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T H E
H I S T O R Y
O F
W I T C H E S, G H O S T S,
A N D
H I G H L A N D S E E R S:

C O N T A I N I N G
Many wonderful well-attested RELATIONS
O F
S U P E R N A T U R A L A P P E A R A N C E S,
Not Published before in any similar Collection.

D E S I G N E D
For the Conviction of the U N B E L I E V E R, and
the Amusement of the C U R I O U S.

*Somnia, terrores Magicos, miracula, Sagas,
 Nocturnos Lemures, portentaque, Theſſala rides?*

Say, can you laugh indignant at the schemes
 Of magick terrours, visionary dreams,
 Portentous wonders, witching imps of Hell,
 'The nightly goblin and enchanting spell?

B E R W I C K:
PRINTED FOR R. TAYLOR.
[PRICE THREE SHILLINGS.]



The Witch of Endor raises Samuel at the sight of whom Saul is terrified.



T H E

P R E F A C E.

IN this age of general debauchery, extravagance and dissipation, profligate men are naturally led to oppose and disbelieve the principles of the christian religion; because that religion opposes them, and prohibits their immoral practices. Such kind of men laugh at a future state, at the stories of spirits and invisible beings; and say they are the inventions of enthusiasm, and a crazy disordered imagination. We would not be thought to assert that most of the accounts of apparitions are true; undoubtedly the ignorant and weak have been often imposed upon in this particular by knaves and credulous simple persons: At the same time we cannot help thinking that weak people, women and children are less blameable, for being fright-

ened with the various unaccountable stories of ghosts, which they hear by the fire-side in a winter-night, than those who think all reports of the appearance of spirits fabulous. Those unbelievers contradict the evidence of all grave and credible historians, both sacred and profane, antient and modern, and the confirmed opinions, and traditions of all nations. Were we even led to reject this universal testimony of the world, yet we cannot help crediting the relations of particular people, whose veracity in matters of fact is unquestionable. What arguments can we use worthy of our consideration, against the numerous relations of spirits to be found in the works of antient historians, poets, and even of some of the philosophers? Lucretius himself, though from his atheistical principles it belonged to him to insist, that the soul died with the body, even believes the reality of apparitions; that men have often been seen after their decease.

The modern infidel must be greatly struck with the concession of so determined an atheist. Matters of fact which Lucretius could not deny, though he had the impudence to attempt the subversion of the reli-

gion of his country, bore him down in such a manner, that he was compelled to account for the appearance of ghosts very stupidly and unphilosophically. He says, that the surfaces of all bodies are continually loosened, and peeling off from them, one after another: and that the thin cases which inclosed one another whilst they covered the body, like the skins of an onion, are seen sometimes intire and perfect, whereby the figure and representation of persons dead, or absent, is exhibited to our view.

Although too many perhaps would hardly believe the existence of spirits, though one rose from the dead to give them a proof thereof, yet as there are other wavering people, who have not arrived to this pitch of incredulity, to convince them of the reality of a future state, which it behoves all men to believe who want to be happy now, and when time shall be no more; to those persons we now offer several well authenticated, and therefore credible accounts of apparitions: those which are not supported by sufficient witnesses, we have omitted in this collection. Let the atheists, if there are any, the deists, free-thinkers, and infidel rakes read it and tremble.

As to the instances of the second-sight which we here give, they were communicated to a gentleman by persons of approved veracity, who had no interest or views to serve by them, and who scorned to falsify. Let us add also, that the reality of the second-sight has been universally believed by all conditions of people in the western isles and the adjacent parts and highlands of Scotland, from the most remote early times down to the present.





THE

CONTENTS.

<i>Account of the Devil of Mascon in France</i>	Page: 1
<i>The invisible Drummer</i>	12
<i>A wonderful Discovery of Murder by an Apparition</i>	31
<i>The Appearance of the Ghost of Mrs. Bretton, for the Recovery of some Lands to the Poor; in a Narrative sent to Dr. More, from Edward Fowler, Prebendary of Gloucester, and afterwards a Bishop of that Diocese</i>	34
<i>A remarkable Story of discovered Witchcraft at Lauder, Anno, 1649. And of the Wiles which the Devil used in deceiving poor Creatures</i>	37
<i>Account of Rebecca Jones, a Witch</i>	45
<i>An Apparition to King James the fourth, and his Courtiers, in the Kirk of Linlithgow</i>	46
<i>Of one who had like to have been carried away by Spirits.</i>	47
<i>Account of an Apparition which appeared to a Pedlar, discovering where an immense Sum of Money was hid</i>	51

<i>Account of Major Weir and his Sister</i>	58
<i>A strange Relation of a Man possessed with a Devil</i>	69
<i>The Witch of Ender</i>	75
<i>A surprising Vision of a young Gentleman</i>	lb.
<i>Account of an Apparition seen by Colonel Gardiner</i>	79
<i>Account of an Apparition to Casbio Burreughs, Esq;</i>	80
<i>Account of an Apparition of Sir George Villers, relating to the Murder of the Duke of Buckingham, his Son</i>	81
<i>Account of an Apparition of an Old Man, to Dr. Scott</i>	87
<i>A Gentleman's House in France wonderfully prevented from being robbed by the Appearance of a Ghost</i>	99
<i>Mr. Jermin's Story of a Haunted House</i>	112
<i>The Dæmon of Glenluce, in Galloway, in Scotland</i>	113
<i>Jane Brooks bewitches Richard Jones</i>	123
<i>A miraculous Cure of a Dutch Woman, accompanied with an Apparition</i>	129
<i>Account of Mother Jackson's Witchcraft</i>	131
<i>King Duff, the 78th King of Scotland, bewitched</i>	135
<i>The Apparition of Edward Avon to his Son-in-law Thomas Goddard</i>	137
<i>Account of a Magician at Antwerp</i>	142
<i>Account of Hattavaick, an old Warlock</i>	144
<i>Account of the Witch of Calder</i>	148
<i>Surprising Dream of an Arcadian</i>	150
<i>The Dream of Simonides</i>	151
<i>A wonderful Dream of Prestantius</i>	lb.

<i>Strange Dream of Archbishop Abbot's Mother</i>	152
<i>Miraculous Preservation of Dr. Hamey, by a Dream</i>	<i>Id.</i>
<i>A Murder wonderfully discovered by a Dream</i>	153
<i>Surprising Dream of Glaphyra</i>	154
<i>Remarkable Vision of King James V.</i>	155
<i>The Dream of St. Polycarp</i>	<i>Id.</i>
<i>Account of the Second-Sighted Inhabitants of St. Kilda</i>	157
<i>Strange Instance of the Second-Sight of Marion Ghearn, a noted Seer</i>	158
<i>The Second-Sight of Alexander M'Donald</i>	159
<i>Remarkable Account of the sudden Death of Archibald M'Queen</i>	160
<i>The Dream of Alexander M'Donald, warning him of the Destruction of a Corn-field</i>	161
<i>Account of an Apparition to Colonel Ogilvie</i>	163
<i>Account of an Apparition to Mercatus</i>	164
<i>Account of an Apparition to Jonathan Easton</i>	165
<i>Instance of the Second-Sight of an old Seer</i>	166
<i>The Dream of Lauchlan M'Kinnon</i>	167
<i>Surprising Second-Sight of Lord Bruce</i>	168
<i>Dream, &c. of Mrs. Anderson</i>	169
<i>Instance of the Second-Sight of Alexander M'Leod</i>	170
<i>The Second-Sight of John and Duncan Campbell</i>	171
<i>The Second-Sight of Archibald M'Lean</i>	172
<i>The Second-Sight of Katherine M'Lean</i>	173
<i>The Second-Sight of Lauchlane M'Cullach</i>	174
<i>The Second-Sight of Neil Betton</i>	175

<i>The breaking of a Man's Leg foretold by an old Seer</i>	176
<i>The Death of Matthew Laird foretold</i>	177
<i>Surprising Dream of Kenneth Morison</i>	178
<i>The Second-Sight of Mr. Sinclair</i>	179
<i>The Second-Sight of John McLean</i>	180
<i>The Second-Sight of the Duke de Sully</i>	181
<i>The Second-Sight of the Emperor Vespasian</i>	181
<i>Wonderful Prodigies before the Destruction of Jerusalem</i>	182
<i>Surprising Instance of the Second-Sight at Berwick upon Tweed</i>	183
<i>The Second-Sight of an Inhabitant of the Town of Killdonan</i>	184
<i>A noble Peer wonderfully preserved by a Gen- tleman's Second-Sight</i>	185
<i>Dreadful End of an Old Witch</i>	187
<i>Bladud deceived by the Devil</i>	189
<i>Account of Lyodor, a Magician</i>	189
<i>Account of John Faustus</i>	190
<i>A wonderful Story of one Robert Church- man, inveigled in Quakerism, and possessed by a Spirit, and how he was recovered: written by way of a Letter by Doctor John Templar</i>	192
<i>A Relation of the strange Witchcraft disco- vered in the Village of Mohra in Swedenland</i>	199
<i>Wonderful and strange Accident which fell out at Lyons in France</i>	214
<i>A marvellous Prank played by the Devil at Hamelen, a town in Germany</i>	215
<i>An Apparition seen in a Dwelling-house, in Mary King's Close, in Edinburgh</i>	216

<i>An Apparition of a deceased Wife to her Husband at Edinburgh</i>	223
<i>The Trial of Florence Newton, an Irish Witch, at the Assizes at Cork, September 11th, 1661</i>	225
<i>Of a House haunted at Stratford-Bow</i>	242
<i>The Apparition of the Ghost of Major Sydenham, to Captain Dyke</i>	245
<i>The Death of the rich Antonio strangely foretold</i>	248
<i>The Second-Sight of John M'Kay</i>	249
<i>Account of a Second-Sighted Serjeant</i>	250
<i>Account of Evander M'Mhaoldonich, a noted Seer</i>	251
<i>The Appearance of the Ghost of one Mr. Bower, of Guilford, to a Highwayman in Prison. In a Letter of Dr. Ezekias Burton, to Dr. H. More</i>	252
<i>Of a Dutchman who could see Ghosts</i>	254
<i>A Copy of a Letter, written to Mr. Aubrey, by a Gentleman's Son in Strath-Spey in Scotland, a Student in Divinity, concerning the Second-Sight</i>	256
<i>Surprising Vision of Mr. Morison</i>	263





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Infernal Gods, who rule the shades below,
Chaos and Phlegethon, ye realms of woe,
Grant what I have heard I may to light expose,
Secrets which earth, and night, and hell inclose.

57

Account of the Devil of Mascon in France.

STRANGE is the relation of the devil
of Mascon in France, as it is translated
by Dr. Peter du Moulin, at the request
of the honourable Robert Boyle, Esq;
who was fully satisfied of the certainty and reality
thereof; that in the year 1612, one Monsieur Per-
reud, a protestant minister, being from his own

A

house one night, his wife being in bed, and in her first sleep, was awakened by the noise of her curtains, which were drawn violently, her maid lying in the same room, arose, and went to see what was the matter, but could discern nothing: the night following the maid lying with her mistress, presently after they were in bed, they felt something that pulled off their blankets; hereupon the maid arose, intending to go into the kitchen, but found the chamber door bolted on the outside, so that she could not get out till she had called a boy that lay near, to unbolt the door; coming into the kitchen, and lighting a candle, she found the pewter and brass thrown all about the room, which both that, and the night following, made a very great confused noise: Mr. Perreaud coming home, was told of all this, and before he would go to bed, he carefully searched every corner of the house, and set bolts and barricadoes to all the doors and windows, stopping every cat-hole in the doors, and left nothing that might cause suspicion of imposture, and so went to bed; scarce was he in his bed when he heard a great noise in the kitchen, as the rolling of a billet, thrown with great strength, and also a knocking against a partition of wainscot, and things thrown against the wainscot; and music was made with a brass cullender: Upon this Mr. Perreaud rose, took his sword, and went into the room where the noise was, but found nothing. Next morning Mr. Perreaud made it known to the elders of the church, and also to Mr. Francis Tornus, a royal notary, after which the notary and some others sat up with him every night till midnight,

during that affliction. The first night they came, and several others, all was quiet, but September 20, about nine o'clock, in the presence of them all, the devil began to whistle three or four tunes with a loud and shrill tone, and presently spake (though somewhat hoarse) which seemed to be about three or four steps from them; singing a little tune of five notes, which birds are taught to whistle, and after he often repeated this word, "Minister, Minister;" then said Mr. Perreaud, "Get thee from me, Satan; the Lord rebuke thee;" but continuing to repeat the word Minister, Mr. Perreaud said, "Yes indeed, I am a minister, a servant of the living God, before whose majesty thou tremblest;" the devil replied, "I say nothing to the contrary;" Mr. Perreaud said, "I have no need of thy testimony;" yet did he continue to repeat the same, then he endeavoured to transform himself into an angel, saying over very loud the Lord's prayer, the creed, the morning and evening prayers, and the ten commandments; but he always clipt, and left out some part of them: he also sung with a loud and audible voice the 81st psalm, then he related many things concerning Mr. Perreaud's family, as that his father was poisoned, naming the man that did it, and the reasons why, and the place and manner of it; he further said, "That very night he came from Pais de Vaux, and had passed through the village of Allencogne, that at the door of Mr. Perreaud's eldest brother's house, he had seen him with Mr. du Pau, minister of Thoiry, who were ready to go to supper together, and that they were neighbours,

“and dear friends, that he had saluted them, and
 “asked them, whether they would command him
 “any service to Mr. Perreaud, because he was go-
 “ing to Mascon; that they were very kind to him,
 “and desired him to remember their love to Mr.
 “Perreaud, and invited him to drink with them.”
 To this Mr. Perreaud replied, “Thou wicked fiend,
 “if they had known thee, they would not have
 “been so kind to thee.” Mr. du Pau afterward
 told Mr. Perreaud that he remembered very well,
 that at that time, a man of a strange shape came
 riding on a very lean horse that hung down his head,
 and spoke to them to that purpose.

The devil told them also of another brother of
 Mr. Perreaud's, living in the vale of the Lake de
 Joux, who one day, when some of their kindred
 came to visit him, to give them some divertisement,
 carried them upon the lake upon a float of wood,
 and presently a storm arose, which overturned the
 float, and almost drowned them all, which storm
 he affirmed to be of his own raising: he told them
 also, that the man and his wife, who had former-
 ly lived in Mr. Perreaud's house being fallen out,
 the wife took her time, when her husband was go-
 ing down into his shop, and pushed him with such
 violence, that her husband fell down the stairs stark
 dead, and that she going down a back pair of stairs
 presently called her servants, who finding their ma-
 ster, judged him to die of some sudden disease: a-
 nother time the devil told one that was present, of
 such private and secret things, that the man affirm-
 ed never to have told to any one, and thereupon
 he judged that the devil knew his thoughts; then

he began to mock God, and all religion, and said *Gloria Patri*, but skipped over the second person, and made a foul, horrible, and detestable equivocation upon the third person of the blessed Trinity; he also desired them earnestly to send for Mr. Du Chaffin the popish priest of St. Stephen's parish, to whom he would confess himself, and to desire him that he would not fail to bring holy water along with him, "For that (said he) would send me a packing presently;" and there being a fierce dog in the house, the devil said, "You wonder that the dog barks not at me, when I make all this noise, it is because I made the sign of the cross upon his head."

Then he fell a scoffing and jeering, saying, "That he was one of those who scaled the walls of Geneva, and that the ladder breaking, he fell from the wall into the ditch, where he was like to have been eaten up with the frogs," and then he imitated their croaking; he said also, "That father Alexander, a Jesuit, stood at the foot of the ladder, encouraging the Savoyards to go up boldly, assuring them that they should take the city, and thereby win paradise, and that when the thirteen that were got upon the wall, and were taken by them of Geneva, were led to the gallows, the women of the city said to the hangman, Courage, Tabasco; thou shalt have some thing to drink." Then speaking of Pais du Vaux, he said, it was a country where they made goodly carbonadoes of witches, and at that he laughed very loud.

He jested much with one Michael Repay, and

told him, he should go with him, and be a soldier under the Marquis of St. Martin's; "What (said Repay) should I go to war with such a coward as thyself, who confesseth that thou didst fly at the scalado of Geneva;" the devil answered, "And do you think that I would go to be hanged with my comrades; no, I was no such fool;" at another time he told them in a mournful tone, that he had a mind to make his will, for he must needs go to Chambery, where he had a law-suit, and that he might die by the way, and therefore he bid the maid to go for Mr. Tornus the notary, and declared to him what legacies he would leave; and to one present, he said, "He would bequeath five hundred pound," but he answered, "I will have none of thy money, thy money perish with thee;" he named another to be his heir general, who also answered, "That he would not accept of the inheritance," whereupon the devil replied, "I will free thee from it for sixpence, and a piece of bread." As he was once speaking, a man who used to be present, rushed into the place, whence the voice seemed to come; and searched it strictly; as many had done before him, but found nothing, except several odd things which he brought forth; and among them a small bottle, at which the devil fell a laughing, and said to him, "I was told long since that thou wast a fool, and I see now thou art one indeed, to believe that I am in the bottle; I should be a fool myself to get into it, for so I might be caught by stopping the bottle with one's finger;" he was once very angry, because Mr. Perreaud said to him, "Go, thou curs-

“**cri,** into everlasting fire, prepared for the devil
 “**and his angels,”** whereupon he replied, “**Thou**
 “**liest; I am not cursed; I hope yet for salvation,**
 “**by the death and passion of Jesus Christ.”**”

He threatened Mr. Perreaud, what he would do
 to him, as that when he was in bed, he would
 pluck off the blankets, and pull him out of the bed
 by the feet; Mr. Perreaud answered, “**I will lay**
 “**me down, and sleep, for the Lord maketh me to**
 “**dwell in safety, thou canst have no power over**
 “**me, but what is given thee from above;**” where-
 upon he said, “**It is well for thee, it is well for**
 “**thee.”** The devil at last confessed, “**That he**
 “**could not prevail against them, because they did**
 “**too much call upon the name of God;**” and in-
 deed it was observed that as often as they kneeled
 down to prayer, the devil left talking, and often
 said, “**While you are at your prayers, I will go**
 “**take a turn in the street;**” but no sooner was
 prayer ended, but he used to begin as before, urg-
 ing them to talk with him, which course he con-
 tinued till the 25th of November, at which time
 he spake these his last words, “**Alas, alas, I shall**
 “**speak no more:**” after which he was never heard
 to utter any word.

Mr. Perreaud told Mr. Du Moulin, that a grave
 divine once coming to his house, and hearing the
 devil speak profanely, rebuked him sharply for it;
 whereupon the devil answered, “**Minister, you are**
 “**very holy and zealous in this company, you were**
 “**not so, when you were singing such a bau-**
 “**dy song, in such a tavern;**” and then the devil
 sung the same song before them all: The divine

said, "It is true, Satan, I have been licentious in my younger years, but God of his mercy hath given me repentance and pardon for it, but for thy part thou art hardened in sin, and shalt never have repentance and pardon." He spake also of those that professed the reformed religion in France, saying, "O poor Hugonots, you shall have much to suffer within a few years, O what mischief is intended against you."

An officer, who was a papist, belonging to a court of justice, came out of curiosity to Mr. Perreaud's house, and hearing that the devil foretold future things, and some secrets, he would needs question him about many matters, but Mr. Perreaud desired him to forbear, representing to him both the sin and danger of it: the lawyer rejected his counsel with scorn, bidding him teach his own flock, and let him have the government of himself, and so proceeded to propound several questions to the devil, as about absent friends, private business, news and state-affairs, unto all which the devil answered him, and then added, "Now, Sir, I have told you all that you have demanded of me, I must tell you next what you demanded not, that at this very time you are propounding these questions to the devil, such a man (whom he named) is doing your business with your wife;" and then he further discovered many secret and foul practices of the lawyer, which shewed his dishonesty: neither was this all; for in conclusion the devil told him, "Now, Sir, let me correct you for being so bold as to question with the devil, you should have taken the minister's safe counsel." Then, upon a sud-

den, the whole company saw the lawyer drawn by the arm into the midst of the room, where the devil whirled him about, and gave him many turns with great swiftness, touching the ground only with his toe, and then threw him down upon the floor with great violence, and being taken up, and carried to his house, he lay sick and distracted a long time after.

It seems at this time Satan was let loose in France, for about the same time the devil appeared at Lyons in the shape of a fine gentlewoman, to the lieutenant of the knight of the watch, called La Jacques, and to two others of his companions, which three had carnal knowledge of her, and thereby came to a most tragical and fearful end. At the same time a person of quality at Paris, had cohabitation with the devil in the shape of a beautiful lady, who being visited by some justices and physicians, was found to be the body of a woman hanged some days before; and at this time the prisons in Mascon were filled with a great number of men and women, young and old, all indicted of witchcraft, who appealed to the parliament at Paris: and as they went thither under a guard, a coach met them, and in it one like a judge, who asked the captain what prisoners he conducted; the captain having satisfied him, he called one of them by name, saying, "How now! art thou one of them too? fear nothing; for neither thou nor any of thy company shall suffer;" and these words proved true; for soon after they were all released.

Likewise about the same time a girl at Mascon, of about thirteen years old, who was daughter to,

one of the chief citizens, lying with the maid, perceived that she absented herself many times in the night, and therefore asked her whence she came? The maid answered, "That she came from a place where there was good company, gallant dancing, and all kind of sport and merriment." The girl desired the maid to bring her also to that place, and accordingly she anointed her, and made her do the ordinary ceremonies prescribed by the devil to witches; after which the girl was carried up into the air; but seeing herself above the convent of the Capuchin friars, she called upon God for help, who caused the devil to lay her down in the friars garden about midnight: the Capuchins hearing her lamenting voice went to her, to whom she related these passages, whereupon two of them secretly conducted her to her father's house. At the same time also the devil haunted the house of a woman baker in Mascon, in the shape of a man with a red cap on his head, and would often look out of the window by moon-light, and was seen by many. Also the devil kept a great stir in St. Stephen's church in Mascon, overturning divers graves, which many resorted to see. He did the like also in the church of St. Alban, at the same time: and in a widow's house not far from Mascon, he did much hurt for three months together, letting out wine in the cellar, and beating several persons outrageously: and among others a lock-smith, who coming drunk into the house, gave many ill and threatening words to the devil, who presently took one of the anvil-irons, and therewith grievously beat him, till in great haste he ran out of the house.

The ten or twelve last days the devil threw stones about Mr. Perreaud's house continually, from morning to evening, and in great quantity, some of them of two or three pounds weight; one of those last days Mr. Tornus went to Mr. Perreaud's house, to know whether the devil was there still; and whistling tunes, the devil still answered him in the same; then the devil threw a stone at him, which falling at his feet, he took up, marked it with a coal, and threw it into the back-side of the house, and presently the devil threw it at him again; when he took it up, he found it very hot, whereupon he said, "That he believed it had been in hell since he handled it first." The 22d of December the devil went quite away; and the next day a great viper was seen going out of Mr. Perreaud's house; which being discovered by some nailors that lived by, they seized it with long pincers, and carried it all over the town, saying, "Here is the devil that came out of the minister's house," and then left it with one Mr. Clark, an apothecary, and was found to be a true and natural viper: a serpent rarely seen in these countries. All the while the devil haunted Mr. Perreaud's house, God suffered him not to do the least hurt either to their persons or goods.

This is a brief account of some particulars, the narrative whereof was drawn up more at large by Mr. Perreaud himself, a reverend and religious divine, and is attested by so many, and those such credible witnesses, as the truth of it cannot be rationally questioned by any.



The invisible Drummer.

MR. John Mompeffon, of Tedworth, in the county of Wilts, about the middle of March, 1661, being at a neighbouring town, called Ludgershall, on hearing a drum beat there, he enquired of the bailiff of the town, at whose house he then was, what it meant. The bailiff told him, that they had for some days been troubled with an idle drummer, who demanded money of the constable, by virtue of a pretended pass, which he believed was a counterfeit one. Upon which Mr. Mompeffon sent for the fellow, and asked him by what authority he went up and down the country with his drum? The drummer answered, he had good authority, and produced his pass, with a warrant under the hands of Sir William Cawley, and Colonel Ayliff, of Grettenham. Mr. Mompeffon knowing these gentlemen's hands, discovered that the pass and warrant were counterfeited, and thereupon commanding the vagrant to put off his drum, charged the constable to carry him before the next justice of the peace, to be farther examined, and punished. The fellow then confessed the cheat, and begged earnestly to have his drum. Mr. Mompeffon told him, that if he understood from Colonel Ayliff, whose drummer he had declared himself, that he was an honest man, he should have it again; but in the mean time he would secure it; and he accordingly left the drum with the bailiff,

and the drummer in the hands of the constable, who, it seems, was prevailed on to let him go.

About the middle of April following, when Mr. Mompeffon was preparing for a journey to London, the bailiff sent the drum to his house. On his return from London, his wife told him, that during his absence, they had been much affrighted in the night by thieves, and that the house had like to have been broken up: And he had not been at home above three nights, when the same noise was heard that had before so greatly alarmed the family. It was a very great knocking at the door, and on the outside of his house. Upon which he got up, and with a brace of loaded pistols, opened the door, at which the knocking seemed the most violent; but the noise suddenly removed to another door, which he opened also, and went round the house, but could discover nothing; only he still heard a strange noise and hollow sound. When he was in bed, the noise was a thumping and drumming on the top of the house, which continued a good space, and then went off into the air.

After this the noise of thumping and drumming was very frequent, usually five nights together, and then it would cease for three. It constantly came as they were going to sleep, whether early or late. After a month's disturbance on the outside of the house, which was principally of boards, it came into the room where the drum lay four or five nights in a week, within half an hour after they were in bed, and continued almost two hours. The signal of its approach was a hurling in the air over the house; and at its departure, the beating of a

drum was heard like that used at the breaking up guard. It continued to visit this room for the space of two months, which time Mr. Mompesson himself lay there, in order to observe it. In the fore part of the night it used to be very troublesome, but after two hours would be quiet.

Mrs. Mompesson being brought to bed, there was but little noise for the night she was in travail nor any for three weeks after till she had recovered strength: But after this civil cessation, it returned in a more violent manner than ever, and, for the first time followed the youngest children, beating their bedsteads with such violence, that all present expected they would fall in pieces. In laying hands on them no blows could be felt; but it was very perceptible that they shook exceedingly. For an hour together the drum would beat Round-heads and Cuckolds, the Tat-too, and several other points of war. After this a scratching would be heard under the children's bed, as if by something that had iron talons. It would lift the children up in their beds, follow them from one room to another, and for a while haunted no parts of the house but where they were present.

There was a cock-loft in the house which had not been observed to be troubled, thither they removed the children, putting them to bed while it was fair day; but they were no sooner in bed than the Invisible Drummer haunted them as before.

On the fifth of November the noise was remarkably loud; and a servant observing two boards in the children's room removed, he bid the invisible

give him one of them; upon which the board came (nothing moving it that he saw) within a yard of him. The man said, "Pray let me have it in my hand," and it was accordingly shoved quite home to him, and so up and down to and fro, at least twenty times together, till Mr. Mompesson forbid his servant such familiarities. This was in the day time, and seen by a whole room full of people; and on its departure it left a very sulphurous smell behind it, which was very offensive.

At night the minister and Mr. Cragg, and divers of the neighbours, came to the house on a visit. The minister went to prayers with them, kneeling at the children's bed-side, where it was then very troublesome and loud. During the prayers it withdrew into the cock-loft, but returned as soon as they were over, and then, in sight of the company, the chairs walked about the room of themselves, as did also every piece of furniture that was loose, and the children's shoes were hurled backwards and forwards over their heads; at the same time a bed staff was thrown at the minister, which struck him on the leg, but in so favourable a manner, that a lock of wool could not fall more gently, and it was observed that it stopped just where it lighted, without rolling or moving from the place.

Mr. Mompesson perceiving that it so much pestered the little children, he lodged them out at a neighbour's house, taking his eldest daughter, who was about ten years of age, to his own chamber; which the spirit had not visited for a month. As soon as the child was in bed the disturbance began

there again, and continued three weeks drumming and making other noises; and it was observed that it would exactly answer to drumming any thing that was beaten or called for. After this, the house where the children lodged out happening to be full of visitors, they were brought home, and no disturbance having been in the parlour, they were lodged there; but their persecutor soon found them out, and contented itself with plucking them by the hair and night cloaths, without making any disturbance.

It was observed that when the noise was loudest and came with the most sudden and surprizing violence, no dog about the house would move, tho' the knocking was often heard by the neighbours, and also at a considerable distance. The servants were sometimes lifted up with their beds, and gently let down again without hurt; at other times it would be like a great weight upon their feet.

About the latter end of December 1661, the drumming was less frequent, and then they heard a noise like jingling of money, occasioned, as it was thought, by Mr. Mompeffon's mother having, a few days before, said, that she had often heard of fairies dropping money, and should be very well satisfied if their occasional visitor would leave them something for their trouble.

After this it desisted from making a violent noise, and employed itself in playing little apish tricks. On Christmas Eve, a little before day, one of the little boys, in getting out of his bed, was struck on a fore place upon his heel with the latch

of the door. The night after Christmas day, it threw the old gentlewoman's cloaths about the room, and hid her bible in the ashes: and it played many other like pranks, too tedious to mention. It shortly after became very troublesome to a servant of Mr. Mompeffon, who was a very stout fellow, of sober conversation. For several nights the bed-cloaths were endeavoured to be pulled off in so forcible a manner, that he was obliged to make use of his whole strength to keep them on; and sometimes, that not being sufficient he was left almost naked, and his shoes thrown at his head; and now and then he found himself forcibly held, and, as it were, bound hand and foot; but whenever he could make use of his sword, and struck with it, the spirit quitted its hold.

A son of Mr. Thomas Bennet (whose workman the drummer had sometime been) being on a visit to Mr. Mompeffon, told him some words he had spoken; which it seems was not well taken, for as soon as they were in bed, the drum beat up very violently; on which the gentleman arose, and called his servant, who lay with Mr. Mompeffon's servant before mentioned, whose name was John: As soon as Mr. Bennet's servant was gone, John heard a rustling noise in his chamber, and something come to his bed-side, as if it had been a person in silk. The man immediately endeavoured to secure his sword, which he found from him, and it was with great difficulty that he got it into his power, which he had no sooner done than the spirit left him, and it was always observed to avoid a sword.

About the beginning of January, 1662, a singing was heard in Mr. Mompeffon's chimney, which announced the coming of the spirit. And one night about that time lights were seen in the house, one of which came to Mr. Mompeffon's chamber; it seemed blue and glimmering, and caused great stiffness in the eyes of the beholders. After the light, something was heard to come up the stairs, treading softly, as if it had been a person without shoes. The light was also seen four or five times in the children's chamber; and the maid servants confidently affirmed, that the doors were opened and shut, at least ten times in their sight; and that when they were opened they heard a noise as if half a dozen persons were entering together: After which a noise like people walking in the room above, and a rustling of silk was heard.

During the time of knocking, when many persons were present, a gentleman in company said, "Satan, if the drummer set thee to work, give thee three knocks, and no word:" which it did very distinctly, and stopped. The gentleman then knocked to see if it would answer him, as it was wont, but it did not. For farther trial he bid it, for confirmation, if it were the drummer to give five knocks, and no more that night, which it did, and left the house quiet all the night after. This was done in the presence of Sir Thomas Chamberlain, of Oxfordshire, and divers others.

On Saturday, January 10, an hour before day, a drum was heard to beat on the outside of Mr. Mompeffon's chamber; from whence it went to the other end of the house where some gentlemen va-

stars lay, playing at their doors four or five different tunes, and then went off in the air.

The next night, a smith in the village lying with John the man, they heard a noise in the room as of one shoeing a horse, and something came as with a pair of pincers snipping at the smith's nose most part of the night.

One morning Mr. Mompeffon rising early, to go a journey, heard a great noise where the children lay, and running down with a pistol in his hand, he heard a cry, "A witch! a witch!" (as they heard once before) and upon his entering all was quiet.

Having one night played some little tricks at Mr. Mompeffon's bed's feet, it went into another bed where one of his daughters lay; there it passed from side to side, lifting her up as it passed under; at which time there were three kinds of noise in the bed; they thrust at it with a sword, but it still shifted, and carefully avoided the thrust, getting under the child every time they offered at it.

The night following it came into the room panting like a large dog; upon which one of the company struck at it with a bed-staff, which was immediately snatched out of his hand, and thrown away, and then the room filled with a most noisome stench, and excessively hot, though it was a severe winter's day. After continuing in the bed panting and scratching for an hour and an half, it went to the next chamber, where it knocked a little, and seemed to rattle a chair. Thus it did for several nights together.

In a few days after, Mr. Mompeffon's mother's bible was found in the ashes, the paper sides being downwards: Mr. Mompeffon took it up, and observed that it lay open at the 3d chapter of St. Mark, where there is mention made of the unclean spirits falling down before our Saviour, and of his giving power to the twelve to cast out devils, and of the scribes opinion that he cast them out through Belzebug.

The night following they strewed ashes over the chamber, to see what impression the spirit would leave; in the morning they found in one place the resemblance of a great claw, in another of a leg, some letters in another (which they could make nothing of) besides many circles and scratches.

About this time (says Mr. Glanville, my author) I went to the house on purpose to enquire the truth of those passages of which there was so loud a report. The spirit had ceased its drumming and more violent noise before I came thither; but most of the remarkable circumstances before related were confirmed to me there by several of the neighbours who had been present at them. At this time it used to haunt the children, and that as soon as they were laid. They went to bed that night. I was there about eight o'clock; when a maid servant coming down told us it was come. The neighbours who were there, and two ministers who had heard it divers times, went away; but Mr. Mompeffon and myself, and a gentleman, who came with me, went up. I heard a strange scratching as we went up the stairs, and when we came into the room, I perceiv'd it was just behind the bolster of the

children's bed, and seemed to be against the tick: It was as loud a scratching as one with long nails can make upon a bolster. There were two little modest girls in the bed between seven and eight years old, as I guessed. I saw their hands out of the cloaths, and they could not contribute to the noise that was behind their heads; they had been used to it, and had still somebody or other in the chamber with them, and therefore seemed not to be much affrighted. I, standing at the bed's head, thrust my hand behind the bolster, directing it to the place from whence the noise seemed to come, which thereupon ceased, and was heard in another part of the bed; but when I had taken out my hand it returned, and was heard in the same place as before. I had been told it would imitate any kind of noise, and made trial by scratching several times, as five, seven, and ten, which it followed, and still stopped at my number. I searched under and behind the bed, turned up the cloaths to the bed-cords, grasped the bolster, sounded the wall behind, and made all the search that I possibly could to find if there was any trick, contrivance, or common cause of it; the like did my friend; but we could discover nothing: So that I was then verily perswaded, that the noise was made by some dæmon or spirit. After it had scratched about half an hour or more, it went into the midst of the bed, under the children, and there seemed to pant like a dog out of breath very loudly. I put my hand upon the place, and felt the bed bearing up against it, as if something within had thrust it up. I grasped the feathers to feel if any thing living were

in it: I looked under the bed, and every where about, to see if there were any dog or cat, or any such creature in the room; and so we all did, but found nothing. The motion that it caused by this panting was so strong, that it shook the room and windows very violently. It continued this more than half an hour, which time I and my friend staid in the room, and long after, as we were told. During the panting, I chanced to see as it had been something (which I thought was a rat or mouse) moving in a linen bag that hung up against another bed in the room. I stepped and caught it by the upper end with one hand, with which I held it, and drew it through the other, but found nothing at all in it. There was no body near to shake the bag, or if there had, no one could have made such a motion which seemed to be from within, as if a living creature had moved in it.

It will, I know, be said by some, that my friend and I were under some affright, and so fancied noises and sights that were not; but if it be possible to know how a man may be affected, when in fear, and when unconcerned, I certainly know, for my own part, that during the whole time of being in the room and in the house, I was under no more affrightment, than I am while I write this relation; and if I know that I am now awake, and that I see the objects before me, I know that I heard and saw the particulars I have told. There is not, I am sensible, any great matter for story in them, but there is so much that convinces me that there was somewhat extraordinary, and what we usually call preternatural in the business.

What further happened while I was at Tedworth, is as follows: My friend and I lay in the chamber where the first and chief disturbance had been. We slept well all night, but early, before day, in the morning, I was awakened (and I awakened my bed-fellow) by a great knocking without our chamber door. I asked who was there several times, but the knocking still continued without answer. At last I said, "In the name of God, who is it, and what would you have?" To which a voice answered, "Nothing with you." We, thinking it had been some servant of the house, went to sleep again; but speaking of it to Mr. Mompeffon when we came down, he assured us no one of the house lay that way, or had business thereabouts, and that his servants were not up till he called them, which was after it was day; which they confirmed, and protested that the noise was not made by them.

Another passage was this; my man coming to me in the morning, told me, that the horse on which I rode was all in a sweat, and looked as if he had been rid all night. My friend and I went down and found him so. I enquired how he had been used, and was assured that he had been well fed and ordered, as he used to be; and my servant was always very careful about my horse. The horse I had had a good time, and I never knew but he was very found: But after I had rid him a mile or two very gently over a plain down, from Mr. Mompeffon's house, he fell lame, and having made a hard shift to bring me home, died in two or three days; no

one being able to imagine what he ailed. This seems something more than mere accident.

