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The First Booke.

This first Booke containeth the number, that are pretended to have beene dispospossed by M. Darrel: The occasion that his practises were called in question by her Maiesties Commissioners for causes ecclesiasticall at Lambeth: The indeuours of M. Darrel's friends to extoll both him and his doings: The great uncertainty of the grounds, whereupon M. Darrell, and all other casters out of Diuels doe in these daies build their skil, and of the shifs they haue, not onely to set themselues on worke, but also to maintaine their credites, when their iugling is called into any question.

Chap. I.

The number of such persons as are said to have beene dispospossed by M. Darrel's meanes.

John Darrell a Batchelor of Artes, being about the age of three or foure & twentie, but then no minifter (as hee faith) did take vpon him about thirteene yeares since to cast, first one Diuell, and afterwards (vpon a pretended repossession) eight Diuels, out of a maid neere seuenteene yeares old in Darbifhie, named Katherine Wright. The historie of this featte he himselfe writ, and gaue one copie of it to the Ladie Bones.

From the time aboue mentioned vz. 1586. till the 28. of March in the yeare 1596. M. Darrell for ought that is generally
nerally knowne, was out of worke. Notwithstanding besides the publishing of the said historie he omitted fewe occasions to intimate, what he had done touching Katherine Wright. Insomuch as growing thereby into some small credit with the simpler sort: he became very peart and proud in that respect. Something to this purpose he confessed in these words: Some thought that I did glorie somewhat too much in the action of casting forth Diuels. The cause of which his glorie enlarged it selfe fortooth in the said yeare 1596. when presence is made that he cast a Diuell out of a boy in Burton, called Thomas Darling, then about the age of foureteene yeares. Of this worthy acte a booke being penned by one Iesse Bee a Sadler in Burton, the same was first contracted by one M. Denison a minister in that countrey: and then after it had beene scene and allowed by M. Darrell, & M. Hildersham, it was published in print: and was commonly sold and called for, by this title, vz. The booke of the dispossessing of the boy of Burton.

What M. Darrell tooke vpon him after this his second exploit, it may bee surmised by glorying in the first. But yet his name was not so famous, vntill the 17. of March next following, when being sent for into Lancashire by one M. Starkie, vpon the report of M. Dee his Butler, who told the said M. Starkie what M. Darrell had done at Burton, he disposessed in the said M. Starkies house seven persons, at one clap: vz. John Starkie, Anne Starkie, Margaret Hardman, Elienor Hardman, Ellen Holland, Margaret Byrom, and Iane Ashton: which Iane is since fallen into the hands of certaine Seminaries priests, and hath beeene caried by them vp and downe that countrey, to sundry reclusants houles (as certaine idle men were wont to carry puppets) and by her cunning counterfaiting of certaine fits, & staying of her selfe by the secret directions of the said Priests,
The First Booke.

The hath gotten God knoweth what: they by such lewdnesses have wonne great credit, but her Maiesties subjects, haue in the mean time beene shamefully abused.

Of the dispossessing of the said seuen parties, there is a booke that runneth from hand to hand, penned by M. Decons preacher at Leigh (as M. Darrell faith,) and iustified from point to point (although very childishly) by one M. More, a preacher of his owne allowance: who ioyned with M. Darrell in the pretended dispossessing of the said seuen. Touching which book, there are added (in the end of the said historie of the boy of Burton) these words, vz. Shortly you shall have the true storie come forth of those seuen in Lancashire, that were possessed with unclean spirits, and all seuen delivered at one time by this man: meaning M. Darrell, as he himselfe confesseth.

But of all that euer M. Darrell dealt with, William Somers one of Nottingham supposed to be possessed, is the youth, by whom (as it seemeth) he hath wonne his spurs in the opinion of many, especially women. He had in his hands nine of the former persons, but two or three daies, and so dispatched them: but Somers stucke in his fingers almost five monethes. When hee began with Katherine Wright, he dealt but rudely & (as he confesseth himselfe) unskillfully: Marry by the time that hee tooke Somers in hand at Nottingham, which was in November 1597. hee was growne his craftes maister. Of his proceedings with the said Somers, and of the said Somers fits, divers treatises are come abroad. M. Darrell himselfe hath written a short historie concerning that matter; and besides that, an Apology of his own penning, for the iustifying of himself is lately come out in print: there is also published & printed an other booke in his behalfe: intituled, A briefe narration of the possession, dispossessio, & repossession of W. Somers.

