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PLAIN
EVIDENCE
OF THE ACTUAL
Existence of Witches ;

PROVED FROM THE
SACRED SCRIPTURES OF THE OLD AND NEW
TESTAMENTS,

And from other respectable Authorities.

WITH SOME
EXTRACTS

FROM THE
WRITINGS OF THE LATE JOSEPH GLANVILLE,
Chaplain in Ordinary to his Majesty King Charles II., and Fellow of the
Royal Society, elucidative of this important Subject.

“ Regard not them that have Familiar Spirits, neither seek after Wizards to
be defiled by them : I am the Lord your God.”

LEV. xix. 31.



NEWCASTLE :
PRINTED AND SOLD BY W. FORDYCE, 48, DEAN STREET ;
ALSO SOLD BY JOHN ANDERSON, PUBLICAN, JEEMOND LANE.

1834.

Price Sixpence.

PLAIN EVIDENCE, &c.

XXXXXXXX UCH has been written about witches
M and witchcraft, in all past ages of the
world, but very little has appeared that
XXXXXXXX has given satisfaction to the reader.—
At this day, the general notions entertained by
Christians throughout the world, in relation to
witches, are so very silly and absurd, that no one
of a sound understanding can believe them: that
a witch-woman is able to transform herself into
the shape of a hare or cat, or any other creature,
according to her own pleasure, are amongst such
notions. But I shall endeavour to add something
on this topic, according with the sacred Scrip-
tures, (and my own experience) that may, per-
haps, throw fresh light upon a subject, which
crafty and designing men have, in all past ages
of the world, conspired to keep in darkness and
obscurity.

Accordingly we find recorded in the sacred
Scriptures of the Old and New Testaments, a
variety of names which relate to witches, wizards,
and to those persons who perform magical arts,
such as sorcerers, magicians, charmers, diviners,
familiar spirits, enchanters, southsayers, &c.:—
these are part of the names which are recorded in
the sacred Scriptures in relation to witches wi-
zards, and infernal arts;—these are they who
“have chosen their own ways, and their soul de-
lighteth in their abominations,” *Isa.* lxvi. 3.
“We have made a covenant with death, and
with hell are we at agreement,” *Isa.* xxviii. 15.
“And the children of Israel had sinned against

the Lord their God, and walked in the statutes of the heathen, whom the Lord cast out from before them. And the children of Israel did secretly those things that were not right against the Lord their God, and they rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and they became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord," *2 Kings* xvii. 7, 8, 9, 15, 16, 17. "They are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge," *Jer.* iv. 22.

The following Extracts are taken from the Preface of a work, concerning WITCHES and APPARITIONS, the second Part, by JOSEPH GLANVILLE, Chaplain to King Charles II. :—

"I KNOW it is matter of very little credit to be a relater of stories, and I, of all men living, have the least reason to be fond of the employment; for I never had any faculty in telling of a story, and have always had a particular indisposition and backwardness to the writing any such; but of all relations of fact, there are none like to give a man such trouble and disreputation, as those

that relate to *Witchcraft* and *Apparitions*, which so great a party of men (in this age especially) do so rally and laugh at, and, without more ado, are resolved to explode and despise, as mere winter tales and old wives' fables; such they will call and account them, be their truth and evidence what it will; for they have unalterably fixed and determined the point, that witches and apparitions are things ridiculous, incredible, foppish, impossible,—and therefore all relations that assert them are lies, cheats, and delusions, and those that afford any credit to them are credulous gulls, and silly easy believers. Which things, if they should not be so, it would spoil many a jest; and those who thought themselves great wits must have the discomfort of finding they are mistaken.—They must fall back into common and vulgar belief, and lose the pretence to extraordinary sagacity, on which they valued themselves so much, and be brought to be afraid of another world, and be subjected to the common terrors which they despised before, as the juggles and contrivances of priests and politicians, and so must see themselves under a necessity of altering their laws, or of being undone. These are very hard and grievous things, and therefore the stories of witches and apparitions must be exploded and run down, or all is lost.