But I go on with Mr. Mompesson's own particulars.—He says, that another time, being in the day, and seeing some wood move that lay in the chimney of a room, as of itself, he discharged a pistol at it, after which they found several drops on the hearth, and in divers places of the stairs.

For two or three nights after the discharge of the pistol, there was a calm in the house, but then it came again, applying itself to a little child newly taken from nurse, which it so persecuted, that it would not let the poor infant rest for two nights together, nor suffer a candle in the room, but carried them away lighted up the chimney, or threw them under the bed. It so scared the child by leaping upon it, that for some hours it could not be recovered out of the fright: so that they were forced again to remove the children out of the house: and the following night, about twelve o'clock, something came up stairs and knocked at Mr. Mompesson's door: but he lying still, it went up another pair of stairs to his man's chamber, to whom it appeared standing at his bed's feet; the exact shape and proportion he could not discern, but said, he saw a great body, with two red and glaring eyes, which, for some time, were fixed steadily upon him, and at length disappeared.

Another night, strangers being present, it purred in the children's bed like a cat, at which time also the cloaths and children were lifted up from the bed, and six men could not keep them down; hereupon they removed the children, intending to

have ripped up the bed; but they were no sooner laid in another, but the second bed was more troubled than the first. It continued thus four hours, and so beat the children's legs against the bed-posts, that they were forced to arise, and sit up all night. After this it would empty chamber-pots into their beds, and strew them with ashes, though they were ever so carefully watched. It put a pike-iron into Mr. Mompeffon's bed, and into his mother's a naked knife upright. It would fill porringers with ashes, throw every thing about, and continue making a noise all day.

About the beginning of April, 1663, a gentleman that lay in the house had all his money turned black in his pocket: and Mr. Mompeffon coming one day to his stable found the horse he used to ride with one of his hinder legs in his mouth, and so fastened there, that it was difficult for several men to get it out with a lever. After this there were some other remarkable things, but my account goes no further; only that Mr. Mompeffon writ me word, that afterwards the house was several nights beset with seven or eight in the shape of men; who, as soon as a gun was discharged, would shuffle away together into an harbour.

The drummer was tried at the assize at Salisbury on this occasion. He was committed first to Gloucester goal for stealing: and a Wiltshire man coming to see him, he asked him what news in Wiltshire? The visitant said, he knew of none. No! said the drummer; Do you not hear of the drumming at a gentleman's house at Tedworth? That I do enough, said the other, I quoth the drummer,

B

I have plagued him (or to that purpose) and he shall never be quiet till he hath made me satisfaction for taking my drum. Upon information of this the fellow was tried for a warlock at Sarum, and all the main circumstances I have related were sworn in court by the minister of the parish, and divers others of the most intelligent and substantial inhabitants, who had been eye and ear witnesses of them, time after time for divers years together.

The fellow was condemned to transportation, and accordingly sent away; but I know not how (it is said, by raising storms, and affrighting the seamen) he made shift to come back again; and it is observable, that during the time of his restraint and absence, the house was quiet; but as soon as ever he came back at liberty, the disturbance reassumed. He had been a soldier under Cromwell, and used to talk much of gallant books he had of an old fellow who was accounted a wizard. Upon this circumstance I shall here add a story; which relation, though seemingly on other matters, yet relates to the main purpose.

Mr. Hill, the gentleman who was with me at the house, being in company with one Compton, of Somersetshire, who practised physic, and pretends to strange matters, related to him this story of Mr. Mompeffon's disturbance. The doctor told him, he was sure it was nothing but a rendezvous of witches, for an hundred pounds he would undertake to rid the house of all disturbances. In this discourse he talked of many high things, and having drawn my friend into another room privately, said, he would make him sensible he could do some-

thing more than ordinary; and asked him, Who he desired to see. Mr. Hill had no great confidence in his talk, but yet being earnestly pressed to name some one, he said, He desired to see no one so much as his wife, (who was then many miles distant from them) at her home. Upon this Compton took up a looking glass that was in the room, and setting it down again, bid him look in it; he did so, and there he solemnly and seriously professeth he saw the exact image of his wife in that habit which she then wore, and working at her needle in such a part of the room (there represented also) in which, and about which time she really was, as he found, upon enquiry, when he came home: This he averred to me, and he is a very sober, intelligent, and credible person. Compton had no knowledge of him before, and was an utter stranger to the person of his wife, and was accounted by all a very odd person.

To the above relation we shall subjoin the copies of two letters wrote by Mr. Mompeffon; the one to Mr. Glanville; the other to Mr. Collins, in confirmation of the premises. That to Mr. Glanville was thus:

WORTHY SIR,

“ Meeting with Dr. Pierce accidentally at Sir
 “ Robert Burton’s, he acquainted me with
 “ something that passed between my Lord R——
 “ and yourself, about my trouble, &c. to which hav-
 “ ing but little leisure, I do give you this account;
 “ that I have been very often of late asked the que-
 “ stion, whether I have not confessed to his maje-

“ ity, or any other, a cheat discovered about that
 “ affair; to which I gave, and shall to my dying
 “ day, give the same answer; that I must belie my-
 “ self also, to acknowledge a cheat in a thing where
 “ I am sure there was none, nor could be any; as
 “ I, the minister of the place, and two other honest
 “ gentlemen deposed at the assizes, upon my mis-
 “ pleading the drummer: if the world will not be-
 “ lieve it, it shall be indifferent to me, praying
 “ God to keep me from the same, or the like af-
 “ fliction. And though I am sure this most dam-
 “ nable lie do pass for current among some sort of
 “ people in the world, invented only, I think, to sup-
 “ press the being of either God or devil; yet I que-
 “ sition not but the thing obtains credit enough a-
 “ mong those whom I desire should entertain a
 “ more charitable opinion of me, than to be any
 “ way a devise of it only to be talked of in the
 “ world, to my own disadvantage and reproach, of
 “ which sort I reckon you one, and rest in haste,

S I R,

Your obliged humble servant,

TEDWORTH,
Nov. 8, 1672.

JO. MOMPESON.

The letter to Mr. Collins was in these terms:

S I R,

“ I Received yours, and had given you an earlier
 “ answer had not I been prevented by some

“ journeys: I now have given you this; that
 “ as to any additional part of the story, I shall not
 “ trouble you at present, not knowing what is al-
 “ ready published, or omitted, in regard I have not
 “ any of Mr. Glanville’s books by me; I never
 “ had but one, which was the last year borrowed
 “ of me for the use of Lord Hollis, and is not yet
 “ returned: but as to the business of the assizes
 “ (which is likely to work most on the public) be-
 “ cause the evidence was given on oath, I shall
 “ here enlarge it to you.

“ When the drummer was escaped from his ex-
 “ ile, which he was sentenced to at Gloucester for
 “ felony, I took him up, and procured his com-
 “ mitment to Salisbury jail, where I indicted him
 “ as a felon for this supposed witchcraft about my
 “ house. When the fellow saw me in earnest, he
 “ sent to me from the prison; that he was very for-
 “ ry for my affliction; and if I would procure him
 “ leave to come to my house, in the nature of a
 “ harvest man, he did not question but he should
 “ do me good as to that affair: to which I sent an-
 “ swer, I knew he could do me no good in any ho-
 “ nest way, and therefore rejected it: The assize
 “ came on, where I indicted him on the statute
 “ *primo Jacobi*, Cap. 12, where you may find, that
 “ to feed, employ, or reward any evil spirit is felo-
 “ ny. And the indictment against him was, that
 “ he did, *quendam malum spiritum negotrare*. The
 “ grand jury found the bill upon the evidence, but
 “ the petty jury acquitted him, but not without
 “ some difficulty. The evidence, upon oath, were
 “ myself, one Mr. William Mason, one Mr. Robert

“ Dowse, all yet living, and, I think, of as good re-
“ pute as any in this county; and one Mr. John
“ Craig, then minister of the place, but since dead.
“ We all depofed things that were impossible to be
“ done by any natural agents; as the motion of
“ chairs, stools and bedsteads, nobody being near
“ them, the beating of drums in the air over the
“ house, in clear nights, and nothing visible: the
“ shaking of the floor and strongest part of the
“ house in still and calm nights, with several other
“ things of the like nature, and that by other evi-
“ dence was applied to him.

“ For some going out of these parts to Glouce-
“ ster, whilst he was there in prison, and visiting
“ him, he asked them what news in Wilts, to
“ which they replied, they knew none. No! says
“ the drummer, Did you not hear of a gentleman's
“ house that was troubled with a beating of drums?
“ They told him again, if that were news they
“ heard enough of that. Ay, says the drummer,
“ it was because he took my drum from me; if he
“ had not taken away my drum, that trouble had
“ never befallen him, and he shall never have his
“ quiet again till I have my drum, or satisfaction
“ from him.

“ This was depofed by one Thomas Avis, ser-
“ vant to one Mr. Thomas Sadler, of North Wilts;
“ and these words had like to have cost the drum-
“ mer his life. For else, although the thing was
“ ever so true, it could not be rightly applied to
“ him more than to any other. I shall only add,
“ the before-mentioned witnesses were neighbours,
“ and depofed, that they heard and saw these things

“ almost every day or night, for many months to-
 “ gether; as to the sculpture you intend, you best
 “ understand the advantage, I think it needless;
 “ and those words, *You shall have drumming e-*
 “ *nough*, is more than I heard him speak. I rest

Your loving friend,

Jo. MOMPESON.

A wonderful Discovery of Murder by an Apparition.

ABOUT the year of our Lord 1632, near unto Chester in the Street, there lived one Walker, a yeoman of good estate, and a widower, who had a woman called Anna Walker, to his kinswoman, that kept his house, who was by the neighbours suspected to be with child, and was towards the dark of the evening one night sent away with Mark Sharp, who was a collier, or one that digged coals under ground, and who had been born in Blackburn hundred in Lancashire, and so she was not heard of, for a long time, and little or no noise was made about her. In the winter time, one James Graham, being a miller, and living two miles from the place where Walker lived, was one night alone very late in the mill grinding corn, and as about twelve or one o'clock at night he came down the stairs, from having been putting corn in the hopper, the mill doors being shut, there stood a woman upon the midst of the floor, with her hair as

about her head hanging down all bloody, with five large wounds on her head. He being much affrighted and amazed, began to bless himself, and at last asked her, Who she was, and what she wanted? To whom she answered, "I am the spirit of such a woman, who lived with Walker, and being got with child by him, he promised to send me to a private place, where I should be well lookt to, until I was brought to bed, and well recovered, and then I should come home again, and keep his house. And accordingly, (said the apparition) I was one night late sent away with one Mark Sharp, who upon a moor (naming a place which the miller knew) slew me with a pick, such as men dig coals withal, and gave me these five wounds, and after threw my body into a coal-pit hard by, and hid the pick under a bank; and his shoes and stockings being bloody, he endeavoured to wash them, but seeing the blood would not wash out, he hid them there." And the apparition further told the miller, "That he must be the man to reveal it, or else that she must still appear and haunt him." The miller returned home, very sad and heavy, and spoke not one word of what he had seen, but shunned as much as he could to stay in the mill after night without company, thinking thereby to escape the seeing again that frightful apparition.

But notwithstanding, one night when it began to be dark, the apparition met him again, and seemed very fierce and cruel, and threatened him, that if he did not reveal the murder, she would continually pursue and haunt him. Yet for all this, he

contacted it, until some few nights before Christmas, when being soon after sun-set walking in his garden, she appeared again, and then so threatened him, and affrighted him, that he faithfully promised to reveal it the next morning.

In the morning he went to a magistrate, and made the whole matter known, with all the circumstances. And diligent search being made, the body was found in a coal-pit, with five wounds in the head, and the pick and shoes and stockings yet bloody, in every circumstance, as the apparition had related to the miller. Whereupon Walker and Sharp were both apprehended, but would confess nothing. At the assizes following, viz. at Durham, they were arraigned, found guilty, condemned, and executed, but would never confess the fact.



The Appearance of the Ghost of Mrs. Bretton, for the Recovery of some Lauds to the Poor; in a Narrative sent to Dr. More, from Edward Fowler, Prebendary of Gloucester, and afterwards Bishop of that Diocese.

DR. Bretton, late rector of Ludgate and Deptford, lived formerly in Herefordshire, and was married to the daughter of Dr. S——. This gentleman was a person of extraordinary piety, as she expressed, as in her life, so at her death; she had a maid for whom she had a great kindness, who was married to a near neighbour, whose name was Alice: not long after her death, as Alice was rocking her infant in the night, she was called from her cradle by a knocking at her door, which opening, she was surpris'd at the sight of a gentlewoman, not to be distinguished from her late mistress, neither in person nor habit; she was in a morning gown, the same in her appearance, with that she had often seen her mistress wear: at first sight she expressed very great amazement, and said, Were not my mistress dead, I should not question but that you are she. She replied, I am the same that was your mistress, and took her by the hand, which Alice affirmed was as cold as a clod: she added, that she had business of great importance to employ her in, and that she must immediately go a little way with her: Alice trembled, and besought her to excuse her, and entreated her very importunately to go to

her master, who must needs be more fit to be employed; the spectre answered, that he who was her husband was not at all concerned, but yet she had a desire rather to make use of him, and in order thereto, had several times been in his chamber, but he was still asleep, nor had she power to do more than once uncover his feet towards the awakening him; and the doctor said he had heard walking in his chamber in the night; which, till now, he could not account for. Alice next objected, that her husband was gone a journey, and she had no one to look to her child, and that it was very apt to cry vehemently, and she feared if it awaked before her return, it would cry itself to death, or do itself a mischief; the spectre replied, The child shall sleep till her return.

Alice seeing there was no avoiding of it, sorely against her will, followed her over a stile into a large field; who then said to her, observe how much of this field I measure with my feet; and when she had taken a good large leisurely compass, she said, all this belongs to the poor, it being gotten from them by wrongful means; and charged her to go and tell her brother, whose it was at that time, that he should give it up to the poor again forthwith, as he loved her and his dear aged mother: this brother was not the person who did this unjust act, but his father; she added, that she was the more concerned, because her name was made use of in some writing that related to this land: Alice asked her how she should satisfy her brother that this was no cheat or delusion of her fancy? she replied, tell him this secret, which he knows that only himself

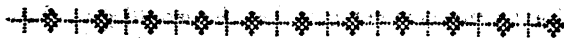
and I am privy to, and he will believe you. Alice having promised her to go on this errand, she proceeded to give her good advice, and entertained her all the rest of the night with heavenly and divine discourse. When twilight appeared they heard the whispering of eartars, and the noise of horse-bells, whereupon the spectre said, Alice, I must be seen by none but yourself, and so she disappeared.

Immediately Alice makes all haste home, being thoughtful for her child, but found it was as the spectre had said asleep, as she left it. When she had dressed it, and committed it to the care of a neighbour, away she went to her master the doctor, who, amazed at the account she gave him, sent her to his brother-in-law: he at first hearing Alice's story and message, laughed at it heartily, but she had no sooner told him the secret, but he changed his countenance, told her he would give the poor their own, and accordingly did so, and they now enjoy it.

This, with more circumstances had been several times related by Dr. Bretton himself, who was well known to be a person of great goodness and sincerity; he gave a large narrative of this apparition of his wife to two of my friends, first to one Mr. Needham, and afterwards, a little before his death, to Dr. Whichcot. About four years afterwards I received the foregoing narrative, I fell into company with three sober persons of good rank, who all lived in the city of Hereford, and I travelled in a stage-coach three days with them: I related this story, but told it as done at Deptford, for so I presumed

it was, because I knew that there Dr. Bretton lived: they told me as soon as I had concluded it, that the story was very true in the main, but only I was out as to the place, for it was not at Deptford; but as I remember they told me at Pembridge, near Hereford; where the doctor was minister, before the return of the king; and they assured me, upon their own knowledge, that to that day the poor enjoyed the piece of ground: they added, that Mrs. Bretton's father could never endure to hear any thing of his daughter's appearing after death; but would still reply, that it was not his daughter, but the devil, so that he acknowledged something appeared in the likeness of his daughter.

This is attested by me, 16th February 1681, Edward Fowler.



*A remarkable Story of discovered Witchcraft at
Lauder, Anno 1649. And of the Wiles which
the Devil used in deceiving poor Creatures.*

IN the beginning of the year 1649, a common report passing up and down in all men and women's mouths, of an eminent warlock, whose name was Robert Grieve, Alias Hob Grieve, trafficking in these parts of the country, and deceiving many simple people. He was at last discovered, apprehended, and imprisoned at the town of Lauder; and after long shiftings and denial, wherein he had learned of his hellish master to be most subtle, by

the great goodness of God, he was at length brought to a serious acknowledgment of his guilt, and confession of his being the devil's officer in that country, for warning all Satan's vassals to come to the meetings where, and whensoever the devil required, for the space of eighteen years and more. He acknowledged also, that his wife (who, twenty years, or thereabout, before was burnt at Lauder) was the occasion of his coming into that snare; for they being poor, and having little or nothing to live upon, he began to grudge under that condition, and to complain of his lot; which his wife perceiving, desired him not to be troubled, but shewed him, that if he would follow her counsel, she should acquaint him with a gentleman who would teach him a way how to become rich. To which motion he hearkened, and at her desire went down to a haugh on Gallawater, near to the Stow, where she was to meet the gentleman; and when they had come to that place, and tarried a considerable space, seeing nobody, he began to weary, and tell her, that he would be gone; but she pressed him to stay, and assured him, that the gentleman would not fail her. At last there came a great mastiff bigger than any butcher's dog, and very black, running upon him, which put him into such a confusion, and astonishment of spirit, as that he knew not where he was; but his wife laboured to comfort him under that consternation, assuring him, that the gentleman would come presently and perform what he had promised him.

And accordingly in a short space the devil appeared in the shape of a black man, and sitting his

discourse to the man's temptation, made many promises to him, that if he would become his servant and obey him, he would teach him ways how to be rich, and how to be much made of in all the country; unto which demand of the devil he acknowledged, that he consented to, not so much for any hopes of future riches, as for fear lest he should be devoured by him, (for he suspected in the very mean time it was the devil) and then he gave him that charge to be his officer to warn all to the meetings, (as was said before) in which charge he continued for the space of eighteen years and more, until he was apprehended. He was most ingenuous in his confession, an evidence whereof was this, "That there was neither man nor woman delated him, but were all confessors when apprehended, and confronted with him, and died confessing." One instance whereof is remarkable, and worthy of observation, which is this. After he had delated many, and as many of those were apprehended as the prison could conveniently contain, and the keepers attend, he gave up another woman in the town of Lauder, whose name the magistrates resolved to conceal for a time, till the prison should be emptied of some of those who were already apprehended, and had confessed; and accordingly secrecy was engaged unto. But the devil came that same night unto her, and told her, "That Hob Grieve had blamed her for a witch; but assured her, that if she would rise up and go and challenge him for it, and never come away till he and she were confronted, that then he would deny it." Whereupon she arose and came to the prison window, and railed upon Hob

Grieve, calling him warlock, and slave to the devil, and all evils which her mouth could utter, and when desired to get home by the centinels, and also by the magistrates, she sat down upon the toll-booth-stair, and said, "She should never go to her house till she and that slave of the devil were confronted." Whereupon the bailie came to the preacher, desiring him to come and speak to her, to desire her to go home, for there was none accusing her, who accordingly came, and entreated her to go home; but she obstinately refusing to go, till she should be confronted with that rascal, who had delated her an honest woman, for a witch. The bailie was constrained to her desire. Whereupon many being present as witnesses, she was conveyed up to the prison, to the room where Hob Grieve was. And as soon as she was come in sight, she fell down upon her bare knees, and began to scold the man, and accuse him of a lie, in speaking of her name. Says she, "Thou common thief, how dare thou for thy soul say, that ever before this time, thou saw me or I saw thee, or ever was in thy company either alone or with others?" All which language he heard very patiently, till he was desired by the bailie to speak. Whereupon he asked her, how she came to know, that he had delated her for a witch? For (says he) surely none but the devil, thy old master and mine, has told thee so much. She replied, "The devil and thou perish together, for he is not my master, though he be thine. I defy the devil and all his works." Whereupon he says to her, "What needs all this din? Does thou not know, that these many years I have come to thy

house, and warned thee to meetings? and thou and I have gone along together?" And thereafter he condescended to her upon several places, and actions done in these places by her and others; "to all which, I am, (said he) a witness." By this she was so confounded that immediately in presence of the bailie, the preacher, the schoolmaster, and many witnesses, she cried out, "Oh now (says she) I perceive that the devil is a liar, and a murderer from the beginning; for this night he came to me, and bid me come and abuse thee, and never come away till I was confronted with thee, and he assured me that thou would deny all, and say, thou false tongue thou lied." And having said this, she with many tears confessed, that it was all truth he had said, and prayed the minister, that he would entreat God for her poor soul; that she might be delivered out of the hands of the devil. Under this confession she continued even unto the day of her death.

Another evidence of ingenuity in him was this, that after five or six men and women whom he had delated, were also convinced, and had confessed their witchcraft, he earnestly desired, "That he and them might be taken to the church on the Lord's day, to hear the word of God;" which being granted, and they conveyed with a guard to the church, all of them sat down together before the pulpit. The preacher lectured on these words, Mark ix. 21. "And oft time it hath cast him into the fire, and into the water to destroy him, &c. The father of the lunatic child complained to Christ, of the devil's cruelty towards his son" And the preacher briefly noted that observation from the

words, "That whatever the devil did to such as he had gotten any power over, his aim and end was always to destroy the poor creature, both soul and body." This truth being seriously applied, and spoken home by the preacher to the said Hob Grieve, and the rest of the confessing witches and warlocks, they were all immediately so confounded, that all of them cried out with a dreadful and lamentable noise, "Alas! that is a most sure truth; Oh, what will become of us, poor wretches? Oh, pray for us." But Hob Grieve especially bare witness to that sad truth, by a general declaration, in the face of the congregation, that he had experience of the truth thereof. "For (said he) there is no trusting to his promises; for in Musselburgh-water when I had a heavy criel upon my back, he thought to have drowned me there; and since I came into prison, he did cast me into the fire to destroy me, as is well known to the present preacher, and magistrates of the place and many others; and concluded with an exhortation to all, to beware of the devil: "For whatever he saith or doth, his purpose is to destroy you, and that you will find to be the end of his work, as we know to our doleful experience this day." Another evidence of the devil's art in studying the destruction of the poor creatures, was manifest, in that same place, and year 1649. A certain woman in the town of Lauder was blamed (not by Hob Grieve, but by some other) and she for a long time denied. The magistrates of the place for this cause were loath to meddle with her, but adjudged to death all the rest, who had confessed; and ordained them to be burnt upon the

Monday after : she hearing of this, and that she alone was to remain in prison, without hopes of escape, was prompted by the devil to make up such a confession in her own bosom, as she supposed might take away her life, and thereupon sent for the minister, and made that confession of witchcraft which she herself had patched up, before witnesses, and in the close she earnestly entreated the magistrates, and ministers, " That she might be burnt with the rest upon Monday next." Her confession was, " That she had covenanted with the devil, and had become his servant about twenty years before, when she was but a young lass, and that he kissed her, and gave her a name, but since he had never owned her, and that she knew no more of the works of the devil, as she should answer to God, but what she said was true." But intelligent persons began to be jealous of the truth of that confession, and began to suspect that out of the pride of her heart, in a desperate way, she had made up that confession to destroy her life, because she still pressed to be cut off with the rest on Monday. Therefore much pains was taken on her by ministers and others on Saturday, Sunday and Monday morning, that she might refuse from that confession, which was suspected to be but a temptation of the devil, to destroy both her soul and body, yea, it was charged home upon her by the ministers, that there was just ground of jealousy, that her confession was not sincere, and she was charged before the Lord to declare the truth and not to take her blood upon her own head. Yet stiffly she adhered to what she had said, and cried always to be put away with the rest. Whereupon

on Monday morning, being called before the judges, and confessing before them, what she said, she was found guilty, and condemned to die with the rest that same day. Being carried forth to the place of execution, she remained silent, during the first, second and third prayers, and then perceiving that there remained no more, but to rise and go to the stake, she lift up her body, and with a loud voice, cried out, "Now all you that see me this day, know that I am now to die as a witch by my own confession, and I free all men, especially the ministers and magistrates of the guilt of my blood. I take it wholly upon myself, my blood be upon my own head. And as I must make answer to the God of heaven presently, I declare, I am as free of witchcraft as any child: but being delated by a malicious woman, and put in prison under the name of a witch, disowned by my husband and friends, and seeing no ground of hope of my coming out of prison, or ever coming in credit again, through the temptation of the devil I made up that confession, on purpose to destroy my own life, being weary of it, and chusing rather to die than live, and so died. Which lamentable story, as it did then astonish all the spectators, none of which could restrain themselves from tears, so it may be to all a demonstration of Satan's subtilty, whose design is still to destroy all, partly by tempting many to presumption, and some others to despair. These things to be of truth, are attested by an eye and ear witness, a faithful minister of the gospel, who died not long since.

Account of Rebecca Jones, a Witch.

IN the year 1645, one Rebecca Jones, being suspected for a witch, was brought before Sir Harbottle Grimstone, and Sir Thomas Bows, justices of the peace for Essex, to whom she voluntarily confessed, "That about twenty-five years before, living with one John Bishop in that county, there came one morning to the door a very handsome young man, as she then thought, but now she thinks it was the devil, who asked her how she did, and desired to see her left wrist, and then he took a pin from her sleeve, and pricked it twice, and there came out a drop of blood, which he took upon his finger and departed, and going a while after to St. Osyth's, she met a man in a ragged suit, with such great eyes, as much affrighted her, who came to her, and gave her three things like to moles, having four feet a-piece, but no tails, and black, and bid her nurse them till he desired them again." She asked what she must give them; he answered milk, and that they would not hurt her, but would avenge her on her enemies, and bid her murder some, but not too many, and he would forgive her, and then went away; after which she said, "She sent one of these imps to kill a sow of one Benjamin Hows, which was done accordingly: she then with one Joyce Boanes, did send each of them an imp to kill one Thomas Brunstead of St. Osyth's, who died about three weeks after, and she believes the two-

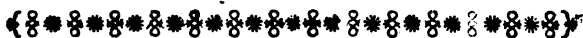
imps killed him;" she confest likewise that she sent another of these imps to Brunstead's house to kill his wife, and that the reason of her offence against them, was because they beat a son of hers upon a small occasion; for these and other villanies this woman was arraigned at Chelmsford, and upon her own confession condemned and hanged.



An Apparition to King James the fourth, and his Courtiers, in the Kirk of Linlithgow.

WHILE the king stayed at Linlithgow, attending the gathering of his army, which was defeated at Floudon, being full of cares and perplexity, he went into the church of saint Michael, to hear evening song, as then it was called. While he was at his devotion, an ancient man came in, his amber coloured hair hanging down about his shoulders, his forehead high, and inclining to baldness, his garments of azure colour, somewhat long, girded about with a towel, or table napkin, of a comely and very reverend aspect. Having enquired for the king, he intruded himself into the pews, passing through, till he came to him, with a clownish simplicity, leaning over the canons-seat, where the king sat, " Sir (said he) I am sent hither to entreat you to delay your expedition for this time, and proceed no farther in your intended journey: for if you do, you shall not prosper in your enterprize, nor any of your followers. I am further charged to warn you, not to use the acquaint-

tance, company, or counsel of women, as you tender your honour, life, and estate." After this warning he withdrew himself back again into the press. When service was ended, the king enquired earnestly for him, but he could be no where found, neither could any of the by-standers (of whom divers did narrowly observe him, resolving afterwards to have discoursed with him) feel or perceive how, when or where he passed from them, having in a manner vanished in their hands.



Of one who had like to have been carried away by Spirits.

A GENTLEMAN in Ireland, near to the Earl of Orrery's seat, sending his butler one afternoon to buy cards, as he passed a field, to his wonder, he espied a company of people sitting round a table, with a great deal of good chear before them, in the midst of the field; and he going up towards them, they all rose and saluted him, and desired him to sit down amongst them, but one of them whispered these words in his ear, (do nothing this company invites you to). He therefore refused to sit down at the table, and immediately the table and all that belonged to it were gone, and the company began with dancing and playing upon musical instruments; and the butler being desired to join himself with them: on his refusing this also, they all fell to work, and he not being to be prevailed with to accompany them in

working any more than in feasting or dancing, they all disappeared, and the butler was left alone; but instead of going forward, he returned home as fast as he could drive, in a great consternation of mind; and was no sooner entered his master's house, but down he fell, and lay some time senseless; but coming to himself again, he related to his master what had happened to him. The night following there came one of this company to his bedside, and tells him, that if he offered to stir out of doors the next day, he would be carried away; hereupon he kept within, but towards the evening, having need to make water, he ventured to put one foot over the threshold, which he had no sooner done, but they espied a rope cast about his middle, and the poor man was hurried away with great swiftness: they followed after as fast as they could, but could not overtake him: at length they espied a horseman coming towards them, and made signs to him to stop the man, whom he saw coming near him, and both the ends of the rope, but no body drawing; when they met, he laid hold of one of the ends of the rope, and immediately had a smart blow given him over his arm, with the other end, but by this means the man was stopped, and the horseman brought him back again.

The Earl of Orrery having heard of these strange passages, sent to the master, desiring him to send this man to his house, which he accordingly did, and the morning following, or quickly after, he told the earl that the spectre had been with him again, and assured him, that day he should most certainly be carried away, and that no endeavours

should avail to the saving of him: upon this he was kept in a large room, with a considerable number of persons to guard him, among whom was the famous Mr. Greatrix, who was a neighbour: there were besides other persons of quality, two bishops in the house at the same time, who were consulted touching the making use of a medicine; the spectre or ghost prescribed (of which more by and by) but they determined on the negative; till part of the afternoon was spent all was quiet, but at length he was perceived to rise from the ground: whereupon Mr. Greatrix, and another lusty man, clapt their arms over his shoulders, one of them before and another behind, and weighed him down with all their strength, but he was forcibly taken up from them, and others were too weak to keep their hold; for a considerable time he was carried into the air to and fro over their heads, several of the company still running under him, to prevent his receiving hurt, if he should fall; at length he fell, and was caught before he came to the ground, and had by that means no hurt.

All being quiet till bed-time, my lord ordered two of his servants to lie with him; and the next morning he told his lordship, that his spectre was again with him, and brought him a wooden dish with grey liquor in it, and bade him drink it off. At the first sight of the spectre, he said, he endeavoured to awake his bed fellows, but it told him, that that endeavour should be fruitless, and that he had no cause to fear him, he being his friend, and he that gave him the good advice in the field, which had he not followed, he had been before now per-

fectly in the power of the company he saw there: he added, that he concluded it was impossible but that he should have been carried away the day before, there being so strong a combination against him; but now he could assure him, that there would be no more attempts of that nature; but he being troubled with two sorts of sad fits, he had brought that liquor to cure him, and bid him drink it: he peremptorily refused it; the spectre was angry, and upbraided him with disingenuity, but told him, that however he had a kindness for him, and that if he would take plantain juice, he should be well of one sort of fits, but he should carry the other to his grave. The poor man having by this time somewhat recovered himself, asked the spectre, whether by the juice of plantain, he meant that of the leaves or roots, it replied, the roots.

Then it asked whether it did not know him? he answered, I am such a one; the man answered, he hath been long dead; I have been dead, said the spectre or ghost, seven years, and you know that I lived a loose life, and ever since hath been hurried up and down in a restless condition, in the company you saw, and shall be to the day of judgment: then he proceeded to tell him, that had he acknowledged God in his ways, he had not suffered such severe things by their means; and farther said, you never prayed to God that day before you met that company in the field, and was then going about an unlawful business, and so vanished.

N. B. This story was likewise sent from Mr. Edward Fowler, to Dr. H. More, and confirmed by

Lord Orrery to Lady Roydon and others, who asked him concerning the truth of it.



Account of an Apparition which appeared to a Pedlar, discovering where an immense Sum of Money was hid.

THERE was a pedlar, as it is generally reported through Suffolk, who used to travel about the country with his pack, but kept a chamber or ware-house in the market-town for the depositing and laying up some goods which he had there, and which were too many at a time to carry them all about with him.

It happened that this man having been abroad late, and coming home with his pack, sat himself down upon a stile, resting his pack at the same time for his ease: while he sat here, there came up to him a ghost, in the appearance of a woman in a white shroud; she came up to him with a smiling countenance, and when she discovered herself she stepped backward, and holding up a fine white hand, beckoned to him with a finger to follow her.

The pedlar, frightened as he was, immediately followed the apparition: (what he did in the mean time with his pack, that is a gap in the story, which tradition has not supplied;) the apparition leads him in this manner, going backward and beckoning with her hand over two or three fields, till it came to a particular place; where there lay a great stone, and there giving a stamp with its foot, it vanished.

The man takes the hint, marks the stone, goes home to carry his pack, as we ought to suppose, and comes out the next night with a spade and a pickaxe, and goes to work to dig a great pit in the earth.

He had not dug far it seems, (though the story does not expressly say how far) till he found a large chest; I say large, for it could not be a small one, by what you shall hear presently.

He doubled his diligence, when he came to the chest, and with great labour at length got it out of the place; and we may suppose was not long before he found means to split it open, in order to see the contents; for he found it very heavy when he laboured to get it out.

In a word, he found the chest full of silver, that is to say, full of money; then keeping his own counsel, he took care to deposit it so, that by little and little, he got the money all safe home, and after that carried the chest home also.

What the sum was that he found here, the story is not particular in; but it seems the bulk was such, that the pedlar thought fit to leave off his travelling about the country as a pedlar, takes a house in the town, furnishes himself a shop, and becomes a settled inhabitant and shop-keeper. During his appearing in this figure, it happened that the parish church being exceeding old and out of repair, the parishioners, (whether by order of the diocesan upon a visitation, or by the voluntary act and deed of themselves the parishioners, I know not) resolved to repair the church.

In order to furnish the needful sums for this good

work, they call a vestry, and propose a subscription of the inhabitants, for supporting the expence; the minister and church-wardens go about from house to house to see what the charitable parishioners would contribute, and among the rest they at length came to the pedlar's house, and he being told their business, desires them to walk in.

After some discourse, and perhaps treating his neighbours, he asks for their roll or subscription paper, in order to subscribe; looking over the roll, he sees Sir Thomas———five pounds, another gentleman five pounds, another ten pounds, another forty shillings, and so on: Come, says he, give a poor pedlar the pen and ink: will you gentry subscribe no more than that? he then takes the pen, and subscribes five and twenty pounds.

Sometime after this, having occasion to make a hatch to his shop-door, as in the country is very frequent, it happened, that sending for a workman to make this hatch, and looking about among his old lumber, he found nothing so fit as the old chest: that the money was found in, and accordingly a hatch was made of it.

A while after this, as the pedlar was sitting in his shop, he observed an ancient gentleman who lived in the town, and who had the reputation of a scholar, and particularly of a great antiquarian, stand poring very earnestly, with his spectacles on, upon his new hatch: this brought the pedlar to the door, who after waiting a good while to see what it was the old gentleman had discovered, at last asked him what it was he found upon his new hatch that was worth so much of his notice.

Truly, neighbour, says the gentleman, what I observe is very remarkable, though I cannot tell the meaning of it; and I suppose it is a character that you cannot easily read, as well as a language that you do not probably understand.

The pedlar desired he would read it to him.

Why, says the gentleman; you do not understand it when I have read it.

But, Sir, says the pedlar, can you not tell the meaning of it in English?

Why, says the old gentleman, it is the old Saxon English in the ancient Gothic character, and it may be read thus,

Where this once stood
Stands another twice as good.

Hum! says the pedlar, that is old stuff indeed: what can that signify?

Nay, says the old gentleman, that I do not know, for who can tell where this stood?

Ay, who indeed? says the pedlar: and if they did, what can it mean?

They had a little more chat of that kind; but in short, the pedlar got rid of his old gentleman as soon as he could, and began to ruminate upon the thing; where this stood! I must go and see, it may be there is some more of the same.

But then he argued, why this is so many years ago (six or seven at least, it seems) and if it was a ghost or spirit that shewed me the way to it, I warrant she has shewed somebody else the way to the rest: indeed I did not deserve it, that I did

not look farther when I was at it, to be sure it is gone by this time.

Thus he argued himself almost out of the thing again, till at length he told his wife of it, who it seems had been in the secret before.

Why, you are mad, says she, why do not you go immediately to the place?

Nay, says he, I do not know whether I can find it again or no, now.

What, says his wife, must the devil come to shew it you again? sure you are not so dull, but you may find it again?

Well, the man went however; indeed his wife drove him out almost, go, try, says she, you can but come without it.

He goes, and found the place in general, but could not discern the particular spot, which was levelled partly by himself when he filled up the hole again, and partly grown up with grass and weeds; so he comes back again, and tells his wife, he could not punctually find the place, so as to be particular enough to go to work.

Well, says his wife, go in the night; I warrant you the good devil that shewed you the first will put you in some way to find the rest, if there is any more.

At length prevailed upon by his wife's importunity away he went, and I think they say his wife went with him; being come to the place the apparition appeared to them again, and shewed them, in the same manner as before, the very spot; and then vanished.

In short, the man went to work, and digging a

little deeper than he had done before, he found another chest or coffer, bound about with iron, not so big as the other, but richer; for as the first was full of silver, so this was full of gold.