Lastly,
Lastly, M. Darrell having played his tricks so long with William Somers, that all which the boy could do began to grow very stale in Nottingham, then hee attempted to practice with Mary Cooper the sister of Somers, and there was no remedie but she must be possessed: and so he set a new matter on foot, which was very zealously followed by certaine wiues in that towne: but before it came to any perfection M. Darrell began to be disclos'd for a dissembler. Touching all these (suing those in Lancashire) examinations haue beene taken, and as well by the confessions of the parties, as by divers other circumstances, it doth plainly appeare, that all which was done betwixt Darrell and them was meerely counterfeited. But for as much as his greatest piece of cunning and legerdemaine was employed chiefly about Somers, (as having then learned more iugling-skill then before) and that his pratises with that boy, were and still are so greatly insisted upon by him & his friends, that nothing will be digested that is spoken against them: the greatest paines haue bene taken to find out the packing that hath bene used in this cause.

Chap. IV.

The occasion why M. Darrells dealing with Somers was called into question at Lambeth.

It is a common vse when any men for matters of crime are called into question, (and especially if they are like to fall out hardly with the defendantes) to discredite the witnesses, to flaunder the plaintiffs, and to take exceptions both to the Judges, and to their proceedings. And hereof the course that M. Darrell and his friends,
frendes haue held, may be an example: hee the said M. Darrell being charged with diuerse notable covenages, in pretending by hypocritcall sleightes to cast out Deuils. The particulars to this purpose in euery point are not here fo pertinent: some of those onely, that concerne the occasions pretended, why M. Darrell hath bene called in-to question, and the persons that by authority haue looke into this cauſe, and the witnesses that haue beene produced in it, are meeſte to bee considered: For they doe argue a great combination or association to haue wrought some great worke, if they had not by fortune stumbleed in their way.

Some giue it out, that the detecting of one Alice Freeman to bee a Witch, was the occaſion through M. Freeman her kinſmans dealing, that William Somers was first accounted to bee a counterfaite. Others of deeper insight, say that the Deuill himselfe enuying the happy estate of Nottingham, by means of M. Darrels preaching there, did raife vp that flaunder of poſſeſſion to hinder it. There be alſo that giue it out (iustly as they say) that the first occasion of moving this euill (forsooth) against M. Darrell, was his threatening the judgements of God against such Paſtors, as let their people perish for lacke of instruction. And one seemeth to aſcribe the hard conceiſte held by some, of M. Darrel, to the want of faith, telling vs that when Lazarus was raised from the dead, some were hardned, and complained upon our Saviour. The fame fellow also reporteth, that it hath beene giuen out by one, a great man amongst them (meaning her Maiesties Commissioners for cauſes eccleſiaſtically) that seeing they haue taken it in hand, they will haue the credite of it: infinuating that otherwise M. Darrell might long before this time haue beene diſcharged, as a man blameles and innocent in thoſe pointes whereof he was accused, and

to strengthen this grosse vntruth, that appertayneth, (as shameles as the other,) where hee layeth that there hath beene running to the Court, to forestall all the Lordes and Ladies of Honor, and to hinder the preferring of petitions in M. Darrels behalf, to the Lorde of her Maiesties Privie Councell. Who haue troubled the Lordes and Ladies in that matter, they know best themselves: but indeed some haue done it, peraduenture to haue had Darrels practises smothered vp, for the avoiding (forsooth) of such flaunder, as might otherwise fall vpoun the Ministry. But aboue all the rest, that is a substantiall conceit, that M. Darrel cannot be endured, because he hath such a feate in casting out Devils as many other men want. It cannot be endured (layeth the author of it) that those kind of men, which are accounted the offscouring of the world, should be thought to haue such interest in Christ Jesus, as that by their prayers and fasting, hee should as it were visibly descend from heav en, and tread downe Satan under their feet: whereas other men, who account themselves more learned, excellent, and wise, then they, do not withall their Physicke, Rhetoricke, pompe & primacie accomplish the like. But God hath chosen the foolish thinges of the world, to confound the wise, and the weak thinges of the world to confound the mighty. A place indeed of scripture aswell applied, as that in the fourth of S. Mathew, Hee will giue his Angels charge ouer thee, least at any time thou shouldest dash thy foote against a stone. But to insist no longer vpon these vanities and foolish surmis es: the true occasion, that moued her Maiesties faide Commissioners to intermeddle with this Impostor, (wherewith his confe derates and companions are so much grieu ed) and to proceede therein as they haue done, was as followeth.