“This is the case with multitudes of brisk, confident men, in our days; so that to meddle on this subject is to affront them greatly, to provoke their rage and contempt, and to raise the devil of their wit and buffoonery. All which considered, it must be confessed to be a very bold and adventurous thing, to undertake the province in which I have engaged. And besides the provocation which it must needs give to the huffers and wittlings, there is another sort, whose good opinion I greatly value: some sober and ingenious spirits,

who, upon other grounds, doubt of the existence of witches, who may be apt to judge me guilty of credulity, for the pains I take in this matter. This also hath been some trouble and discouragement. And, upon the whole, I am assured before-hand, that no evidence of fact possible is sufficient to remove the obstinate prejudices of divers resolved men, and therefore I know I must fall under their heavy censures, of which I have considered the worst, and am, I hope, pretty well prepared to bear the severest of them. But no man would expose himself to all this for nothing, nor have I. There were reasons for this engagement, and they were briefly these that follow :—

“ Having been at Mr. Mompesson’s house, at Tedworth, in the county of Wilts, being about the middle of March, in the year 1661, in the time of the disturbance, seen and heard somewhat myself, and received an account from Mr. Mompesson, and other creditable persons, of the whole trouble, I was persuaded to publish, and to annex the full account of it to the second or third edition of my considerations concerning witchcraft, to which the story had near relation.

“ The reader will recollect that ‘ the disturbances at Mr. Mompesson’s house were caused by an idle drummer, (a wizard) who went up and down the country with his drum, who demanded money by virtue of a pretended pass, with a warrant under the hands of Sir William Cowley, and Colonel Aycliffe, of Gretenham ; Mr. Mompesson knowing these gentlemen’s hands, discovered that the pass and warrant were counterfeit, and thereupon commanding the vagrant to put off his drum, and charged the constable to carry him before the next justice of the peace, to be further examined and punished. The fellow then confessed the cheat, and begged earnestly to have his

drum. So he was committed to prison, and tried at the assizes at Salisbury upon this occasion.”

It is evident from the whole account of the story, as related, that the drummer infested and troubled Mr Mompesson's house and family for years, by his magical arts, or witchcrafts. The story concludes thus :—

“ I have thus related the sum of the story, and noted some circumstances that assure the truth of it. I confess the passages recited are not so dreadful, tragical, and amazing as there are some in stories of this kind; yet are they nevertheless probable or true, though not so prodigious and astonishing. And they are strange enough to prove themselves effects of some invisible extraordinary agents, and so demonstrate that there are spirits, who sometimes sensibly intermeddle in our affairs. And I think they do it with clearness of evidence; for these things were not done long ago, or at far distance, in an ignorant age, or among a barbarous people,—they were not seen by two or three only of the melancholic and superstitious, and reported by those that made them serve the advantage and interest of a party. They were not the passages of a day or night, nor the vanishing glances of an apparition; but these transactions were near and late, public, frequent, and of divers years' continuance, witnessed by multitudes of competent and unbiassed attestators, and acted in a searching incredulous age: arguments enough, one would think, to convince any modest and capable reason.”

RELATION

Touching FLORENCE NEWTON, an Irish Witch.

“ This Florence Newton was committed to Youghal prison, by the mayor of the town, March 24, 1661, for bewitching Mary Longdon, who gave evidence against her at Cork assizes. The said Florence Newton came to the deponent at the house of John Pyne, in Youghal, where the deponent was a servant, and asked the deponent to give her a piece of beef out of the powdering tub ; and the deponent answering her, that she could not give away her master’s beef, she said Florence seemed to be very angry, and said, ‘ Thou hadst as good have given it me,’ and so went away grumbling. That about a week after, the deponent being going to the water with a pail on her head, she met the said Florence Newton, who came full in her face, and threw the pail off her head, and violently kissed her, and said, ‘ Mary, I pray thee, let thee and I be friends ; for I bear thee no ill-will, and I pray thee, do thou bear me none.’ That within a month after the said Florence had kissed her, she the deponent fell very ill of fits or trances, which would take her on the sudden, in that violence, that three or four men could not hold her ; and in her fits she would often be taken with vomitings.

“ Nicholas Pyne being sworn, saith, That the second night after that the witch was in prison, being the 25th of March last, he and Joseph Thompson, Roger Hawkins, and some others, went to speak with her concerning the maid, and told her that it was the general opinion of the town that she had bewitched her, and desired her to deal freely with them, whether she had bewitched her or no. She said she had not bewitch’d her,

but it may be she had overlooked her, and that there was a great difference between bewitching and overlooking, and that she could not have done her any harm if she had not touched her, and that therefore she had kissed her; and she said, that what mischief she thought of at the time she kissed her, that would fall upon her, and that she would not but confess she had wronged the maid, and thereupon fell down upon her knees, and prayed God to forgive her for wronging the poor wench.

