neuer found benefit by any such things, but was eased (as I had been at other times before, when the fit of the Mother left me) by bending of my body forward, which is a cause of breaking of wind, and consequently of apparant ease. And heereby (as I am perswaded) I was at that time eased, & not by any reliques. Within a day or two after (as I remember) they told me, that it was necessary for me to be exorcised: where vnto although I was loath to yeeld, because I had seene their manner of dealing therein eyther with *Sara*, or *Frauncis Williams*, who by this time was said to be all so possessed, yet I had submitted my selfe so farre, that now it was too late for me to draw backe. All things therefore being in a readines, and I in good health, and no wayes troubled with my disease, they bound me fast in a chayre, and fell to their Exorcismes with much solemnity, and shew of great deuotion. Then they vrged me to drink a very vnpleasant potion, which troubled me greatly; in so much as I desired them to vntye me, and giue me leaue to lye downe vpon my bed: but they regarded not my words, or earnest entreaty, saying: *It was the devill*, and not my selfe that desired such rest, that so he might not be disturbed in me. At other times when they had me bound in such like manner, besides the said drinke, they vsed to burne brimstone vnder my nose, and some other things else, which vexed me exceedingly. What I did, and spake at those times, I doe not now remember: by that which I see they haue written of *Marwood*, *Trayford*, of *Sara*, & *Frauncis Williams*, I doubt not but many things haue beene reported of me, which are vntrue. It is not vnlike but that when I found my selfe so entangled with them,

as that I could not rid my selfe from them, I did, and spake many things which were inconuenient, & whereof I think I should be ashamed, if I did remember them. For after I had learned their humour, and perceaued as wel by the rest; as by mine own experience, what would content them, I framed my selfe accordingly.

Whilest I was thus at *Denham* with them, I was neuer almost suffered to be quiet: but eyther I was to be exorcised my selfe, or vrged to be with *Sara*, or her sister *Frauncis*, or kept priuately in my chamber, and one way or other tossed, and turmoyled by them, till at the last after sundry Exorcismes, and much further trouble procured by their drinkes, & violent fumigations, they gaue it forth, that they had cast one deuil out of me: but with such intimation, as might breede a suspition that there were some other left in me. By this time Christmas drew neere, and whether it was for that they meant to deale with *Sara* at *Hackney*, or for what other cause they knew best, they gaue me ouer for a while, and sent me to *Ma: Fittons* by *Windsor*, where I suppose they thought I should be wel looked vnto, & ready afterwads when they should send for me.

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

deale in these matters thus farre, but yet I see that if, this occasion had not fallen out, I should neuer haue so well discerned their dealing with me.

Although they gaue it out, that they had cast a deuill out of me (as is before mentioned) and amongst many other reasons had alledged, that the deuill entred into me, because I gaue ouer the order of the *Bonhommes*, & further, because some might peradventure suspect, that notwithstanding all that they had either done or said of me, yet all the disease that I had was but onely the Mother, now they haue a deuise to cleere all these poynts, as it is apparant in the said booke so often before mentioned. On Monday the tenth of *Ianuary*, *Sara Williams* is pretended to haue a meruailous great fit at *Hackney*, and amongst many other speeches which the priest that exorcised her then vsed, hee commeth at last to these: *There is one* (saith hee to the deuill as it was pretended) *that hath the Mother, what sayest thou to him?* The deuill aunswereth, *that is a Mother indeed.* So heereby they would make it plaine, that it was not the *Mother* that I was troubled with. But the priest goeth forward saying, *was there any spirit cast out of him?* and the deuill answered, *yea a little one, but to no purpose.* So as now they haue a sufficient testimonie, that I was dispossessed of one deuill whilst I was at *Denham*.

Furthermore, it is pretended by *Saras* deuill, that there remaineth still in mee the Prince of all other deuils, whose name should be *Modu*, which gaue them matter enough to worke vpon againe with me. But yet all doubts were not cleered, and therefore the said priest demanded this question of *Saras* deuill: *Came the prince Modu* (saith he) *into him to bring him from the house of S. Francis de Paula his order?* *Yea in troth* (quoth the deuill.) And thus they thought they had sufficiently iustified all that they had reported of him, as appeareth by the said booke. But all this notwithstanding, I am more  
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and more confirmed heereby, in my former opinion of their bad proceeding with mee, and the rather, because (as I am informed) *Sara Williams* vppon her oath hath denied, that euer shee vsed any such speeches of mee, as farre as she remembreth.