William Somers hauing counterfaite him selfe to be possessed, dispossessed, and repossessed, and held on that course
course successively, for the space of about three moneths: he did at the last, being got out of M. Darrell's hands, confess'd and auow'd, that all hee had done that while, was but dissembl'd: shewing to the Mayor and Aldermen of Nottingham, how he had acted all his former fittes. Herewith M. Darrell and his friends were greatly moued, especially when they perceyued the boyes said confession to be so generally believed, as that there beganne an hart-burning amongst the neighbours: some holding with M. Darrell, and some against him. To meete therefore with this mischief, and hearing (as it is supposed) that the Archdeacon of Darby had written to the L. Archbishopp of Canterbury touching that matter, it was thought good to vse some precaution, and to procure a Commission from the L. Archbishop of Yorke for the examination of such witnesses, as should be produced in the behalfe of M. Darrel, to proove that Somers had not dissembl'd. The faide Commission obtayned, exceptions were taken against it, because all the Commissioners were addicted to M. Darrell. Then, upon it was renewed, and vpon one M. Euingtons motion, some were made Commissioners to ioyne with the rest, that were known to have disliked of M. Darrels proceedings. When the time came that this second Commission was to be executed, (certaine persons hauing beeene examined,) Somers was brought before the Commissioners, who shortly after his comming, fell to the acting of some of his fittes in their presence, vpon a former Compact and Agreement made betwixt him and others, before he came thether.

Herewith, all that fauored M. Darrell, began to rejoyce, and to runne abroad into the towne, telling their friends with great joy, that Somers was now found to have been no dissembler: but the rest that had held a contrary o-
pinion, they were greatly rated and checked: insomuch as when some of them came out of the house where the Commissioners sat, they were not only rated at exceedingly, but to one of them by the throwing of a stone some violence was offered. Thus M. Darrell and his friends triumphed for nine or ten daies, having by the direction of the said Commissioners Somers amongst them again, who playing his old trickes denied that hee had dissembled. But this their joy ended, when the said dayes were expired: for Somers, by the direction of the L. Chiefe Justice of the common Plees, was no sooner gotten againe out of the handes of M. Darrell and his friends, but of himself he confessed (as before) the whole course of his dissimulation, and why he had affirmed to the said Commissioners, that the fittes acted before them were not counterfaited. With this alteration M. Darrell and his adherentes were greatly troubled; the partes taking on both sides beganne to be more violent, and the town became to be extraordinarily devided, one rayling vpon an other, at their meeting in the streets, as they were affected in that cause. The pulpets also rang of nothing but Diuels, and witches: wherewith men, women, and children were so afrighted, as many of them durst not stir in the night, nor so much as a servant almost go into his maysters celler about his business without company. Fewe grew to be sicke or euil at ease, but straight way they were deemed to bee posselde. Briefly such were the stirres in Nottingham about this matter, as it was feared the people would grow (if they were not prevented) to further quarrels and mutinies, or to some greater inconuenience.

Hereof the L. Arch bishop of Canterbury being aduer tised by the said L. Chiefe Justice, and others, did thinke it in his wisedome very necessarie to call for M. Darrell by
The First Booke.