“Hitherto we have heard the most considerable evidence touching Florence Newton’s witchcraft upon Mary Longdon, for which she was committed to Youghal prison, March 24, 1661; but in April following she bewitched one David Jones to death, by kissing his hand through the grate of the prison, for which she was indicted at Cork sssizes, and the evidence is as follows:—

“Eleanor Jones, relict of the said David Jones, being sworn and examined in open court, what she knew concerning any practice of witchcraft by the said Florence Newton, upon the said David her husband, gave in the evidence, that in April last, the said David her late husband having been out all the night, came home early in the morning, and said to the said Eleanor his wife, Where dost thou think I have been all night? To which she answered, she knew not. Whereupon he replied, that I and Frank Besely have been standing centinel over the witch all night. To which she the said Eleanor said, Why, what hurt is that? Hurt, quoth he, marry I doubt its never a jot the better for me; for she hath kissed my hand, and I have had a great pain in that arm, and I verily believe she hath bewitched me, if ever she bewitched any man. To which she answered, The Lord forbid. That all the night, and continually from that time, he was rest-

less and ill, complaining exceedingly of a great pain in his arm for seven days together, and at the seven days' end he complained that the pain was come from his arm to his heart, and then kept his bed night and day, grievously afflicted, and crying out against Florence Newton, and about fourteen days after he died. There is in this relation an example of the magical venom of witches."

By magical venom (or influence) is signified wind or breath, which the witches infuse into the bodies of others, viz those with whom they have become acquainted, or whom they have had an opportunity to touch: these they can afflict, or not afflict, according to the freedom of their own will or wish, as is the case when they think and wish evil towards others, they then diffuse malignant influence, (or magical venom) which consists in breathing enmity, hatred, revenge, and malice, and consequently they cause disease according to their malignant desire.

As very few at this day know how magical influence is diffused or conveyed from the witch to one person, and again from that person even unto hundreds, it shall here be made manifest in what follows:—The person over whom the witch has power appears before the witch's internal sight, so long as she continues to think about that person: it is of no consequence if hundreds of miles distance, she sees the person which is the object of her thoughts, and consequently she is able to afflict that person according to her own pleasure. From these and other cases of experience, it evidently appears that this person is the medium whereby magical venom is conveyed to others, by or through the touch of the person which is the object of her thoughts, and consequently she hath power over every one that this person doth touch, although many miles distant from her.

From these considerations it may be manifest, that magical influence is diffused out of the material bo-

dies of the witches into the material bodies of others, by their magic arts. "It is not a little remarkable, that many of the diseases which the Lord cured while he was in the world, were the effect of some infernal influence. It appears very manifest, that infernal spirits at that day not only influenced the minds of people, but obsessed their bodies likewise; and although fewer cases of this description exist at the present day, they may not altogether be wanting;" for "the highest satisfaction of their life consists in being able to punish, torture, and torment others, which they do by arts most unknown in the world, whereby they excite exquisite sensations," such as infusing heat all over the body, like that of a burning fever, and they also infuse colds, which cause a shivering similar to the ague, and they are able to afflict any part of the body with pains and cramps, so that nothing can effect a cure; they can act on the stomach, which is the cause of various stomach complaints; on the head, and in the brain; and they can cause a burning on any part of the body which will inflame the part, similar to the cancer. All this is done as quick as thought, and indeed it is nothing else but the influence proceeding from their thoughts. So again, they can unstring the nerves, and consequently give such a shock on a person's body, that the body will appear as dead for a considerable length of time; and they also infuse burnings in the breast, and in other parts of the bodies of persons with whom they have become familiar; they can benumb arms, hands, legs, sides, or any part of the human body, similar to paralytic strokes,—and all this is done by the witch diffusing malignant breath into the material bodies of others. This I can testify, that their wickedness is so great, that it is impossible to describe it fully.

It is therefore necessary that I give a full and complete definition of WITCH and WIZARD. As

for the words witch and wizard, as respect the true notion of them, they signify nothing more than wicked persons, or, in other words, they signify wicked spirits, clothed with natural or material bodies, which perform innumerable wonderful things, while they are clothed with their material bodies, in this world of nature.