They carried it home with joy enough, as you may suppose, and opening it, found (as above) a very great treasure. Fame has not handed down the sum; but something may be guessed at by the latter part of the story, which is told thus.

It seems that all this while the repair of the church (mentioned above) went on but slowly; according to the old saying, it was church-work; and a vestry being called, the pedlar, who was present among the rest of his neighbours, took occasion to complain, that he thought that business was not honestly managed, that it was indeed like church-work, carried on heavily.

Some of the gentlemen took him up a little, and told him, he took too much upon him; that it was none of his affairs; that he was not in trust for the work; that they to whom it was committed knew their business, and that he should let it alone, and mind his shop.

He answered, it was true, that he was not trusted with it, if he had, it should have been finished before now; and that he had a right to complain, because he paid to it as well as other people; adding, that if they did not dispatch, he would complain to the bishop, and obtain another visitation.

This alarmed the people intrusted, so they gave him good words, and told him, the truth was, the parish stock was almost gone, and that they had not

money to go on, till the gentlemen would come into a second collection.

Say you so? says the pedlar; there may be some reason in that; you cannot go on indeed without money; but pray how much do you want?

They told him it would cost near two hundred pounds more to finish it, and do but indifferently neither; for the roof wanted to be taken off, and they feared the timber was rotten, and would require so much addition, they were afraid to look into it.

In a word, he bid the church-wardens call a vestry upon that particular affair, and he would put them in a way to finish it.

A vestry was called; the pedlar told them, that seeing they were poor, and could not raise money to go on with it, they should leave it to him, and he would finish it for them.

Accordingly he took the work upon himself, laid out near a thousand pounds, and almost new built the church; in memory of which, on the glass windows, there stand the figures of the pedlar and his pack, and (as the people fancy) there is also the apparition beckoning to him, to come to the place where he dug up the money.



Account of Major Weir and his Sister.

THIS man, Thomas Weir, was born at Clyddale, near to Lanerk, and had been a lieutenant in Ireland long since. What way he came to get some public command in the city of Edinburgh, in the years 1649 and 50, I know not; but it seems he has always been called Major Weir since that time. Many things might be narrated of him, which, for brevity's sake, I cannot meddle with, since I intend only to speak of his forceries, and other things relating thereunto. It seems he had, before he was burnt, some charge over the waiters at the ports of the city, being, as it were, a check to them. Coming one day, as his custom was, he found some of them in a cellar, taking a cup of ale, neglecting their charge. After a gentle reproof, one of them replied, That some of their number being upon duty, the rest had retired to drink with their old friend Mr. Burn. At which he started back, and casting an eye upon him, repeated the word Burn four or five times; and going home, he never came abroad afterwards, till a few weeks after he had discovered his impieties. It was observed by some, that going to Liberton sometimes, he shunned to step over that water-brook, which is ordinarily called Libertonburn, and went about to avoid it. Some have conjectured, that he had advice to beware of a burn, or some other thing, which this equivocal

word might signify, as burn in a fire. If so, he has foreseen his day approaching. A year before he discovered himself, he took a fore-sickness; during which time he spake to all who visited him like an angel, and came frequently abroad again.

This man taking some dreadful tortures of conscience, and the terrors of the Almighty being upon his spirit, confessed to several neighbours in his own house, and that most willingly, his particular sins which he was guilty of, which bred amazement to all persons, they coming from a man of so high repute for religion and piety. He ended with this remarkable expression, "Before God, says he, I have not told you the hundred part of what I can say more, and am guilty of." These very same abominations he confessed before the judges likewise. But after this, he would never, till his dying hour, confess any more, which might have been for the glorifying of God, and the edification of others, but remained stupid, having no confidence to look any man in the face, or to open his eyes.

When two of the magistrates came to his house in the night-time, to carry him to prison, they asked, if he had any money to secure? He answered, None. His sister said, there was. Whereupon to the value of five dollars, in parcels here and there, were found in several clouts. His sister advised the two magistrates to secure his staff especially; for she also went to prison. After he was secured in the tolbooth, the bailies returned, and went into a tavern near to Weir's house in the West-bow, a street so called there. The money was put into a bag, and the clouts thrown into the

fire by the master of the house and his wife, which, after an unusual manner, made a circling and dancing in the fire. There was another clout found with some hard thing in it, which they threw into the fire likewise; it being a certain root, which circled and sparkled like gun-powder, and passing from the tunnel of the chimney, it gave a crack like a little cannon, to the amazement of all that were present.

The money aforesaid was taken by one of the bailies to his own house, and laid by in his closet. After family-prayer was ended, he retired to the same closet, (where I have been) during which time his wife, who is yet living, and the rest of the family were affrighted with a terrible noise within the study, like the falling of a house, about three times together. His wife knocking, gave a fearful cry, "My dear, are you alive?" The bailie came out unafraid, having (as he said) heard nothing; whether he concealed this upon the account his wife was with child, or otherwise, it cannot be well known. The money was presently sent away to another bailie's house, a great distance from Weir's, where, as was reported, there was some disturbance, but in broken expressions.

During the time of his imprisonment, he was never willing to be spoken to; and when the ministers of the city offered to pray for him, he would cry out in fury, "Torment me no more, for I am tormented already." One minister asking him, if he should pray for him? was answered, Not at all. The other replied, in a kind of holy anger, "Sir, I will pray for you in spite of your teeth, and the

devil your master too," and did pray, making him at least to hear him; but the other staring wildly, was senseless as a brute. Another demanded, if he thought there was a God? Said the man, I know not; that other replied smartly, "O man, the argument that moveth me to think there is a God, is thyself; for what else moveth thee to inform the world of thy wicked life?" But Weir answered, Let me alone. When he peremptorily forbade one of his own parish-ministers to pray, one demanded, if he would have any of the Presbyterian persuasion to pray, he answered, "Sir, you are all alike to me." Then said the minister to him, I will pray with you. Do it not, said the other, upon your peril, looking up to the beams of the house. But prayer was offered up so much the more heartily, because the company about expected some vision. It is observable, that in things common he was pertinent enough; but when any thing about Almighty God, and his soul's condition, came about, he would shrugg, and rub his coat and breast, saying to them, Torment me not before the time. When he was at the stake to be burnt, the city-ministers called to a churchman there looking on, being one of that persuasion whereof Weir was formerly deemed to be, to speak to him; but no sooner he opened his mouth, than he made a sign with his hand and his head to be silent. When the rope was about his neck to prepare him for the fire, he was bid say, Lord be merciful to me; but he answered, Let me alone, I will not; I have lived as a beast, and I must die as a beast. The fire being kindled, both he and his staff a little af-

ter fell into the flames. Whatever incantation was in his staff, is not for me to discuss. He could not officiate in any holy duty without this rod in his hand, and leaning upon it, which made those who heard him pray admire his fluency in prayer. Its falling into the fire with him, let others search out the disparity, minds me of this passage. In Zetland a few years ago, a judge having condemned an old woman and her daughter, called Helen Stewart, for witchcraft, sent them to be burnt. The maid was so stupid, that she was thought to be possessed. When she had hung some little time on the gibbet, a black pitchy-like ball foamed out of her mouth; and after the fire was kindled, it grew to the bigness of a walnut, and then flew up like squibs into the air, which the judge yet living attests. It was taken to be a visible sign that the devil was gone out of her. I shall not make application of this as to Major Weir's staff.

I know from good hands, that if this man repented of any thing in prison, it was for causing a poor maid to be scourged, who affirmed, she had seen him commit beastiality going to Newmills to a solemn meeting. This poor woman lived about two years after his death, and heard of his fatal end. His incest with his own sister was first, when she was a young maid. The place where this abominable crime was committed was cursed: for contrary to nature, it remained always bare without grass. A reverend minister told me, (I mention this as from myself, not from the author of the letter) that Major Weir confessed so much to him, and told him, that the place lies off the road-way between Kirkealdy and King-

horn, upon a little hill-side, which he had the curiosity to go and see, and found it so. This was done the matter of fifty years ago. Many other things he confessed, which Christian ears should not be defiled with.

Before I come to his sister, take this notable remark from two persons yet alive, dwelling at the foot of the West-bow, at the head whereof dwelt Major Weir. This gentlewoman, a substantial merchant's wife, was very desirous to hear him pray, much being spoken of his utterance, and for that end spoke to some of her neighbours, that when he came to their house she might be sent for. This was done, but he could never be persuaded to open his mouth before her, no not to bless a cup of ale; he either remained mute, or up with his staff and away. It troubled her then; but I suppose both her husband and she smile at it now.

Some few days before he discovered himself this gentlewoman coming from the Castle-hill, where her husband's neice was lying in of a child, about midnight, perceived about the Bow-head three women in windows shouting, laughing, and clapping their hands. The gentlewoman went forward, till just at Major Weir's door, there arose as from the street, a woman about the length of two ordinary females, and stepped forward. The gentleman, not as yet excessively feared, bid her maid step on, if by the lanthorn they could see what she was; but haste what they could, this long-legged spectre was still before them, moving her body with a vehement cabination, a great unmeasurable laughter. At this rate the two strove for place,

till the giants came to a narrow lane in the Bow, commonly called the Stinking close, into which she turning, and the gentlewoman looking after her, perceived the close full of flaming torches, (she could give them no other name) and as it had been a great number of people, stentoriously laughing, and gaping with tahees of laughter. This sight, at so dead a time of the night, no people being in the windows, belonging to the close, made her and her servant haste home, declaring all what they saw to the rest of the family, but more passionately to her husband. And though sick with fear, yet she went the next morning with her maid, to view the noted places of her former night's walk, and at the close inquired who live there? It was answered, Major Weir. The honest couple now rejoiced that to Weir's devotion they never said, Amen. These, in all probability, have been a presage of his approaching death, and of the manner of it, links and torches signifying an honourable interment, which perhaps has been promised to him. There was one minister in the city that could never be persuaded to speak with him in prison: but no sooner was he dead, than he went to the tolbooth, and called for his sister, who had some remorse, of whom I shall now speak. He told her, that her brother was burnt, and how he died, (though he saw him not executed) as I heard from himself. She believed nothing of it; but after many attestations, she asked, where his staff was? for, it seems, she knew that his strength and life lay therein. He told her, it was burnt with him. Whereupon, notwithstanding of her age, she

nimbly, and in a furious rage, fell on her knees, uttering words horrible to be remembered. And in rising up, as she was desired, her raging agony closed with these words; O Sir, I know he is with the devils; for with them he lived. She entreated that minister to assist her, and attend her to her death, which, at her violent importunity, he yielded unto, though it was not his course to wait upon condemned persons. What she said in private to himself, he says, must die with him. She avouched, that from her being sixteen years of age, to her fiftieth, her brother had the incestuous use of her, and then loathed her for age. She was pretty old at that time, and he, when he died, was about seventy. He asked her, if ever she was with child to him? She declared with great confidence, he hindered that by means abominable, which she beginning to relate, the preacher stopped her. Some by-standers were desirous to hear the rest; but says he, Gentlemen, the speculation of this iniquity is in itself to be punished.

In often and returned visits, she was interrogated if she had any hand in her brother's devilry. She declared but in a passive way, and gave this for an instance. A fiery chariot or coach, as she called it, coming to his door at broad-day, a stranger invited him and her to go visit a friend at Dalkeith, a small town about four miles from Edinburgh. They both entered, and went forward on their visit; at which time, says she, one came and whispered something in his ear which affected him. They both returned after the same manner that they had gone out. And Weir going after to

make some visits, told them he had strong apprehensions, that that day the king's forces were routed at Worcester, which within two or three days was confirmed by the post. She affirmed, that none saw the coach but themselves. The devil hath wrought far greater farlies in his time than this.

She knew much of the enchanted staff; for by it he was enabled to pray, to commit filthiness not to be named, yea even to reconcile neighbours, man and wife, when at variance, she oft hid it from him, and because without it he could do nothing, he would threaten and vow to discover her incest, fearing which, she would deliver it again.

Being asked the cause of her much spinning, which she was famous for. She denied any assistance from the devil, but found she had an extraordinary faculty therein, far above ordinary spinners; yet owned, that when she came home, after her being abroad, she found there was more yarn on her wheel than she left; and that her weaver could not make cloth thereof, the yarn breaking, or falling from the loom.

Once there came a stranger to her, while she was at her wheel, and proposed a way to her to make her rich; for they both lived almost upon alms. The way was this, Stand up and say, all crosses and cares go out of this house. She answered, God forbid I say that, but let them be welcome when God sends them. After two or three visits more, she asked this stranger, where she dwelt? She replied, In the Potter-row, a street in the suburbs of that

city; but finding neither such a house, nor such a woman, I judged, said she, it was the devil, one of my brother's acquaintance; for I know he had familiarity with the devil.

His poverty minds me of a wizard accused and execute in Zetland, before named, for witchcraft, several years ago, called Luggy to a nick-name, who being a fisher, had a trick at any time when hungry at sea, to cast out his line, and would, out of Neptune's lowest kitchen, bring cleverly up fish well boiled and roasted; and his comrades, by a natural courage, would make a merry meal thereof, not questioning who was cook. He had another piece of art, at any time of the year, or in great storms, to go up to a hill near his own house, whereupon there was a deep pit, out of which with his lines he drew up codlings or keiling for his provision, which never man could but himself. This history is true, being yet to be seen in the criminal books of that country.

She was asked anent her parents: She was persuaded her mother was a witch; for the secretest thing that either I myself, or any of the family could do, when once a mark appeared on her brow, she could tell it them, though done at a distance. Being demanded what sort of a mark it was, she answered, I have some such like mark myself, when I please, on my forehead; whereupon she offered to uncover her head for visible satisfaction; the minister refusing to behold it, and forbidding any discovery, was earnestly requested by some spectators, to allow the freedom, and he yielded: she put back her head-dress, and seeming to frown, there

was seen an exact horse-shoe shaped for nails in her wrinkles, terrible enough, I assure you, to the stoutest beholder.

In the morning before her execution, she told the minister, she resolved to die with all the shame she could, to expiate under mercy her shameful life; this he understood to be an ingenuous confession of her sins, in opposition to her brother's despair and desperate silence, to which he did encourage her. At her parting with him, she gave him hearty thanks for his pains; and shaking his hands, offering to kiss them, she repeated the same words which he bade her perform. Ascending up the ladder, she spoke somewhat confusedly of her sins, of her brother and his enchanting staff: and with a ghostly countenance, beholding a multitude of spectators all wondering, and some weeping, she spake aloud, There are many here this day, wondering and greeting for me, but alas, few mourn for a broken—; at which words many seemed angry: some called to her to mind higher concerns; and I have heard it said, that the preacher declared he had much ado to keep a composed countenance. The executioner falling about his duty, she prepares to die stark-naked; then, and not before, were her words relating to shame understood; the hang man struggled with her to keep on her cloaths, and she struggled with him to have them off; at last he was forced to throw her over open-faced, which afterwards he covered with a cloth.



A strange Relation of a Man possessed with a Devil.

IN the life of Mr. Richard Rothwell (a famous preacher at Mansfield, in the county of Nottingham, about the year 1627) we have this remarkable account, as it was drawn up by Mr. Stanly Gower of Dorchester: there was one John Fox, living about Nottingham, who had no more learning than enabled him to write and read; this man was possessed with a devil, who would violently throw him down, and take away the use of every member of his body, which was changed as black as pitch, while those fits were upon him; and then spake with an audible voice within him, which seemed sometimes to sound out of his belly, sometimes out of his throat, and sometimes out of his mouth, his lips not moving; and thus he continued for a considerable time; many prayers were put up to God for him, and great resort was made to him, especially by several famous ministers; as Mr. Barnard of Batcomb, Mr. Langly of Truswell, and others, betwixt whom and John Fox there passed many papers in writing, he discovering his temptations, and they writing him answers, because he was struck dumb, as you shall find afterward.

Among the rest, Mr. Rothwell went to see him, and before he came, the devil told all that were in the house of it, saying, "Yonder comes Rothwell, but I will make a fool of him before he goes;"

whereupon the people looked out, and saw him coming about a quarter of a mile from the house: as soon as he entered the room, the devil said, "Now Rothwell is come," and as some say added, "Thou sayest there is no possession; what thinkest thou now? Here is a man opens not his lips, and yet he speaks;" and after a while he said, "Say nothing to me of this man, for I tell thee he is damned;" and he added thereto many fearful blasphemies.

Rothwell. Thou art a liar, and the father of lies; nor art thou so well acquainted with the mind of God concerning this man, which makes thee thus to torment him; therefore I believe thee not: I believe he shall be saved by Jesus Christ.

Devil. He is a murderer, and thou knowest no murderer must come into heaven.

Rothwell. Thou lyest again, for David murdered, and is in heaven; and the Jews with wicked hands crucified the Lord of glory, yet Christ prayed for them: and St. Peter exhorted them to repentance, that their sins may be blotted out.

Devil. But this man hath not, cannot, shall not repent.

Rothwell. If he had not repented, thou wouldst not have told him so: but if he have not, I believe God will give him repentance, and thou shalt not be able to hinder it.

Devil. Thou art a murderer thyself, and yet talkest thou thus?

Rothwell. Thou lyest again; I have fought the Lord's battles against his known enemies, the ido-

Tatrous and bloody Papists in Ireland, rebels to queen Elizabeth my sovereign, by whose authority I bore arms against them, otherwise I have killed no man.

Then the devil swore, and blasphemed, saying, "Thou didst murder one this day as thou camest hither, and there is one behind thee that will justify it:" upon which Mr. Rothwell looking over his shoulder, the devil set up an hideous laughter, that nothing could be heard for a great while, and then said, "Look you now, did not I tell you I would make Rothwell a fool? and yet it is true, thou didst murder one this day; for as thou camest over such a bridge (which he named) there I would have killed thee, and there thy horse trod upon a fly, and killed it." It seems Mr. Rothwell's horse stumbled at that place, the devil having power to cause it, though without hurt either to horse or man.

Mr. Rothwell then said, "Thou hast often beguiled me, I hope God will in time give me wisdom to discern, and power to withstand all thy delusions, and he it is that hath delivered me out of thy hands, and I doubt not will also deliver this poor man." The devil then blasphemed fearfully, and quoted many scriptures out of the Old and New Testament, both in Hebrew and Greek, cavilling and playing the critic therewith, and backing his allegations with sayings out of the fathers, and poets in their own language, which he quoted very readily, so that the company trembled to hear such things from one that understood no learning, and neither moved tongue nor lip all the

while; but Mr. Rothwell was wonderfully enabled by divine power to detect the devil's sophistry; upon which the devil said, "Why stand I talking with thee, all men know that thou art bold Rothwell, and thou fearest no body, nor carest for words, therefore I will talk to thee no more." This name he carried to his grave, for the people would say, "This is he whom the devil called Bold Rothwell."

Mr. Rothwell, turning to the people, said, "Good people, you see the goodness of our God, and his great power, though the devil made a fool of me even now through my weakness, God hath made the devil dumb now; do but observe how the man lies, therefore let us go to prayer, and that God who hath made him dumb, will I doubt not drive him out of this poor man."

The devil hereupon raged, blasphemed, and said, "And wilt thou go to prayer? if thou dost, I will make such a noise, that thy prayer shall be distracted, and thou knowest God will not hear a distracted prayer; but thou hast got a device, because thou wilt not be distracted, thou shuttest thy eyes in prayer, (for so he always did) but if thou pray, I will pull out thy eyes."

Rothwell. I look to find thee as great an enemy in this duty now, as I have done heretofore, but I fear not thy threats, I know thou art limited, God heareth the prayers of the upright, and hath promised to give his spirit to supply infirmities, therefore in confidence of his promise, and powerful assistance of his spirit, and in the name and intercession of his Son Jesus Christ, we will go to pray-

ers: and accordingly they did so, Mr. Rothwell kneeling by the bedside where the poor man lay; the devil for above a quarter of an hour made a most horrible noise: however, Mr. Rothwell's voice was louder than his, and a while after the devil roared even at the face of Mr. Rothwell, wherewith the body of the man moved, and the hand was held up, which was the first time he stirred; Mr. Rothwell took the hand, and held it down with much ease, two men being scarce able to hold the other hand; yet prayers were still continued, and at length the devil lay silent in the man, and soon after departed out of him; the man then fetched several deep sighs, insomuch that they thought he had been dying; but his colour suddenly returned to him, and the use of all his members, senses, and understanding, and at the next petition, to the glory of God, and amazement, but comfort of all the company, he said, Amen; and so continued to repeat Amen to every petition: prayers are hereupon now turned into thanksgivings, wherewith the company concluded.

After which, John Fox said, "Good Mr. Rothwell, leave me not, I shall not live long; for the devil tells me he will choak me with the first bit of meat that I eat." Mr. Rothwell answered, "Wilt thou believe the devil that seeks thy destruction, before thou wilt trust in God through Jesus Christ, that seeks thy salvation; hath not God by his Almighty power dispossessed him? had he had his will, thou hadst been in hell before now: but he is a liar, and as he is not able to hinder thy soul's life, so neither shall he

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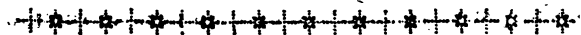
“ be able to destroy the life of thy body, wherefore
“ get me something,” saith he, “ ready for him,
“ and I will see him eat before I go, and will beg
“ a blessing upon it.”

When it was brought, “ Eat,” saith Mr. Rothwell, “ and fear not the devil,” and urged him to eat, as being a means appointed by God to preserve life, and quoted the example of Jairus’s daughter, whom our Saviour after he had restored her to life, “ Commanded to give her meat.” Luke viii. 5. With much ado, and great trembling, at last he took and eat; “ Look you,” says Mr Rothwell, “ you all see that the devil is a liar, the first bit hath not choaked him, nor shall the rest,” Mr. Rothwell then left him, after which he was struck dumb for three years together, and continued to be tempted, though no longer possessed. At length by prayer likewise, which was instantly put up to God for him, his mouth was opened, and his speech restored to him at that very instant, when a minister praying for him in the congregation, where he was present, used this expression, “ Lord open thou his mouth, that his lips may shew forth thy praise;” to which he presently answered, “ Amen,” and so continued to speak, and lived religiously and virtuously to his dying day.



The Witch of Ender.

SAUL, the first king of Israel, being much disturbed in mind for fear of the army of the Philistines, which came against him, would by all means know aforehand the issue of this doubtful war: now whereas before, whilst he performed the duty of a good king, and obeyed the commandments of God, he had cleansed his realm of witches and inchanters; yet he is now so senseless, as in his extremity to ask counsel of them, adding this wickedness to all the rest of his sins, that the measure thereof might be full; he went therefore to a witch to know his fate, who caused a devil to appear to him in the shape of Samuel, and foretel him of God's just judgment upon him in the final ruin and destruction of himself and his family.



A surprising Vision of a young Gentleman.

A Young gentleman of good birth and fortune, in the beginning of the late war with France, had a great inclination to see the world, as he called it, and resolved to go into the army; his father was dead, and had left him a good estate, besides his mother's jointure, which at her death would fall to him of course.

His mother earnestly intreated him not to go in-

to the army, but persuaded him rather to travel, that so he might see the world, as she said, without feeling the calamities of the war, and without hazarding his life.

He told her, travelling indeed in time of peace was all a gentleman could do, and was at best very expensive; but that now was the time a man might see the world at the expence of the public, and perhaps might make his fortune too.

His mother represented to him the danger of his life, and bade him consider how many gentlemen went into the army, and of them, how few had lived to come home again, much less to rise to any degree of preferment.

He made light of that, and told his mother, that if he happened to be knapsked on the head, there was an end of him, and he was provided for.

Well, son, says the old lady, I am obliged to submit to it, you are your own master; I can but intreat you not to go, you have estate enough to make you easy; therefore have no need to run the risk.

He slighted all her intreaties; and at length mortgaged part of the estate to purchase a company in the first regiment of guards, and entered into the army.

The night before he signed the agreement for the company, being in bed and fast asleep, he saw in a dream his father come to him in his gown, and with a great fur cap on, such as he used to wear; and called him by his name. "What is the reason," says he, "that you will not listen to the

"intresties of your mother not go to the wars?"
 "I do assure you, that if you resolve to take
 "this commission, you will not enjoy it three
 "years."

"Why," says he (in his dream) "what will
 "hinder me?" being, it seems, desirous to know
 something of his fortune.

"Ask me not the particulars," says the apparition,
 "but either decline the employment, or when
 "you have enjoyed it two years and an half, sell
 "out again, as I did before you."

"I cannot promise that," says he.

"Then you may promise yourself," says the apparition,
 "that it shall be worse."

He seemed to slight the admonition, and said,
 "it was too late to look back!"

"Too late! too late!" says the apparition,
 repeating the words; "then go on, and repent too
 "late."

He was not much affected with this apparition,
 when he waked, and found it was but a dream;
 for dreams, said he, are not to be heeded; so he
 went on, and bought the commission.

A few days after the commission was bought,
 the father appeared again; not to him, but to his
 mother, in a dream too as before; and taking notice
 to her, how his son had rejected her admonition,
 it added,

"Young heads are wilful: Robert will go into
 "the army; but tell him from me, he shall never
 "come back."

All these notices were of no force with this
 young gentleman; but as he had resolved, so he

performed his resolution, and went into the army; and two battalions of that regiment going into the field that summer, his company was one, and was ordered into Flanders.

He wanted no occasion to shew his bravery, and in several warm actions, came off with applause; so that he was far from being suspected of cowardice: but one day, and in the third year of his service, the army was drawn out in order of battle, the general having received certain advice, that the enemy would come and attack them. As he stood at the head of his company, he was suddenly seized with a cold shivering fit, and it was so violent, that some officers who were near him, every one at their post, perceived it.

As it was to no purpose for him to conceal it, he turned to his lieutenant, who stood next to him, and from whose mouth I received this particular account: I cannot imagine, says he, what is the occasion of this shaking fit.

It is your eagerness to fall on, says the lieutenant, I have often been so, and begin to be so now; I wish the French would come on, that we might have something to do.

It continued about a quarter of an hour, and the enemy did come on as was expected; the fight began upon the left, at a good distance from them, so that the whole left wing was engaged before they began.

While this lasted, the lieutenant called to the gentleman; captain, says he, how do you do? I hope your shivering fit is over.

No, says the captain, it is not over; but it is a little better.

It will be all over presently, says the lieutenant.

Ay, so it will, says the captain, I am very easy, I know what it was now; and with that he called the lieutenant to come to him for a moment.

When he came, says he, I know now what ailed me, I am very easy, I have seen my father; I shall be killed the first volley; let my mother know I told you this.

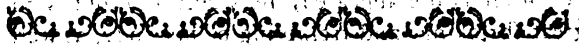
In a few minutes after this, a body of the enemy advanced, and the very first volley the regiment received, was the fire of five platoons of grenadiers, by which the captain and several other officers, besides private men, were killed, and the whole brigade was soon after put into confusion; though being supported by some regiments of the second line, they rallied again soon after; the captain's body was presently recovered; but he was irrecoverably dead, for he received a shot in his face, which killed him immediately.



Account of an Apparition seen by Colonel Gardiner.

DOCTOR Doddridge relates in the life of Colonel Gardiner, killed at the battle of Preston in the year 1745, that being a young man on his travels at Paris, and leading a life of pleasure;

he had got an assignation from a lady to come to her at night; and being in his own lodging, with great impatience waiting for the appointed hour, and looking over some book to pass the tedious moments, as he took up his head from the book, saw an apparition, which struck him with such compunction of mind for his loose course of life, that he not only absented from the assignation, but lived thereafter according to the rules of piety, and the strictest of morals.



Account of an Apparition to Cashio Burroughs, Esq.

SIR John Burroughs being sent envoy to the Emperor by king Charles I. took his eldest son Cashio Burroughs along with him; and pursuing his journey through Italy, left his son at Florence to learn the language; where, having an intrigue with a beautiful courtesan, mistress of the Grand Duke, their familiarity became so public, that it came to the Duke's ear, who took a resolution to have him murdered; but Cashio having had timely notice of the Duke's design, by some of the English there, immediately left the city, without acquainting his mistress of it, and came to England; whereupon the Duke, being disappointed of his revenge, fell upon his mistress in most reproachful language: she, on the other hand, resenting the sudden departure of her gallant, of whom she was most passionately enamoured, killed herself. At the same moment that she expired, she appeared to

Cashio at his lodging in London. Colonel Remes was then in bed with him, who saw her as well as he, giving him an account of her resentments of his ingratitude to her, in leaving her so suddenly, and exposing her to the fury of the Duke, and not omitting her own tragical exit; adding withal, that he should be slain in a duel; which accordingly happened: And thus she appeared to him frequently, even when his younger brother (who was afterwards Sir John) was in bed with him. As often as she appeared, he would cry out with great shrieking, and trembling of his body, as well as anguish of mind, saying, "O God! here she comes! she comes!" and in this manner she haunted him till he was killed. She appeared to him the morning before he was killed. I have been told that he was one of the handsomest men in England, and very valiant.



Account of the Apparition of Sir George Villers, relating to the Murder of the Duke of Buckingham, his Son.

THERE was an officer in the king's wardrobe, in Windsor-castle, of a good reputation for honesty and discretion, and then about the age of fifty years or more.

This man had in his youth been bred in a school in the parish where Sir George Villers, the father of the Duke, lived, and had been much cherished

and obliged, in that season of his age, by the said Sir George, whom afterwards he never saw.

About six months before the miserable end of the Duke of Buckingham, about midnight, this man being in his bed at Windsor, where his office was, and in very good health, there appeared to him, on the side of his bed, a man of a very venerable aspect, who drew the curtains of his bed, and fixing his eyes upon him, asked him if he knew him.

The poor man, half dead with fear and apprehension, being asked the second time, whether he remembered him, and having in that time called to his memory the presence of Sir George Villers, and the very clothes he used to wear, in which at that time he seemed to be habited, he answered him, That he thought him to be that person; he replied, he was in the right, that he was the same, and that he expected a service from him, which was, That he should go from him to his son the Duke of Buckingham, and tell him, if he did not somewhat to ingratiate himself to the people, or at least to abate the extreme malice which they had against him, he would be suffered to live but a short time.

After this discourse he disappeared, and the poor man (if he had been at all waking) slept very well till morning, when he believed all this to be a dream, and considered it no otherwise.

The next night, or shortly after, the same person appeared to him again, in the same place, and about the same time of the night, with an aspect a little more severe than before, and asked him, whether

He had done as he had required of him; and perceiving he had not, gave him very severe reprehensions, told him he expected more compliance from him, and that if he did not perform his commands, he should enjoy no peace of mind, but should always be pursued by him; upon which, he promised him to obey.

But the next morning, waking out of a good sleep, though he was exceedingly perplexed with the lively representation of all particulars to his memory, he was willing still to persuade himself, that he had only dreamed, and considered that he was a person at such a distance from the Duke, that he knew not how to gain admission to his presence, much less had any hope of being believed in what he should say; so with great trouble and disquietude he spent some time in thinking what he should do; and in the end, he resolved to do nothing in the matter.

The same person appeared to him the third time with a terrible countenance, and bitterly reproached him for not performing what he had promised to do. The poor man had, by this time, recovered the courage to tell him, that in truth he had deferred the execution of his commands, upon considering how difficult a thing it would be for him to get access to the Duke, having acquaintance with no person about him; and if he should obtain admission to him, he should never be able to persuade him that he was sent in such a manner; that he should at least be thought to be mad, or to be set on and employed by his own, or the malice of

other men, to abuse the Duke; and, for he should be sure to be undone.

The person replied, as he had done before, that he should never find rest till he had performed what he required, and therefore he were better to dispatch it; that the access to his son was known to be very easy, and that few men waited long for him; and as for his gaining credit, he would tell him two or three particulars, which he charged him never to mention to any person living but to the Duke himself: and he should no sooner hear him, but he should believe all the rest he said; and so, repeating his threats, he left him.

In the morning the poor man, more confirmed by the last appearance, made his journey to London, where the court was then; he was very well known to Sir Ralph Freeman, one of the masters of requests, who married a lady that was nearly allied to the Duke, and was himself well received by him.—To him this man went, and though he did not acquaint him with all the particulars, he said enough to let him know there was something extraordinary in it; and the knowledge he had of the sobriety and discretion of the man, made the more impression on him; he desired that, by his means, he might be brought to the Duke, in such a place, and in such a manner as should be thought fit, affirming that he had much to say to him, and of such a nature; as would require much privacy, and some time and patience in the hearing.

Sir Ralph promised he would first speak to the

Duke of him, and he should understand his pleasure; and accordingly, the first opportunity, he did inform him of the reputation and honesty of the man; and then what he desired, and of all he knew of the matter.

The Duke, according to his usual openness and condescension, told him, that he was the next day early to hunt with the king; that his horses should attend him at Lambeth-bridge, where he should land by five of the clock in the morning; and if the man attended him there at that hour, he would walk and speak with him as long as should be necessary.

Sir Ralph carried the man with him the next morning, and presented him to the Duke at his landing, who received him courteously, and walked aside in conference near an hour; none but his own servants being at that hour in that place, and they and Sir Ralph at such a distance, that they could not hear a word, though the Duke sometimes spoke loud, and with great commotion, which Sir Ralph the more easily observed and perceived, because he kept his eyes always fixed upon the Duke, having perceived the conference upon somewhat he knew there was of extraordinary.

The man told him, in his return over the water, that when he mentioned those particulars, which were to gain him credit, (the substance whereof he said, he durst not impart unto him) the Duke's colour changed, and he swore he could come at that knowledge only by the devil, for that those particulars were only known to himself, and

to one person more, who he was sure would never speak of it.

The Duke pursued his purpose of hunting, but was observed to ride all the morning with great pensiveness and in deep thoughts, without any delight in the exercise he was upon; and before the morning was spent, left the field, and lighted at his mother's lodgings in Whitehall, with whom he was shut up for the space of two or three hours; the noise of their discourse frequently reaching the ears of those who attended in the next rooms. And when the Duke left her, his countenance appeared full of trouble, with a mixture of anger; a countenance that was never before observed in him in any conversation with her, towards whom he had a profound reverence; and the Countess herself (for though she was married to a private gentleman, Sir Thomas Compton, she had been created Countess of Buckingham, shortly after her son had first assumed that title) was at the Duke's leaving her found overwhelmed in tears, and in the highest agony imaginable.

Whatever there was of all this, it is a notorious truth, that when the news of the Duke's murder (which happened within a few months after) was brought to his mother, she seemed not in the least degree surpris'd, but received it as if she had foreseen it; nor did afterwards express such a degree of sorrow as was expected from such a mother, for the loss of such a son.

*Account of the Apparition of an Old Man to
Dr. Scott.*

THE following story is told of the late Reverend Dr. Scott, a man whose learning and piety were eminent, and whose judgment was known to be so good, as not to be easily imposed upon.

The Doctor was sitting alone by the fire, either in his study or his parlour, in Broad-street, where he lived; and reading a book, his door being shut fast and locked, he was well assured there was no body in the room but himself, when accidentally raising his head a little, he was exceedingly surprized to see sitting in an elbow-chair, at the other side of the fire-place, an ancient grave gentleman in a black velvet gown, a long wig, and looking with a pleasing countenance towards him (the Doctor) thus spoke.

Be not afraid, or surprized, for I will do you no hurt; but am come upon a matter of great importance to an injured family, which is in great danger of being ruined; and tho' you are a stranger to the family, yet knowing you to be a man of integrity, I have pitched upon you to do an act of very great charity, as well as justice; and I can depend upon you for a faithful performance.

The Doctor was not at first composed enough to receive the introduction of the business with a due attention; but seemed rather inclined to get out of

the room from him if he could, and once or twice made some attempts to knock for some of the family to come up; at which the apparition appeared somewhat displeas'd.

But it seems he need not; for, as the Doctor said, he had no power to go out of the room if he had been next the door, or to knock for help, if any had been at hand.

But here the apparition seeing the Doctor still in confusion, desired him again to compose himself; for he would not do him the least injury, or offer any thing to make him uneasy; but desired that he would give him leave to deliver the business he came about; which, when he had heard, he said, perhaps he would see less cause to be surpriz'd, or apprehensive, than he did now.

By this time, and by the calm way of discourse above-mentioned, the Doctor had recover'd himself so much, though not with any kind of composure, as to be able to speak.

In the name of God, says the Doctor, what art thou?

I desire you would not be frighted, says the apparition to him again; I am a stranger to you, and if I tell you my name, you do not know it; but you may do the business without inquiring.

The Doctor continued still discompos'd and uneasy, and said nothing for some time.

The apparition spoke again to him not to be surpriz'd, and received only for answer the old ignorant question,

In the name of God, what art thou?

Upon this, the spectre seem'd displeas'd, as if

the Doctor had not treated him with sufficient respect; and expostulated a little with him, telling him, he could have terrified him into a compliance, but that he chose to come calmly and quietly to him; and used some other discourses, so civil and obliging, that by this time he began to be a little more familiar, and at length the Doctor asked,

What is it you would have with me?

At this the apparition, as if gratified with the question, began his story thus:

I once lived in the county of ———, where I left a very good estate, which my grandson enjoys at this time. But he is sued for the possession by my two nephews, the sons of my younger brother.

[Note, Here he gave him his own name; the name of his younger brother, and the names of his two nephews; but I do not chuse to publish the names in this relation, nor might it be proper for many reasons.]