virtue of her *Maiesies Commission* for causes Ecclesiastical, who being accordingly sent for, appeared before him and others at Lambeth: from whence hee was committed to prison, by reason of his absurde and untrue (but yet very confident) assertions: giving thereby just occasion to suspect, that he was but a counterfaite: and order was taken for the further examination of that cause, according to the usual course by the laws of the Realm, in such cases provided. The issue whereof was, that upon the hearing of *M. Darrell*, and the depositions against him in open Court, before the Lord Archbishop of Canterbury, the L. Bishop of London, the Lord Chiefe Justice of her Maiesies Bench, the L Chiefe Justice of the Common Plees, M. D. Caesar M. of the Requestes, M. D. Binge Deane of the Arches, and M. D. Stanhope: (the Earle of Shrewesbury and some other gentlemen of good note, with many others being present,) hee the said *M. Darrell*, was by the full agreement of the whole Court, condemned for a counterfaite: and together with *M. More* (his companion, who tooke upon him to justify the said *Darrell*, and had otherwise greatlie misbehaued himselfe) they were both of them deposed from the Ministry, and committed to close prison, there to remaine vntill order were taken for their further punishment. The justice of which sentence will sufficiently appeare by this treatise, enforced (as it were) to be published by the casting out of certaine Pamphlets, which do so much impeach it: suffering none to escape their bitternes, that haue dealt against *M. Darrell* (but yet for the truth) in this cause.

Vpon *M. Darrel's* first committing, & within a while after, some matters beganne to break out against him, besides the Confession of *Somers*: it remayneth to note how many of his friendes were kindled, and what choler they shew-
shewd by depraving, not only of such lawful courses as were taken to finde out the truth, but also of those persons that had to deale therein: notwithstanding they were oft desired but to stay themselves, and suspend their judgements, vntill the cause were throughly examined, heard, and determined. Diverse of them came vp to London, & in secret corners exclaimed bitterly against his committing to prison, justifying by many deuises his former actions. Those who had dealt in his behalfe at Nottingham (thinking by his imprisonment themselves to be touched) ceased not to solicit great personages in his behalfe. Hard wordes were giuen out against such as had M. Darrell in examination, and the rest also of her Maiefties said Commission. A letter was written to the Lord Bishoppe of London, threatening him with the authority of great persons, who were said (but fallly) to haue taken vnpon them the defence of M. Darrell: and resembling both him and another of Honor as the author termeth them to the two false Judges that condemned guiltlesse Susanna, and to the Scribes and Pharisees that tooke councell together to put Christ to death.

But of that which is more worthy of reprehension in them, it might in some sorte haue beeene borne with (as the common Proverbe sayeth) for loosers to haue their wordes: fo for them to haue taken their pleasure in speaking what they lipte, whilest the matter did hang in suspence, and was but in the way of triall. But now seeing that after long deliberation M. Darrell hath been judged for a diffembler (as is before expressed) which might have satisfied any reasonable men: it cannot but be thought a verie outrageous course, to continue such like their bolde and rayling lewdnes, and with some increase thereof to publish their choller and stomakes in
in printe, giuing forth at their pleasures some other written copies containing the like stuffe. They that imagine Somers was not possessed, but did counterfeit (fayeth the Preface) doe by consequence deny the soueraignty of our Saviour in that action. And one of the written Pamphelites: To deny the worke of the Devils and God in the dispossessioin of Somers, may seem to be after a sort, to deny them in the Gospel. Indeed if M. Darrels credite were as good in laying, that Somers was possessed, and that by his, and his fellowes means he was dispossessed: as the Evangelistes and Apostles ought to bee, when they tell vs of diuersse that were possessed in Christes time, (whom our Saviour did not one-ly himselfe deliver, but gaue power alfo to them and others to doe the like,) then their said Collections were pertinent. Otherwise many false knaues from time to time, hauing deluded the people with hypocrisie, and pretence of casting out devils, it is a suggestion of Satan for any to collect, that thereby the saide actions of our Saviour, & his Apostles, are in any sort blemished: but let them rayle on.