That they are wicked spirits clothed with material bodies appears quite evident, from the manner in which the apostle Paul addressed Elymas the sorcerer, and said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord," *Acts* xiii. 10.

If then Elymas was a child of the devil, an enemy of all righteousness, and one that perverted the right ways of the Lord, it necessarily follows, that he was a wicked spirit clothed with a material body, while he was in this natural world :— and having thus prepared my way, I come to prove, that there are witches, against both the sorts that deny their existence, viz. those that believe the scriptures, and the wits or willings that will not admit their testimony. To the first, I shall prove the being of witches by plain evidence taken from the Divine Oracles ; and to the other, and indeed to both, I shall evince the same by as full and clear testimonies as matter of fact is capable of.

"Then Pharaoh also called the wise men and the sorcerers ; now the magicians of Egypt, they also did in like manner with their enchantments ; for they cast down every man his rod, and they became serpents," *Exod.* vii. 11, 12. "And the magicians of Egypt did so with their enchantments," *Exod.* vii. 22. "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt," *Exod.* viii. 7. It is therefore evident that the sorcerers and magicians who perform incantations, endeavour as much as

possible to imitate the miracles wrought by the Lord's prophets. But if the reader will only recollect that the actions wrought by sorcerers and magicians are of a very different quality, and are an abomination to the Lord, as plainly appears from the sacred scriptures; "for they are the spirits of devils, working miracles," *Rev.* xvi. 14. "by thy sorceries were all nations deceived," *Rev.* xviii. 23. "A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones," *Lev.* xx. 27. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul," *Lev.* xx. 6. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God," *Lev.* xix. 31. "Neither shall ye use enchantments, nor observe times," *Lev.* xix. 26. "Surely there is no enchantment against Jacob, neither is there any divination against Israel," *Num.* xxiii. 23. "And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times, to seek for enchantments," *Num.* xxiv. 1. "The workers with familiar spirits, and the wizards," *2 Kings* xxiii. 24. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it," *1 Chron.* x. 13.

"I come to another grand instance, viz. that of the witch of Endor. The story of her is related *1 Sam.* xxviii. and is briefly thus:—'Samuel was dead, and the Philistines gathered themselves against Saul, and pitched in Gilboa. Saul on this was much afraid, and enquired of the Lord, but had no answer from him. Upon this he bid his servants find him out a woman that had a famili-

ar spirit, that he might enquire of her. They told him of one at Endor ; he disguised himself, and with two men by night went to her, desired her to divine unto him by her familiar spirit, and to bring up him whom he should name. The woman first excused herself, minding him how dangerous such a business might be to her, since Saul had cut off those that had familiar spirits, and the wizards out of the land ; so that she was afraid that this proposition of his was a snare for her life. But Saul assured her by swearing, that no harm should come to her for this thing. She then asked him whom she should bring up, and he said, bring me up Samuel. Samuel accordingly begins to appear, and when the woman saw him, she cried with a loud voice, being much surprised, it seems, to see Samuel in good earnest : by this she knew Saul. He heartens her again, and asks, whom she saw ? She answers, she saw gods ascending out of the earth. Saul asks, what form he was of ? She answered, an old man cometh up, and he is covered with a mantle. Then Saul perceived it was Samuel, and he bowed himself to the ground.— Samuel asked, why he had disquieted him to bring him up ? He declares the distress he was in, and his desire to know what he was to do. Samuel reproves him, and declares his fate, viz. that the Lord had rent the kingdom from him, and given it to David ; that the Israelites should be delivered into the hands of the Philistines, and that Saul and his sons should to-morrow be with him, viz. in the state of the dead, as eventually it was.— *Ver. 8 to 19, inclusive.* This is the history, and one would think it speaks very plainly ; but nothing is plain to prejudice. The patrons of witches labour hard to avoid this evidence."