Here the Doctor interrupted, and asked him how long the grandson had been in possession of the estate; which he told him was ——— years, intimating that he had been so long dead.

Then he went on, and told him, that his nephews would be too hard for his grandson in the suit, and would *out* him of the mansion-house and estate; so that he would be in danger of being entirely ruined, and his family reduced.

Still the Doctor could not see into the matter, or what he could do to help or remedy the evil that threatened the family; and therefore asked him some

questions: for now they began to be a little better acquainted than at first.

Says the Doctor, And what am I able to do in it if the law be against him?

Why, says the spectre, it is not that the nephews have any right; but the grand deed of settlement, being the conveyance of the inheritance, is lost; and for want of that deed, they will not be able to make out their title to the estate.

Well, says the Doctor, and still what can I do in the case?

Why, says the spectre, if you will go down to my grandson's house, and take such persons with you as you can trust, I will give you such instructions as that you shall find out the deed of settlement, which lies concealed in a place where I put it with my own hands, and where you shall direct my grandson to take it out in your presence.

But why then do you not direct your grandson himself to do this? says the Doctor.

Ask me not about that, says the apparition; there are divers reasons, which you may know hereafter. I can depend upon your honesty in it, in the mean time; and I will so dispose matters, that you shall have your expences paid you, and be handsomely allowed for your trouble.

After this discourse, and several other expostulations, (for the Doctor was not easily prevailed upon to go, till the spectre seemed to look angrily, and even to threaten him for refusing) he did at last promise him to go.

Having obtained this promise of him, he told him, he might let his grandson know, that he had for-

merely conversed with his grandfather, (but not to say how lately, or in what manner) and ask to see the house; and that in such an upper room, or loft, he should find a great deal of old lumber, old coffers, old chests, and such things as were out of fashion now, thrown by, and piled upon one another, to make room for more modish furniture, cabinets, chests of drawers, and the like.

That in such a particular corner, there was a certain old chest, with an old broken lock upon it, and a key in it, which could neither be turned in the lock, nor pulled out of it.

[*Note*, Here he gave him a particular description of the chest, and of the outside, the lock and the cover, and also of the inside, which no man could come at, or find out, unless the whole chest was pulled in pieces.

In that chest, says he, and in that place, lies the grand deed, or charter of the estate, which conveys the inheritance, and without which the family will be ruined, and turned out of doors.

After this discourse, and the doctor promising to go down into the country to dispatch this important commission; the apparition, putting on a very pleasant and smiling aspect, thanked him, and disappeared.

After some days, and within the time limited by the proposal of the spectre, the Doctor went down accordingly into —shire; and finding the gentleman's house very readily, by the direction, knocked at the door, and asked if he was at home; and after being told he was, and the servants, telling their master it was a clergyman, the gentleman

came to the door, and very courteously invited him in.

After the Doctor had been there some time, he observed that the gentleman received him with unexpected civility, though a stranger, and without business. They entered into many friendly discourses, and the Doctor pretended to have heard much of the family (as indeed he had) and of his grandfather; from whom, Sir, I perceive the estate more immediately descends to yourself.

Ay, says the gentleman, and shook his head, my father died young, and my grandfather has left things so confused, that, for want of one principal writing, which is not yet come to hand, I have met with a great deal of trouble from a couple of cousins, my grandfather's brother's children, who have put me to a great charge about it—Upon this the Doctor began to be a little inquisitive.

I hope, Sir, says the Doctor, you have got over all this.

No, truly, says the gentleman, if I may be so free as to speak my mind, I think I shall never get quite over it, unless we can find the old deed; which, however, I hope we shall find; for I intend to make a general search after it.

I wish with all my heart you may find it, Sir, says the Doctor.

I do not doubt but I shall, adds the gentleman; for I had a dream concerning it last night.

A dream about the writing! says the Doctor, then I hope it was that you should find it.

Why, says the gentleman, I will tell you—I dreamed that a strange gentleman came to me,

whom I had never seen in my life, and helped me to look for it. I do not know but you may be the man.

I should be very glad to be the man, I assure you, says the Doctor.

Nay, says the gentleman, if you should think proper, I am certain you may be the man to help me to look for it.

Ay, says the Doctor, I may help you to look for it, indeed; and I will do it with all my heart; but I would much rather be the man that should help you to find it. Pray when do you intend to make a search?

I had appointed to do it to-morrow, says the gentleman.

But, says the Doctor, in what manner do you intend to search?

Why, says the gentleman, it is the opinion of us all, that my grandfather was so very much concerned about preserving this writing, and had so great a jealousy that somebody about him would rob him of it, if they could, that he has hid it in some very secret place; but I am resolved I will find it, if I am obliged to pull half the house down.

Truly, says the Doctor, he may have hid it in such a manner, as to oblige you to pull the house down before you find it, and perhaps not even then; for I have known such things utterly lost, notwithstanding all the care imaginable used to preserve them.

If it was made of any thing the fire could not destroy, says the gentleman, I would burn the house down but I would find it.

I suppose you have searched all the old gentleman's chests, and trunks, and coffers over and over; says the Doctor.

Ay, says the gentleman, and turned them all inside out; and there they lie all on a heap up in a great loft or garret, with nothing in them; nay, we knocked three or four of them in pieces to search for private drawers, and then I burnt them for anger, though they were fine cypress chests, that cost a deal of money when they were in fashion.

I am sorry you burnt them, says the Doctor.

Nay, says the gentleman, I did not burn a scrap of them till they were all split to pieces; and it was not possible any thing should be there.

[This made the Doctor a little easy; for he began to be surprized, when he told him he had split some of them, and burnt them.]

Well, Sir, says the Doctor, if I can do you any service in your search, I will come and see you again to-morrow, and attend upon you in your search with my good wishes.

Nay, says the gentleman, I do not design to part with you; but since you are so kind as to offer me your help, you shall stay all night with me, and be at the first of it.

The Doctor had now gained his point so far as to make himself acquainted and desirable in the house, and to have a kind of intimacy; so that tho' he made as if he would go, he did not want much intreaty to make him stay; so he consented to lie in the house all night.

A little before night, the gentleman asked him

to take a walk in the park, but he put it off with a jest; I had rather, Sir, said he smiling, you would let me see this fine old mansion-house, that is to be demolished to-morrow; methinks I would fain see the house once, before you pull it down.

With all my heart, says the gentleman. So he took him immediately up stairs, shewed him all the best apartments, and all his fine furniture and pictures; and coming to the head of the great staircase where they came up, offered to go down again.

But, Sir, says the Doctor, may we not go a little higher?

There is nothing above, says the gentleman, but garrets and old lofts, full of rubbish, and a place to go out into the turret, and the clock-house.

But, Sir, I should be glad to see it all, now we are about it, says the Doctor. I should like to see the old lofty towers and turrets, the magnificence of our ancestors, though they are out of fashion now; pray let us see all, now we are about it.

Why, it will tire you, says the gentleman.

No, no, says the Doctor, if it do not tire you, who have seen it so often, it will not tire me, I assure you: pray let us go up. So away goes the gentleman, and the Doctor after him.

After they had rambled over the wild part of an old-built house, which I need not describe, he passed by a great room, the door of which was open, and in it a great deal of old lumber. Pray what place is this? says the Doctor, looking in at the door, but not offering to go in.

O! that is the room, says the gentleman softly, (because there was a gentleman attending them).

that is the room I told you of, where all the old rubbish lies, the chests, the coffers, and the trunks; look you there, see how they are piled up upon one another, almost to the ceiling.

With this the Doctor goes in, and looks about him; for this seemed to be the place he was directed to, and which he wanted to see: He had not been in the room two minutes, before he found every thing just as the spectre at London had described, went directly to the pile he had been told of, and fixed his eye upon the very chest, with the old rusty lock upon it, and the key in it, which would neither turn round, nor come out.

Upon my word, Sir, says the Doctor, you have taken pains enough, if you have rummaged all these drawers, and chests, and coffers, and every thing that may have been in them.

Indeed, Sir, says the gentleman, I have emptied every one of them myself, and looked over all the old musty writings, one by one, with some help indeed, but they every one passed through my own hands, and under my own eyes.

Well, Sir, says the Doctor, I see you have been in earnest, and I find the thing is of great consequence to you. I have a strange fancy come into my head this very moment; will you gratify my curiosity with only opening and emptying one small chest or coffer that I have cast my eye upon? There may be nothing in it; for you are satisfied, I believe, that I was never here before; but I have a strange notion that there are some private places in it which you have not found; perhaps there may be nothing in them, when they are found.

The gentleman looks on the chest smiling; I remember opening it very well; and turning to his servant, Will, says he, do not you remember that chest? Yes, Sir, says Will, very well; I remember you were so weary you sat down upon the chest when every thing was out of it; you clapt down the lid and sat down, and sent me down to my lady to bring you a dram of citron; you said you were so tired you was ready to faint.

Well, Sir, it is only a fancy of mine, and perhaps there may be nothing in it.

It is no matter for that, says the gentleman, you shall see it turned bottom upwards again before your face, and so you shall all the rest, if you do but speak the word.

Well, Sir, says the Doctor, if you will oblige me only with that one, I will trouble you no farther.

Upon this, the gentleman immediately caused the coffer to be dragged out and opened; for it could not be locked, the key would neither lock it: nor unlock it: When the papers were all out, the Doctor turned his face another way, as if he would look among the papers, but taking little or no notice of the chest, stooped down, and as if suspecting himself with his cane, chops it into the chest, but snatched it out again hastily, as if it had been a mistake; and turning to the chest, he claps the lid of it down, and sits down upon it, as if he was weary too.

However, he takes an opportunity to speak softly to the gentleman to send away his man a moment; for I would speak a word or two with you, Sir, says he, out of his hearing; and then recollecting him-

self, Sir, says he aloud, can you not send for a hammer and a chisel?

Yes, Sir, says the gentleman. Go, Will, says he to his man, fetch a hammer and chisel.

As soon as Will was gone, Now, Sir, says the Doctor, let me say a bold word to you; I have found your writing, I have found your grand deed of settlement; I would lay you an hundred guineas I have it in this coffer.

The gentleman takes up the lid again, handles the chest, looks over every part of it, but could see nothing, and seemed confounded and amazed! What do you mean? says he to the Doctor, you have no unusual art, I hope, no conjuring hand; here is nothing but an empty coffer.

Not I, upon my word, says the Doctor, I am no magician, or cunning man, I abhor it; but I tell you again, the writing is in this coffer.

The gentleman knocks and calls, as if he was frighted, for his man with the hammer and chisel, but the Doctor sat composed again upon the lid of the coffer.

At length the man brings the hammer and chisel, and the Doctor goes to work with the chest, knocks upon the flat of the bottom: Hark! says he, do not you hear it, Sir, says he, do not you hear it plainly?

Hear what, says the gentleman. I do not understand you indeed.

Why the chest has a double bottom, Sir, a false bottom, says the Doctor: do you not hear it sound hollow?

In a word, they immediately split the inner bot-

tom open, and there lay the parchment spread a-broad flat on the whole breadth of the bottom of the trunk, as a quire of paper is laid on the flat of a drawer.

It is impossible for me to describe the joy and surprize of the gentleman, and soon after of the whole family; for the gentleman sent for his lady, and two of his daughters, up into the garret among all the rubbish, to see not only the writing, but the place where it was found, and the manner how.



A Gentleman's House in France wonderfully prevented from being robbed by the Appearance of a Ghost.

A Certain person of quality, being with his family at his country-seat in the summer-season, according to his ordinary custom; was obliged, upon a particular occasion of health, to leave his seat, and go to Aix la Chappelle, to use the baths there: This was, it seems, in the month of August, being two months sooner than the usual time of his returning to court for the winter.

Upon his removing sooner than ordinary, he did not then unfurnish the house, as was the ordinary usage of the family, or carry away his plate and other valuable goods, but left his steward and three servants to look after the house, and the Padre or Parish priest, was desired to keep his eye on them too, and to succour them from the village adjoining, if there was occasion.

The steward had no public notice of any harm approaching; but for three or four days successively he had secret strange impulses of dread and terror upon his mind that the house was beset, and was to be assaulted by a troop of banditti, or, as we call them here, house-breakers, who would murder them all, and after they had robbed the house, would set it on fire; and this followed him so fast, and made such impression upon his mind, that he could think of nothing else.

Upon this, the third day, he went to the Padre or Parish priest, and made his complaint; upon which the priest and the steward had the following discourse, the steward beginning thus:

Father, said he, you know what a charge I have in my custody, and how my lord has intrusted me with the whole house, and all the rich furniture is standing; I am in great perplexity about it, and come to you for your advice.

Pa. Why, what is the matter? you have not heard of any mischief threatened, have you?

St. No, I have heard of nothing; but I have such apprehensions, and it has made such impressions upon me for these three days, that——

[Here he told him the particulars of the uneasiness he had been in, and added, besides what is said above, that one of the servants had the same, and had told him of it, tho' he had not communicated his own suggestions to that servant in the least.]

Pa. It may be, you dreamed of these things?

St. No, indeed, Padre, I am sure I could not dream of them, for I could never sleep.

Pa. What can I do for you? What would you have me do?

St. I would first of all have you tell me what you think of these things, and whether there is any notice to be taken of them.

[Here the Padre examined him more strictly about the particulars, and sent for the servant and examined him apart; and being a very judicious honest man, he answered him thus:]

Pa. Look you, Mr. Steward, I do not lay a very great stress upon such things, but yet I do not think they are to be wholly slighted, and therefore I would have you be upon your guard, and if you have the least alarm, let me know.

St. That is poor satisfaction to me to be upon my guard, if I am overpowered. I suppose, if any villains have a design to attack me, they know my strength.

Pa. Shall I reinforce your garrison?

St. I wish you would.

Pa. Well, I will send some men with fire-arms, to lie there this night.

Accordingly the priest sent him five stout fellows with ruses, and a dozen of hand granadoes with them, and while they continued in the house nothing appeared; but the Padre finding nothing come of it, and being loth to put his patron to so continued a charge, sent for the steward, and, in a chiding angry tone told him his mind.

Pa. I know not how you will answer it to my lord; but you have put him to a prodigious expence here, in keeping a garrison in the house all this while?

St. I am sorry for it, Padre; but what can I do?

Pa. Do! Why, compose your mind, and keep up your heart, and do not let my lord spend two or three hundred livres here to cure you of the vapours.

St. Why, you said yourself, Padre, that it was not wholly to be slighted?

Pa. That is true; but I said also, I would not lay too great stress upon it.

St. What must I do then?

Pa. Do! Why, dismiss the men again, and take what care you can; and if you have any notice of mischief that may be depended upon, let me have notice too, and I will assist you.

St. Well then, the good angel must protect my lord's house, I see no body else will.

Amen, says the Padre, I trust the good spirits will keep you all: So he blessed the steward (in his way) and the steward went away grumbling very much that he took away his garrison, and left him to the good spirits.

It seems, for all this, that the steward's notices, however secret, and from he knew not who, were not of so light an import as the Padre thought they were; for as he had this impulse upon his mind that such mischief was brewing, so it really was, as you will see presently.

A set of robbers, who had intelligence that the nobleman with his family was gone to Aix la Chapelle, but that the house was left furnished, and all the plate and the things of value left in it, had for-

med a design to plunder the house, and afterwards to burn it, just as the steward had said.

They were two and twenty strong in the whole, and thoroughly armed for mischief; yet while the additional force, which the Padre had placed to reinforce the steward, were in the house; of whom, including the other four, three sat up every night, they did not dare to attempt it.

But, as soon as they heard that the guard was dismissed, they formed their design anew, and, to make the story short, attacked the house about midnight; having, I suppose, proper instruments about them, they soon broke open a window, and twelve of them got into the house, the rest standing sentinel at such places as they thought proper, to prevent any succours from the town.

The poor steward and his three men were in great distress; they were indeed above stairs, and had barricaded the stair-cases as well as they could, hearing the fellows were breaking in; but when they found that they had got in, they expected nothing but to be kept above stairs till the house was plundered, and then to be burnt alive.

But it seems the good spirit the priest spoke of, or some body else made better provision for them, as you will see hereafter.

When the first of the fellows had got into the house, and opened the door, and let in as many of their gang as they thought fit, which (as above) were twelve in number, they shut the door again, and shut themselves in; leaving two with the door, who had a watch-word, to go and call more help, if they wanted it.

The twelve ranging over the great hall, found little there to gratify their greedy hopes; but breaking next into a fine well-furnished parlour, where the family usually sat, behold! is a great easy chair, sat a grave ancient man, with a long full-bottomed black wig, a rich brocaded gown, and a lawyer's laced band, but looking as if in great surprise, seemed to make signs to them for mercy, but said not a word, nor they much to him, except that one of them staring, cried, "Hail, who 'is here?"

Immediately she rogues fell to pulling down the fine damask curtains in the windows, and other rich things; but one said to another with an oath, make the old dog tell us where the plate is hid; and another said, "If he will not tell you, cut his throat immediately."

The ancient gentleman, with signs of intreaty, as if begging his life, and in a great fright, points to a door; which being opened would let them into another parlour, which was the gaming-room, and served as a drawing room to the first parlour; and by another door opened into the great salon; which looked into the gardens. They were some time forcing their way into that room; but when they came in, they were surprised to see the same old man, in the same dress, and the same chair, sitting at the upper end of the room, making the same gestures, and silent intreaties, as before.

They were not much concerned at first, but thought he had come in at another door, and began to swear at him, for putting him to the trouble of breaking open the door, when there was another

way into the room. But one, wickeder than the first, said, with a heavy curse, "The old dog has got in by another door, on purpose to convey away the plate and money," and cried, knock his brains out. Upon which the first swore at him, that if he did not immediately show them where it was, he was a dead dog that moment.

Upon this furious usage, he points to the doors which led into the salon, which being a thin pair of folding doors opened presently, and in they ran into the great salon; when looking at the farther end of the room, there sat the ancient man again, in the same dress and posture as before.

Upon this sight those that were foremost among them cried aloud, Why this old fellow deals with the devil sure, he is here before us again.

But the case differed a little now; for when they came out of the first parlour, being eager for the plate and money, and willing to find it all, the whole body of them ran out into the second parlour; but now the ancient man pointing to the third room, they did not all immediately rush into the salon, but four of them were left behind in the parlour or gaming-room mentioned just now, not by design, but accidentally.

By this means they fell into the following confusion; for while some of them called from the salon that the "old rogue was there before them a gain;" others answered out of the parlour, how the devil can that be? why, he is here still in his chair, and his rubbish; with that two of them ran back into the parlour, and there they saw him again sitting as before. Notwithstanding all this, far from

guessing what the occasion should be, they fancied they were mocked, or suggested that they were imposed on, and that there were three several old men all dressed up in the same habits for the very same occasion, and to insult them, as if to let them know that the men above in the house were not afraid of them.

Well (says one of the gang) I will dispatch one of the old rogues, I will teach one of them how to make game at us: upon which, raising his fufee as high as his arm would let him, he struck at the ancient man, as he thought, with all his force; but behold! there was nothing in the chair, and his fufee flew into a thousand pieces, wounding his hand most grievously, and a piece of the barrel striking him on the head, cut his face, and knocked him down backwards.

At the same time, one of those in the salon running at the ancient man that sat there, swore he would tear his fine brocaded gown off, and then he would cut his throat: but when he went to take hold of him, there was nothing in the chair.

This happening in both rooms, they were all in a most horrible confusion, and cried out in both rooms at the same moment, in a terrible manner.

As they were in the utmost amazement at the thing, so after the first clamour they stood looking upon one another for some time, without speaking a word more; but at length one said, let us go back into the first parlour and see if that is gone too; and instantly two or three that were on that side, ran into the room, and there sat the ancient figure as at first; upon which they all called to the

company, and told them, they believed they were all bewitched, and it was certain they only fancied they saw a man in the other rooms, for there was the real old man sitting where he was at first.

Upon this they all ran thither, saying they would see whether it was the devil or no; and one of them said, let me come; I will speak to him; it is not the first time I have talked with the devil.

Nay, says another, so will I; and then added with an oath, gentlemen that were upon such business as they were, ought not to be afraid to speak to the devil.

A third (for now their courage began to rise again) called aloud, let it be the devil, or the devil's grandmother, I will parley with it; I am resolved I will know what it is: and with that he runs before the rest, and crossing himself, says to the ancient man in the chair, "In the name of St. Francis, and St.——" (and so reckoned up two or three saints names that he thought were enough to fright the devil) "What art thou?"

The figure never moved or spoke; but looking at its face, they presently found, that instead of his pitiful looks, and seeming to beg for his life, as he did before, he was changed into the most horrible monster that ever was seen, and such as I cannot describe; and that instead of his hands held up to them to cry for mercy, there were two large fiery daggers, not flaming, but red hot, and pointed with a bluish flame; and in a word, the devil or something in the most frightful shape that can be imagined. And it was my opinion, when I first read the story, the rogues were so frightened, that their

imagination afterwards formed a thing in their thoughts more terrible than the devil himself could appear in.

But be that as it will, his figure was such, that when they came up to him, not a man of them had courage to look in his face, much less to talk to him; and he that was so bold, and thus came armed with half a regiment of faints in his mouth, fell down flat on the ground, and fainted away with the fright.

The steward and his three men were all this while above stairs, in the utmost concern at the danger they were in, and expecting every moment the rogues would strive to force their way up, and cut their throats: They heard the confused noise that the fellows made below, but could not imagine what it was, and much less the meaning of it: But while it lasted, it came into the mind of one of the servants, that it was certain the fellows were all in the parlour, and very busy there, whatever they were about, he might go up to the top of the house and throw one of their hand granadoes down the chimney, and perhaps it might do some execution among them.

The steward approved of this design, only with this addition; if we throw down into the one parlour only, they will run into the gaming-room, and so it will do no execution; but, says he, take three, and put down one into each chimney, for the funnels go up all together, and then they will not know which way to run.

With these orders two of the men, who very well knew the place, went up, and firing the fuses of

the granadoes, they put one shell into each of the funnels, and down they went roaring in the chimney with a terrible noise, and (which was more than all the rest) they came down into the parlour where almost all the rogues were, just at the moment that the fellow that spoke to the spectre was frightened into a swooning fit, and fallen upon the floor.

The whole gang was alarmed beyond expression; some ran back into the gaming-parlour whence they came, and some ran to the other door which they came in at from the hall; but all at the same instant heard the devil, as they thought, coming down the chimney.

Had it been possible that the fuses of the granadoes could have continued burning in the funnel of the chimnies, where the sound was a thousand times doubled by the hollow of the place, and where the foot burning, fell down in flakes of fire, the rogues had been frightened out of their understandings; imagining, that as they had one dreadful devil just among them in the chair, so there were ten thousand more coming down the chimney to destroy them all; and perhaps carry them all away.

But that could not be; for after they had been sufficiently scared with the noise, down came the shells into the rooms, all three together. It happened as luckily as if it had been contrived on purpose, that the shell which came down into the parlour where they all were, burst as soon as it came to the bottom, so that it did not give them time so much as to think what it might be, much less to

know that it was really a hand granadoe; but as it did great execution among them, so they as certainly believed it was the devil, as they believed the spectre in the chair was the devil.

The noise of the bursting of the shell was sudden and so unexpected, that it confounded them; and the mischief was also terrible; the man that fainted, and who lay on the ground, was killed outright, and two more that stood just before the chimney; five of them were shockingly wounded, whereof one had both his legs broke, and was so desperate, that when the people from the country came in, he shot himself through the head with his own pistol, to prevent his being taken alive.

Had the rest of them fled out of the parlour into the two other rooms, it is probable they had been wounded by the other shells; but as they heard the noise in both the outer rooms, and were under the surprize of not knowing it was a hand granadoe, but the devil, they had not power to stir; nor, if they had, could they know which way to go to be safe: so they stood still till both the shells in the other rooms burst also; at which being confounded, as well with the noise as with the smoke, and expecting more devils down the chimney where they stood, they all run out that way, and made to the door, helping their wounded men along as well as they could; whereof one died in the fields after they were got away.

It must be observed, when they were thus alarmed with they knew not what, coming down the chimney; they cried out, that the devil in the chair had sent for more devils to destroy them; and it

was supposed that had the shells never come down, they would all have ran away. But certain it was, that the artificial devil joined so-critically as to time with the visionary devils, or whatever they were, that it completed their disorder, and forced them to fly. When they came to the door to the two men, they made signals for their comrades, who were posted in the avenues to the house, to come to his relief; who accordingly came up, and assisted to carry off their wounded men: but after hearing the relation of those that had been in the house, and calling a short council a little way from the door (which, though dark as it was, the steward and his men could perceive from his window) they all resolved to make off.

There was another concurring accident, which though it does not relate to my subject, I must set down to complete the story, viz. that two of these granadoes by the fire of their fuses set the chimnies on fire; the third being in a funnel that had no foot in it, the room having not been so much used, did not. This fire flaming out at the top, as is usual, was seen by some body in the village, who ran immediately and alarmed the priest or Padre, and he again raised the whole town, believing there was some mischief fallen out, and that the house was set on fire.

Had not the rest of the gang resolved to make off, as is said above, they had certainly fallen into the hands of the townsmen, who ran immediately with what arms came next to hand to the house. But the rogues were fled, leaving, as above, three

of their company dead in the house, and one in the field.

Mr. Jermin's Story of a Haunted House.

ONE Mr. Jermin, minister of Bigmer, in Sussex, going to see a sister of his wife's, found her very melancholy; and asking her the reason, she replied, you shall know to-morrow morning. When he went to bed there was two maids accompanied him into his chamber, and the next day he understood that they durst not go into any room in the house alone. In the night, while he was in bed, he heard the trampling of many upon the leads over his head; and after that the going off of a gun, upon which followed a great silence; then they came swiftly down stairs into his chamber, where they fell a rustling and tumbling each other down, and so continued a great while: after they were quiet, they fell a whispering, and made a great buz, of which he could understand nothing; then one called at the door, and said, "Come away, day is broke;" upon which they ran up stairs as fast as they could drive, and so heard no more of them.

In the morning his brother and sister came to him, and she said, Now, brother, you know why I am so melancholy. After she had asked him how he had slept, he answered, I never rested worse in all my life; having been disturbed a great part of the night with tumbling and noises: the complain-

ed that her husband would force her to live there, notwithstanding their being continually disturbed; whereupon the husband answered, their disturbances never did them any other mischief.

At dinner they had a physician with them, an acquaintance. Mr. Jermin discoursing about this disturbance, the physician answered also, that never any hurt was done, of which he gave this instance; that dining one day at the gentleman's house, there came a man on horseback into the yard, in mourning: a servant went to know what was his business, and found him sitting very melancholy, but could get no answer from him. The master of the house and he, the physician, came to see who it was; upon which the man clapt spurs to his horse, and rode into the house up stairs, into a long gallery, whither the physician followed him, and saw him vanish in a fire at the upper end of the gallery; but though none of the family received hurt at any time, yet Mr. Jermin fell into a fever with the disturbance he experienced, that endangered his life. Dr. Scott, author of the christian life, heard the story from Mr. Jermin.



The Demon of Glenluce, in Galloway, in Scotland.

IT happened in October 1654, that after one Alexander Agnew, a bold and sturdy beggar, who was afterwards hanged at Dumfries for blasphemy, had threatened hurt to Gilbert Campbell's family, because he had not got such an alms as he

required: the said Gilbert was oftentimes hindered in the exercise of his calling, or his working instruments (he being a weaver) being some of them broken, some cut, and yet could not know by what means his hurt was done. This continued till about the middle of November; when the devil came with new and extraordinary assaults, by throwing stones in at the doors and windows, and down the chimney, in great quantities, and with great force; yet by God's providence there was not any person in the family hurt, or suffered damage thereby. This new trouble obliged Mr. Campbell to reveal it to the minister of the parish, and to some other neighbours and friends, having hitherto endured it secretly. Notwithstanding which his trouble was enlarged: for not long after, he often found his warp and thread cut as with a pair of scissars, and the reed broken; likewise their apparel cut after the same manner, even while they were wearing them; their coats, bonnets, hose, shoes, but could not discover by what means. And though no harm was done to their persons, yet in the night-time they wanted liberty to sleep, something pulling the bed-cloaths and linnen off them, and leaving their bodies naked.

Next their chests and trunks were opened, and all the things strewed here and there. Likewise the parts of the working instruments that had escaped, were carried away and hid in holes and boards of the house, where they could scarcely be found again. Nay, whatever piece of cloth or household stuff was in any part of the house, it was carried away, and so cut and abused, that the good man was necessitated with all haste and speed to

remove, and carry the rest to a neighbour's house, and he himself compelled to quit the exercise of his calling, whereby only he maintained his family. Yet he resolved to remain in the house for a season: during which time, some persons thereabouts, not very judicious, counselled him to send his children out of the family, here and there, (to try whom the trouble did most follow, assuring him that it was not against all the family, but against some one person or other in it) which, when bid, too readily obeyed. Yet for the space of four or five days after, there were no remarkable assaults as before.

The minister hearing thereof, shewed him the evil of such a course, and assured him, that if he repented not, and called back his children, he might not expect that his trouble would end in a right way. The children that were nigh by being called home, no trouble followed, till one of his sons called Thomas, who was farther off, came home. Then did the devil begin afresh; for upon the Lord's day following, in the afternoon, the house was set on fire, but by the help of some people going home from church, the fire was extinguished, and the house saved, without much damage done. And the Monday after being spent in prayer and fasting, the house was again set on fire on the Tuesday, about nine o'clock in the morning; yet by good providence and the help of neighbours, was saved before much harm was done.

Mr. Campbell being thus wearied and vexed day and night, went to the minister, desiring him to

let his son Thomas abide with him for a time, who condescended, but withal assured him, that he would find himself deceived, and so it came to pass; for, notwithstanding the child was without the family, yet were they that remained in it sore troubled, both day and night, so that they were forced to wake till midnight, and sometimes all night. During which time, the persons within the family suffered many losses, as the cutting of cloaths, the throwing of peat, the pulling down of turf and seat from the roof and walls of the house, the stealing of their apparel, and the pricking of their flesh and skin with pins. The presbytery having convened at a place for a solemn humiliation, persuaded him to call back his son Thomas, notwithstanding whatever hazard might follow. The boy returning home, affirmed, that he heard a voice speak to him, forbidding him to enter the house, or into any other place where his father's calling was exercised. Yet he entered, but was sore abused, till he was forced to return to the minister's house again.

On Monday, February 12, the rest of the family began to hear a voice speak to them, but could not well know from whence it came. Yet from evening till midnight much vain discourse was kept up with the devil, and many idle and impertinent questions proposed, without the due fear of God, that should have been upon their spirits under so rare and extraordinary a trial. The minister hearing of this, went to the house upon the Tuesday, being accompanied with some gentlemen, who, after prayer was ended, heard a voice speak out of the room, from under the bed, in the proper country dialect, say-

ing. Would you know the witches of Glenluce? I will tell you them; and so named four or five persons who were under an evil report. The said Campbell informed the company, that one of them had been dead long ago. The devil answered, It is true, she is dead long ago, yet her spirit is living with us in the world. The minister replied, saying, The Lord rebuke thee, Satan, and put thee to silence, we are not to receive any information from thee, whatsoever fame any persons go under; thou art but seeking to seduce this family, for Satan's kingdom is not divided against itself.

After which all went to prayer again; which being ended (for during the time of prayer no trouble was made) the devil with many threatenings, boasted and terrified the lad Thomas, who came back with the minister, that if he did not depart out of the house, he would set all on fire. The minister answered, and said, The Lord will preserve the house and the boy too, seeing he is one of the family, and hath God's warrant to stay in it. The devil answered, He shall not get liberty to stay, he was once put out already, and shall not abide here, tho' I should pursue him to the end of the world. The minister replied, The Lord will stop thy malice against him.

And then they all prayed again, which being ended, the devil said, Give me a spade and a shovel, and depart from the house for seven days, and I will make a grave and lie down in it, and shall trouble you no more. The good man answered, Not so much as a straw shall be given thee, thro' God's assistance, even tho' that would do it. The

minister added, God will remove thee in due time. The devil answered, I will not remove for you, I have my commission from Jesus Christ, to tarry and vex this family: The minister answered, A permission thou hast indeed, but God will stop it in due time. The devil replied, I have (Mess. John) a commission that will perhaps last longer than your own. After which the minister and gentlemen arose, and went to the place where the voice seemed to come from, to try if they could find any thing: and after diligent search, nothing being found, the gentlemen began to say, We think this voice speaks out of the children, for some of them were in their beds. The devil answered, You lie, God shall judge you for your lying, and I and my father will come and fetch you to hell with Warlock thieves. And so the devil discharged the gentlemen from speaking any more, saying, Let him speak that hath a commission (meaning the minister) for he is the servant of God.

The gentlemen returning back with the minister, they sat down near the place whence the voice seemed to come, and then he spake to them after this manner, The Lord will rebuke this spirit in his own time, and cast it out. The devil answering, said, It is written in the 9th of Mark, the disciples could not cast him out. The minister replied, What the disciples could not do, yet the Lord having lightened the parents faith for his own glory, did cast him out, and so shall he thee. The devil replied, It is written in the 4th of Luke, and he departed and left him for a season. The minister said, The Lord in the days of his hu-

miliation, not only got the victory over Satan in his assaults in the wilderness, but when he came again, his success was not better. For it is written, John xiv. Behold the prince of this world cometh, and hath nothing in me; and being now in glory will fulfil his promise, and God shall bruise Satan under your feet shortly, Rom. xvi. The devil answered, It is written, Matt. xxv. There were ten virgins, five wise, and five foolish, and when the bridegroom came, the foolish virgins had no oil in their lamps, and they went unto the wise to seek oil, and the wise said, Go and buy for yourselves; and while they went, the bridegroom and entered in, and the door was shut; and the foolish virgins were sent to hell fire. The minister answered, the Lord knows the sincerity of his servants, and though there be sin and folly in us here, yet there is a fountain opened for the house of David for sin and for uncleanness; and when he hath washed us there, and pardoned all our sins for his name's sake, he will cast the unclean spirit out of the land. The devil answered, and said, That place of scripture is written in the 13th of Zechariah. In that day I will cause the prophets and unclean spirits to pass out of the the land; but afterwards it is written, I will smite the shepherd, and the sheep shall be scattered. The minister answered, Well are we that see the blessed shepherd was smitten, and thereby hath bruised thy head; and albeit in the hour of his sufferings, his disciples forsook him, Matt. xxvi. Yet now having ascended on high, he sits in glory, and is preserving, gathering in, and turning his hand upon

his little ones, and will save his poor one in his family, from thy malice.

The minister returning back a little, and standing upon the floor, the devil said, I knew not these scriptures till my father taught me them. I am an evil spirit, and Satan is my father, and I am come to vex this house: and presently there appeared a naked hand and an arm from the elbow down, beating upon the floor, so that the house did shake again; and also the devil uttered a most fearful and loud cry, Come up, father, come up, I will send my father among you. See there he is, behind your backs. The minister said, I saw indeed a hand and arm when the stroke was given and heard. The devil said to him, Saw you that, it was not my hand, it was my father's, my hand is more black in the loof. Would you see me, put out the candle then, and I shall come into the house among you like fireballs. After which all went to prayers, during that time it did no harm, neither at any other time when God was worshipped. When prayer was ended, the devil said, (Mess. John) If the good man's son's prayers, at the college of Glasgow, did not prevail more with God than yours, my father and I had wrought a mischief here ere now. To which one of the gentlemen replied, though a check had been given him before, Well, well, I see you confess there is a God, and that prayer prevails with him, and therefore we must pray to God, and will commit the event to him. To which the devil replied, You, Sir, you speak of prayer with your broad lips, (for the gentleman had lately gotten a new hat in the fashion, with

broad lips) I will bring a pair of sheers from my father's that shall clip the lips of it a little.

The night being now far-spent, it was thought fit every one should withdraw to his own home. Then did the devil cry out fearfully, Let not the minister go home, I shall burn the house if he go, and many other things did he threaten. And after the minister was gone forth, the good man being instant with him to tarry; whereupon he returned, all the rest of the company going home. Then said the devil to the minister, You have done my bidding. Not thine, answered he, but in obedience to God have I returned, to bear this man company, whom thou dost afflict. Then did the minister call upon the name of God; and when prayer was ended, he discharged Mr. Campbell, and all the persons of his family from opening their mouths in one word to the evil spirit; and when it spake, that they should kneel down, and only speak to God. The devil then roared mightily, and cried out, What, will ye not speak to me? I shall burn the house, I shall strike the bairns, and do all manner of mischief: but after that time no answer was made to it, and so for a long time no speech was heard. After this Mr. Campbell suffered much loss, and had many sad nights, not two nights in one week free, and thus it continued till April; from April to July he had some respite and ease. But after, he was molested with new assaults, and even their victuals were so abused, that the family was in hazard of starving; and that which they did eat, did not give them the ordinary satisfaction they were wont to find.