- The proceedings against M. Darrell and others, (fayeth the Author of the briefe Narration) Haue benee vere violent. And againe, being brought before the seate of Justice, they who at the same time gaue gentle audience to Papists, Arians, Atheistes, and Blasphemers, wold not permit M. Darrell to speake anie thing almost in his owne defence. And the Author of the Preface to M. Darrells Apologie: M. Darrell hetherto could not obtaine so much, as patient audience, or any iudiciall course of proceeding. Again, Their proceedings have benee indirect, contrary to the royall comman-dement of her Maieftie, her lawes, and lawfull Liberties of her loyall Subiectes. And againe, the saide Narration, his Judges became parties, pleaders, and accusers: Againel also
M. Darrell and M. More are now imprisoned for givings testimony to the truth. Again, let men beware in crediting false rumors against those holy men of God, who doe now, or shall hereafter suffer in this holy cause. Againe, the Deuill and his Agents conspire in one complotte, against this mightie worke of the Lord Jesus. It seemeth so evidentlie to bee the finger of God, as though we ourselues should forsake it, as with Judas to betray our Master: Yea with Pharao set our selues to obscure it: Yet the Lord if he love vs, wil rather make the stones to cry, and utter it, yea the devels themselves to acknowledge it, then it shall be hid. Again, when they haue had their swinge but a little, they will be ashamed of their owne folly: Againe, I would advise them that slander this worke, and persecute the servants of God without cause, to take heed, least they be found even fighters against God. He that sitteth in Heauen seeth their deuises, and laugheth them to scorn, and they and all their conspiracies, plots, slanderings, and reuilinges shall consume like a snailie. And againe, when the Saduces, Gallenistes, and Naturalistes of our time haue considered of the matter, wee will expect some new objections. In the meane season let him that is filthy, bee filthy still: but doe Sathan what bee can, wisedome shall bee justified of her children.

These are children indeed: To what ripenes in railing thinke you, they wil grow, by the time they be men? It is true that there is a wisedom: whose children by their outward appearance they may well bee accounted. Of which wisedome S. James speaking sayeth. If ye haue bitter enuying &c. rejoyce not, neyther be byers against the truth, for this wisedome descendeth not from above, but is earthy, sensual, and diuellish. And S. Iude commeth also as neere them, who maketh it a particular note of false seducers, to speake euill of them who are in authoritie.

Now as concerning the witnesses that are vsed in this matter
matter: the said Wisedomes children are mightily (as it seemeth) offended with them, and with such also as did examine them. The witnesses (faith the Preface) that voluntarily offered to be deposed for the truth, were repulsed: all partial persons that could be thought upon, were presently called. Also the Narrator: These proper Commissioners refused such as were willing to justify the truth upon their oaths, they picked out whom they listed, and wrote what pleased them. And a third writeth thus to the Bishop of London, concerning himself, & others in authority. You condemn the guiltesse servants of God, upon Somers bare report only, excepting eight or nine false witnesses, who say, that they thinke in their conferences, that the said Somers did but counterfeit. If these fellows words or writings deserued any answer, the truth in this behalf were sufficient to stop their throats: being so wide & open sepulchers of falsehood and corruption. But their tongues are their owne, and of likelihood they are determined: if they can (as it is in the Psalme) to prevail with them. Howbeit (as by the way, and a little to cleare these calumniations) be it obserued, that the whole number of witnesses produced against M. Darrell, being about fourtie and foure: thirtie and foure of them at the least, are such as had some extraordinary liking of him, & were reputed to be his friends and favourers. Of the said fourtie and foure, twelue were vsed by Master Darrell himselfe, as witnesses examined to proue Somers no disssembler: foure of them being ministers. Seuen came up to London, to justify his proceedings, and to procure him what friendship they could: three of them also being ministers, and eight others not reckoned before, are preachers or graduates. If there be some three or foure of the whole number, that suspected more falsehood in M. Darrells proceedings then the rest, yet are their depositi-
ions, but unto some one or two points, and those not greatly materiall. The matters of importance, whereby M. Darrel's igling is detected, are deposed by his chiefest friendes: and therefore there is no such cause of clamor, why they should either bee charged with partiality, or falshood. If they haue in any sort offended, it may be thought to be rather in concealing something that they knew, then in deuising of any vntruthes against him. And for the writers of their examinations, they were men lawfully authoris'd in that behalfe, and publike Notaries, sworne to deal truely in such causes. Besides, every of the said examinations is subscribed with the hand of the partie examined, and of the Commissioners who tooke the same. But it is an easie matter to speake euil, for such as are of the deuising and slaundering humor: who care not what they either say or write, so they thinke it may serve their turne.