But I shall let " the patrons of witches " know, that there will be witches so long as evil exists ; and when that period has arrived, that there is no

evil or wickedness, then, and only then, there will be no witches. Hence it is written of the wicked, "We have made a covenant with death, and with hell are we at agreement," *Isa. xxviii. 15*. So it is written of Babylon, "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou has laboured from thy youth," *Isa. xlvii. 12*. Again; it is written of the Levite, "Thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations, the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do," *Deut. xviii. 9, to 14*. Samuel said, "Rebellion is as the sin of witchcraft," *1 Sam. xv. 23*. "Seek unto them that have familiar spirits, and unto wizards that peep and that mutter," *Isa. viii. 19*. "And they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards," *Isa. xix. 3*. "But these two things shall come to thee in a moment, in one day, the loss of children and widowhood: these shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments, for thou hast trusted in thy wickedness," *Isa. xlvii. 9, 10*. "Therefore hearken not to your diviners, nor to your enchanters, nor to your sorcerers," *Jer. xxvii. 9*. "Nebuchadnezzar the king commanded to call the magicians,

and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dream," *Dan.* ii. 1, 2. Nebuchadnezzar made master of the magicians, astrologers, Chaldeans, and soothsayers," *Dan.* v. 11. The Lord saith, "And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers," *Mich.* v. 12. "The well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts," *Nahum* iii. 4. Again, Jehovah saith, "and I will be a swift witness against the sorcerers," *Mal.* iii. 5. "Pharaoh called for all the magicians of Egypt, and all the wise men thereof:" *Gen.* xli. 8. "Manasseh did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. And he caused his children to pass through the fire in the valley of the son of Hinnom; also, he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord: and he set a carved image, the idol which he had made, in the house of God." *2 Chron.* xxxiii. 1, 2, 6, 7.—After these abundant proofs from the sacred records, of the actual existence of witches and wizards, or, in other words, of sorcerers and sorceresses, it plainly appears from the sacred scriptures throughout, that such persons have existed in all past ages of the world, and that therefore I see no reason why they should not exist at this day also. There is, however, much stress laid upon these words: "and Saul had put away those that had familiar spirits, and the wizards, out of the land," *1 Sam.* xxviii. 3. Dear reader, allow me to ask you,—is it likely, if "Saul had put away (or destroyed) those that had familiar spirits, and the wizards, out of the land," that he would have commanded his ser-

vants, "seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her ; and his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor," v. 7, consequently it is not likely at all, Saul being sensible that he had not cut off those that had familiar spirits, in a particular manner, but, it plainly appears that he had put them to flight, throughout the land, after he was chosen king of Israel, because he was very well acquainted with their diabolical arts and character, and therefore he requested them, for their own good, to desist from the performance of incantations, and to take themselves off to some other part of the land, unknown to him, as he was then king of Israel, and might feel himself under the necessity of putting the law of Moses in force to destroy them ; consequently the rumour then had been spread abroad both far and wide, that "Saul had put away those that had familiar spirits, and the wizards, out of the land," v. 3. It is evident, from the witch's own words, that such a rumour had been spread throughout the land : "And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land : wherefore, then, layest thou a snare for my life, to cause me to die," v. 9. From these considerations, then, we have every reason to conclude, that Saul was well acquainted with those strange things, which those who had familiar spirits were able to perform : "and when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by urim, nor by prophets," v. 6. Saul then consulted with himself, what recourse to take for aid ; he then brought to his recollection, if he only could find out a woman that hath a familiar spirit, to inquire of her, perhaps she might, through her interior sight, find him out

Samuel: accordingly one was found at Endor. "And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee," *v.* 8. "Then said the woman, whom shall I bring up unto thee? and he said, Bring me up Samuel," *v.* 11. "And when the woman saw Samuel, she cried with a loud voice," *v.* 12., "and the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth," *v.* 13. "And he said unto her,—what form is he of? and she said, an old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel," *v.* 14.

"The Philistines recruited about this time, as Sir Isaac Newton judges, by vast numbers of men driven out of Egypt by Amolis, resolve upon a new war with Israel." "At that time Saul encamped upon Mount Gilboa, and the Philistines in full prospect under him, upon the plains of Sunem." "Saul had, in the days of his devotion, partly cut off, and partly frightened away, those wizards and sorcerers: those execrable wretches, the pest of society and enemies of true religion, whom God commanded to be extirpated. However, some of them might have remained, or returned: he enquired, and was informed of a Pythoness (a witch) that dwelt not far off, at Endor." "I find many learned men of a different opinion from me, in relation to the reality of Samuel's appearance on this occasion; some imagining that it was an evil spirit that appeared unto Saul."—It is my opinion, that it was the real Samuel, in his spiritual body, as plainly appears from what the woman said unto Saul. "I saw gods ascending, viz. spiritual beings clothed with their spiri-

tual bodies ; consequently he on whom her mind was engaged came up, " covered with a mantle ; and Saul perceived it was Samuel," his spiritual eyes being opened on the occasion.