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In this fore and sad affliction, Mr. Campbell resolved to make his address to the synod of presbyters, for advice and council what he was to do, which was appointed to convene in October 1655, namely, whether to forsake the house and place or not. The synod, by their committee appointed to meet at Glenluce, in February 1656, thought fit that a solemn humiliation should be kept through all the bounds of the synod, and amongst other causes, to request God in behalf of that poor afflicted family; which being carefully done, the event was, through the prayers of this people, that his troubles grew less till April, and from April till August he was almost free. About which time the devil began with new assaults, and taking the ready meat that was in the house, did sometimes hide it in holes by the door post, and at other times under the beds, and sometimes among the bed-cloaths, and under the linen, and at last carried it quite away, till nothing was left there but bread and water, to live by: after this, he exercised his malice and cruelty against all the persons in the family, in disturbing them in the night time, with stirring and moving through the house, so that they had no rest for noise, which continued all the month of August after this manner. After which time the devil grew yet worse, and began with terrible roarings and terrifying voices, so that no person could sleep in the house in the night time, and sometimes vexed them with casting of stones, striking them with staves in their beds, in the night time; and upon the 18th of September, about midnight, he cried out with a loud voice, I

shall burn the house, and about three or four nights after he set one of the beds on fire, which was soon extinguished without any prejudice, except the bed itself; and so he continued to vex them.

N. B. This narrative is transcribed verbatim, out of the miscellaneous observations of Mr. G. Sinclair, which are added to his treatise of hydrostaticks. Dr. Burnet, afterwards bishop of Salisbury, on my enquiry, told me thus, That he living in Glasgow some years, found all people there, and the country about, fully persuaded of the truth of the matter of fact, and that he never heard any thing objected to Mr. Sinclair's relation, but that it was too short; whereas all the passages of that apparition would make a volume, and that there was a full relation thereof, attested under the hands of eye witnesses.



Jane Brooks bewitches Richard Jones.

ON Sunday, November 15, 1657, about three o'clock in the afternoon, Richard Jones, a sprightly youth, about twelve years old, in the county of Somerset, son of Henry Jones of Shepton Mallet, being in his father's house alone, and perceiving one looking in at the windows, went to the door, where one Jane Brooks, of the same town (but then by name unknown to this boy) came to him. She desired him to give her a piece of close bread, and gave him an apple. After which she

stroked him down on the right side, shook him by the hand, and bid him good night. The youth returned into the house, where he had been left well, when his father and one Gibson went for him: about an hour afterwards they found him very ill, and complaining of his right side, in which the pain continued the most part of that night. On Monday following, in the evening, the boy roasted the apple he had of Jane Brooks, and having eaten about half of it, was taken extremely ill, and sometimes speechless; but being recovered, he told his father that a woman of the town on Sunday before, had given him that apple, and that she stroked him on the side. He said, he knew not her name, but should her person, if he saw her. Upon this Jones was advised to invite the women of Shepton to come to his house, on the occasion of his son's illness, who told him, that in case the woman should come when he was in his fits, if he were not able to speak, he would give him an intimation by a jog, and desired his father to lead him through the room, and he would put his hand upon her if she was there. After this he continuing very ill, many women came daily to see him. And the Sunday afterwards, Jane Brooks, with two of her sisters, came in, and several other women of the neighbourhood were there.

On her coming in, the boy was taken so ill, that for some time he could not see or speak. But having recovered his sight, he gave his father the item, and he led him about the room. The boy drew towards Jane Brooks, who was behind her two sisters among the other women, and put his

hand upon her, which his father seeing, immediately scratched her face, and drew blood. The youth then presently crying out, he was well, and so continued seven or eight days. But then meeting with Alice Coward, sister to Jane Brooks, who was passing by, said to him, How do you do now, my honey? he presently fell ill again. After this the said Coward and Brooks often appeared to him. The boy would describe the cloaths and habit they were in at the time exactly, as the constable and others found upon repairing to them, though Brooks's house was at a good distance from Jones's. This they often tried, and always found the boy right in his description.

On a certain Sunday about noon, the boy being in a room with his father and one Gibson, in his fit, he suddenly called out that he saw Jane Brooks on the wall, and pointed to the place, where Gibson immediately struck with a knife. Upon which the boy cried out, O father, couz Gibson has cut Jane Brooks's hand. The father and Gibson immediately repaired to the constable, and acquainted him with what had passed, desiring him to go with them to Jane Brooks's house, which he did. They found her sitting in her room on a stool, with one hand over the other. The constable asked her how she did? She answered, not well. He asked her why she sat with one hand over the other? She replied, she was wont to do so. He enquired if any thing was amiss with her hand? Her answer was, it was well enough. The constable desired to see it, but she being unwilling to shew it him, he drew it out, and found it bloody, according to what the

boy had said. Being asked, how it came so, she said it was scratched with a great pin.

On December 8, 1657, the boy, Jane Brooks, and Alice Coward, appeared at Castle Cary, before the justices, Mr. Hunt and Mr. Cary. The boy having begun to give his testimony, upon the coming in of the two women, was instantly taken speechless; and so remained till the women were removed out of the room, and then in a short time upon examination, he gave a full relation of the above-mentioned particulars.

On the 11th of January following, the boy was again examined by the justices at Shepton Mallet, and upon the sight of Jane Brooks was again taken speechless, but was not so afterwards when Alice Coward came into the room to him.

On the appearance at Shepton, which was on February 17, there were present many gentlemen, ministers and others. The boy fell into his fits at the sight of Jane Brooks, and lay in a man's arms like a dead person; the woman was then ordered to lay her hand on him, which she did, and he thereupon started and sprung out in a very strange and unusual manner. One of the justices, to prevent all possibility of legerdemain, desired Gibson and the rest to stand off from the boy, and then the justice himself beheld him; the youth being blindfolded, the justice called as if Brooks should touch him, but winked to others to do it, which two or three successively did, but the boy appeared not concerned. The justice then called on the father to take him, but had privately before desired one Mr. Strode to bring Jane Brooks to touch him at such a time

as he should call for his father, which was done, and the boy immediately sprang out after a very odd and violent fashion. He was after touched by several persons and moved not, but Jane Brooks being caused to put her hand upon him, he started, and sprang out twice or thrice as before. All this while he remained in his fit, and some time after; and being then laid on a bed in the same room, the people present could not for a long time bend either of his arms or legs.

Between the said 15th of November and the 12th of January, the two women appeared often to the boy, their hands cold, their eyes staring, and their cheeks and lips pale. In this manner on a Thursday about noon, the boy being newly laid in to his bed, Brooks and Coward appeared to him, and told him, that what they had begun they could not perform. But if he would say no more of it, they would give him money, and so put a two-pence into his pocket. After which they took him out of bed, laid him on the ground and vanished, and the boy was found by those who came into the room, lying on the floor as if he had been dead. The two-pence was seen by many, and when it was put into the fire and hot, the boy would fall ill; but as soon as it was taken out and cold, he would be as well as before. This was seen and observed by a minister, when the boy was in one room, and the two-pence (without his knowledge) put into the fire in another, and this was divers times tried, in the presence of several persons.

Between the 8th of December and the 17th of

February in the next year, divers persons at several dry times, heard in the boy a noise like the creaking of a toad, and a voice within him saying, Jane Brooks, Alice Coward, twelve times in near a quarter of an hour. At the same time some held a candle before the boy's face, and earnestly looked on him, but could not perceive the least motion of his tongue, teeth, or lips, while the voice was heard.

On the 25th of February between two and three in the afternoon, the boy being at the house of Richard Isles, in Shepton Mallet, went out of the room into the garden: Isles's wife followed him, and was within two yards when she saw him rise up from the ground before her, and so mounted higher and higher, till he passed into the air over the garden wall, and was carried so above ground more than thirty yards; falling at last at one Jordan's door at Shepton, where he was found as dead for a time; but coming to himself, told Jordan, that Jane Brooks had taken him up by the arm out of Isles's garden, and carried him in the air, as above related.

The boy at several other times was gone on a sudden, and upon search after him, found in another room as dead, and sometimes strangely hanging above the ground; his hands being flat against a great beam at the top of the room, and all his body two or three feet from the ground. There he hath hung a quarter of an hour together, and being afterwards come to himself, he told those that found him, that Jane Brooks had carried him to that place, and held him there. Nine people at the same time saw the boy so strangely hanging by the beam.

From the 15th of November to the 10th of

March following, he was, by reason of his fits, much wasted in his body; but after that time, being the day the two women were sent to goal, he had no more of those fits.

Jane Brooks was condemned at Charde assizes, and executed March 26, 1658.



A miraeulous Cure of a Dutch Woman, accompanied with an Apparition.

THE narrative taken by a Dutch merchant from her own mouth, begins thus, A miraeulous cure upon Jesch Claes, a woman about fifty years of age, for these many years well known to myself and the neighbours. This woman for fourteen years had been lame of both her legs, one of them being dead and without feeling, so that she could not go, but creep upon the ground, or was carried in people's arms as a child, but now, through the power of God Almighty she hath walked again, which came to pass after this manner, as I have written it from her own mouth.

In the year 1676, about the 13th or 14th of this month, of October, in the night, between one and two o'clock, Jesch Claes being in bed with her husband, who was a boatman, she was three times pulled by the arm, with which she awaked, and cried out, O Lord! what may this be? Hereupon she heard an answer in plain words, "Be not afraid, I am come in the name of God, to tell you, that your malady which hath been for many years.

upon you, shall depart, and it shall be given you from God Almighty, to walk again. But keep this to yourself till further answer." Whereupon she cried aloud, O Lord! that I had a light; that I might know what this is; then had she this answer, "There needs no light. Light shall be given you from God." Then came a light over all the room, and she saw a beautiful youth about ten years of age, with curled yellow hair, in white raiment to the feet; who went from the bed-head to the chimney with a light, which a little after vanished. Hereupon did something gush from her hip, or diffuse itself through her leg as a water, to her great toe, where she found life rising up; and feeling it with her hand, she cries out, "Lord give me now again my feeling, which I have not had for so many years." And further, she continued crying and praying to the Lord according to her weak measure.

Yet she continued that day, being Wednesday, and the next day Thursday, as before, till evening at six o'clock; at which time she sat at the fire dressing the food. Then there came as a rushing noise in both her ears, with which it was said to her, "Stand; your walking is given you again." Then did she immediately stand up, that had for so many years crept, and went to the door: her husband meeting her, was exceedingly afraid, and drew back. In the mean while, she cried out, "My dear husband, I can walk again." The man thinking it was a spirit, drew back, saying, "You are not my wife;" but his wife taking hold of him, said, "My dear husband, I am the self same that hath been married these thirty years to you. The

Almighty God hath made me to walk again." But her husband being amazed, drew back to the side of the room, till at last she clapt her arms about his neck, and yet he doubted, and said to his daughter: "Is this your mother?" she answered, "Yes, father, this is my mother indeed, I have seen her walk also, before you came in." This person dwells upon Princes island in Amsterdam. This relation is attested by many famous witnesses.



Account of Mother Jackson's Witchcraft.

THIS story hath as much certainty with it as any human story can have. The author that writes it is a famous minister of the gospel, and attested by famous witnesses. This woman was arraigned and condemned at Newgate, for bewitching one Mary Glover, a merchant's daughter in Thames street. One doctor Boncraft did inform judge Anderson, then Lord chief justice, that the said mother Jackson was wronged, and that the maid did counterfeit; whereupon the Lord chief justice gave order to Sir John Crook, then recorder of London, to make trial of them in his chamber at the temple. The maid being sent for, came with her mother and divers of the neighbours; and about an hour after the witch was sent for, and was brought in disguised like a country-market woman, with a mufflet hiding her face, and an old hat, and a short cloak spattered with mire. When she entered the chamber, the maid suddenly fell down

backward upon the floor, with her eyes drawn into her head, her tongue towards her throat, her mouth drawn up to her ear, her body become stiff and senseless. Her lips being shut close, a plain and audible voice came out of her nostrils saying, "Hang her, hang her." Then did the recorder cry for a candle, and a sheet of paper, and held the paper flaming to her hand, till her hand did blister. The blister did break and water came out, which dropt down upon the floor, the maid lying still senseless as a dead body, with the voice coming out of her nostrils, saying, "Hang her, hang her." Then the recorder called for a long pin, which he held in the flame of the candle till it was very hot, and thrust the head of it into her nostrils to see if that would make her sneeze, wink, or bend her brows, or stir her head, which she did not, but lay still as one dead and senseless. Then I told the recorder (said my author) that I had often prayed with the maid, and that when I did conclude with the Lord's prayer, the maid as soon as I said ("but deliver us from evil,") was toft up, and shaken as if a mastiff dog should take a little cur into his mouth, and shake him. Then the recorder bad the witch say the Lord's prayer, which she did till she came to these words, "But deliver us from evil," which she skipt over, and would by no means be brought to say them. Then they bad her rehearse the articles of the christian faith, which she did, till she came to these words (our Lord) that Jesus Christ was our Lord. I told the recorder also, that when the maid was in her senseless and dead fits, if the witch did but lay her hand upon her, she was toft and thrown towards her. Thereupon the recorder caused the

maid to be taken up, and laid upon a bed, and cloaths to be laid upon her, especially her head, because she should not see nor hear. Then he made signs to the women to stand round about the bed, and that the witch should stand among them, and that every one should lay hands upon her softly, which they did, and the maid did not stir, till the witch laid her hand upon her: then all the cloaths were thrown off, and the maid tost towards her. Whereupon, the recorder, looking upon the witch, said, "Lord have mercy upon the woman," and sent her to Newgate. Then as soon as she was gone, the voice that came out of the maid's nostrils ceased, and she came to herself, and went home with her mother.

About three weeks or a month after the witch was condemned, the maid continued every second day in most strange and fearful fits and torments. The recorder hearing of it, did blame me and all the ministers of London; and told me, "That we might all of us be ashamed to see a child of God in the claws of the devil, without any hopes of deliverance, but by such means as God hath appointed, viz. fasting and prayer."

Within few days after, it pleased God to make me an instrument to draw five ministers, and other good christians together, to set a day apart, and to join with me in that holy exercise, wherein we continued from morning till after candle lighting. Then on a sudden, after a fearful conflict which did much amaze some, and caused them to cry with a confused noise, "Jesus save, Jesus help," the maid did start out of a wand chair, where

she sat, and with her strength did lift up me with her. I kneeled behind her, and holding her in my arms, she did throw white froth out of her throat and mouth round about the chamber, and on a sudden fell down into the chair, as one truly dead, with her head hanging down into the chair, her neck and arms limber and supple, which before were stiff as a frozen thing; then suddenly life came into her whole body, and her eyes which were drawn into her head, and her tongue, which was pulled into her throat, came into their right places. Then she looked up with a cheerful countenance round about the chamber, and with a loud voice spake, saying, "O he is come, he is come, the Comforter is come, the Comforter is come, I am delivered, I am delivered." Her father hearing these words, wept for joy, and with a faltering voice, said, "O these were her grandfather's words, when he was at the stake, the fire crackling about him." It seems he died a martyr in queen Mary's time. Then she kneeled down, and offered a sweet evening sacrifice of thanks and praise to God for her deliverance till her voice grew weak. Then did the minister speak to her to forbear, and let one of them end the day with thanksgiving. And in regard that I (said the minister) had begun the day with prayer, the company desired me to make an end with thanksgiving. This being done, care was had of her, to put her to some minister for a year, lest Satan should assault her again. And by common consent she was put to me, and I took her home to my own house, for being my servant for that time, and her mother and sister, and lodg-

ed them at my house, in great Saint Helen's, which then was my living. This relation was published in the year 1642 by the minister, whose name is Lewis Hughes, and is yet to be seen in print.



King Duff, the 78th King of Scotland, bewitched.

THOUGH this be well known to all who read our Scots histories, yet it will not be amiss to insert it here, as in its own place, for their sake, especially, who have not heard of it. While the king was about the settling of the country, and punishing the troublers of the peace, he began to be sore afflicted in his body with a new and unheard of disease, no causes of his sickness appearing in the least. At length, after that several remedies and cures were made use of to no purpose, a report is spread, the authors thereof being uncertain, that the king was brought to that sickness and trouble by witches. The suspicion arose from an unusual sweating he was under, his body pining and withering away by little and little, and his strength failing day by day. And since all his physicians had done their utmost, and yet no appearance of recovery, it was supposed his case was extraordinary. Therefore all men being vehemently intent upon the event, news came to the court, that night-meetings were kept at Forres, a town in Murray, for taking away the life of the king. This was presently received and believed

for truth, because no other thing did occur for the present more probable. Whereupon trusty and faithful men are presently sent away to one Donald, governor of the castle there, in whom the king had the greatest trust and confidence. This man having gotten some knowledge of the business from a certain young wench, whose mother was under a bad report of being skilful in this black art, found out and discovered the whole matter. The young harlot is taken; because she had spoken some words rashly against the king's sickness, and that within a few days his life would be at an end. Some of the guard being sent, found the lass's mother with some hags, such as herself, roasting before a small moderate fire, the king's picture made of wax. The design of this horrid act was, that as the wax by little and little did melt away, so the king's body, by a continual sweating, might at last totally decay. The waxen image being found and broken, and those old hags being punished by death, the king did in that same moment recover.

man last. Then the apparition held out his hand, and in it, as Goddard conceived, twenty or thirty shillings in silver, and then spake with a loud voice, "Take this money, and send it to Sarah; for I shut up my bowels of compassion towards her in my life-time, and now there is somewhat for her." And then said, "Mary (meaning the said Goddard's wife, as he conceived) is troubled for me; but tell her, God hath shewed mercy contrary to my deserts." But the said Goddard answereth, "In the name of Jesus I refuse all such money." Then the apparition said, "I perceive you are afraid, I will meet you some other time." And immediately it went up the lane to his appearance. So he went over the same stile, but saw it no more that day.

He saith, the next night about seven of the clock, it came and opened his shop windows, and stood in the like cloaths, looking him in his face, but said nothing to him. And the next night after, as Goddard went forth into his backside, with a candle in his hand, it appeared to him again in the same shape, but he being in fear ran into his house, and saw it no more then.

But he saith, that on Thursday the 12th instant, as he came from Chilton, riding down the hill between the manor-house and Axford-farm-field, he saw somewhat like a hare crossing his way, at which his horse frightened, threw him into the dirt, and as soon as he could recover on his feet, the same apparition met him there again in the same habit, and there standing about eight feet before him in the way, spake again to him with a loud voice,

“Boutree (a word he commonly used when living) you have staid long,” and said to him, “Thomas, bid William Avon take the sword that he had of me, which is now in his house, and carry it into the wood, as we go to Aiton, on the upper end of the wood, by the way-side, for with that sword I did wrong thirty years ago, and he never prospered since he had that sword. And bid William Avon give his sister Sarah twenty shillings which he received of me. And do you talk with Edward Laurence, for I borrowed twenty shillings of him several years ago, and did say I had paid him, but I did not pay it him; and I would desire you to pay him twenty shillings out of the money which you had from James Elliot at two payments.” Which money the said Goddard now saith was five pounds, which James Elliot a baker here owed the said Avon on bond, and which he, the said Goddard, had received from the said Elliot since Michaelmas, at two payments, viz. Thirty five shillings at one, and three pounds five shillings at another payment. And it further said to him, “Tell Margaret (meaning his own wife, as he conceived) that I would desire her to deliver up the little money which I gave to little Sarah Taylor the child, or any one she will trust for it: but if she will not speak to Edward Laurence to persuade her; then tell her that I will see her very suddenly; and see that this be done within a twelve month and a day after my decease, and peace be with you.” And so it went away over the rails, into the wood there, in the like manner as any man would go over a stile, to his apprehension, and

so he saw it no more at that time. And he saith, that he paid the twenty shillings to Edward Laurence of this town, who being present, now doth remember, he lent the said Avon twenty shillings about twenty years ago, which none knew but himself and his wife and Avon and his wife, and was never paid it again before now by this Goddard.

And this Goddard further says, that this very day, by Mr. Major's order, he with his brother-in-law William Avon, went with his sword, and about nine o'clock this morning, they laid down the sword in the copse, near the place the apparition had appointed Goddard to carry it: and then coming away thence, Goddard looking back, saw the same apparition again in the like habit as before; whereupon he called to his brother-in-law, and said, "Here is the apparition of our father," who said, "I see nothing;" then Goddard fell on his knees, and said, "Lord open his eyes that he may see it, if it be thy blessed will." And the apparition to Goddard's appearance, beckoned with his hand to come to it, and then Goddard said, "In the name of the Father, Son, and Holy Ghost, what would you have me to do?" Then the apparition said to him, "Thomas, take up the sword and follow me." To which it answered, "Thomas, do you take up the sword;" and so he took it up and followed the apparition about ten poles in length further into the copse, and then turning back, he stood still about a pole and a half from it, his brother-in-law staying behind at the place where they first laid

down the sword; then Goddard laying down the sword upon the ground, saw something stand by the apparition like a mastiff dog of a brown colour. Then the apparition coming towards Goddard, he stepped back about two steps. And the apparition said to him, "I have a permission to you, and a commission, not to touch you;" and then it took up the sword, and went back to the place, at which before it stood, with a mastiff dog by it as before, and pointed the top of the sword into the ground, and said, "In this place lies buried the body of him whom I murdered in the year 1635, which is now rotten and turned to dust." Whereupon Goddard said, "I do adjure you in the name of the Father, Son, and Holy Ghost, when did you commit this murder?" And it said, "I took money from the man, and he contended with me, and so I murdered him." Then Goddard asked him, who was confederate with him in the said murder? And he said, "None but myself was accessory thereto." Then Goddard said, "What would you have me to do in this thing?" And the apparition said, "This is, that the world may know that I murdered a man, and buried him in this place in the year 1635.

Then the apparition laid down the sword, on the bare ground there, whereupon grew nothing, but seemed to Goddard to be as a grave sunk in; and then the apparition running further into the copse, vanished, and he saw it no more; whereupon Goddard and his brother-in-law, Avon, went away together, leaving the sword there. Avon

told Goddard he heard his voice, and understood what he said, and heard other words distinct from his, but could not understand a word of it, nor saw any apparition at all, which he now being present affirmeth, and all, which the said Goddard then attested under his hand, and affirmed he will depone the same, when he shall be thereto required.



Account of a Magician at Antwerp.

MR. Tindal, the first translator of the bible into English after the reformation, being at Antwerp, whilst the persecution was hot in England against the truth, he was told by some English merchants there, of a notable magician in that place, whose use was at feasts, or when they used to meet at supper, to bring to the table whatever wines or delicious fruit the company would desire, and set presently before them, with other amazing proofs of the power of the devil. Mr. Tindal perceiving what a snare this might be to some, desired, that when they met together with him, he might be present, without being known what he was. After they were met and at table, this wretched magician, after this manner, began to try his black art; but it would not do with him. For whilst he had wearied himself in observing his spells, charms and incantations; and what the farthest that hellish skill and power could do, to satisfy the company, he was at last enforced to that confession

before them all, which he spake with great wrath and anger, "That there was one in the company that hindred his work, by reason of whom he could get nothing done at that time."

I may add to this a strange providence of God, Mr John Craig, that was a minister to king James in Scotland, being, when he was a young man, apprehended at Rome, for venting heresy, as they called it, was shut up in prison. In the mean time Paul IV. dies. The Banditti that night broke up all the prison doors, and set at liberty all the prisoners. Mr. John Craig escapes, with an intention to go to Bononia. But fearing hurt there, he set his mind towards Milan. When he had travelled some days, declining the highways out of fear, he came into a forest, a wild and desert place, and, being sore wearied, lay down among some bushes, at the side of a little river, to refresh himself; he lay there pensive and full of thought: for neither knew he in what place he was, nor had he means to carry him out of the way. In the mean time there came a dog fawning upon him, with a purse in his teeth with money, and lays it down before him; he stricken with fear rises up: but construing the same to proceed from God's favourable providence, he accepted of it, and held on his way till he came to Vienna in Austria.



Account of Hattaraick, an old Warlock.

THIS man's name was Sandie Hunter, who called himself Sandie Hamilton, and, it seems, was called Hattaraick by the devil, and so by others, as a nick-name. He was first a milt-herd in East Lothian to a gentleman there. He was much given to charming, and curing of men and beasts by words and spells. His charms sometimes succeeded, sometimes not. On a day herding his kine upon a hill-side in the summer-time, the devil came to him in the form of a mediciner, and said, "Sandie, you have too long followed my trade, and never acknowledged me for your master; you must now take on with me, and be my servant, and I will make you more perfect in your calling." Whereupon the man gave up himself to the devil, and received his mark, with this new name. After this he grew very famous through the country, for his charming, and curing of diseases in men and beasts, and turned a vagrant fellow, like a jockie, gaining meal and flesh, and money by his charms; such was the ignorance of many at that time. Whatever house he came to, none durst refuse Hattaraick an alms, rather for his ill than his good. One day he came to the yait of Samuelston, when some friends after dinner were going to horse. A young gentleman, brother to the lady, seeing him, switched him about the ears, saying, "You warlock cairle, what have you to do

here?" whereupon the fellow goes away grumbling, and was overheard say, "You shall dear buy this ere it be long." This was *damnum minatum*. The young gentleman conveyed his friend a far way off, and home that way again, where he supped. After supper taking his horse, and crossing Tyne water to go home, he rides through a shady piece of a haugh, commonly called Allers, and the evening being somewhat dark, he met with some persons there that begat a dreadful consternation in him, which for the most part, he would never reveal. This was *malum secutum*. When he came home, the servants observed terror and fear in his countenance. The next day he became distracted, and was bound for several days. His sister the lady Samueltown hearing of it, was heard to say, "Surely that knave, Hattaraick, is the cause of his trouble, call for him in all haste." When he had come to her, "Sandie," says she, "what is this you have done to my brother William?" "I told him," says he, "I should make him repent his striking of me at the yait lately." She giving the rogue fair words, and promising him his poke full of meal, with beef and cheese, persuaded the fellow to cure him again. He undertook the business, "but I must first, says he, have one of his sarks," which was soon gotten. What pranks he played with it cannot be known. But within a short while the gentleman recovered his health. When Hattaraick came to receive his wages, he told the lady, "Your brother William shall quickly go off the country, but shall never return." She knowing the fellow's prophecies to

hold true, caused her brother to make a disposition to her of all his patrimony, to the defrauding of his younger brother George. After that this warlock had abused the country for a long time, he was at last apprehended at Dunbar, and brought into Edinburgh, and burnt upon the Castle-hill.

I have inserted this story, which I had from the gentleman's own brother, a thing well known at that time through the country, not so much for any matter in it, as that it may be an occasion to me to speak a little of charms. The word charm or incantation comes from the Latin word *carmen*, signifying a verse, because the Roman soothsayers gave their charms in verse. It is only a strange composition of words to blind the understanding of people, pretending by virtue of words great matters may be brought to pass. But words of themselves, either spoken or written, (as these charms) have no force to bring any thing to pass. It is only the power of almighty God. Charming is much practised by the Pope, and the Romish church. Their whole forms of religion, both in private and in public consisting of charms of all sorts. Pope Leo had a charm which he said he had from an angel, who thought that whosoever carried that charm in writ about him, and said every day three Pater Nosters, three Aves, and one Creed, shall not that day be conquered of his enemies, nor be in other danger ghostly or bodily, but shall be protected by these holy names of Jesus Christ, written with the four Evangelists, and crosses between them, as † Jesus † Christus † Mes-

fiat † Soter † Emmanuel, &c. It is still a common practice among the Papists, to carry charms about them, to make them shot free when they go to war; as also hath been found by experience in the late Irish wars, many of the idolatrous Irish being found with charms in their pockets, composed by the Popish clergy. They make their holy water by charm or conjuration, thus, "I conjure thee, thou creature of water, in the name of the Father, Son, and Holy Ghost, that thou drive the devil out of every corner of this church and altar; so that he remain not within our precincts, which are just and holy." This is used in the dedication of their churches. Thus by holy water they not only conjure the devil from their churches, but from dwelling-houses, from meat and drink, from salt upon the table. They dedicate their bells in steeples, which have power to clear the air from devils. It is likewise a sort of charm which many witches have, namely, to cut the row-an-tree between the two Beltan days. If any man or woman, horse, or cow, shall have a piece thereof upon them, no devil or fairy shall have power to meddle with them. An old woman whom I read of, used this charm when she went to bed.

Matthew, Mark, Luke and John,

The bed be blest that I lie on.

Another old woman taught her neighbour this charm, when the butter would not churn.

Come butter come,
 Come butter come,
 Peter stands at the gate.
 Waiting for a butter-cake,
 Come butter come.



Account of the Witch of Calder.

THE famous witch of Calder is not to be altogether passed by. This horrible slave of Satan was first suspected by her neighbours, and then her horrible witchcrafts were found to the conviction of many, and direful experience of my lord Torphichen's family.

She had a child died, which she gave to the devil, not only the soul, but the corpse without burying.

She put an incantation upon the foresaid honourable lord's son, so that he was the terror as well as the grief of the family. This child was in a room with his sisters, he told them he knew what was doing by others absent; the daughters told their lady mother. I forbear to tell all I had from eye and ear witness; but this one I cannot pass. The son was tormented extremely, and at length his pedagogue sitting up with him one night, and being sleepy, he saw a flash of fire at the window: but thinking the child was asleep, continued to watch more carefully; and, as he thought, in a little time, the same fire appeared at the window; the child was awake in bed, and told him he had

been at Torryburn in the time. This child was several times taken away. He told the family when he was to be taken away at other times; and sometimes, even then, though they waited on him, he appeared to be lifted up in the air, to be taken from them. This witch being taken to custody, she then discovered others who are all dead.

She was examined by the minister of the parish, and several others; but was brutishly ignorant, and scarce knew any thing but her witchcraft. There was one day that this child was waited on when he was to be taken away, they kept the door and window close; but a certain person going to the door, was lifted in the air; but was caught by the heels and coat-tails, and brought back.

There were many and dreadful things happened to this child, which I forbear to mention, on account of the honourable family, and that it is too late, and in every body's head.

When the witch was examined about the corpse of her child, she said the corpse was buried; but the wright that made the coffin declared, that she put nothing in the coffin but clouts. Then she said, The child being long pined, and all the flesh taken off by the sickness, it appeared but clouts; yet at length she confessed, that she gave the corpse as well as the soul to the devil, which he said he was to make a roast of. She with all her hellish accomplices died in custody, after they had confessed many amazing incantations, and horrible unheard of witchcrafts.



Surprising Dream of an Arcadian.

AS two Arcadians, intimate companions, were travelling together, when they came to Megara, one of them went to an inn, and the other to a friend's house. Both had supped at their respective places, and were gone to bed; when he, who was at his friend's house, dreamt that his companion came to him, and begged for heaven's sake to assist him, for the inn-keeper had contrived a way to murder him. Frightened at first out of his sleep, he rose up, but coming a little to himself, he thought, upon recollection, no heed was to be given to the vision, and went quietly to bed again. But he was no sooner got into his second sleep, but the same vision repeated its visit, but the form of its petition was quite altered. He besought him that, since he had not come to his assistance, while he was among the living, he would not suffer his death to go unrevenged: told him, that as soon as he was murdered, he was tossed by the inn-keeper into a waggon, and had a little straw thrown over his corpse. He intreated him to be ready very early at the door before the waggon went out of town. This dream it seems disturbed him very much, and made him get up very early. He nicked the time, and met with the waggoner just at the door, and asked him what he had in his cart. The fellow ran away frightened and confounded. The dead body was pulled out of it, and the whole matter

coming plainly to light, the inn-keeper suffered for the crime. What is there one can call more divine than a dream like this?



The Dream of Simonides.

THIS person, seeing a body thrown dead upon the shore, though a stranger, caused it to be buried. Much about that time he had it in his head to go on ship board, but dreamt that he had warning given him by the man interred, not to go; that if he went, the ship would infallibly be cast away. Upon this, Simonides returned, and every soul of them that went on board was lost.



A wonderful Dream of Prestantius.

ACERTAIN gentleman, named Prestantius, had been entreating a philosopher to solve him a doubt, which the philosopher refused to do. The night following, although Prestantius was broad awake, he saw the philosopher standing full before him, who explained his doubts to him, and went away the moment after he had done. When Prestantius met this philosopher next day, he asks him why, since no intreaties could prevail with him the day before to answer his question, he came to him unasked, and at an unseasonable time of night, and opened every point to his satisfaction. To

whom the philosopher thus replied. Upon my word it was not I that came to you; but in a dream I thought my own self that I was doing you such a service.



Strange Dream of Archbishop Abbot's Mother.

WHEN archbishop Abbot's mother (a poor clothworker's wife in Guildford) was with child of him, she longed for a Jack, and dreamt that if she should eat a Jack, her son in her belly should be a great man. She arose early the next morning and went with her pail to the river side (which runs by the house, now an ale-house) to take up some water, and in the water in the pail, she found a good jack, which she dressed, and eat it all. Several of the best inhabitants of the town were invited to the christening of the child; it was bred up a scholar in the town, and, by degrees, came to be archbishop of Canterbury,



Miraculous Preservation of Dr. Hamey, by a Dream.

WHEN Doctor Hamey, one of the college of physicians in London, being a young man, went to travel towards Padua, and coming to Dover (with several others) he shewed his pass, as the rest did, to the governour there. The go-

governour told him, that he must not go, but he must keep him prisoner. The doctor desired to know for what reason; and how he had transgressed? Well, it was his will to have it so. The packet-boat hoisted sail in the evening (which was very clear) and the doctor's companions in it. There ensued a terrible storm, the packet boat was lost, and all the passengers drowned. Next day the sad news was brought to Dover. The doctor was unknown to the governour, both by name and face; but the night before, the governour had a perfect vision in a dream, of doctor Hamey who came to pass over to Calais, and that he had a warning to stop him. This the governour told the doctor the next day. The doctor was a pious good man, and has several times related the story.



A Murder wonderfully discovered by a Dream:

IN 1690, one in Ireland dreamt of a brother or near relation of his (who lived at Amesbury in Wiltshire) that he saw him riding on the Downs, and that two thieves robbed and murdered him. The dream awaked him; he fell asleep again, and had the like dream. He wrote to his relation an account of it, and described the complexion, stature, and cloaths of the thieves, and advised him to take care of himself. Not long after he had received this moitory letter, he rode towards Salisbury, and was robbed and murdered; and the two vil-



Remarkable Vision of King James V.

KING James V, dreamed, that James Hamilton, (who was executed for high treason) was running at him with his drawn sword; and that first he cut off his right arm, then his left, and threatned shortly to come and take away his life; and then disappeared. When the king awoke in a fright; and pondering about the event of his dream, word was brought him, that both his sons departed this life, almost at one and the same time.



The Dream of St. Polycarp.

ST. Polycarp bishop of Smyrna, a man eminent for his great piety, learning and sanctity of manners, when the persecution growing hot at Smyrna, the general cry was, away with the impious; let Polycarp be sought for. The good man, unmoved at the news, resolved to endure the brunt, until his friends, knowing his importance and usefulness to the church, prevailed with him to turn aside to a neighbouring village, where with a few companions, he continued day and night in prayer, earnestly interceding with heaven for the peace and tranquillity of all the churches in the world: three days before he was seized by those employed

to hunt for him, falling in a trance at night, as he was at prayer, he dreamed, that his pillow was on fire, and was burnt to ashes, which, when he awakened, he told his friends, and was a prophetic preface that he should be burnt alive for the testimony of Christ; in the mean while his friends prevailed further with him, to retire to another village, where he was found out by the hunters, whom he might have avoided, but did not chuse it, saying, the Lord's will be done. He was immediately conducted into the city, at the command of Herod the Tetrarch, or justice of the peace in that district, who was his mortal enemy. Being led to the place of execution, a voice was heard from heaven by many, saying, Polycarp, be strong, and quit thyself like a man. Being brought before the publick tribunal, where the proconsul having asked, if he was Polycarp, answered in the affirmative; and, though several deaths and tortures were named, it was agreed at length he should be burnt; towards which the apparatus being prepared, he was tied to a stake, but at his own desire, not nailed; for he said, he was endued with courage enough to abide the fire without nailing. When the pile was lighted, the flames, how violent soever, in a most marvellous manner, formed themselves in an arch, so as they did not touch or affect the body of the dying martyr: which the cruel unrelenting persecutors observing, ordered one present to dispatch him with a sword, who having thrust him in the side, such abundance of blood issued from the wound, as extinguished the fire. Those who are curious to have this mournful theme at more length,

will find it, in all its circumstances, in Doctor
Cave's lives of the primitive fathers; from page
18th, to page 22d, folio edition.

*Account of the Second-Sighted Inhabitants of St.
Kilda.*

BARBARA M'Pherson, relict of the deceast
Mr. Alexander M'Leod, late minister of St.
Kilda, informed me, the natives of that island have
a particular kind of the second-sight; which is al-
ways a forerunner of their approaching end. Some
months before they sicken, they are haunted with
an apparition resembling themselves in all respects,
as to their person, features or cloathing. This vi-
mage (seemingly animated,) walks with them in
the fields, in broad day-light; and if they are em-
ployed in delving, harrowing, seed sowing, or any
other occupation, they are at the same time mimick-
ed by this ghostly visitant. My informer added
further, that having visited a sick person of the in-
habitants, she had the curiosity to enquire of him,
if at any time he had seen any resemblance of him-
self, as above described? he answered in the affir-
mative, and told her, that to make further trial, as
he was going out of his house on a morning, he put
on straw-ropes garters, instead of those he formerly
used, and having gone to the fields, his other self
appeared in such garters. The conclusion was, the
sick man died of that ailment; and she no longer
questioned the truth of those remarkable presages.