Why these men should thus be overcarried, that nothing will content them, but that when they haue not what they would, they will thus lay about, may be a question. There is mention made before of a combination or association: the intent whereof may be left at large. Some little gesles may be made, so they be not enforced as concludent. M. Darrell being taken at Nottingham by some, for a time, to be a marvellous bugge to scare the Deuill, was in the heate thereof chosen by certaine in the town, to be their preacher; having otherwise no lawfull authority in that behalfe. This choice, one of his friends termeth such a comfortable calling, and so warrantable, that very fewe ministers in our church have had the like. The author of the breife Narration, to draw vs peraduenture from further dealing with M. Darrell, or at the leaft to shew his humor, propoundeth in his margent this question, vz. Whether a Bisho
Bishop and Elder be all one in scriptures. And M. More, (as cunning as M. Darrell in dealing with Sathan) faith: that the faith of the Church established under the Pastors and Teachers &c. shall bring forth this fruit: namely, to cast out devils: &c. Hereunto it may be added, that many, who haue taken M. Darrells cause most to hart, haue beene noted herefoore as fauorers of the ouerworne Consistorian faction. Of these premises, it wold peraduenture anger them, if any should collect, that in all likelihood, seeing neyther by learning, nor sufficient arguments, they could heretofore preuaile, for the setting vp of their Presbyteriall conceits, they thought to supply their wantes therein, by this deuile of casting out Deuilles. It were to bee wished, that at the last they would leave this giddines, or at the least touching the matter in hand, to thinke more reuerently of those that be in authoritie, and not persist as yet they do, in the further iustification of M. Darrell, their weakenes therein, being more apparant by those pointes that follow.

Chap. III.

How M. Darrells friends haue set out the pretended dispossession of William Somers.

S M. Darrells fauourers haue beene bold to flaunder the persons and course held for the detecting of his cozenages: so are they very earnest (by extolling aboue the rest, the pretended dispossession of William Somers) to iustifie therein his course and proceedings with him. The briefe Narration tearmeth it, A maruellous worke of God: a glorious worke grea-

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ter then which hath scarcely beene heard of, euyther in our dayes, or in the dayes of our forefathers for many yeares, The truth of this worke (faith he) shall breake forth as a light, and the glory thereof as a burning lampe. And againe: it is a candle lighted by God upon a candlesticke, in the bart & center of the land, that the beames thereof might shine forth, and give light to all the Realme. And another of his friends in his said written treatise tellleth vs, that, All who love the Lord Iesus in sincerity, must be careful to cleare & publish this worke, as the wonderfull worke of Christes owne finger. And againe: it may be instandy hoped, that it will prove a matter of as great consequnce, as ever any such worke that the Lord gaue extraordinarily, since the time that he restored the Gospell amongst vs, and as profitable to all that truely profess the Gospell of Iesus Christ.

These fellowes (we see) are maruellously ravished with this superexcellent wonder. But marke how truely one of them speaketh: peraduenture against his will. It will prove (forsooth) to be a matter of as great consequnce, and as profitable, as ever any such worke, since the restitution of the Gospell amongst vs. Any such worke: you may believe him. For the pretended disposing of the maide of Chester, was nothing els but a ridiculous toy. M. Darrell himselfe will not say, that Deuils are cast out in such sort. And like to that was the casting of a Deuill out of one Mildred, the base daughter of Alice Norington, at Westwell in Kent, in the yeare 1574. which for all the goodly pretences that were made by two ministers, Roger Newman, & John Brainford (equally to M. Darrell and M. More) was confessed in the end to be but a meere covenage. Reade M. Scottes discourse of witchcraft, the 7. booke, the first Chapter. It seemeth that practife was one of M. Darrels patternes. Such a worke also was the very wonderfull and strange miracle of God, (as the title of the booke runneth) shewed upon a Dutch-
Dutchman, of the age of xxiii. yeares, which was possesed of ten
D'evils, and was by Gods mightie providence dispossessed of them
againe, the 27. of January, in the yeare 1572. Notwithstanding
that the Mayor of Maidstone, Nicasius Vanderscheure,
(the minister of the Dutch Church there) and John Stikel-
bowe (the instrument for sooth, that cast out the said D-i-
uell) with divers others, did subscribe that pamphlet. In
this number may also bee ranged, the strang newes out of
Sommerfordshire, Anno 1584. teared, a dreadful discourse of
the dispossessing of one Margaret Cooper at Ditchett, from a de-
will in the likeness of a headlesse beare. Hereunto in like man-
ner may be added, the very strange vexation of the maid
of Bury: of Agnes Briggs, and Rachell Pinder in London:
all of them counterfeite and lewde practices, resembling
or imitating the wicked deviles of the holy Maid of Kent:
who by the instigation of two false Priestes, Edward Boc-
king, and Richard Masons (with their associates) tooke up-
pon her in King Henry the eights daies, to haue manuel-
lous tranfes, to the great admiration of the whole coun-
trey: as it appeareth very fully in the Statutes at large.
_Am. Hen. 8. 25. Cap. 12._