" That apparitions and witches are not only possible, but real and actual, founded upon the authority of the sacred scriptures, both of the Old and New Testaments, upon the testimony of authors of credit, Greek, Latin, Christian, and heathen, ancient and modern,—philosophers, divines, poets, and moralists." Having so far proved the actual existence of witches and wizards, from the Old Testament, I shall now proceed to prove the same from the New Testament, as it is believed among Christians, that the Lord Jesus Christ did away witches and the power of demons. We read " of the Lord casting out unclean spirits, and he gave the disciples power to cast out unclean spirits," *Matt. x. 1.* " There was a certain man called Simon, which before-time, in the same city (Samaria) used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, from the least to the greatest, saying, this man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries," *Acts viii. 9, 10, 11 :* " and when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus," *Acts xiii. 6.* But Elymas the sorcerer withstood them, seeking to turn away the deputy from the faith. Then Saul set his eyes on him, and said, " O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord," *Acts xiii. 8, 9, 10.* " And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her

masters much gain by soothsaying," *Acts* xvi. 16. "Now the works of the flesh are manifest, which are these: idolatry, witchcraft, hatred, variance," *Gal.* v. 19, 20. "For without are dogs, and sorcerers," *Rev.* xxii. 15. "For by thy sorceries were all nations deceived," *Rev.* xviii. 23. "Neither repented they of their murders, nor of their sorceries," *Rev.* ix. 21. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication," *Rev.* ii. 20. So again, it is written of this same Jezebel, when Joram saw Jehu, that he said, "Is it peace, Jehu?—and he answered, what peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many," *2 Kings* ix. 22. After these abundant proofs from the Sacred Records of the actual existence of witches and wizards, or, in other words, of wicked spirits clothed with material bodies, which take great delight in destroying the Lord's faithful servants, "the prophets," *1 Kings* xviii. 13, it is of some importance to make known in the world what witchcraft consists of, viz.: it is an influence proceeding from the thoughts and wishes of wicked persons, whose highest satisfaction consists in being able to torture and torment their neighbours. Nothing gives them more pleasure and delight, than to be able to reduce their neighbours to extreme poverty, either by inflicting diseases on their bodies, or on their cows, horses, or other animals: that such is the case I can testify from experience. They can afflict any person with whom they are acquainted, in any part or particle of the body, from the crown of the head even to the soles of the feet; and indeed there is no disease which the human frame is subject to, but they imitate as much as possible,—consequently it may now be manifest, that

the more any disease is rumoured, the more fatal it becomes,—because they cherish hatred, and burn with revenge, against all who do not honour them; consequently, these are they who have alienated themselves from God; and therefore they have turned themselves to the devil and hell,—hence proceed magic arts.

In this age of infidelity, the most of people, especially in great towns, are apt to scoff at the notions entertained of the existence of witches: in Mr. Glanville's time there were also many such, whose incredulity made him write as follows:—“I may infer that there were never any robberies done on Salisbury Plain, Hounslow Heath, or the noted places, because I have often travelled all those ways, and yet was never robbed: and the Spaniard inferred well that said, There was no sun in England, because he had been six weeks here, and never saw it. But why do not such arguers conclude, that there was never a cut-purse in London, because they have lived there many years without being met with by any of those practices? Such are credulous in believing there was ever any highwaymen in the world, if he himself was never robbed.”

AN ACCOUNT OF SOME WITCHES, WHO WERE EXECUTED.

“An old woman of Elfdale confessed, that the devil had helped her to make a nail, which she struck into a boy's knee, of which stroke the boy remained lame a long time,—and she added, that before she was burnt, or executed by the hand of justice, the boy would recover.” My opinion is, that they can perform witchcraft without any

nails ; for they can torture a person's body more than can be inflicted by any nail whatever.

" Other witches being asked whether they had murdered any children ? they confessed that they had indeed tormented many, but did not know whether any of them died of those plagues." What plagues do they mean—the plagues which they inflicted on the children themselves ?

AN ADDRESS

TO THE

BRIMSTONE WITCH.