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

All the while they wrought vpon me before, I found no other trouble in mee, but of mine old grieffe when I had it, sauing such paine as they cast mee into by theyr drinckes and perfumes. And when they said that the deuill was cast out of mee, yet I found my selfe neither

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better, nor worse, which caused me to thinke, that those things were most vntrue which they reported of me.

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

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

The course which he held with me was much more rigorous, then at any time before. When hee had me bound, if I did not frame my selfe in euery thing to his contentment (as sometimes being angry with his vsage of me I thinke I did not) then he would say, the deuil was obstinate in me. In which case sometimes I was constrained by him to drinke most loathsome draughts of such confections as he had ready for me: and sometimes they burnt such abominable stinking, and violent things, holding my nose by force ouer the smoake; as (I think) would make a horse mad. No man (I suppose)

pose) is able to endure such a perfume without extreame torment. He dealt thus hardly with me, as I thinke vpon pretence that the great Prince of devils that was in me, would not otherwise be tamed. I haue seene them sometimes so perfume *Sara Williams* with such lyke smoakes, as her face hath looked blacker, then euer I saw a chimney sweepers. Which heates, and sinels together with their potions, did make her to talke, & rage as if she had beene mad. And the priests would make some vse of euery thing she said: and so I thinke I may by her esteeme of mine owne case, when they had made me in effect mad, no meruaile though I spake, & fared like a mad man.

Being thus dealt with, I became very weake, and sicklie. Little meate that I tooke would endure with me aboue an houre or two, and I was at my wits end, what I should doe. The best meanes that I could thinke of for mine owne ease, was to frame my selfe in such sort, as might be most agreeable to *Ma: Edmunds* liking: which then I began to doe with some extraordinarie care. I omitted no occasion to goe to confession, none shewed more zeale at Masse time, then my selfe: at the eleuation I pretended to see extraordinarie lights, as if they had beene the Sunne beames, and that the same did so astonish me, as sometimes I would fall backwards, when I was kneeling, as though I could not endure the glittering of so glorious a sight: whereas I protest before God, I neuer saw indeede any such light, or was astonished, but therein I did as I had heard the priests report, that both *Frauncis*, and *Sara Williams* had done before me. And I doe verily thinke, they told me the same to no other end, but that I my selfe should put the same in practise. For I found my selfe very apt to follow such examples: and doe suppose, that any being in that case, that I, and the rest were, would assay to speak, and doe as they should be enformed, that others in their  
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estate had done or spoken.

Of my said pretended astonishments, Ma: *Edmunds* would make large discourses concerning the presence of Christ in the Sacrament. And where it is reported of me in writing, as these things last mentioned are likewise, that I did pretend to see a glistening light come from the thumbs, and fore-fingers of the priests at sundry times: I confesse, it may be that I haue so affirmed, eyther for that they themselues haue asked me, if I did see no such thing, or else haue told me, that the rest in my case had seene such lights, whereby I was induced to say as much of my selfe: whereas indeede whatsoeuer I said thereof, was altogether vntrue. For I neuer saw other lights about their thumbs or fingers, then such as is ordinarie to all other mens hands, and fingers. The colour of the pretence of such lights (as I remember) was, for that the priests thumbs, and fore-fingers are anointed with holy oyle (as I haue heard) when they are made priests, and because they doe with them at Masse time handle the body of Christ.

Furthermore, I found it did well content Ma. *Edmunds* and the rest of the priests, that I should sometimes rayle very earnestly both against him, and the rest of his fellowes then present, & generally against all priests. And that I should on the contrary commend as earnestly the seruice of the protestants, the Magistrates, the Ministers, and the chiefest in authoritie. So I knew that *Sara Williams*, and the rest had done, and so I did my selfe, no doubt as artificially as any of them, if not in better sort: For wee all knew how they would expound them for theyr owne glory, in that the deuils (as they pretended) could not endure them: and to the great discredite of the other side, because the deuils extolled them as theyr louing friends. And certaine it is that the Catholiques that were present to my vnderstanding, did take great contentment by such our speeches, and their expositi-  
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ons of them. By this my readines to doe, and speake whatsoeuer I found that Ma. *Edmunds* liked, I escaped sometimes (as I thinke) theyr lothsome drinks, and intolerable fumigations.