*Strange Instance of the Second-Sight of Marion
Ghearr, a noted Seer.*

DONALD M'Caskill tenant in Glendale, with whose probity I am intimately acquainted, informed me, That when he was a servant to Alexander M'Leod tacksmen of Brucairre, one Donald Martin, his fellow-servant and companion in the same house, had got Katherine M'Leod (sister to the landlord,) with child; and that, thereafter, Marion Ghearr, a notable seer, coming into the house at night, as she passed a partition, fell on the floor and fainted away; the people of the house having taken care of her, enquired after she recovered, (as she was wont to see the second-sight,) if she saw it at that time; she told she had; and that, as she entered, she saw two corpses stretched to the dales that stood in the partition, which gave her such a fright as made her drop on the floor. Soon thereafter the above Katherine M'Leod died in labour, without being delivered, and those dales were employed for her coffin.



The Second-Sight of Alexander M'Donald.

ABOUT five o'clock at night, Alexander M'Donald and half a dozen more, all honest tenants, came into the change-house of Kilmore in Slate, about a pistol shot from the kirk, to take a moderate refreshment, it being in the month of December, then cold frosty weather; about an hour after coming in, he accidentally went to the door, which fronted to the kirk-yard, saw, to his great surprise, the whole kirk-yard was covered over with men; not only so, but heard the confused murmur of their speech, yet not so as to distinguish word by word, or to understand any part thereof; the moon was so bright, that he discerned a croud about the place of burial distinctly, belonging to the family of M'Donald, and the rest of the company dispersed in two's and three's over the whole church-yard. After he had sufficiently satisfied his curiosity, he went into the change-house, and told the company what he had seen, who immediately sprung to the door, and had the same sight for the space of twelve minutes, and then it gradually vanished from their sight, they being ten in number. The wife of the house, her daughter and servant, are still in life, who were of the number that saw this vision; and, it is observable, that a month thereafter, the old lady M'Donald was buried in the very spot where they imagined to have seen the throng of people.



*Remarkable Account of the sudden Death of Archibald
M'Queen.*

IN the year 1751, Archibald M'Queen, son to the deceased reverend Mr. Archibald M'Queen late minister of Snifort, leaving his father's house on a Thursday morning, in the month of October, went across the hills of Troternish, to a place on the east-side called Rigg: in his way from thence to Fostarome, about four in the afternoon, he was taken with an apoplectic fit, of which he died on the spot, though within a pistol-shot of Mr. Nicolson's house, who, by his profession is a physician, and saw him drop, and ran in vain to his relief: It was so late, that it was deferred to send word to his father till day-break, as there was a hill of six miles between both villages: but that night, betwixt the hours of eleven and twelve, after Mr. Archibald and his spouse had gone to bed, they heard a lamentable noise about the house, as it were women mourning; whereupon Mr. Archibald ordered people immediately to look out what the matter was, but they saw nothing, so went to bed; but no sooner were they laid down, than they heard the same lamentation and clapping of hands, which is a Highland custom with women to express their grief for the loss of near friends; so he ordered two out again; who surrounded the house, but saw nothing: In twenty minutes thereafter, they heard howling and lamentation a third time; on which

the good-wife of the house, and her sister, surrounded the house, but saw nothing. The landlord being a weak tender old man, about eighty years of age; the whole family slept no more; and about eight o'clock in the morning, an express arrived from Tottarome, acquainting them of Archibald their son's sudden death; whereupon the whole family were in an uproar of cries and lamentations; so that the former was a sure forerunner of the latter. There are plenty of people still living to attest these facts.

*The Dream of Alexander M'Donald, warning him
of the Destruction of a Corn-field.*

Alexander M'Donald of Kingsborough, (when living in the possession of Aird, in the remote end of Trotternish), dreamed that he saw an old reverend man come to him, desiring him to get out of bed, and get his servants together, and make haste to his corn, as his own whole cattle, and his tenant's cattle also, had got out of the fold, and were in the middle of a large field behind the house; he awaked and told his wife, with whom he consulted whether he would rise or not; but she telling him it was but a dream, and not worth noticing, advising him to lie still, which he obeyed; but no sooner fell asleep, than the former old man appeared to him, and seemed angry, by telling Mr. M'Donald (then of Aird), he the old

man was very idle, in acquainting him of the loss he would or had by this time sustained by his cattle, and seemed not to heed what he said, and so went off. Mr. M'Donald awaking the second time, told this to his wife, and would be at rising in any event, but she would not allow him, and ridiculed him for noticing the folly of a confused dream, so that, after attempting to get up, he was, at his wife's persuasion, prevailed upon to lie down again; and falling asleep, it being now near break-of-day, the old gentleman appeared to him the third time, with a frowning countenance, and told him that he might now lie still, for the cattle were now forfeited of his corn, were lying in it; and that it was for his welfare that he came to acquaint him so often, as he was his grand uncle by the father; and so went off. He awaking in about an hour thereafter, arose and went out, and actually found his own and his tenant's cattle lying in his corn, after being tired of eating thereof; which corn, when comprised, the loss amounted to eight bolls of meal.





Account of an Apparition to Colonel Ogilvie.

THE reverend Mr. Ogilvie, one of the ministers of Aberdeen, relates, that colonel Ogilvie, of his acquaintance, had given in too much to the fashionable vices of the age, and having a comrade of the same turn, who, as well as he, questioned the being of a God, and the immortality of the soul; they entered into a compact, that, if it was possible for departed souls to re-animate their bodies, whoever of them died first, should appear to the survivor. Thereafter, his friend having gone abroad, and as the Colonel sat in his chamber at home, he saw him enter, and arose to salute him; but he put off the ceremony, saying, he only came to acquaint him there was a God, and that he was himself condemned; upon which he disappeared: the Colonel having marked the day, hour, month and year, found out, that his friend dropt off the stage precisely at that time, which so reformed him, that he became and continued remarkably pious all his days. I had this relation from Mr. Niel M'Leod minister in Mull, who had it from Mr. Ogilvie minister, and he from the Colonel, who appeared ready and fond to satisfy any that inquired about it.



Account of an Apparition to Mercatus.

B Aronius giveth an example parallel to the above, of Marcillinus Ficinus, who being in a dispute with Michael Mercatus about the immortality of the soul, they agreed, by a solemn vow, that whoever of them died first should appear to his friend, and gave him certain intelligence. It was Ficinus his fate first to die; and, not long after this mutual resolution, he was punctual to his promise: Mercatus being very intent on his studies in a morning, heard a horse riding by with all speed, and observed that he stopped at his window, and then heard the voice of his friend Ficinus, crying out aloud, O Michael! Michael! *vera sunt illa*; Those things are true: whereupon he opened his window, and espied Marcillinus on a white steed, called after him, but he vanished out of his sight: he sent instantly to Florence to know how Marcillinus did, and understood that he died about that hour he called at his window.



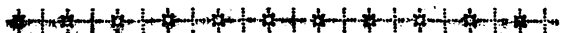


Account of an Apparition to Jonathan Easton.

IN the year 1745, Jonathan Easton, living at Newport in Rhode island, having got a young girl, fourteen years of age or thereby, of the natives, in his service; and sometime thereafter, he and his wife taking a jaunt into the country, left the charge of his house to the said young girl; and among other things a garduine of rum. An Indian girl that staid in the family, had a passion for the rum, and made frequent demands on the house-keeper for some of it; but she not complying, the Indian maid rose up against her, broke her neck and threw her body into a draw-well: Mr. Easton on his return missing his house-keeper, asked of the Indian maid about her; who answered, That soon after he went off she left the house, but did not return: about a month thereafter, as Mr. Easton was in bed, he saw an apparition between sleep and awake, informing him, the Indian girl had murdered his servant and thrown her into the draw-well, of which he at first did not take notice; but the scene being thrice repeated, he considered there might be something in it; whereupon he called one of the town council, and both going to the well, found the body of the girl, and thereupon seized the Indian maid, who immediately confessed the murder, for which she was executed.

Instance of the Second Sight of an old Seer.

A Young girl was contracted to a gentleman in the Lewes, equal to her in birth and other circumstances; yet a Seer that lived about the family, frequently told her, she should never be married to that man; and even upon the night when the parson who came on the place to join their hands, the bride and bridegroom being compleatly dressed, and ready waiting to fulfil the ceremony, the Seer persisted in what he had so often asserted. In the mean time, the bride having slept out of the room after night fell, she was met with by a gentleman, at the head of twelve persons, who carried her to a boat hard by, and, conducting her to an island at some distance from the continent, waited there until they were married, and the Seer's prediction fulfilled. I had this story told me by a gentleman, one Donald M'Leod, lineally descended of the M'Leods of Lewes, a family now extinct, but once a great antient and flourishing family, descended from the Norwegian kings, who possessed the Isle of Man, and the western Hebrides for several centuries.



The Dream of Lauchlan M'Kinnon.

LAuchlan M'Kinnon of Corrichatachan, a person of known candour, and unblemished morals, informed me, that, on a certain night he dreamed, that he was at Missinish in Mull, and observed that country had a more agreeable aspect than usual; and that as he advanced to the mansion house, he was met and coldly received by the landlord, who having invited him in, they turned into an apartment, in which there was a standing-bed; where the landlord all on a sudden, tumbled, stretched himself at his full length, and lay on his back; and that immediately thereafter, the deceased Mr. Alexander Nicolson of the Episcopal Clergy, appeared and seemed to whisper Missinish something in his ear, and then went out of the room. He told this dream in the morning to his spouse, and within a few days, as they were sitting down to dinner, a courier presented him with a packet of letters, sealed with black wax; upon which he retired, and having opened the letters, found Missinish departed this life the very night he had the above dream; and, having gone to the interment, on his arrival, and entering the house, found the corpse laid in that bed and room he had dreamed of but a few days before.



Surprising Second-Sight of Lord Bruce.

THE unfortunate lord Bruce, saw distinctly the figure or impression of a mort head, on the looking-glass in his chamber, that very morning he set out for the fatal place of rendezvous, where he lost his life in a duel; and asked of some that stood by him, if they observed that strange appearance? Which they answered in the negative. His remains were interred at Bergen-op-Zoon, over which a monument was erected, with the emblem of a looking-glass impressed with a mort head, to perpetuate the surprising representation which seemed to indicate his approaching untimely end. I had this narration from a field-officer, whose honour and candour is beyond suspicion, as he had it himself from general Steuart in the Dutch service. The monument stood intire for a long time, until it was partly defaced, when that strong place was reduced by the weakness or treachery of Cronstrom the governor.



*Dreams, &c. of Mrs. Anderson.*

MRS. Anderson relates, that, in spring 1751, as she lay awake in her bed in Kilmuir (the rest of the family being all asleep), she heard a great noise behind the partition of deals that was close to her bed-head; she imagined that part of the wall of the house had fallen, called to her son to get up, and go out to see if the wall was fallen; which he declining, she, in a few minutes, went out, viewed the wall which stood firm, and so disappointed her expectation. Same night Florence Beaton her servant maid, dreamed, that Donald M'Caskill present beadle, their door-neighbour, carried a large white mutton into his own house, and hung it up. About sun-rise that morning, John M'Leod of Drynoch, and his servant, coming from Dunvegan, went by the end of the house, about the sixth part of an English mile in the sight of the houses, the servant shot himself accidentally with his master's fusée; his corpse was carried by Donald M'Caskill and others, into his own house: the gun and wallet he carried were laid at the partition in Mrs. Anderson's, and the deal where she heard most of the noise, was taken down, and the corpse laid thereon; thus both the noise and dream had their completion in three or four hours.

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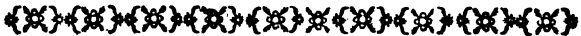
Instance of the Second-Sight of Alexander M'Leod.

Alexander M'Leod of Lofgander being at Uinnish, and on the shore, when Lofgander was sending a boat and crew, to ferry cows from the small isles of Uinnish, one Murdoch M'Farlane, obtained leave from his master not to go as one of the crew; and when he had left the boat, and came to the place where the declarant stood, he said, he repented not to have gone with the rest; the relater said to him he might go yet, at which he ran as fast as he could, and, as the boat was just going from the rock, he gave a spring to get into her; got his breast on the gunwale of the boat, but his feet sunk into the sea a little above the ancles; and as he was heaving up his feet to get them into the boat, the declarant saw his two soles as red as blood, and said to the by-standers, that some accident would happen before their return by what he had seen, which he told publicly. John M'Leod, one of the crew, in their way home, from the isles the said day, was wounded by one of the cows horns in the boat: The Seer, when they came on shore, saw this man now covered over with real blood. He fevered and died of the said wound in a very short time. And this was the second and last time that he saw the Second-Sight: Which had its completion the same day it appeared to his imagination.



The Second-Sight of John and Duncan Campbell.

John Campbell younger of Ardsignish, in Ardnamorchuann, in the year 1729, returning home with Duncan Campbell his brother, since deceased, as they drew near the house, in a plain surrounded with bushes of wood, where they intended to discharge their fuses at a mark, observed a young girl, whom they knew to be one of their domestics, crossing the plain, and having called her by name, she did not answer, but ran into the thicket. As the two brothers had been some days from home, and willing to know what happened in their absence, the youngest, John, pursued after, but could not find her. Immediately, as they arrived at home, having acquainted their mother, they saw the said girl; and called after her, but she avoided their search, and would not speak to them: Upon which they were told, she departed this life that same day. I had this relation from James Campbell in Girgadale, a young man of known modesty and candour, who had the story at several times from the said John Campbell.



The Second-Sight of Archibald M'Lean.

HAVING frequently had occasion to converse with the late reverend Mr. Donald M'Leod, minister of the gospel, anent the Second-Sight, I could not, with all my philosophy, the force of my arguments, or from any instances which give credit to that kind of prediction, convince him there was any troth in them; but he always insisted those seeming intimations were the pure offspring of ignorance or enthusiastic credulity; and always advanced, we were to trust to a more sure word of prophecy, as if he had believed that revelation by dreams and visions was entirely ceased, and yet this person, who in all other respects was, more than most of men, (without being divinely inspir'd) remarkable for extensive benevolence and fanciness of manners; God was pleas'd to make him an example of, to shew that the infinite God is not to be limited in his all-wise operations, by the erring confined conceptions of human understanding: for, about a fortnight before he departed this life, one Archibald M'Lean his servant, (who had never before seen the Second-Sight), as he was going in, under night, to a room in the closet, before he entered, saw, through a chink in the leaf, that chamber illuminated with an extraordinary blaze of light, and, having entered, saw a corpse, stretched on a deal that stood in the room, dressed up in his winding-sheet; which having told next day among

his fellow-servants, the minister at length was informed of it, who having called for the Seer, and examined him on what he had seen, he owned and affirmed the scene for truth; upon which the minister said he did not believe it, though he never knew him before to have told a lie. The mistress of the house being present, in order to expose the vanity of the Second-Sight, resolved to employ that deal in some immediate use, and ordered it to be laid aside; but before that was done, the minister fevered, of which he died in six days, and that very deal was laid under his corpse after it was washen: Of all which I was informed by the Seer himself, by the relict, and the defunct's brother.

The Second-Sight of Katherine M'Lean.

MR. Donald M'Leod, late minister of Diurnish, having waited on the mistress of Uinish, to give her the account of her brother's death, who was killed at the siege of Quebec, the distressed sister for some time abandoned herself to the most violent pangs of grief; and as she was then incapable of receiving any relief from his ghostly admonitions, he thought proper to leave her to herself for some time; and soon thereafter, as he returned up stairs, one Katherine M'Lean, a notable woman Seer, saw him from head to foot covered in his shroud, and told it the same instant to Mary Anderson, a young woman in the family, and in com-

pany with her; adding to the discovery, that as Mr. Donald had given the mournful tidings to the mistress, which had bathed her so much in tears, ere long his own death would very much augment her affliction, and be the subject of universal grief to all his parishioners; but withal desired the young woman not to speak to any person of what she had told her, until the event had justified the prediction; which happened in fifteen days thereafter. I had this narration from Mr. Anderson, who had it from his daughter and the Seer.



The Second-Sight of Lauchlane M'Culloch.

IN the year 1744, Lauchlane M'Culloch, then servant to Alexander M'Donald of Gearry-Dhonil, in Bein-Bicula, coming out of his master's house under night, before he had gone many paces, there appeared to him, at no great distance, a promiscuous heap of red-coats, and Highland-men, on the path that led to the house, which sight so frightened him, that in the hurry he was in to get back to the house, he struck his shin against a stone to the effusion of his blood; and immediately, as soon as he entered, told what he had seen to his fellow-servants. In 1746, captain Ferguson, who commanded the Furnace sloop of war, at the head of a corps of the troops, and Argyle militia, came to Gearry-Dhonil's house, which gave an opportunity to all that were in the family to see them really, as

M'Culloch had seen them about two years before, by the second-sight. I had this relation from Alexander M'Donald, son to the above Garry-Dhonil; a good sensible, modest young man, who acknowledged to me, that M'Culloch owned to have seen the sight as it came to pass.



The Second Sight of Neil Betton.

NEIL Betton, a sober judicious person, and elder in the session of Diurinish, informed me, as he had it from the deceased Mr. Kenneth Betton, late minister in Trotternish, that a farmer in the village of Airaidh, on the west side of the country, being towards evening to quit his work, he observed a traveller coming towards him, as he stood close to the high-way; and, as he knew the man, waited his coming up; but when he began to speak with him, the traveller broke off the road abruptly, to the shore that was hard by; which, how soon he entered, he gave a loud cry; and, having proceeded on the shore, gave another loud cry at the middle of it, and so went on, until he came to a river, running through the middle of it, which he no sooner entered than he gave a third cry, and then saw him no more. On the farmer's coming home, he told all what he had heard and seen to those of his household; so the story spread, until from hand to hand it came to the person's own knowledge, who, having seen the farmer afterwards, enquired of him narrowly about it; who owned and told

the whole as above. In less than a year thereafter, the same man, going with two more to cut wattling for creels, in Coille-na-Skiddil, he and they were drowned in the river where he heard him give the last cry.



The breaking of a Man's Leg foretold by an old Seer.

IN the year 1723, or 1724, there lived in the island of Isla, Angus M'Millan, an honest conscientious country farmer, in good esteem with all his acquaintance. He, and my informer, happened to meet on a day at Mr. Donald Campbell's house (M'Millan's landlord); Mr. Campbell upbraided him (in joke) with the name of Seer, &c. He made him answer, that, though he was not of that tribe, he ought not to jest for his diversion on such a serious subject; however, he could tell him of an event which was to happen that same day in which he was the principal person concerned; and then told him, in presence of the company, he would break his leg before he arrived at Sunderland's, about a mile's distance. Mrs. Campbell hearing this prophecy, desired Mr. Campbell to stay at home for this day; but he laughed at her credulity, caused her to bring him a dram to drink to the Seer, and immediately took his horse (that stood faddled at the door); M'Millan and my informer following on foot, found him sprawling on the sand, and his leg broken, by a fall of horse and

sider: whereupon they laid him on a bier brought from the church, and carried him with the help of others to Sunderland's house, where a doctor being accidentally, set the leg; my informer, (a person of great candour) and M'Millan himself assisting at the operation.

The Death of Matthew Laird foretold.

AT Rapho, ten miles south-west from Londonderry, lived James Laird merchant, and Mary Henderson his wife, a virtuous and pious gentlewoman. To them were born three sons, Matthew, Francis, and John: The father employing himself in the business of his merchandize, intrusted the education of the children (for most part) to the mother: In this charge she so well succeeded, that she brought up the two eldest for the ministry. About the year 1701, or 1702, beginning of winter, she sent Matthew the eldest, for his last year, to study divinity at Glasgow. Some few days after he left Rapho, as she and her servant-maid were sitting by the fire-side, after the rest of the family were gone to bed, the night being stormy, the good woman smoaking her pipe; all on a sudden she and her maid heard several doleful loud cries, the first loudest, the rest by degrees turning lower and lower: At the very first cry, the mother threw the pipe away, clapping her hands, and cried with a loud voice, Yon is the cry of my Matthew, and this night he is drowned! She im-

mediately lighted a candle, got the key of his study; she and the maid went in, and found every thing in the same order her son had left them. Upon their return to the house, her weeping and lamentation alarmed the rest of the family; and she telling them what she had heard, all of them spent the remainder of that night in tears. And soon thereafter, to their inexpressible grief, were confirmed in the mother's suspicion of what she feared from so extraordinary a presage. My informer heard the above relation frequently from her own mouth (being a school-boy in the said Rapho, some few years after the thing happened).



Surprising Dream of Kenneth Morison.

Kenneth Morison, of good reputation with his co-temporaries, then living at Glendale, had a revelation in a dream, as follows: A person informed him in sleep, that if he should repair to the kirk of Killchoan, and look out at the east window, he might see at the distance of two pair of butts, in a direct line eastward, a stone larger than any near it in that direction; upon removing of which, he would find silver, which had been hid under it: And accordingly he lost no time, but went the next day to take his observation as he was directed; and, having found out the stone, was not disappointed, as it overlay a heap of silver under it of different size, coinage and value: A part

of which was not then of the common currency. I had formerly this story given me for certain: But the above narration was lately confirmed to me by Alexander Morison an elder in the parish of Diurinnish, and grandchild to the said Kenneth, who had it delivered to him from doctor Donald Morison his own father, in substance the same with what is already mentioned.



The Second-Sight of Mr. Sinclair.

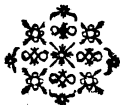
IN the year 1756, Richard Sinclair, then merchant in the town of Thurso, returning at even home with his servant, as they came to the river close by the town, found it was swelled by a fall of rain, and much increased by the tide, which was in: the latter seemed averse to ford, which his master observing, lighted and gave him his own horse, and mounted his servant's horse, with which having entered the river, was soon carried by the flood out of his saddle, and was drowned. His wife knowing nothing then of the matter, as she was going from one room to another in her own house, saw Mr. Sinclair go up the stair to his own room, and called to a servant-maid to bring him a candle and make up a fire; but after the servant had brought the light in great haste, found no person within. In less than an hour the noise went through the town, that the gentleman was drowned. I had this account from a person that came to the

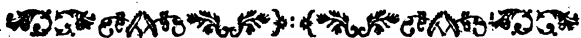
town next day, where the second sight of the preceeding night was the common topic of conversation.



The Second Sight of John M'Lean.

JOHAN M'Lean of Knock, an elderly reputable gentleman, living on their estate, as he walked in the fields before sun-set, he saw a neighbouring person, who had been sick a long time, coming that way, accompanied with another man; and, as they drew near, he asked them some questions, and how far they intended to go? The first answered, they were to travel forward to a village he named, and then pursued his journey with a more than ordinary pace; Next day early in the morning, he was invited to his neighbour's interment, which surpris'd him much, as he had seen and spoke with him the evening before; but was told by the messenger that came for him, the deceased person had been confined to his bed for seven weeks, and that he departed this life a little before sun-set, much about the time he saw him in a vision the preceeding day.





The Second Sight of the Duke de Sully.

THE Duke de Sully mentions in his memoirs, That as he was at night fortifying the castle of Passy, he saw distinctly two armies in the air; and that, the next morning, as he was reflecting on the same surprizing appearance, he had a letter from Henry VI. then King of Navarre, acquainting him, That the Duke de Main's army being joined with the Spaniards, was ready to give him battle, which happened the day following at Ivory; as may be seen at more length in the said memoirs, page 353. It is true he says, "Je ne scay si il est réalité ou illusion." But Dovilas, who wrote the history of those times, is more express, and describes the phænomenon, Livre 11, in all the frightful circumstances that attended it, as seen by the whole army.



The Second Sight of the Emperor Vespasian.

THE Emperor Vespasian, seized with a passion for visiting the residence of the deity Serapis at Alexandria, to consult him about the state and fortune of the empire, commanded all men to retire from the temple, and then entered himself: While he was intent on contemplating the image of the deity, he perceived behind him one of the

grandees of Egypt, named Basilides, whom he knew then to be several days journey distant from Alexandria, and confined by sickness: He examined the priests, Whether Basilides had that day entered the temple? And asked such as he met, whether he had been seen in the city? Which they all denied. Then, by horsemen purposely dispatched, he fully learnt, that he was at that instant eighty miles from thence; and then he understood the vision to be divine; and from the name of Basilides inferred an effectual answer. If any are curious for a further detail, he will find it at more length in Tacitus, from page 270 to page 273, in Vol. 6. of Gordon's translation, Lib. 4.



Wonderful Prodigies before the Destruction of Jerusalem.

BEFORE the total destruction of Jerusalem, under the conduct of Titus the son of Vespasian, many prodigies were seen in the air, city, and temple, all portending the utter ruin of that famous mistress of the East, conformable to our Saviour's prediction; such as a comet hung over it for a whole year, in the figure of a sword; a wonderful light about the altar, a little before the revolt, at the ninth hour of the night, and continued for the space of half an hour as bright as day. Upon the celebration of the Paschal feast, at the same festival, a cow was delivered of a lamb in the middle of the temple; and the eastern gate of the in-

ner temple, all made of solid brass, and so heavy that it was as much as twenty men could do to shut, besides that it was fastened with iron bolts and bars, mortised into a huge threshold of one entire stone, about the sixth hour opened of itself.

Some time after the festival was over, in the month Artemisus, there were seen by many up and down the air, before sun-set, chariots and armed men all over the country, passing along with the clouds, round about the city: And what is equally, if not more wonderful, four years before the war commenced, when the city was in profound peace, and flowing in plenty, one Jesus, a plain country fellow, coming to the feast of tabernacles, broke out in a sudden into this exclamation, "A voice from the east, a voice from the west, a voice to Jerusalem, people and temple, &c." And this was his cry, day and night, in all places and thro' every street. Upon this behaviour, being brought before Albinus the governor of Judea, he was severely lashed, which he bore without tears or supplication: After his bad usage, he kept silent until the war broke out, and then he took the tour of the wall once again, crying out with a stronger voice than ordinary, "Woe to this city, temple, and people; concluding, woe to myself;" and at that instant was taken off, or beat down by a stone from an engine.



The Second Sight of an Inhabitant of the Town of Killdonan.

THE following account is known to the whole inhabitants of the island of Eigg, lying in the latitude of 56 d. 20 m. north; longitude 14 degrees. There was a tenant in this island, that was a native, a follower of the captain of Clanranald, that lived in a town called Killdonan, in the year of God 1685, who told publickly to the whole inhabitants, upon the Lord's day, after divine service, by father O'Rain, then priest of that place, That they should all flit out of that isle, and plant themselves somewhere else, because that people of strange and different habits and arms were to come to the isle, and to use all acts of hostility, as killing, burning, tirling, and deforcing of women; finally, to discharge all that the hands of an enemy could do, but what they were, or whence they came, he could not tell. At the first there was no regard had to his words, but frequently thereafter he begged of them to notice what he said, otherwise they should repent it when they could not help it, which took such an impression upon some of his near acquaintance, as that several of them transported themselves and their families, even then, some to the isle of Cannay, some to the isle of Rum, fourteen days before the enemy came thither, under the command of one Major Ferguson and Captain Pottinger, whilst there was no word of their coming,

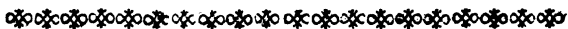
or any fear of them conceived. In the month of June 1689 this man fell sick, and father O'Rain came to see him, in order to give him the benefit of absolution and extreme unction, attended with several of the inhabitants of the isle, who, in the first place, narrowly questioned him before some of his friends, and begged him to recant his former folly, and his vain prediction; to whom he answered, That they should find very shortly the truth of what he had spoken, and so he died. And within fourteen or fifteen days thereafter, I was eye-witness (being then a prisoner with Captain Pottinger) to the truth of what he did foretel; and being beforehand well instructed of all that he said, I did admire to see it particularly verified; especially that of the different habits and arms, some being clad with red coats, some with white coats and grenadier caps, some armed with sword and pike, and some with sword and musket.



*A noble Peer wonderfully preserved by a Gentleman's
Second-Sight.*

A Noble peer of this nation, being one morning in his bed-chamber, and attended by several persons, when his servant had put a new coat upon his lord, a gentleman standing by, presently cried out, For God's sake, my lord, put off that coat: and being asked the reason? He replied, That he saw a whinger or poniard stick in the breast of it. The noble peer esteeming this as a meet

fancy, replied, This coat was honestly come by, and I see no reason why I may not wear it. The gentleman still intreated, and earnestly craved that it might be put off; upon which debate the noble peer's lady not being far off, came in, and being informed of the whole affair, intreated her lord to comply with the gentleman's desire; which he did; mean time one of the servants standing by, desired the lady to give it him, and he would wear it; she granted his request; who put it on, and ere night he was stabbed by a poniard in that very place which the gentleman had pointed to in the morning. This relation I had from a very ingenious and understanding gentleman, who was grand-child to the said noble peer.



Surprizing Instance of the Second Sight at Berwick upon Tweed.

SOME years since as a woman was buying fish at the foot of Hyde-Hill, Berwick, the fish-woman began to tremble in a violent manner; upon which the woman who was buying, asked, What ail' ocher? The fish-woman replied, If you saw what I do just now, you would be as terrified as I am. I see nothing, says the other, but a man riding up the hill in his cart.——He is, indeed, in his cart, answered the fish-woman, but just after him there is a black coffin.

The woman who was buying the fish told the above to a gentlewoman at twelve o'clock in the fore-

noon, and about six o'clock in the evening, the man fell from his cart, and was killed.



Dreadful End of an Old Witch.

IN a treatise called *Speculum Historiæ*, we have this strange relation: An old witch who had been very famous in her time for her enchantments, kept a jackdaw, which at a certain time spoke; at which the woman let fall her knife as she was at dinner, and grew extreme pale, and at length after many sighs and groans, she broke forth into these words, 'This day my plough is come to its last period, and I shall certainly suffer some great evil: Whilst she thus spoke, a messenger brought word that her son was dead; upon which news she immediately fell sick; and sending for her other two children, who were a monk, and a nun, she with abundance of tears spake thus to them, I have by my wretched fate followed witchcraft these many years, and have given myself body and soul to the devil, who, as he was the author of this my wickedness, by persuading me to it, so he will likewise be the punisher thereof, I desire you therefore that you would not cease to pray for me while I am alive, for I doubt the destruction of my soul is irrecoverable: you shall also sew up my body in a buck-skin, and put it into a stone coffin, making fast the top with lead, and besides you shall bind it with three great chains, and if I lie securely three days, the fourth you shall bury me: moreover, let

there be sung and said for me psalms and prayers, for fifty nights. All these things her two children performed, but it prevailed nothing, for the first two nights when the monks began to sing hymns about the body, the devils opened the church doors, which were shut with a great bar, and broke two chains, but the middlemost remained whole; the third night the noise of these dæmons, who came to fetch the body, was so great that the very foundation of the church was shaken: but one devil more terrible in shape than the rest, broke open the door, and went toward the coffin, commanding the body to arise, which answered, It could not for the chain. Thou shalt be delivered (replied he) from that hindrance; and going to the coffin, he broke the chain, and with his foot thrust off the covering, then taking the woman by the hand, he led her out of the church, in the presence of them all, to the door, where stood a black horse ready, and proudly neighing, upon which the woman was placed, and all the company of devils went away with her through the air, their noise being so great, that the inhabitants thereabouts were no less astonished than the beholders.



Bladud deceived by the Devil.

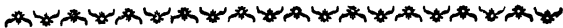
BLADUD the son of Lud, king of Britain (now called England) who, as our histories report, built the city of Bath, and likewise made the Baths therein; this king addicted himself so much to the devilish art of necromancy, that he wrought wonders thereby, infomuch that he made himself wings, and attempted to fly (as is related of Dedalus) but the devil, who was always a deceiver, forsook him in his flight, so that he fell down and broke his neck.



Account of Lyodor, a Magician.

FAZELUS writes, that a certain Sicilian, called Lyodor, a most notorious magician, got himself great repute in the city of Catania, by his wonderful illusions, for he seemed by the extraordinary working of his charms and spells, to transform men into brute beasts, and to bestow upon all things else such form and likeness as himself pleased; and by general report, he drew to him, as soon, and as easily, persons that were distant from thence many days journey, as those that were in the same place; he did also many injuries and shameful outrages to the citizens of Catania, so that the common people, bewitched with a fearful and false o-

pinion, fell to worshipping of him; and when for his wicked deeds he was condemned to die, he, by virtue of his charms, escaped out of the hangman's hands, causing himself to be carried in the air by devils from Catania to Constantinople, and after that brought back again from thence into Sicilia: this made him admired of all the people, who imagining the divine power was laid up in him, they ran into an horrible error, offering him divine honour: but at last Leo, bishop of Catania, inspired with a sudden zeal, laid hands on this devilish magician in an open place before all the people, and caused him to be cast alive into an hot burning furnace, where he was consumed to ashes.



Account of John Faustus.

THERE was within the memory of our fathers (saith Camerarius) John Faustus of Cundligon, a German, who had learned the black art at Cracovia in Poland, he meeting one day at the table with some who had heard much of his magical tricks, was earnestly entreated by the company to shew them some sport, and being overcome in the end by the importunity of his pot-companions, who were also well armed in the head, promised to shew them whatsoever they would have; they, with a general consent, require him to bring into the place a vine laden with ripe grapes, ready to be gathered; for they thought, because it was the month of December, Faustus could not shew them that

which was not; yet he condescended to them, saying, That immediately before they stirred from the table, they should see the vine they desired; but upon this condition, that they should not speak a word, nor offer to rise from their places, but should tarry till he bid them cut the grapes, and that whosoever should do otherwise, was in danger to lose his life. They having all promised to obey him, Faustus so charmed the eyes of those drunken revellers, that they saw, as it seemed to them, a marvellous goodly vine, and upon the same so many bunches of ripe grapes, extraordinary fair, as there were men sitting at the table, who being inflamed with such rare dainties, and very dry with much drinking, every man takes his knife in his hand, looking when Faustus would give the word, and bid them cut the cluster; but he having held them a while in suspense about this vain piece of witchcraft, behold all the vine and the bunches of grapes were in the turn of a hand quite vanished away; and every one of those drunken companions, thinking he had a cluster of grapes in his hand, ready to lop off, was seen to hold his own nose with one hand, and a sharp knife with the other, ready to cut it off; so that if any of them had forgot the conjurer's lesson, and had been never so little too forward, instead of cutting a bunch of grapes, he had whipt off his own nose: this wicked wretch is reported to have led about with him an evil spirit, in the likeness of a dog; and being at Wittenberg, an order was sent from the emperor to seize him, but by his magical delusions, he made his escape, and afterward being at dinner at Noremburg, he was se-

ing persons of a very good life, and a pleasant estate; I was under a fear that their departure from the church, might be a means to induce others to the same practice. The first, in my discourses I had with him, did manifest a very strong inclination to the principles of the Quakers. The second was so engaged (meaning the said Robert's wife) that the Quakers did commonly report, that a principle was begun in her.

As I was one day in conference with the said Robert Churchman, I desired him that when any of their books came to his hand, he would do me the kindness to bring them to me, that we might read them over together, assuring him of no unwillingness in me to hearken to whatsoever should appear reasonable; what I desired, he performed not long after; when I had received the paper into my hand, before I began to read, I suggested to him, that it would be convenient, that the person who had been the cause of his seduction should be sent for, and hear what was replied to the contents, which he willingly consented to. When the Quaker was come, one branch of our discourse was, Whether the scripture is to be owned as a rule, which the Quaker denied, asserting, That the rule was within them. After the expence of two or three hours discourse about this and other matters, I desired Robert Churchman to take notice, that the Quakers did not own the scriptures for their rule, which before this conference I had intimated to him, but found him unwilling to believe it.

It pleased God so far to bless what was spoken, that the next time he met his brother Thomas

Churchman, he told him of what had passed at my house, and that now he was assured, that the Quakers did not acknowledge the scripture for their rule; and for his part he would not be of that religion, which doth disown the scripture in that particular.

Not long after, the wife of the forementioned Quaker, coming to his house to visit his wife, he met her at the door, and told her she should not come in, intimating that her visit would make division between them. After some parley the Quaker's wife spake to him in these words, Thou wilt not believe except thou see a sign, and thou mayest see some such. Within a few nights after Robert Churchman had a violent storm upon the room where he lay, when it was very calm in all other parts of the town, and a voice within him, as he was in bed, spake to him, and bid him sing praises, sing praises, telling him, That he should see the new Jerusalem, about which time a glimmering light appeared all about the room. Towards the morning the voice commanded him to go out of his bed naked, with his wife and children. They all standing upon the floor, the spirit making use of his tongue bid them lie down, and put their mouths in the dust, which they did accordingly. It likewise commanded him to go and call his brother and sister that they might see the new Jerusalem, to whom he went naked about half a mile. When he delivered his message, that which spake within him, charged him to denounce wrath against them, and declare that fire and brimstone would fall upon them, as it did upon Sodom and Gomorrah, if they

did not obey, and so he returned into his own house, where upon the floor of a low room, he stood naked three or four hours. All that while he was acted in a very unusual manner. Sometimes the spirit within forced him to sing, sometimes to bark like a dog. When his brother and sister followed him, and were very importunate with him to resist it, it bid him kill them, making use of these words, These mine enemies which would not that I should reign over them, bring and slay before my face. It made him to utter with great readiness many places of scripture which he had no knowledge of before. The drift of what was spoken, was to persuade him to comply with the Quakers, and it named some who lived in the neighbouring towns. About three or four hours being thus spent, he came to himself, and was able to give a perfect account of what had befallen him.