" O full of subtilty and all mischief ! thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord."

TO "THE MISTRESS OF WITCHCRAFTS."

FOR the attention which you have paid to me and my family for the last six months, or more, by your magical arts and diabolical influences, or, in other words, by your accursed witchcrafts, I earnestly desire that you will desist from it, you infernal, with your evil lusts which burn with the wicked desire of adultery, and get behind Satan, for thou art an infernal infester, a disgust to humanity, and a false swearer ; for you exceed Lucifer for pride ; in a word, a diabolical, crafty, cunning, and deceiving sorceress, whose life's delight is to infest, torture, and torment others. Hence it is written, "Thou shalt not suffer a witch to live." This then being the diabolical character of a witch, or wizard, it is therefore written, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them : I am the Lord your God." As for old Hen-pecked, he may sit in his witch's nest, and go no more to offer bribes to honest men to bear false witness against their neighbour ; because honest men will not answer against their neighbours the witness of a lie, neither for money nor grass.

The Witch's Hall is elegantly situated in *yonder* street : the external appearance is high and lofty, upwards of five feet in height, so as a man six feet or more must make obedience before he can enter. The hall is sheltered from the north and west with large trees and cottages ; the internals are equal in elegance. The first appearance is the cage, which unclean and filthy birds have bred in ; the next appearance is the witch's nest, wherein is Satan's seat. The floors of all the rooms are laid with burnt clay.—This is an exact description of the hall, both with respect to external appearance and internal quality :—

At this Hall a Witch doth dwell,
An infernal spirit born of hell !
To be mistress of witchcraft is her delight—

She tortures man and beast both day
and night.

Since eighteen hundred and seventeen
I've felt the smart

Of this infernal witch's art ;

My wife, my children, and myself,

My cattle, and my all !

Nine good cows stood all in a row,
When the witch, by her malign influence,

Afflicted them without a blow.

It was in eighteen hundred and twenty-eight,

As Newcastle well doth know,
When milk, like cream, did stink so bad*—

The cause was the infernal foe ;
The wicked spirits posses'd the cows,
And on their stomach they did act,
Which caused disease according to
The witch's malignant arts.

* *The milk stunk so that no person could use it after keeping it a few hours ; part of the cows died, and the proprietor sold the other part and bought more ; but still this infernal influence continued, till at last he saw it was needless to persevere in keeping cows. His last three cows died within two days, in 1832.*

FROM THE REV. MR. WESLEY'S JOURNAL.

" MAY 25, 1758, and the following days, being at Sunderland, I took down from one who feared God from her infancy, one of the strangest accounts I ever read. And yet I can find no pretence to disbelieve it. The well known character of the person excludes all suspicion of fraud. And the nature of the circumstances themselves, excludes the possibility of a delusion.

" It is true there are several of them which I do not comprehend. But this is with me a very slender objection. For what is it which I do comprehend, even of the things I see daily ? Truly not

* *The smallest grain of sand, or spire of grass.*

I know not how the one grows, or how the particles of the other cohere together. What pretence have I to deny well attested facts, because I cannot comprehend them ?

" It is true likewise, that the English in general, and indeed most of men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it ; and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay, to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all

ages and nations. They well know, (whether Christians know it or not) that *the giving up witchcraft is in effect giving up the Bible*. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air, (deism, atheism, materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrestled out of our hands. Indeed there are numerous arguments besides, which abundantly confute their own imaginations. But we need not be hooted out of one: neither reason nor religion require this.

"One of the capital objections to all these accounts, which I have known urged over and over, is this, 'Did you ever see an apparition yourself?' No: nor did I ever see a murder. Yet I believe there is such a thing: yea, and that in one place or another murder is committed every day. Therefore I cannot as a reasonable man deny the fact; although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me both of the one and the other."

I perfectly agree with Mr. Wesley, "that giving up witchcraft is in effect giving up the Bible;" and Mr. Glanville says, if we give up witchcraft, then "farewell all scripture."—

Within this book a stone doth lie,
Which modern builders have pass'd by;
And which, if we the truth pursue,
Contains some facts that are not new.

"The wise men have rejected the word of the Lord, and what wisdom is in them," *Jer. viii. 9*. "I am alpha and omega, the beginning and the end, the first and the last." "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly; Amen. *Rev. xxii. 13, 18, 19, 20.*

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