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

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

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

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

It is written also of mee, how after some other of my pretended traunces and visions, I vsed diuers times to fall into strange exclamations, making the company to belieue, that I saw Christ himselfe, accompanied with a number of Angels in such a corner of the chamber, and at other times the virgin *Mary*, attended with a trayne of blessed virgins, and that thereupon my manner was to vrge them that were present, to fall downe vpon their knees to worship them, and to pray vnto them. These things I doe in some sort remember, and doe partly belieue them to be true, because I well remember, that vpon

pon my said motions, and vrging of them, both Ma. *Edmunds*, and the rest, did vsually lift vp their hands, now in this corner, now in that corner, and prayed vpon theyr knees, with theyr hands holden vp, as though Christ, and the virgine *Mary* had beene there indeed. Whereas I doe faithfully avow it, that I neuer saw any such sights, but did therein *frame my selfe* to doe as I had heard by the priests and others, that *Sara Williams*, and the rest had done before mee. And I doe belieue that Ma. *Edmunds* himselfe knew as much, and that hee did but seeme to worship, (as is before expressed) thereby to induce the rest of the company so to doe.

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

VWhen *Good-friday* came, there was great resort to the said house where I was: and of my behaiour that day, a priest (I perceiue) hath written at large. Of my selfe I should haue remembred little that did happen at that time, but beeing vrged to aunswer something to that which is written of me, I will first set downe the authors owne words.

*Lying (saith he) that day vpo his bed, he made (as it were)*

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a *solemne exhortation*, and telling the *Catholiques present*, that his *houre was now come*, hee willed them to continue constant in their profession, saying that they were yet to indure the brunt of many persecutions, howbeit, they that persevered unto the end, should be saved: and so falling from his exhortations unto prayer, he desired all the company to pray with him: whereupon hee began to recite the *Leticanie*, and they that were present, followed in answering of him, every person present beeing mooved to great devotion. Thus continuing for a while, he then seemed to fall into a slumber, and after that into a trance, which indured aboue two houres: so as many that were present, did verily believe he would neuer haue awaked againe, but in the same haue given up the ghost. At the last, of himselfe hee did awake, fetching a great sigh, and a groane, and then used these words: My time is not yet come: our blessed Lady hath appeared vnto me, and told mee that I must liue longer yet: for that God hath reserued me for a further purpose to doe more good, and to tell of strange wonders. With that there began to be a great muttering among the company, many greatly meruailing what this should meane. Whereupon Fa: Edmunds made an exhortation to those that were present, and told them, that he thought it conuenient to prolong the time no longer, but to fall to exorcising of him, whereby they should perceiue, whether all were true that hee had reported vnto them, or whether it had beene the enemy that sought to delude them.

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

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

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that he would neuer haue troubled me further. But it fell out that a day or two before Saint *Georges* day (as it should seeme) that I had againe a fit of the *Mother*, where-vpon they tooke occasion to haue me in handling againe, for as they said *Modu* the Prince of devils was yet in me: and now they pretended (as I remember) to do the best they could to cast him out of me, that so I might be rid for altogether.

Ma: *Edmunds*, and the rest dealt with me at this time very extreamely, and I must confesse that in hope to be now dispatched, I bent my selfe (as farre as possibly I could) to faine, and affirme euery thing that I perceaued they expected at my hands. But what I then did or said, if I should haue beene tortured vpon the rack (had I not seene what was published in writing of me at that time) I could not now haue remembered so many particulars. After that Ma: *Edmunds* had exorcised, and perfumed me (as often-times he had done before) the deuill that had lyen secret long in me (as the writing saith) began to appeare. But I wil set downe the effect of the said priests reports as touching this matter.