Several nights after, the same trouble returned upon him. His wife was tortured with extraordinary pains. The children that lay in the room complained, that their mouths were stopped with wool as they were in bed. The disturbance was so great, that he had thoughts of leaving his house for a time, and made it his desire to be at me in mine. I prevailed with him not to be sudden in his removal, but to make some further trial. It pleased God upon a continuance with him in prayer every day in the house, that he was at last perfectly free from all molestation. The Quakers hearing of his condition, gave it out, that the power of God would come upon him again, and that

the wound was but skinned over by the priest, which made me the more importunate with him to keep close to the public service of God, and have nothing to do with them or their writings.

Which direction he observed till November 1661, and perusing one of their books a little after, on the tenth of that month his trouble returned. A voice within him began to speak after the former manner. The first sentence it uttered was, Cease from man whose breath is in his nostrils, for wherein is he to be accounted? The design which he discerned that it did aim at was this, to take him off from coming to the church (where he had been that day) and from hearing the word of God. It suggested several other scriptures, in order to persuade him to a compliance with the Quakers, and told him, That it would strive with him as the angel did with Jacob. Upon Wednesday at night, he was peremptory in his resisting of it. When it began to solicit him, he replied, That he saw it was a spirit of delusion, which he would not obey. Upon which the spirit pronounced these words, Go ye cursed into everlasting fire; and so left him with a very great heat in his body.

After this he was in his own apprehension in a very comfortable condition: and while he was considering what had happened, a voice within him spake to him, saying, That the spirit that was before upon him, was a spirit of delusion, but now the true Spirit of God was come unto him. Now Satan is turned into an angel of light. It acquainted him that the doctrine of the Trinity was true, and that God had an elect people, and that those

whom the Father had elected, the Son had redeemed, and whom Christ redeemed, the Holy Ghost sanctifieth. And told him, That the minister of the town would further instruct him about the truth of these things. Upon Thursday morning about break of day, it set him upon his knees, as he was in bed, and bid him farewell.

The same day it came upon him in the fields, as he was going to, and coming from the market, and pressed upon him to believe, That it was the good spirit which he was acted with, which he still doubted of. One night that week amongst many arguments, which it used to that purpose, it told him, If he would not believe without a sign he might have what he would. Upon that Robert Churchman desired, If it was a good spirit, that a wire candlestick which stood upon the cupboard might be turned into brass, which the spirit said he would do. Presently there was a very unfavoury smell in the room, like that of the snuff of a candle newly put out; but nothing else was done towards the fulfilling of the promise.

Upon the Lord's day following, he being at church, it came upon him. When the chapters were named, he turned to them in his bible, but was not able to read. When the psalms were sung, he could not pronounce a syllable. Upon Monday morning his speech was wholly taken from him. When I came to him, and asked him how it was with him? he moved his head towards me, but was not able to speak. I waited an hour or two in the room, hoping that his speech might have returned unto him, and that I might have gained

from him some account of his condition. But finding no alteration, I desired those who were present to join with me in prayer. As we were praying, his body with much violence was thrown out of the bed, and then with great vehemency he called me to hold my tongue, when prayer was done, his tongue was bound as before, till at last he brake forth into these words, Thine is the kingdom, thine is the kingdom: Which he repeated above an hundred times. Sometimes he was forced into extreme laughter, sometimes into singing. His hands were usually employed in beating his breast. All of us (there present) who stood by, could discern unusual heaving in his body. This distemper did continue towards the morning of the next day; and the voice within him signifying to him, that it would leave him, bidding him to get upon his knees in order to that end, which he did, and presently he had a perfect command of himself.

When I came to him, he gave me a sober account of all the passages of the day before, having a distinct remembrance of what the spirit forced him to do, and what was spoken to him by those who stood by. In particular he told me, he was compelled to give me that disturbance in prayer, which before I mentioned, the spirit using his limbs and tongue as it pleased, contrary to the inclination of his own thought and mind.

Upon the Thursday following the spirit began to rage after its former manner, as I was praying with him. It was very discernable how it wrought upon his body, forced him to grate his teeth, and draw his mouth awry. He told me, after I had

done, that it bid him denounce woe against me. It pleased God, upon continuance in prayer with me, to release him out of his trouble, and so far make it advantageous to him and his wife, and some others, who were so much biassed with the principles of the Quakers, that now they have a perfect dislike of that way, and do diligently attend upon the public service of God in the parish church.

Sir, you may be confident of the truth of what is here related by your assured friend,

Basham, Jan. 1.

JOHN TEMPLAR.

1682.



A Relation of the strange Witchcraft discovered in the Village of Mohra in Swedland.

THE news of this witchcraft coming to the king's ear, his majesty was pleased to appoint commissioners, some of the clergy and some of the laity, to make a journey to the town aforesaid, and to examine the whole business; and accordingly the examination was ordered to be on the thirteenth of August: And the commissioners met on the twelfth instant, in the said village, at the parson's house, to whom both the minister, and several people of fashion, complained with tears in their eyes, of the miserable condition they were in; and therefore begged of them to think of some way, whereby they might be delivered from that calamity. They gave the commissioners very strange

instances of the devil's tyranny among them; how by the help of witches, he had drawn some hundreds of children to him, and made them subject to his power; how he had been seen to go in a visible shape through the country, and appeared daily to the people; how he had wrought upon the poorer sort, by presenting them with meat and drink, and this way allured them to himself; with other circumstances to be mentioned hereafter. The inhabitants of the village added, with great lamentations, That though their children had told all, and themselves fought God very earnestly by prayer, yet they were carried away by him. And therefore begged of the lords commissioners, to root out this hellish crew, that they might regain their former rest and quietness; and the rather because the children which used to be carried away in the county or district of Elfdale, since some witches had been there, remained unblemished.

That day, i. e. the thirteenth of August, being the last humiliation day instituted by authority, for the removing of this judgment, the commissioners went to the church, where there appeared a considerable assembly both of young and old. The children could read most of them, and sing psalms, and so could the women, though not with any great zeal and fervour. There were preached two sermons that day, in which the miserable case of those people that suffered themselves to be deluded by the devil, was laid open; and these sermons were at last concluded with very fervent prayer.

The public worship being over, all the people of the town were called together in the parson's

house, near three thousand of them. Silence being commanded, the king's commission was read publicly in the hearing of them all, and they were charged, under very great penalties, to conceal nothing of what they knew, and to say nothing but truth; those especially who were guilty, that the children might be delivered from the clutches of the devil, they all promised obedience; the guilty feignedly, but the guiltless weeping and crying bitterly.

On the fourteenth of August the commissioners met again, consulting how they might withstand this dangerous flood; after long deliberation, an order also coming from his majesty, they resolved to execute such as the matter of fact could be proven upon. Examination being made, there were no less than three score and ten in the village aforesaid, three and twenty of which confessing their crimes, were condemned to die; one pretending she was with child, and the rest denying and pleading not guilty, were sent to Fahluna, where most of them were afterwards executed.

Fifteen children who likewise confessed, that they were engaged in this witchery, died as the rest; six and thirty of them between nine and sixteen years of age, who had been less guilty, were forced to run the gantlet. Twenty more, who had no great inclination, yet had been seduced to those hellish enterprizes, because they were very young, were condemned to be lashed with rods upon their hands for three Sundays together at the church door; and the aforesaid six and thirty were also doomed to be lashed this way once a-week for

a whole year together. The number of the seduced children were about three hundred.

On the twenty fifth of August execution was done upon the notoriously guilty, the day being bright and glorious, and the sun shining; and some thousands of people being present at the spectacle. The order and method observed in the examination was this:

First, The commissioners and neighbouring justices went to prayer; this done, the witches, who had most of them children with them, which they had either seduced, or attempted to seduce, some seven years of age, nay, from four to sixteen years, were set before them. Some of the children complained lamentably of the misery and mischief they were forced sometimes to suffer of the devil and the witches.

The children being asked, Whether they were sure, that they were at any time carried away by the devil? They all declared they were; begging of the commissioners, that they might be freed from that intolerable slavery.

Hereupon the witches themselves were asked, Whether the confessions of these children were true? and admonished to confess the truth, that they might turn away from the devil unto the living God. At first, most of them did very stiffly, and without shedding the least tear, deny it, tho' much against their will and inclination. After this the children were examined every one by themselves, to see whether their confessions did agree or no; and the commissioners found that all of them, except some very little ones, who could not tell all the

circumstances, did punctually agree in their confession of particulars.

In the mean while, the commissioners that were of the clergy examined the witches, but could not bring them to any confession, all continuing stedfast in their denials, till at last some of them burst out into tears, and their confession agreed with what the children said; and these expressed their abhorrence of the fact, and begged pardon. Adding that the devil, whom they called Locyta, had stopped the mouths of some of them, so loath was he to part with his prey, and had stopped the ears of others: And being now gone from them, they could no longer conceal it; for they had now perceived his treachery.

The confession which the witches made at Elfdale to the judges there, agreed with the confession they made at Mohra; and the chief things they confessed, consisted in these three points: First, Whither they used to go? Secondly, What kind of place it was they went to, called by them Blockula, where the witches and the devil used to meet? Thirdly, What evil and mischief they had either done, or designed there?

First, Of their journey to Blockula. The contents of their confession.

We of the province of Elfdale, do confess, that we used to go to a gravel pit, which lies hard by a cross-way, and there we put on a vest over our heads, and then danced round, and after this ran to the cross-way, and called the devil thrice, first with a still voice, the second time somewhat louder, and the third time very loud, with these words,

Antecedent come and carry us to Blockula. Whereupon immediately he used to appear, but in different habits; but for the most part, we saw him in a gray coat and red and blue stockings. He had a red beard, a high crowned hat, with linnen of divers colours wrapt about it, and long garters upon his stockings. It is very remarkable that the devil never appears to the witches with a sword at his side.

Then he asked us, Whether we would serve him with soul and body? If we were content to do so, he set us on a beast which he had there ready, and carried us over churches and high walls. And after all, we come to a green meadow where Blockula lies. We must procure some scrapings of altars, and filings of church clocks, and then he gave us a horn with a salve in it, wherewith we do anoint ourselves, and a saddle, with a hammer and a wooden nail; thereby to fix the saddle; whereupon we call upon the devil, and away we go.

Those that were in the town of Mohra made in a manner the same declaration. Being asked, Whether they were sure of a real personal transportation, and whether they were awake when it was done? They all answered in the affirmative; and that the devil sometimes laid something down in the place that was very like them. But one of them confessed, that he did only take away her strength, and her body lay still upon the ground; yet sometimes he took away her body with him.

Being asked, how they could go with their bodies through chimneys, and broken-pains of glass?

They said, that the devil did first remove all that might hinder them in their flight, and so they had room enough to go.

Others were asked, how they were able to carry so many children with them? They answered, That when the children were asleep, they came into the chamber, and laid hold of the children, which straightway did awake, and asked them, Whether they would go to a feast with them? To which some answered, Yes; others, No; yet they were all forced to go. They only gave the children a shirt, a coat and doublet, which was either red or blue; and so they set them upon a beast of the devil's providing, and then they ride away.

The children confessed the same thing, and some added, that because they had very fine cloaths put upon them, they were very willing to go.

Some of the children concealed it from their parents, but others discovered it to them presently.

The witches declared moreover, that till of late, they had never power to carry away children, but only this year and the last; and the devil did at that time force them to it: That heretofore it was sufficient to carry but one of their children, or a stranger's child with them, which happened seldom; but now he did plague them and whip them, if they did not procure him many children, insomuch that they had no peace nor quiet for him: And whereas that formerly one journey a-week would serve their turn from their own town to the place aforesaid, now they were forced to run to other towns and places for children; and that they brought

with them, some fifteen, some sixteen children every night.

For the journey, they said, they made use of all sorts of instruments, of beasts, of men, of spits and posts, according as they had opportunity. If they ride upon goats, and have many children with them, that all may have room, they stick a spit into the backside of the goat, and then are anointed with the foresaid ointment. What the manner of their journey is, God alone knows: This much was made out, that if the children did at any time name the names of those, either men or women, that had been with them, that had carried them away, they were again carried by force, either to Blockula or the cross-way, and there beaten, insomuch that some of them died of it; and this some of the witches confessed, and added, that now they were exceedingly troubled and tortured in their minds for it.

The children thus used looked mighty black, wan and beaten. The marks of the whips the judges could not perceive on them, except on one boy, who had some wounds and holes in his back, that were given him with thorns; but the witches said, they would quickly vanish.

After this usage the children are exceeding weak; and if they be carried over night, they cannot recover themselves the next day, and they often fall into fits; the coming of which they know by an extraordinary paleness that seizes on the children, and when a fit comes upon them, they lean upon their mother's arms, who sits up with them, sometimes all night, and when they observe the paleness, shake the children, but to no purpose.

They observe further that their childrens' breasts grow cold at such times; and they take sometimes a burning candle, and stick it in their hair, which yet is not burnt by it. They swoon upon this paleness, which swoon lasteth sometimes half an hour, sometimes an hour, sometimes two hours, and when the children come to themselves again, they mourn and lament, and groan most miserably, and beg exceedingly to be eased. This the old men declared upon oath before the judges, and called the inhabitants of the town to witness, as persons that had most of them experience of the strange symptoms of their children.

A little girl of Elfdale confessed, that naming the name of Jesus, as she was carried away, she fell suddenly upon the ground, and got a great hole in her side, which the devil presently healed up again, and away he carried her. And to this day the girl confessed, she had exceeding great pain in her side. Another boy confessed too, that one day he was carried away with his mistress; and to perform the journey, he took his father's horse out of the meadow, where it was feeding, and upon his return, she let the horse go in her own ground. The next morning the boy's father sought for the horse, and not finding it, gave it over for lost, but the boy told him the whole story, and so the father fetcht the horse back again; and this one of the witches confessed.

We come next to the place where they used to assemble, called Blockula, and what they did there: they unanimously confessed, that Blockula is situated in a large meadow, like a plain sea, wherein

you can see no end. The place or house they met at, had before it a great gate painted with many divers colours on it. Through this gate they went into a little meadow distant from the other, where the beasts went which they used to ride on: But the men whom they made use of in their journey stood in the house by the gate in a slumbering posture, sleeping over against the wall.

In a huge large room of this house, they said, there stood a very large long table, at which the witches did sit down; and that hard by this room was another chamber, where there were some lovely and delicate beds.

The first thing, they said, they must do at Blokkula, was, that they must deny all, and devote themselves body and soul to the devil, and promise to serve him faithfully, and confirm it with an oath. Hereupon they cut their fingers, and write their name in his book. They added, that he caused them to be baptized too, by such priests as he had there, and made them to confirm their baptism with dreadful oaths and imprecations. Hereupon the devil gave them a purse, wherein there were filings of clocks, with a big stone tied to it, which they threw into the water, and then were forced to speak these words: "As these filings of the clock do never return to the clock, from which they were taken, so may my soul never return to heaven." To which they add blasphemy, and other oaths and curses.

The mark of their cut finger is not found in all of them. But a girl who had been slashed over her finger, declared, that because she would not stretch

but her finger, the devil in anger had so cruelly wounded it.

After this they sat down to table, and those that the devil esteemed most, were placed near to him; but the children must stand at the door, where he himself gives them meat and drink.

The diet they used to have there, was, they said, broth with colworts and bacon in them, oat meal bread spread with butter, milk and cheese. And they added, that sometimes it tasted very well, and sometimes very ill. After meals they went to dancing, and, in the mean time, swore and cursed most dreadfully; and afterwards went to fighting one with another. Those of Elfdale confessed, that the devil used to play upon a harp before them, and afterwards to go with them he loved best into a chamber, where he committed venereal acts with them. And this indeed all confessed, that he had carnal knowledge of them; and that the devil had sons and daughters by them, which he did marry together, and they did couple, and brought forth toads and serpents.

One day the devil seemed to be dead, whereupon there was great lamentation at Blockula; but he soon awaked again. If he hath a mind to be merry with them, he lets them all ride upon spits before him, and he takes afterwards the spits, and beats them black and blue, and then laughs at them. And he bids them believe that the day of judgment will come speedily; and therefore sets them at work to build a great house of stone, promising, that in the house he will preserve them from God's fury, and cause them to enjoy the gre-

test delights and pleasures; but while they work exceeding hard at it, there falls a great part of the wall down again, whereby some of the witches are commonly hurt, which makes him laugh; but presently he cures them again.

They said, they had seen sometimes a very great devil like a dragon, with fire round about him, and bound with an iron chain: and the devil that converses with them tells, that if they confess any thing he will set that great devil loose upon them, whereby all Swedland shall come into great danger. They added, that the devil had a church there, such another as in the town of Mohra. When the commissioners were coming, he told the witches they should not fear them; for he would certainly kill them all. And they confessed, that some of them had attempted to murder the commissioners, but had not been able to effect it.

Some of the children talked much of a white angel, which used to forbid them what the devil had bid them do; and told them, that those things should not last long; what had been done, had been but permitted, because of the sin and wickedness of the people and their parents; and that the carrying away of the children should be made manifest. And they added, that this white angel would place himself sometimes at the door betwixt the witches and the children; and that when they came to Blockala he pulled the children back, but the witches went in.

We come in the next place, to shew the mischief and evil which the witches promised to do to men and beasts. They confessed, that they were

to promise the devil, that they would do all that is ill; and that the devil taught them to milk, which was after this manner. They used to stick a knife in the wall, and hang a kind of label on it, which they drew, and stroaked; and as long as this lasted, the persons they had power over were miserably plagued, and the beasts were milked that way, till sometimes they died of it.

A woman confessed, that the devil gave her a wooden knife, wherewith, going into houses, she had power to kill any thing she touched with it; yet there were few that would confess, that they had hurt any man or woman. 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 these plagues.

And added, that the devil had shewed them several places where he had no power to mischief.

The minister of Elfdale declared, that one night these witches were, to his thinking, on the crown of his head; and that from thence he had a long continued pain of the head.

One of the witches confessed, that the devil had sent her to torment that minister; and that she was ordered to use a nail, and strike it into his head, but it would not enter very deep, and hence came that head ach. The minister said also, that one night he felt a pain, as if he were torn with an instrument that they cleanse flax with, or a flax comb; and when he awakened, he heard somebody scratching and scraping at the window, but could see no body;

and one of the witches confessed, that she was the person that did it.

The minister of Mohra declared also, that one night one of these witches came into his house, and did so violently take him by the throat, that he thought he should have been choaked, and awaking he saw the person that did it, but could not know her; and that for some weeks he was not able to speak, or perform divine service.

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 burned, or executed by the hand of justice, the boy would recover.

They confessed also, that the devil gives them a beast, about the shape and bigness of a cat, which they call a carrier; and he gives them a bird too, as big as a raven, but white: And these creatures they can send any where, and wherever they come they take away all sort of victuals they can get, as butter, cheese, milk, bacon, and all sorts of seeds, whatever they can find, and carry it to the witch. What the bird brings, they may keep to themselves; but what the carrier brings they must reserve for the devil, and that is brought to Blockula, where he gives them of it as much as he thinks fit.

They added, that the carriers filled themselves so full oftentimes, that they are forced to spew by the way, which spewing is found in several gardens where colworts grow, and not far from the houses of the witches. It is of a yellow colour like gold, and is called the butter of the witches.

The lords commissioners were indeed very earnest, and took great pains to persuade them to shew some of their tricks, but to no purpose; for they did all unanimously confess, that since they had confessed all, they found that their witchcraft was gone; and the devil at this time appeared very terrible, with claws on his hands and feet, with horns on his head, and a long tail behind, and shewed them a pit burning with a hand out; but the devil did thrust the person down again with an iron fork, and suggested to the witches, that if they continued in their confession, he would deal with them in the same manner.

The above relation is taken from the public register, where all is related with more circumstances. And at this time through all the country there are prayers weekly in all the parish churches, to the end that Almighty God would pull down the devil's power, and deliver those poor creatures which have hitherto groaned under it.

The Lord Lyonberg, envoy extraordinary for the king of Sweden, confirmed this at London, March 8th, 1682, and gave it under his hand, that the matter of fact mentioned here is true.





*Wonderful and Strange Accident which fell out at
Lyons in France.*

A Lieutenant of a guard called Jaquette, having supped one night in a rich merchant's house, was passing home, and by the way, said, I wonder what I have eaten and drunken at the merchant's house; for I find myself so hot, that if I met with the devil's dame this night, I could not forbear using of her. Hereupon a little after he overtook a gentlewoman masked, whom he would needs usher home to her lodging, but discharged all his company except two. She brought him, to his apprehension, to a low house hard by the city wall, where there were only two rooms. After he had enjoyed her, he desired her, that, according to the custom of French gentlemen, his two comrades might partake of the same pleasure; so she admitted them one after another. And when all was done, as they sat together, she told them, If they knew well who she was, none of them would have ventured upon her. Thereupon she whistled three times, and all vanished. The next morning the two comrades that had gone with lieutenant Jaquette were found dead under the city wall, among the ordure and excrements, and Jaquette himself a little way off half dead, who was taken up, and coming to himself again, confessed all this, and presently died. This may verify the preceding relation.



*A marvellous Prank played by the Devil at Hamelen,
a town in Germany.*

THIS city was annoyed with rats and mice, it happened that a pied-coated piper came thither, who covenanted with the chief burgers for such a reward, if he could free them from the said vermine; nor would he demand it for a twelve-month and a day after. The agreement being made, he began to play on the pipes, and all the rats and mice followed him to a great loch hard-by, where they all perished; so that the town was infested no more. At the end of the year the piper returned for his reward, the burgers put him off with slighting and neglect, offering him some small matter which he refused. And staying some days in town, on a Sunday morning, at high mass, when most people were at church, he fell to play on his pipes, and the children up and down followed him out of the town, to a great hill not far off, which rent in two, and let him and the children in, and so closed up again. This happened about two hundred and fifty years since. And in that town, they date their bills and bonds, and other instruments in law, to this day, from the year of the going out of their children; besides, there is a great pillar of stone erected at the foot of the said hill, where this story is engraven.

THE HISTORY OF THE

An Apparition seen in a Dwelling-house, in Mary King's Close, in Edinburgh.

SIR, within these few years, there was one T. C. by profession an agent about the session-house, who, about sitting time, was removing his furniture from a lower part of the city to an higher. One in the aforesaid close seeing his maid on the Sunday carrying some light furniture to such a house, asked her, if she was to dwell in that house? Yes, said she, for I am hired for this half year: Her friend told her, If you live there, I assure you, you will have more company than yourselves. And after twice or thrice more going up and down, getting several informations aient the business, she was persuaded to tell her mistress, she would not tarry a servant in that house, it being haunted with a spirit or ghost, and gave her the ground of her intelligence.

The mistress informed her husband, desiring him to forbear that house, lest she should be afrighted even with apprehensions: But he, out of a natural courage, and fortitude of mind, smiled at the relation, and resolved to tarry, lodging there that same very night: To-morrow being the Sabbath-day, they went both to church in the forenoon, but in the afternoon, he being indisposed, fitted himself for a sleep, his wife took the bible, and at the head of the table near the bed, resolved to spend the time in reading of the holy scripture, appointing

the servant to go to church, which she did, but came no more to the family.

As the mistress was reading to herself, she chanced to cast her eye to a little chamber door just over against her, where she spied the head and face of an old man, gray-headed, with a gray beard, looking straight upon her, the distance being very short; at which sight, she endeavouring to waken her husband, fell in a swoon and fainted, and lay in that posture till she heard some of her neighbours open their doors after sermon was ended; then she told her husband what was done, and what she had seen, the apparition being vanished; he pleaded it was some fancy, or delusion of her senses, and bad her be of good courage.

After supper, both being alone, the good-wife's fear still continuing, she built on a large fire, and went to bed. After a little time, the goodman cast his eyes towards the chimney, and spied that same old man's head in the former place. He told his wife, who was like to fall into her former passion. He rising, lighteth a candle, sets it on the table, and went to his bed again, encouraging themselves in the Lord, and recommending themselves to God's care and protection. After an hour and more was spent thus, they clearly perceived a young child, with a coat upon it, hanging near to the old man's head. At which sight, the goodman Tom flew out of his bed, and his wife after him. He taking her in his arms, kneeled down before the bed, and with fervent devotion they intreated the Lord to be freed from that temp-

tation. He lighted a second candle, the first being spent, and knocked upon his neighbours, but getting no answer, they both returned to their bed, where they both kneeled down and prayed, an excessive fear and sweat being upon them.

By and by a naked arm appears in the air, from the elbow downward, and the hand stretched out, as when one man is about to salute another. He then skipped out of his bed, and kneeling down, begged help from heaven. The arm had now come within its own length to him, as it were to shake hands with him. Whereupon he immediately goes to bed again, and at the opening of the curtain, it offered another salutation to him. The man and the wife embracing one another through fear, and still eying the naked arm, they prayed the more earnestly. But the cubit offering to touch him, he was in such a consternation and amazement, that he was as one distracted; but taking some courage from God, he boldly spake to it after this manner: "In the name of the living God, and of our Saviour Jesus Christ, tell me why thou troublest my family? To my knowledge, I never wronged any man, by killing or cheating, but have lived honestly in the world. If thou hast received any wrong, if I can right thee, I will do my utmost for thee, but trouble me no more." Notwithstanding of this, the arm and hand came nearer than before, still after a courteous manner, with an offer of acquaintance. They fell to prayer again, both of them being drowned with sweat, and in the mean time, they saw a little dog come out of that

little room aforementioned, which after a little time looking about, towards the bed, and the naked arm, composed itself upon a chair, as it were with its nose in its tail to sleep. This somewhat increased their fear. But quickly after, a cat comes leaping out from the same room, and in the midst of the hall began to play some little tricks. There was the hall full of little creatures dancing prettily, unto which none of them could give a name, as having never in nature seen the like.

It is not possible to narrate the height of passion and fear these two were under, having all the apparitions at once in their eye, which continued a long time. The honest couple went to their knees again within the bed; there being no standing in the floor of the room. In the time of prayer, their ears were started with a deep, dreadful, and loud groan, as of a strong man dying, at which all the apparitions and visions at once vanished, and, as the honest couple thought, they retired to the little room from whence they came, and the house was quiet.

After this, they both went hand in hand to the little room where the drink stood, and refreshed themselves therewith. After they had taken a second draught, the husband said, "My dear, God hath made me this night to bear that which would have affrighted to death the stoutest of them all." The day approaching, they dressed themselves, and made no secret of it. But looking back upon what happened, they wondered, that none of them had wit to open the door, and to flee from the

house, which had been easier done than to light the first candle. But they behaved to undergo this trial, having no power to escape it. And by this means, the goodman had the courage to dwell in the house after till he died; yet would never want some good fellows or others with him, concluding the worst was over, as indeed it was.

A few weeks after, he on a Sabbath day went with his wife to Carstorphine, a village two miles from Edinburgh, to hear sermons. In the evening, he took some refreshment there at a public inn; and stepping to the door to ease nature, he was instantly surpris'd with a vehement shivering and trembling in all his joints. Coming from the end of the aforesaid village, with a purpose to come home, he was accompanied with some crows flying above him, almost keeping pace with him till he came to Portsburgh, a part of the suburbs of the city, where they left him, and returned to their own lodging. "These crows, my dear, (says he) do prognosticate, that I must die shortly." He fell sick of a pain in his head, with an excessive aching. But before I go further on in this narration, I must make a visit to the country.

A gentleman near Tranent, or in it, a town about seven miles from Edinburgh, whose agent this man was, in managing his law affairs, and kept his papers for that effect, had a singular kindness for Thomas, as he had for him. This gentleman being in bed one morning with his wife, his nurse and a child lying in a treble bed near them, the nurse was affrighted with something like a cloud moving up and down the room, but not shaped as

such. She called to her master and his wife, and awaked them. He seeing the cloud figured like a man, nimbly skipped over the bed, and drew his sword; and going to bed again, laid it by his side, and recommended the family to God. For a time it continued in the forementioned dark form, but anon they all saw perfectly the body of a man, walking up and down. The gentleman behaved himself more like a Christian than a combatant. At last, this apparition looked him fully and perfectly in the face, and stood by him with a ghostly and pale countenance; at which the gentleman with great courage said to the spectre, "What art thou? Art thou my dear friend, Thomas Coltheart?" (For so was the agent called) "Art thou dead, my friend? Tell me if thou hast any commission to me from almighty God; tell it me, and it shall be welcome." The ghost held up its hand three times, waving and shaking it towards him, and immediately disappeared. This was done about the very hour (as was guessed) of the agent's death.

The Sunday after his death, among many accompanying his corpse to the common burial place; some of the town ministers were there, and by chance a friend of his thanked one of them for his attendance; and said, "Sir, it was a pity that some of you saw him not before he died." The minister asked him, "If any remarkable thing was the cause of his sickness?" So much was told as gave the minister ground to make a visit to his widow, who made him very welcome with tears in her eyes. After she had composed herself, he prayed.

Prayer being ended, she began the before-related story, and told it from the beginning. But when she came to the dog's part, she telling him, that he was just now sitting upon the chair where the dog lay asleeping, the minister rises up, and taking the mistress by the hand, "Come," said he, "I have seen the chair, in the name of almighty God, I will see his chamber too;" and so went in to see the little room from which the apparitions came, and to which they returned; in which room she gave the minister an account of what followed the dog. In the mean time a gentleman came in, whom she knew by his voice, and running to him with great fervour, they embraced one another affectionately with tears. To make an end, this stranger was the gentleman to whom the ghost of the deceased husband appeared about Tranent, the very hour when he was expiring at Edinburgh. He told likewise, that that morning the ghost appeared to him, he was resolved to attend the Duke of Lauderdale from Lithingtoun to Edinburgh; but this apparition discomposing his wife, he could not. But with his first conveniency (he told her) he had come in to see her, and get an account of his being touched with what he saw at his house.

These things coming to the Duke of Lauderdale's ears, as remarkable stories, he called for that minister, and had the same account of the particulars, before many of the nobility, narrated to him.

*An Apparition of a deceased Wife to her Husband at
Edinburgh.*

SIR, that which I narrated to you the other day, I have now sent it under my hand, as a thing very certain and sure. I knew a servant maid that served a gentlewoman in the old provost's close, as they call it, who was married to a butcher called John Ritchey, about twelve years ago. She lived about five years with him, and had four children to him, and then died. Within a few days after her burial, he went in suit of a young woman, courting her for marriage. He had a comrade of the same trade, to whom he revealed his intention, and desired him to meet him at a such a house, near to the court of guard, down some close or other, that he might see his new mistress. The appointment was kept. The two lovers sat down together on a bed-side, and the comrade sat opposite to them, there being a table between them, and a window or shot at the head of the room, that gave them light, the close or wynd was narrow to which they had a sight. And while the two are dallying together in bed, the other smiling at them, behold, while this man is casting his eye about the room, he perceived distinctly the body and face of the dead wife, in her cloaths, looking towards them from an opposite window; at which this man, his comrade, rose up affrighted, saying to the other, "John, what

is that?" Whereupon all stood up looking, and saw perfectly the buried woman lifting up her hands (as appeared) to take the dead dress from her head, but could not reach it. The man threw her out of his arms, with a purpose to be gone quickly; but his comrade vowed he would not stir till he got something to comfort his heart; they got a little brandy, and then went away, not without wondering and fear. Upon this the man took sickness for three or four days, and his comrade coming to give him a visit, counselled him to delay, or wholly to desist from that purpose of marriage; but affection would not suffer him to forbear, and though not fully recovered of his frenzy, he made a new address to his mistress: But while he is putting on his shoes, his dead wife appears again in her ordinary habit, and, crossing the room in his sight, says, "John, will you not come to me?" and with that vanished. Upon this he took sickness again, and called for his comrade, and told him of this second apparition, who most freely entreated him to desist, or at least to delay. His sickness increasing, he died. About which time, he spoke of a third visit his wife gave him, blaming him, as if he had too soon forgotten her, but did not tell it distinctly; and therefore his comrade could not be positive in it. He was buried within a month of his wife's decease.

One of the ministers of Edinburgh, who had been acquaint in the house where she served, hearing some whisper of the apparition, sent a servant secretly to call for the man's comrade, who gave him a just and true narration of all that I have

written. Adding, that he having seen the vision first, some told him he would quickly die, but he is yet living in the town a fletcher, the minister having married him to two wives since. The deceased wife's name was Helen Brown. I intended to have published another relation anent the devil's coming in the night-time, and knocking three several times at such a man's door, but I was deterred to forbear.



The Trial of Florence Newton, an Irish Witch, at the Assizes at Cork, September 11th, 1661.

THIS Florence Newton was committed to Youghall prison, by the mayor of the town, March 24th, 1661, for bewitching Mary Langdon, who gave evidence against her at Cork, as follows:

Mary Langdon, being sworn and examined, what she had to say against the said Florence Newton, for any practice of witchcraft upon herself, and being bidden to look on the prisoner, her countenance changed pale, and she was very fearful to look towards her, but at last she did. And being asked whether she knew her, said she did, and wished she never had. Being asked how long she had known her, she said for three or four years, and that at Christmas last, the said Florence came to the deponent, at the house of John Pyrie of Youghall, where the deponent was a servant; and asked the deponent to give her a piece of beef out

of her powdering tub; and the deponent answering her, that she would not give away her master's bees, Florence seemed very angry, and said, thou hadst as good have given it me, and so went away grumbling.

That about a week after, the deponent going to the water with a pail of cloth 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 home. And that she, the deponent, went afterwards home, and that within a few days after, she saw a woman with a veil over her face, stand by her bed-side, and one standing by her like a little old man, in silk cloaths, and that this man, whom she took to be a spirit, drew the veil off from the woman's face, and then she knew it to be Goody Newton; and that the spirit spake to the deponent, and would have had her promise him to follow his advice, and she should have all things after her own heart; to which she says, she answered, that she would have nothing to say to him, for her trust was in the Lord.

That within a month after the said Florence had kissed her, she, this deponent, fell very ill of fits or trances, which would take her on a sudden, in that violence, that three or four men could not hold her; and in her fits she would often be taken with vomitings, and would often vomit up needles, pins, horse nails, stubs, wool, and straw, and that very often. And being asked, whether she per-

ceived at those times what she vomited? she said she did; for then she was not in so great distraction as in other parts of her fits she was. And that a little before the beginning of her fits, several (and very many) small stones would fall upon her as she went up and down, and would follow her from place to place, and from one room to another, and would hit her on the head, shoulders, and arms, and fall to the ground, and vanish away. And that she and several others would see them fall upon her, and on the ground, but could never take them, save only some few, which she and her master caught in their hands: amongst which one that had a hole in it, she tied it (as she was advised) with a leathern thong to her purse, but it was vanished immediately, though the leather continued tied in a full knot.

That in her fits she often saw this Florence Newton, and cried out against her for tormenting of her, for, she says, that she would several times stick pins into her arms, and some of them so fast, that a man must pluck three or four times to get out the pin, and they were stuck between the skin and the flesh. That sometimes she would be removed out of her bed into another room, sometimes she would be carried to the top of the house, and laid on a board betwixt two sollar beams, sometimes put into a chest, sometimes under a parcel of wool, sometimes betwixt two feather beds (which she used to lie) and sometimes betwixt the bed and the mat in her master's chamber, in the day time. And being asked how she knew she was thus carried about and disposed of, seeing in

her fits she was in a violent distraction? She answered, she never knew where she was, till they of the family and the neighbours with them, would be taking her out of the places whither she was so carried and removed. And being asked the reason wherefore she cried out so much against the said Florence Newton in her fits? She answered, because she both saw her, and felt her tormenting.

And being asked, how she could think it was Florence Newton that did her this prejudice? She said, first because she threatened her; then because after she had kissed her, she fell into these fits, and that she both saw and felt her tormenting. And, lastly, that when the people of the family, by advice of the neighbours, and consent of the mayor, had sent for Florence Newton, to come to the deponent, she was always worse when she was brought unto her, and her fits more violent than at another time. And that after the said Florence had been committed at Youghall, the deponent was not troubled, but was very well till a little while after the said Florence was removed to Cork, and then the deponent was as ill as ever before. And the mayor of Youghall, one Mr. Mayre, then sent to know whether the said Florence were bolted (as the deponent was told) and finding she was not, order was given to put her bolts on her; which being done, she deponent saith, she was well again, and so hath continued ever since. And being asked, whether she had such-like fits before the said Florence gave her the kiss, she saith, she never had any, but believes that with that kiss she bewitched her, and

she rather because she hath heard from Nicholas Pyne and others, that the said Florence had confessed as much.

Mary Langdon having closed her evidence, Florence Newton peeped at her, as it were betwixt the heads of the bystanders that interposed betwixt her and the said Mary, and lifting up both her hands together, as they were manacled, cast them in an angry violent motion (as was seen and observed by W. Ashton) towards this said Mary, as if she intended to strike at her, if she could have reached her, and said, now she is down. Upon which the maid fell suddenly down to the ground like a stone, and fell into a most violent fit, that all the people that could come to lay hands on her could scarce hold her, she biting her own arms, and shrieking out in a most hideous manner, to the amazement of all the beholders. And continuing so for about a quarter of an hour (the said Florence Newton sitting by herself all that while pinching her own hands and arms, as was sworn by some that observed her) the maid was ordered to be taken out of court, and carried into a house. Whence several persons after that brought word, that the maid was in a vomiting fit, and they brought in several crooked pins, straws, and wool, in white foam like spittle in great proportions: whereupon the court having taken notice, that the maid had been very well when the said Florence was in bolts, and all when out of them, till they were again put on her, demanded of the jailor if she was in bolts or no; he said she was not, but only manacled. Upon which order was given to put on her

bolts, and on putting them on, she cried out she was killed, she was undone, she was spoiled, why do you torment me thus? and so complaining grievously for a quarter of an hour. And then came in a messenger from the maid, and informed the court she was well. At which Florence immediately and cholerickly pronounced these words, She is not well yet. And being demanded how she knew she was not well? She denied she said so, though many in court heard her say the words; and she said, if she did, she knew not what she said, being old and disquieted, and distracted with her sufferings. But the maid being reasonably come to herself, was, before the court knew any thing of it, sent out of town to Youghall, and so was no farther examined by the court.

The fit of the maid being urged by the court with all the circumstances of it upon Florence to have been a continuance of her devilish practice, she denied it, and likewise the motion of her hands, or the saying, now she is down, though the court saw the first, and the words were sworn by one Roger Moor. And one Thomas Harrison swore that he had observed the said Florence to peep at her, and used that motion with her hands, and saw the maid immediately fall upon that motion, and heard the words, now she is down, uttered.

Nicholas Stout deposed, That he had oft tried, having heard it often said, that witches could not say the Lord's prayer, whether she could say that prayer or no, and found she could not. Whereupon she said she could say it, and had often said it, desired the court to hear her say it; they gave

her leave, and four times together, after these words, give us this day our daily bread, she continually said, as we forgive them, always leaving out the words, and forgive us our trespasses; upon which the court appointed one near her to teach here these words she so left out. But either she could not or would not say them, using only these or the like words when these were repeated, ay, ay, trespasses, that is the words. And being often pressed to utter the words as they were repeated to her, she did not. And being asked the reason, she said she was old, and had a bad memory; and being asked how her memory served her so well for other parts of the prayer, and only failed her for that, she said she knew not, neither could she help it.

John Pyne deposed; that about January last, the said Mary Langdon being his servant, was much troubled with little stones that were thrown at her wherever she went, and that he hath seen them come as if they were thrown at her; others as if they dropped on her, and that he has seen great quantities of them, and that they would after they had hit her fall on the ground, and then vanish, so that none of them could be found. And farther, that the maid once caught one of them, and he himself another, and one of them with a hole in it, she tied to her purse, but it vanished in a little time, but the knot of the leather that tied it remained unaltered. That after these stones had thus haunted her, she fell into most grievous fits, wherein she was so violently distracted, that four men would have much ado to hold her, and

that at the highest extremity of her fits, she would cry out against Gammer Newton, for hurting and tormenting of her. That sometimes the maid would be reading in the bible, and on a sudden he hath from the bible struck out of her hand, into the middle of the room, and she immediately cast into a violent fit. That in her fits, he hath seen two bibles laid on her breast, and in the twinkling of an eye, they would be cast between the two beds the maid lay on, sometimes thrown into the middle of the room, and that Nicholas Pyne held the bible in the maid's hands so fast, that it being suddenly snatched away, two of the leaves were torn. That in many other fits the maid was removed strangely in the twinkling of an eye, out of the bed, sometimes into the bottom of a chest with linen, under all the linen, and the linen not at all disordered, sometimes between the two beds she lay on, sometimes under a parcel of wool, sometimes betwixt his bed and the mat of it in another room; and once she was laid on a small deal board, which lay on the top of the house betwixt two solar beams, where he was forced to rear up ladders to fetch her down. That in her fits she hath often vomited up wool, pins, horse-nails, straw, needles, and moss, with a kind of white foam or spittle, and hath had several pins stuck into her arms and hands, that sometimes a man must pull three or four times before he could pull them out, and some have been stuck between the flesh and the skin, where they might perfectly be seen, but not taken out, nor any place seen where they were put in. That when the witch was brought into the

room, where she was, she would be in more violent and longer-lasting fits than at other times. That all the time the witch was at liberty, the maid was ill; as soon as she was committed and bolted, she recovered and was well, and when the witch was removed to Cork the maid fell ill. And thereupon the mayor of Youghall sent to see if she was bolted, and to acquaint them that the maid was ill, and to desire them to bolt the witch if she was not so. That she immediately mended, and was as well as ever she was; and when the messenger came from Cork, and told them when the witch was bolted, it fell out at the very time the maid amended at Youghall.

Nicholas Pyne deposed, that the second night after the witch was in prison, being the twenty-fourth of March last, he and Joseph Thomson and 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 bewitched her, but it maybe she had overlooked her, and that there was a great difference between bewitching and overlooking, and that she would 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 that time she kissed her, that would fall upon her, and she would not confess but she had wronged her, and thereupon fell down upon her knees, and prayed God to forgive her for wronging the poor wench. They wished that

she might not be wholly destroyed by her; to which she said, it must be another that must help her, and not they that did the harm. And then she said, there were others, as Goody Halspenny, and Goody Dod in town, that could do these things as well as she, and that it might be one of them that had done the maid wrong.

That towards evening, the door of the prison shook, and she arose up hastily and said, What makest thou here this time a night; and there was a very great noise, as if somebody with bolts and chains had been running up and down the room; and they asked her what it was she spoke to, and what it was made the noise? and she said, she saw nothing; neither did she say any thing, and if she did it was she knew not what. But the next day she confessed it was a spirit, and her familiar in the shape of a greyhound.

And he said, farther. That he and Mr. Edward Petry, and others, for tryal, took a tile off the prison next the place where the witch lay, and carried it to the house where the maid lived, and put it into the fire till it was red hot, and then dropped some of the maid's water upon it, and the witch was then grievously tormented, and when the water was consumed she was well again.

And as to the stones falling on and cast at the maid, as to the maid's fits, her removal into the kitchen, under the wool, between the feather beds, on the top of the deal board betwixt two collar beams, concerning the bibles and their removes, his holding one of them in the maid's hands till two of the leaves were torn out, concerning the

maid's vomiting, and calling out against the witch, he agrees perfectly with John Pyne throughout, as before.

Edward Perry deposed, that he, Mr. Greatrix, and Mr. Blackwall, went to the maid, and Mr. Greatrix and he had read of a way to discover a witch, which he would put in practice. And so they sent for the witch, and set her on a stool, and a shoemaker with a strong awl endeavoured to stick it in the stool, but could not till the third time. And then they bad her come off the stool, but she said, she was very weary and could not stir. Then two of them pulled her off, and the man went to pull out his awl, and it dropt into his hand with half an inch broke off the blade of it: they all looked to find it where it had been stuck, but could not find any place where an entry had been made by it. Then they took another awl, and put it into the maid's hand, and one of them took the maid's hand, and ran violently at the witch's hand with it, but could not enter it, though the awl was so bent, that none of them could put it strait again. Then Mr. Blackwall took a launce, and launced one of her hands, an inch and a half long, and a quarter of an inch deep, but it bled not at all. Then he launced the other hand, and then they bled.

He further saith, that after she was in prison, he went with Roger Hawkins and others to discourse with the witch about the maid, and they asked what it was she spoke to the day before; and after some denial, she said it was a greyhound which was her familiar, and went out at the window; and then

she said, if I have done the maid hurt I am sorry for it. And being then asked whether she had done her any hurt, she said she never did bewitch her, but confessed she overlooked her that time she kissed her, but that she could not now help her, for none could help that did the mischief, but others. And further saith, that after the assizes at Cashall, he meeting with one William Lap, and discoursing about these passages with him, the said Lap told the deponent, that if he would but take a tile off the house near the place where the witch lay, and heat it red hot in the fire, and then take some of the maid's water and drop it upon it, that so long as this was doing, he should find the witch most grievously tormented: that afterwards he, Edward Perry, Nicholas Pyne, and others, put this in practice, and found that the witch was extremely tormented and vexed, and when the experiment was over she came to herself; and then they asked her how she came to hurt the maid? She said, that what evil she thought against the maid that time she kissed her, that would fall upon her, and that she could not have hurt her except she had touched her, and then she fell on her knees and confessed she had wronged the maid, and desired God to forgive her. And then they put her upon saying the Lord's prayer, but she could not say the words, and forgive us our trespasses.

Mr. Wood, a minister, deposed, that having heard of the stones dropped and thrown at the maid, and of her sitting and meeting with the maid's brother, he went along with him to the maid, he

found her in a fit, crying out against Gammer Newton, that she pricked her and hurt her. And when she came to herself, he asked her, what had touched her? and she said, Gammer Newton. The deponent said, why, she was not there. Yes, said she, I saw her by my bedside. The deponent then asked her, the original of all, which she related from the time of her begging the beef, and after kissing, and so to that time. That then they caused the maid to be got up, and sent for Florenod Newton, but she refused to come, pretending she was sick, though indeed it appeared she was very well. Then the mayor of Youghall came in and spake with the maid, and then sent again, and caused Florence Newton to be brought in, and immediately the maid fell into her fit far more violent, and three times as long as any other time; and all the time the witch was in the chamber the maid cried continually of being hurt here and there, but never named the witch; but as soon as she was removed, then she cried out against her by the name of Gammer Newton, and this for several times. And still when the witch was out of the chamber, the maid would desire to go to prayers, and he saw good affections in her time of prayers; but when the witch was brought in again, though never so privately, although she could not possibly, as he conceives, see her, she would be immediately senseless and like to be strangled, and so would continue till the witch was taken out, and then though never so privately carried away, she would come again to her senses. That afterwards Mr. Creatrix, Mr. Blackwall, and some others, who

would need satisfy themselves in the influence of the witch's presence, tried it, and found it several times. Although he did it with all possible privacy, and so as none could think it possible for the maid to know either of the witch's coming in or going out.

Richard Mayre, mayor of Youghall deposed, that about the twenty-fourth of March last, he sent for Florence Newton, and examined her about the maid, and she at first denied, and accused good wife Halfpenny and good wife Dod, but at length, when he had caused a boat to be provided, and had thought to have tried the water experiment on them all three, then Florence Newton confessed she had overlooked the maid, and done her wrong with a kiss; for which she was heartily sorry, and desired God to forgive her. That then he likewise examined the other two women, Halfpenny and Dod, but they utterly denied it, and were content to abide any trial: Whereupon he caused both Florence, Halfpenny, and Dod to be carried to the maid; and he told her, these two women, or one of them, were said by Gammer Newton, to have done her hurt: But she answered, no, no; they are honest women; it is Gammer Newton that hurts me, and I believe she is not far off. That then they afterwards brought in Newton privately, and then she fell into a most violent fit ready to be strangled, till the witch was removed, and then she was well again, and this for three several times. He farther deposed, that there were three aldermen in Youghall, whose children she had kissed, as he had heard them affirm, and all the children

died presently after. And to the sending her to Cork to have the bolts put on, she swears as before deposed.

Hitherto we have heard the most considerable evidence touching Florence Newton's witchcraft upon Mary Langdon, for which she was committed to Youghall prison, March 24th, 1661; but 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 assizes, and the evidence is as follows:

Elenor 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, deposed, that in April last, the said David, her late husband, having been out all the night, came home early the next morning, and said to her, Where dost thou think I have been all night? To which she answered, she knew not. He replied, I and Frank Befely have been standing centinel over the witch all night. To which she said, why, what hurt is that? Hurt, quoth he, marry, and I doubt it is never 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 a man, to which she answered, the Lord forbid! That all the night and continually, from that time, he was restless and ill, complaining exceedingly of a great pain in his arm for seven days together; and at 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 died.

Francis Befely deposed, that about the time above-mentioned, meeting with the said David Jones, and discoursing with him of the several reports then stirring against the said Florence Newton (who was then in prison at Youghall, for bewitching Mary Langdon) viz. That she had several familiars resorting to her in sundry shapes; the said David Jones told him, the said Francis Befely, that he had a great mind to watch her one night, to observe whether he could see any cats or other creatures resort to her through the grate, as it was suspected they did, and desired the said Francis to go with him, which he did. And that when they came thither, David Jones came to Florence, and told her, that he had heard she could not say the Lord's prayer, to which she answered, She could. He then desired her to say it; but she excused herself by the decay of her memory through old age. Then David Jones began to teach her, but she could not, or would not say it, though often taught it.

Upon which the said Jones and Befely being withdrawn a little from her, and discoursing upon her not being able to say this prayer, she called out to Jones, and said, David, David, come hither, I can say the Lord's prayer now. Upon which David went towards her, and the said deponent would have plucked him back and have persuaded him not to go to her, but he would not be persuaded, but went to the grate to her, and she began to say

the Lord's prayer, but could not say, forgive us our trespasses, so that David again taught her, which she seemed to take very thankfully, and told him she had a great mind to have kissed him, but that the grate hindered, but desired she might kiss his hand; whereupon he gave her his hand through the grate, and she kissed it, and towards break of day they went away and parted, and soon after, he heard that David Jones was ill. Whereupon he went to visit him two or three days after, and found him very ill of a pain in the arm, which he exceedingly complained of, and told the deponent, that ever since he parted with him, he had been seized with that pain, and that the old hag had bewitched him when she kissed his hand, and that she had him now by the hand, and was pulling off his arm. And he said, do you not see the old hag how she pulls me? Well, I lay my death to her, she has bewitched me. And several times after, would complain that she had tormented him, and bewitched him, and that he laid his death to her. And after fourteen days languishing he died.

and indeed he had not staid any considerable time with her in the street, but the window of an upper room opened of itself (for they of the family took it for granted there was no body above stairs) and out came a piece of an old wheel through it, and presently clapped to again; a little while after it suddenly flew open again, and out comes a brick-bat, which enflamed the gentleman with a more eager desire to see what the matter was, and discover the cheat; and therefore he boldly resolved, if any one would go up with him, he would go into the chamber, but none present durst accompany him: yet the keen desire of discovering the cheat, made him venture alone into the room; into which, when he was come, he saw the bedding, chairs, stools, candlesticks, and bedsteads, with all the furniture, rudely scattered on the floor, but upon search, found no mortal in the room;— Well, he staid there a while to see the consequence; anon a bedstead begins to move, and turn itself a good while upon its toe, and at last fairly laid itself down again. The curious spectator, when he had observed it to lye still awhile, steps to it, views it, whether any string or hair was tied to it, or whether there was any hole or button, to fasten such a string to, or any hole or string in the ceiling above; but, after search, he found not the least suspicion of any such thing. He retired to the window again, to observe a little longer what may fall out, anon, another bedstead arises from off the ground of its own accord, higher into the air, and seems to make towards him. He now began to think there was something more than ordinary in the business, and

presently makes to the door with all speed, and, for better caution, shuts it after him, which was presently opened again, and such a clatter of chairs, stools, candlesticks and bedposts sent after him down stairs, as if they intended to have maimed him; but their motion was so moderated, that he received no harm: but by this time he was abundantly assured, that it was not mere womanish fear, or superstition, that affrighted the mistress of the house, and while in a low room he was talking with the family about these things, he saw a tobacco pipe rise from a side-table (nobody being nigh) and fly to the other side of the room, and break itself against the wall: for his further confirmation, that it was neither the tricks of wags, nor the fancy of a woman, but the mad frolicks of witches and demons, which they of the house being fully persuaded of, roasted a bedstead, upon which an old woman, a suspected witch came to the house, and was apprehended, but escaped the law; and the house was afterwards so ill haunted, in all the rooms, upper and lower, that it stood empty a long while after.—This story was written by Dr More, who declares he had it from the mouth of Dr. Gibbs, a prebendary of Westminster, who was the person that was at the haunted house, at Bow, and saw the motion of the bedsteads, tobacco pipe, &c. and that Paul Fox was the man who inhabited the said house.

*The Apparition of the Ghost of Major Sydenham, to
Captain Dyke.*

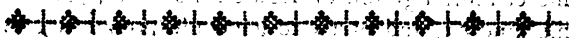
SHORTLY after major Sydenham's death, doctor Thomas Dyke came to the house, to take care of a child that was there sick; and in his way thither, he called on the captain, who was very willing to wait on him to the place, because he must, as he said, have gone thither that night, tho' he had not met with so encouraging an opportunity; after their arrival at the house, and the civilities of the people shewn them in that entertainment, they were seasonably conducted to their lodging, which they desired might be together in the same bed; where, after they had lain awhile, the captain knocked, and bid the servant bring him two of the largest candles lighted he could get; whereupon the doctor enquires what he meant by this? The captain answers, you know, cousin, what disputes the major and I have had touching the Being of the God, and the immortality of a soul, in which points we could never yet be resolved, tho' we so much sought for, and desired it; and therefore it was at length fully agreed between us, that which of us who died first should the third night, after his funeral, between the hours of twelve and one, come to the little house that is here in the garden, and there give a full account to the survivor touching these matters: who should be sure to be present there at the set time, to receive a full satis-

faction; and this, says the captain, is the very night, and I am come on purpose to fulfil my promise. The doctor dissuaded him, reminding him of the danger of following such strange councils, for which we could have no warrant; and that the devil might, by some cunning devise, make such an advantage of this rash attempt, as might work his ruin: the captain replies, that he had so solemnly engaged, that nothing should discourage him; and added, that if the doctor would walk awhile with him, he would thank him, if not, he might compose himself again to his rest; but, for his own part, he was resolved to watch, that he might be sure to be present at the hour appointed: to that purpose he set his watch by him, and as soon as he perceived by it that it was half an hour past eleven, he rises, and takes a candle in each hand, goes out by a back door of which he had before procured the key, and walks to the garden house, where he continued two hours and a half, and, at his return, declared, that he had neither seen nor heard any thing more than what was usual. But I know, said he, that my major would surely have come had he been able.

About six weeks after the captain rides to Eton, to place his son a scholar there; when the doctor went thither with him; they lodged there at an inn, the sign of the Christopher, and staid two or three nights; not lying together now as before at Dulverton, but in two several chambers: the morning before they went thence, the captain staid in his chamber longer than he was wont to do, before he called upon the doctor. At length he comes

into the doctor's chamber, but in a visage and form much different from himself, with his hair and eyes staring, and his whole body shaking and trembling; whereat the doctor wondering, presently demanded, what is the matter, cousin captain? The captain replies, I have seen my major; at which the doctor seeming to smile, the captain immediately confirms it, saying, if ever I saw him in my life, I saw him now: and then he related to the doctor what had passed, thus; this morning after it was light, one comes to my bed side, and suddenly drawing back the curtains, calls, captain, captain, (which was the familiar term the major used to call the captain's name by) to whom I replied, what, my major; to which he returns, I could not come at the time appointed, but I am now come to tell you, that there is a God, and a very just and terrible one; and if you do not turn over a new leaf (the very expression as by the doctor was punctually remembered) you will find it so; the captain proceeded; on the table by there lay a sword, which the major had formerly given me. Now, after the apparition had walked a turn or two about the chamber, he took up the sword, drew it out, and finding it not so clean and bright as it ought, captain, captain, says he, this sword did not use to be kept after this manner when it was mine; after which words he suddenly disappeared. The captain was not only thoroughly persuaded of what he had thus seen and heard, but, for that time, was observed to be much affected with it; and the humour that before in him was brisk, and jovial, was then strangely altered, insomuch, that very little meat would pass

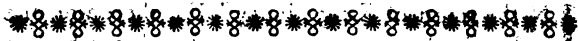
down with him at dinner, though at the taking leave of his friends, there was a very handsome treat provided; it was even observed, that what the captain had seen and heard had a lasting influence upon him; and was judged by those who were well acquainted with him, that the remembrance of this passage stuck close to him, and that those words of his dead friend were frequently sounding-broth in his ears, during the remainder of his life, which was about two years.



The Death of the rich Antonio strangely foretold.

IN the reign of King Henry VIII, there was one Mr. Gresham, a merchant of London, who was sailing homeward from Palermo, a city in Sicily, wherein was dwelling at that time one Antonio, surnamed, The Rich, who had at one time two kingdoms mortgaged to him by the king of Spain; Mr. Gresham, crossed by contrary winds, was constrained to anchor under the lee of the island of Strombulo, where was a burning mountain: now about the mid-day, when for a certain space the mountain used to forbear sending forth flames; he with eight of the sailors ascended the mountain, approaching as near the vent as they durst; where amongst other noises, they heard a voice cry aloud, "Dispatch, dispatch, the rich Antonio is coming;" terrified herewith, they hastened their return, and the mountain presently vomited out fire; and from so dismal a place they made all the haste

They could; but desiring to know more of this matter (since the winds still thwarted their course) they returned to Palermo, and forthwith enquiring for Antonio, they found that he had died that very instant (so near as they could compute) when that voice was heard by them; Mr. Gresham at his return into England, reported this to the king; and the mariners being called before him, confirmed the same on their oaths. This wrought so deep an impression on Mr. Gresham that he gave over all merchandizing, and distributed his estate, partly to his kindred, and partly to good uses, retaining only a competency for himself, and so spent the rest of his days in a solitary devotion.



The Second Sight of John M'Kay.

ENsign Donald M'Leod, and his brother Norman, persons of candour, who lived then at Labran, informed me, That, having missed a cow for nine or ten days, which being sought out in vain by his herd; he at length coming accidentally to John M'Kay's house, and having made mention to him of the cow that was lost or strayed; he told him; that he would find her perished in a certain spot, mangled by dogs at both ends, and directed to the place with such marks of the situation, rocks and trees that were adjoining, that without any mistake, he came to it, and found the cow, as described by old John, who had been five weeks confined to his bed, and his wife absent all the time;

so that he had no means to know any thing about the cow, but either from the second sight, or some other method of divination.



Account of a Second-Sighted Serjeant.

THERE lives at Glenelg, a person commonly known by the name of Serjeant, a most remarkable seer, of whom I had many stories, from very good authors, of his prophetic talent: I will only mention one, which may serve as a sample of all the rest, and was delivered to me by Ensign M^cLeod, who as he was travelling home under night, accompanied by the Serjeant, this seer, on the sudden, desired him to keep to a side, as there was a throng gathering of people coming on the direct path of the road, carrying a corpse on a litter. The ensign having told him, he had no faith in such discoveries, the seer replied, The vision in a short time would be fulfilled, and that the ensign himself would be one of the company; and then named severals from the neighbouring countries, distinguishing them by their names, arms, and cloathing, who were to assist at the interment; and pointed at particular passers, where such and such men were to relieve those who carried the bier. In some short time thereafter a gentewoman that was sister to the ensign, departed this life, at Myle in Glenmore: All the persons foretold, were called and assisted at the interment; without the least variation from the scene, as above described, from

the declarant's observation, who took notice of the particular circumstances communicated to him by the seer. And if any of the curious should wish for more instances of his predictions, he may apply to the Reverend Mr. Donald M'Leod minister of Glenelg, who may furnish them with severals, as he has a throng collection of surprising narrations, delivered him by the Serjeant.



Account of Evander M'Mhaoldonich, a noted Seer.

MAry Campbell, a woman of acknowledged probity and candour, relates, That when she was a young girl, living in her father's house upon the island of Scalpa, there was a notable old seer, one Evander M'Mhaoldonich, a domestic in the family, who, by the second sight, foretold several events which punctually came to pass; and, in particular, that Kenneth Campbell her brother, being on a jaunt in the Lewes, and as he was returning home, accompanied by his servant, whom he had sent upon an errand to a village at some distance, as the said Kenneth was solitarily coming on his way, he found himself seized with a faintness, which so gained upon him, that he was obliged to crawl on all fours through mires and puddles, to a desolate cottage, where he remained that night, and after a sound sleep, recovered of his ailment. The old seer that night seemed fretful; and being asked the reason of his being so much out of humour, told, that the said Kenneth Camp-

bell was not at his ease, and that he observed him, by the second sight, in a very distressed condition, his cloaths being suddled, and all bespattered with filth and mud; which, upon his return to the family next day, he himself declared to have been literally true, according to the above prediction.



The Appearance of the Ghost of one Mr. Bower, of Guilford, to a Highwayman in Prison. In a Letter of Dr. Ezekias Burton, to Dr. H. More.

ABOUT ten years ago, one Mr. Bower, an ancient man, living at Guilford, in Surrey, was upon the highway, not far from that place, found barbarously murdered; having one great cut cross his throat, almost from ear to ear, and a wound down his breast; he also came in stooping and holding his hand on his back; thus he appeared, but said nothing: the thief calls to his two new companions, they grumbled at him, but made no answer.

In the morning he had retained so lively an impression of what he had seen, that he spoke to them to the same purpose again, and they told him it was nothing but his fancy: but he was so fully persuaded of the reality of the apparition, that he told others of it, and it came to the ears of my friend Mr. Reading, justice of the peace in Surrey, and cousin to the gentleman that was murdered.

He immediately sent for the prisoner, and asked him, in the first place, whether he was born at, or

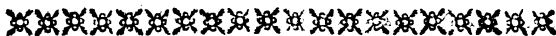
lived about Guilford? To which he answered, no: Secondly, whether he knew any thing of the inhabitants of that town, or of the neighbourhood? He replied, That he was a stranger to all thereabout: then he enquired if he ever heard of Mr. Bower? he said, no: After this, he examined him for what cause those two other men were committed? To which he answered, He knew not; but supposed for some robbery.

After these interrogatories, he desired him to tell him what he had seen in the night, which he immediately did, exactly according to the relation he had heard, and I gave before; and withal described the old gentleman so by his picked beard, and that he was (as he called it) rough on his cheeks; and that the hairs of his face were black and white: that Mr. Reading saith, he himself could not have given a more exact description of Mr. Bower than this was: He told the highwayman, that he must give him his oath (though that would signify little from such a rogue) to which the man readily consented, and took his oath before the justice of all this.

Mr. Reading, being a very discreet man, concealed this story from the jury at the assizes, as knowing this would be no evidence according to law; however, the friends of the murdered gentleman had been very inquisitive, and discovered several suspicious circumstances; one of which was, that one of those two men had washed his cloaths, and that some stains of blood remained. Another, that one of them had denied that he ever heard Mr. Bower was dead; whereas he had in another place

confessed it two hours before. Upon these, and such like evidences, these two men were condemned and executed, but denied it to the last. But one of them said, the other could clear him if he would, which the by-standers understood not.

After some time, a tinker was hanged (where the gentleman has forgot) who, at his death, said, that the murder of Mr. Bower, of Guilford, was his greatest trouble, that he had a hand in it; he confessed he struck him a blow on the back, which fetched him from his horse, and when he was down, those other two men that were arraigned and executed for it, cut his throat, and rifled him.



Of a Dutchman who could see Ghosts.

MR. Broom, the minister of Woodbridge, in Suffolk, meeting one day in a barber's shop in that town, a Dutch lieutenant (who was blown up with Opdam, and taken alive out of the water, and carried to the town, where he was a prisoner at large) upon the occasion of some discourse was told by him, that he could see ghosts, and that he had seen divers. Mr. Broom rebuking him for talking so idly, he persisted in it very stiffly; some days after lighting upon him again, he asked him whether he had seen any ghosts since he came to town? To which he replied, no.

But not long after this, as they were walking together up the town, he said to Mr. Broom, Yonder comes a ghost; he seeing nothing, asked him,

whereabouts it was? The other said, It is over against such a house, and it walks looking towards such a side, flinging one arm with a glove in its hand; he said, moreover, that when it came near them, they must give way to it; that he ever did so, and some that had not done so, have suffered for it; anon, he said, it it just now upon us, let us out of the way. Mr. Broom, believing it all fictitious, as soon as he said these words, took hold of his arm, and kept him by force in the way; but as he held him, there came such a force against them, that he was flung into the middle of the street, and one of the palms of his hand, and one knee bruised and broken by the fall, which put him for a while to excessive pain; but spying the lieutenant lying like a dead man, he got up as soon as he could, and applied himself to his relief: with the help of some others, he got him to the next shop, where they poured strong water down his throat, but for some time could discern no life in him: at length, what with the strong water, and what with well chafing him, he began to stir; and when he came to himself, his first words were, I will shew you no more ghosts. Then he desired a pipe of tobacco, but Mr. Broom told him, he should take it at his house, for he feared should he have it so soon there, it would make him sick.

Whereupon they went together to Mr. Broom's house, where they were no sooner arrived, but the bell rang out. Mr. Broom presently sent his maid to enquire who was dead: she brought word it was such a one, a taylor, who died suddenly, though he had been in a consumption for a long time; and

enquiring the time of his death, they found it as punctually as it could be guessed, at the very time when the ghost appeared: the ghost had exactly this taylor's known gait, who ordinarily went also with one arm swinging, and a glove in that hand, and looking on one side upwards.

N. B. This relation was also sent to Dr. H. More, from Mr. Edward Fowler: at the end he writes, that Dr. Burton, as well as himself, heard it from Mr. Broom's own mouth, as I afterwards did at London.

A Copy of a Letter, written to Mr. Aubrey, by a Gentleman's Son in Strath-Spey in Scotland, a Student in Divinity, concerning the Second Sight.

S I R,

I Am more willing than able to satisfy your desire: As for instances of such a knowledge, I could furnish many.

And first, Andrew MTherson of Clunie in Badenoch, being in suit of the laird of Gareloch's daughter, as he was upon a day going to Gareloch, the lady Gareloch was going somewhere from the house within Kenning, to the road which Clunie was coming; the lady perceiving him, said to her attendants, that yonder was Clunie, going to see his mistress. One that had the Second Sight in her company replied, If you be he, unless he

marry within six months, he will never marry. The lady asked him how he knew that? He said, very well; for I see him, saith he, all inclosed in his winding sheet, except his nostrils and his mouth, which will also close up within six months; which happened even as he foretold; within the said space he died, and his brother Duncan M'Pherson, the present Clunie, succeeded. This and the like may satisfy your first query, he seeing this man even then covered all over with dead linnens. The event was visibly represented, and, as it were, acted before his eyes; and also the last part of your second query, viz. that it was yet to come. As to the rest of the questions, viz. That they discover present and past events, is also manifest, thus: I have heard of a gentleman, whose son had gone abroad, and being anxious to know how he was, he went to consult one who had this faculty, who told him, that same day at five o'clock in the afternoon he had married a woman in France, with whom he had got so many thousand crowns, and within two years he should come home to see his father and friends, leaving his wife with child of a daughter, and a son of six months of age behind him; which accordingly was true. About the same time two years he came home, and verified all that was foretold.

It is likewise ordinary with persons that lose any thing, to go to some of these men, by whom they are directed, how, what persons, and in what place they shall find it. But all such as possess that skill, are not equally dexterous in it. For instance; two of them were at Mr. M'Kenzie's house, minister of

Inverness; the one a gentleman, the other a common fellow; and discoursing by the fireside, the fellow suddenly began to weep, and cry out, Alas! alas! such a woman is either dead, or presently expiring. The gentlewoman lived five or six miles from the house, and had been some days in a fever. The gentleman being somewhat better expert in that faculty, said, No, she is not dead; nor will die of this disease. O, saith the fellow, do not you see her all covered with a winding sheet? Ay, replied the gentleman, I see her as well as you; but do you not see her linen all wet, which is her sweat? she being presently cooling of the fever. This story Mr. M'Kenzy himself will testify.

The most remarkable of this sort that I hear of now, is one Archbald M'Keanyers, or M'Donald, living in Ardimarch of Glencoe, and I was present myself, where he foretold something which accordingly fell out in 1683. This man being in Strathspey, told before the laird of Grant, his lady, and several others, and also in my father's house; that Argyle, of whom few or none knew then where he was, at least there was no word of him here, should within twelve months thereafter come to the West Highlands, and raise a rebellious faction, which would be divided among themselves, and disperse, and he unfortunately be taken and beheaded at Edinburgh, and his head set upon the tolbooth, where his father's head was before him; proved true in 1685 thereafter!

Touching your third query; the objects of this knowledge are not only sad and dismal, but also

joyful and prosperous. They foretel of happy marriages, good children, what kind of life men shall live, and in what condition they shall die, and riches, honour, preferment, peace, plenty, and good weather.

Query VI. What way they pretend to have it? I am informed, that in the island of Sky, and especially before the gospel came there, several families had it by succession, descending from parents to children, and as yet there be many there that have it this way; and the only way to be freed from it is, when a woman hath it herself, and is married to a man that hath it also; if, in the very act of delivery, upon first sight of the child's head, it be baptized, the same is free from it; if not, it hath it all its life; by which it seems it is a thing troublesome and uneasy to them that have it, and such as they would fain be rid of. And may satisfy your ninth query: and for your farther contentment in this query, I heard my father say, that there was one John M'Grigor very expert in this knowledge. My father coming with others one day from Inverness, said by the way, he would go into an ale-house on the road, then about five miles off. This M'Grigor being in his company, and taking up a slate stone at his foot, and looking at it, replied, Nay, you will not go in there, for there is but the matter of a gallon of ale in it even now, and ere we come to it, it will be all near drank, and those who are drinking there are strangers to us, and ere we be well past the house, they will discord among themselves; which accordingly happened. By this and other things of the same nature, my father's

curiosity was so excited, that he wanted to be master of this faculty, and told M^r Grigor he would fain learn it: who answered, that indeed in three days time he could teach him if he pleased; but yet he would not advise him nor any man to learn it; for had he once learned, he would never be a minute of his life but he would see innumerable men and women night and day round about him; which perhaps he would think wearisome and unpleasant; for which reason my father would not have it. But as skilful as this man was, yet he knew not what should be his own end, which was hanging: and I am informed that most, if not all of them, though they can foresee what shall happen to others, yet they cannot foretel, much less prevent what shall befall themselves. I am also informed by one who came last summer from the Isle of Sky, that any person that pleases may get it taught him for a pound or two of tobacco.

As for your last query: For my own part, I hardly believe they can be justly presumed, much less truly godly. There was, however, one James Grant, in Glenbeum near Kirk-Michael in Strathawin, who had this gift, who, as I hear of several that were well acquainted with him, was a very honest man, and of right blameless conversation. He used ordinarily by looking at the fire, to foretel what strangers would come to his house the next day, or shortly after, by their habits and arms, and sometimes also by their names; and if any of his goods or cattle were missing, he would direct his servants to the very place where to find them, whether in the mire or upon dry ground; he would

also tell if the beast were already dead, or if it would die ere they could come to it; and in winter, if they were thick about the fire-side, he would desire them to make room for some others that stood by, though they did not see them, else some of them would be quickly thrown into the midst of it.


They generally term this second-sight in Irish, *Taishitaranghk*, and such as have it *Taishaitrin*, from *Taish*, which properly is a shadowy substance, or such naughty and imperceptible thing, as can only, or rather scarcely be discerned by the eye, but not caught by the hands; for which reason they assigned it to *buglis* or ghosts; so that *Taishatar*, is as much as one that converses with ghosts or spirits; or as they commonly call them, the fairies or fairy folks. Others call these men *Phisichin*, from *Phis*, which is properly fore-sight, or fore-knowledge. This is the surest and clearest account of second-sighted men, that I can now find, in which I have been curious in nothing but the verity, so far as I could.

Yours, &c.

I shall conclude these abstracts from Mr. Aubrey, with a relation he has taken from the *Athensian Mercury*; which is as follows.— Two persons, ladies of quality (both not long since deceased) were intimate acquaintance, and loved each other entirely. It so fell out, that one of them fell sick of the small-pox, and desired mightily to see the other, who would not come, fearing the catching of them. The afflicted at last dies of them, and had

not been buried very long, but she appears at the other's house in the dress of a widow; and asks for her friend, who was then at cards, but sends down her woman to know her business, who, in short, told her, she must impart it to none but her lady, who, after she had received this answer, bid her woman have her into a room, and desired her to stay while the game was done, and she would wait on her; The game being done, down stairs she comes to the apparition, to know her business. Madam, (says the ghost, turning up her veil, and her face appearing full of the small-pox) you know very well, that you and I loved entirely; and your not coming to see me, I took it so ill at your hands, that I could not rest till I had seen you, and now I am come to tell you, that you have not long to live, therefore prepare to die; and when you are at a feast, and make the thirteenth person in number, then remember my words; and so the apparition vanished. To conclude, she was at a feast, where she made the thirteenth person in number, and was afterwards asked by the deceased's brother, whether his sister did appear to her as was reported: She made him no answer, but fell a weeping, and died in a little time after. The gentleman that told this story, says, That there is hardly any person of quality but knows it to be true.





Surprising Vision of Mr. Morison.

MR. Morison, an English gentleman, in his travels, gives this relation: Whilst I lived at Prague, and had fat up very late one night drinking at a feast, early in the morning, the sun-beams glancing in my face, as I lay in my bed, I dreamed that a shadow passing by me, told me, That my father was dead; at which awaking, all in a sweat, and affected with this dream, I arose, and wrote the day and hour, and all circumstances thereof in a paper-book, which book, with many other things, I put into a barrel, and sent it from Prague to Stade, thence to be conveyed into England. And now being at Nimemburgh, a merchant of a noble family, well acquainted with me and my relations, arrived there, who told me, that my father was dead some months past: I design not to write any lies, but that which I write is as true as strange. When I returned into England about four years after, I would not open the barrel I sent from Prague, nor look into the paper-book, in which I had written this dream, till I had called my sisters, and some other friends to be witnesses, where myself and they were astonished to see my written dream answer the very day of my father's death.

F I N I S.