*By commaundement of the Exorcist (which was Ma: Edmunds) the deuill in Ma: Mainy confessed his name to be Modu, and that he had besides himselfe seauen other spirits, all of them Captaines, and of great fame. There-vpon Ma: Edmunds commaunded that euery one of the seauen should come vp in their degrces one after another, and to declare his name by his principall quality. Then Ma: Mainy by the instigation of the first of the seauen, began to set his hands vnto his side, curled his haire, and used such gestures, as Ma: Edmunds presently affirmed, that that spirit was Pride. Heere-with he began to curse, and banne, saying: What a poxe doe I heere? I wil stay no longer amongst a company of rascall Priests, but goe to the Court, and braue it amongst my fellowes, the noble men there assembled. And then after Ma: Edmunds had said, that hee shewed him-*

himselfe thereby to be the spirit of Pride: he went downe againe, and Ma: Mainy became very quiet, and fell to his prayers. But Ma: Mainy could not tell one word (as he reported) of any thing that had beene then said, onely he affirmed, that he had all the while felt a great paine in his body. Then Ma: Edmunds did proceede againe with his Exorcismes, and suddainly the sences of Mainy were taken from him, his belly began to swell, and his eyes to stare, and suddainly cryed out, ten pounds in the hundred, he called for a Scriuener to make a bond, swearing that hee would not lend his money without a pawne. Ma: Edmunds demaunding of that deuill, whether he were the same that had spoken before, he said no. But yet affirmed, that hee was a good fellow, and a companion of his, and one that bare as great rule in England as any other deuill. There could be no other talke had of this spirit, but of mony, bargaining, and usury: so as all the company deemed this deuill to be the author of Couetousnesse, not expecting any instruction therein from Fa: Edmunds. After a while this deuill goeth downe as the other did. Ma: Mainy recouereth his sences, falleth to his prayers, and ere long Ma: Edmunds beginneth againe his Exorcismes, wherein hee had not proceeded farre, but vp commeth another spirit, singing most filthy and bawdy songs: euery word almost that hee spake, was nothing but ribaldry. They that were present, with one voyce affirmed that deuill to be the author of Luxury. And Ma: Edmunds beeing not able to endure such lewd speeches, commaunded him to be silent; and to get him downe forthwith againe. The deuill obeyed: Ma: Mainy recouereth, falleth to his prayers, and afterwards Ma: Edmunds goeth forward with the rest. And thus he did proceed, till he had raised up all the seauen Captaines, and compelled them to shew themselves as the other had doone. Enuy was described by disdainfull lookes, and contemptuous speeches. Wrath by furious gestures, and talke as though hee would haue fought. Gluttony by vomiting: and Sloth by gaping and snorting.

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as if hee had beene a sleepe. Ma. Mainy at euery time recovering his senses, and falling to prayer as he had done before. After these seauen deuils had thus shewed themselves, and were againe at rest in Ma. Mainy, it seemed good to Ma. Edmunds to try what he could doe with Modu their prince and Captaine. He beginneth againe his exorcismes, and continued the same, till after a while the said Modu rose up againe, and asked Ma. Edmunds how hee liked his 7. Brethren before mentioned, who had appeared one after another? And furthermore hee fell a cursing, and said: A pox on you all for popish priests. My fellowes the protestants can make very much of my said Brethren, & giue them good entertainment, bidding them welcome whensoever they come: but you scuruy priests can neither abide them your selues, nor suffer them to be quiet whensoever you are conuersant. Heereunto Ma. Edmunds answered, that they would be enemies both to him, and them all during their liues. And commaunded both him, and the rest of his companions for to depart out of Ma. Mainy, urging them with such seuerall adiurations, as are set downe to that purpose in the booke of Exorcismes. Whilst he was thus proceeding with him, he required Modu by the authority of his Priesthood, and power left by Christ in the Catholique Romane Church, to tell him truly concerning these visions that appeared vnto Mainy: with that the deuill in Mainy fell out into a great laughter, saying that it had doone him very much good, that he had coosened so many priests, and made all the company for to worship him: For (saith hee) all that time that you and the rest seemed to pray vnto Christ, and vnto Saffronbag, it was I, and all my cōpany that you worshipped. Heere-with Ma. Edmunds beeing greatly mooued, desired him, & said that they had no intention of worshipping him: and that if any were so deceiued, it was of ignorance, and that his torments should be the greater for so intolerable an illusion. Then Ma. Edmunds began againe his exorcismes with  
 great

great earnestnes, and all the company cried out vpon God, the blessed virgin, S. George, and all the company of heauen to helpe, and succour them in that holy action, so as both that wicked Prince Modu, and all his company might be cast out of Ma: Mainy. And accordingly God heard their prayers, for shortly after they were all cast forth, and that in such sort as Ma: Edmunds directed them: which was, that euery deuill should depart in some certaine forme, representing either a beast, or some other creature, that had resemblance of that sinne, whereof he was the chiefe Author. Where-vpon the spirit of Pride departed in the forme of a Peacock. The spirit of Sloth in the likenes of an Ass: the spirit of Enuie in the similitude of a Dog: the spirit of Gluttony in the forme of a Wolfe: and the other deuils had also in their departure their particuler likenesses agreeable to their natures.

Hetherto the Author of the said Treatise, though in some more words, yet to this effect. Concerning the which report, the world must needs beare me witnes, if euer it come to their publique view, that I haue great cause to blame them, for making of these things common, which were wrought by themselues in private, so much to my discredite. My charity shall deserue very great commendations as I thinke, if I doe not hereafter seeke to be reuenged, both vpon Ma: Edmunds, and the rest, that haue thus dealt with me. But to the matter it selfe as I am required. It is very likely that vpon Saint Georges day here mentioned, I railed against the priests, and spake of the Court, as that time gaue occasion. But I doe verily thinke that I vsed the said speeches, as being led vnto them by some words vttered cyther by the priests, or by some in the company, and that they had some farther drift then I doe know of, in appoynting that day for their dealings with me.

And touching my describing of the said seauen deuils by signes, and gestures, signifying the seauen deadly

sinnes. I doe wel remember that I vsed some such like gestures to that end, but I am perswaded that they are heere set downe in farre better sort then I did act them, as their vsuall manner was in reporting of any thing that was done eyther by me, or any of the rest. They would make a faire tale of any thing, though it were neuer so simple, that any of vs did or said. But for mine owne part, how I should be able to describe the said sinnes, though it were neuer so simple, I cannot directly answer. This onely I think, and am perswaded in my conscience, that what I did therein, I was eyther led vnto it by some of the Priests *instructing questions*, or else I had beene told before, that others in my case had described such deuils by such gestures, that did signifie such, and such sinnes. For being not then fully xvij. yeeres of age, as I take it, I doe not thinke that any such things would euer haue come into my head, if I had not beene cunningly instructed.

It seemeth strange vnto me, when I remember diuers things concerning these matters, as I may say of my self, so I haue beene informed concerning the rest, that eyther had beene, or were then in my case. Wee were neuer suffered to be quiet: few nights escaped, but either *Mistris Peckham* when she was present, or *Mistris Plazer*, or some other of the women, where we remained, would be with vs, eyther to bring vs newes seuerally, what each of vs had done or said apart, when we were exorcised the day before: or else to tell vs strange tales, which they said they had heard of some of the priests, concerning diuers things which had beene done, and spoken by such, as had beene possessed in other Countries: whether they did thus by the direction of the priests or no, I cannot tell, but I verily beleeeue, that wee all of vs learned thereby to doe many things, which otherwise we should neuer haue thought of. And whether I learned from them the skill I had to doe the gestures

tures before mentioned, I know not, it may be I did.

And as I answer to this point, so doe I vnto that other, as touching the devils supposed similitudes in their pretended departing out of me. Eyther it is altogether false, and deuised by themselues, or else they led me to say so by their questions. As if they asked me, whether *Pride* did not depart from me in the likenesse of a *Peacock*, it is very probable that I said he did. And so of all the rest, or otherwise they told some in my hearing, that such devils did vse to depart from such, as they possessed in such kinde of formes: I pray God forgie them for all their bad dealings with me: My chiefe comfort is, that as I said in the beginning, I am fully perswaded that I was neuer possessed, and that all I did or spake, I did it, and spake it my selfe, being sometimes enforced, and sometimes induced so to doe, as before I haue mentioned. And also that the most of those things which are written of me, are eyther vtterly false, or greatly altered in the telling. And that the priests themselues that dealt with me, are of right to beare the blame for that which eyther I or any of the rest said or did, that might giue any iust cause of offence, eyther to her Maiestie, or the state heere in England.

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

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

*Richard Mair.*

**FINIS.**

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**Errata.**

- P** Age 5, line 27, for continue, reade contriue.  
 Page 16, line 6, for Rat, reade Cat.  
 Page 20, line 36, for hope, reade two.  
 Page 95, line 35, for conseruation, reade consecration.
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