But why doth M. Darrels friend omit the dispossessing
of Katherine Wright, the boy of Burton, & the vii. in Lanca-
shire? Are not their deliuerances of as great consequence
as that of William Somers? Surely they are thought fo: &
the profite which is expected, that will influe of all those
four strange works, is, the punishment due to such lewd
cosenages: that others hereafter may eschue such wicked
practices.

But let vs heare M. Darrels said friend tell his owne
tale, how the dispossessing of Somers will proove so prof-
table: _it will so do (faith he) by confounding all Atheists, who
think there are no Devils: by convincing the Papists, who hold,
that our Ministers can not dispossesse any: by discovering of witches, Satan by Somers having disclosed many: by teaching vs in Somers, that Gods providence reacheth euen to children: by encouraging vs to fast & pray often, the same being of force to cast out Deuils: and by the generall furtherance it giveth to the Gospell, whilest thereby we may learne, (faith M. Moore, or his companion, one M. Dicons, writing in deed of the vii. in Lancashire) that it is Gods word which we now preach, euen the sword of the spirit which sayeth Satan.

It is not amisse, that the Papistes are driven to the Deuill, to seeke after his testimonies for the confirmation of many things: As to winne a better estimation, & greater liking of their Sacrament of the Altar: their praying to Saintes: their fustie reliques: their conjured holy water: their Agnus Dei: & of their shavelinges, and hypocritcall Exorcists, they beare the world in hand, that the Deuill can not indure any of them, and that he doth not therein dissemble, (as seeming to be troubled with them,) per astitiam, through craft thereby to deceiue, but per infirmitate, in that he is not able for their holines (indeed) to abide them. And let them comfort themselves (seeing they wil not bee reclaimed) with that vn certaine distinction, and many other such like stratagems of Satan. But for ministers of the Gospell, or any other, (that would seeme to fauour it) to send vs to M. Darrels dealing with William Somers, for the confounding of Atheists, for the convincing of Papistes, or for our assurance, that the worde of God is truely preached amongst vs, must of necessitie bee helde by the graner sort, to be a meere madness, or a frensie at the leaft. What the casting out of Deuils amongst other miracles in the scriptures can effect, that hath beene long since wrought, through the expelling of them by Christ himself, and by his Apostles: and their miraculous working therein continueth
continueth still the like force for the confirmation of our faith, whilest the same is daily offered unto our consideration by the holy Ghost in the word of God. It is not here meant to discourse, what we ought to think touching the continuance of the power of casting out Deuils: Howbeit for as much as M. Darrels friends do so oft alledge Tertullian, S. Cyprian, S. Ambrose, S. Austin, S. Chrysostome, with Prosper, &c. it is not amiss to heare what Kemnitius (writing againste the Councell of Trent) faith of this point. Exorcistas &c. They have transformed their Exorcists into magickall incanters. In times past it was a peculiar guift to cast devils out of mens bodies by the voyce of man, and power of God. And the same guift continued in the Church, in the times of S. Cyprian, S. Ambrose, S. Augustine, S. Chrysostome, & of Prosper: Obessi in templi adducebantur, & sape communibus ecclesie precibus liberabantur: The possesed were brought into the Church, and were oftentimes delivered by the common prayers of the Church: posseui illud donum. &c. But afterwards (faith he) that guift ceased. If M. Darrell haue againe obtained it, let him make much of it: & when he can bring vs one, whom we may know to be in deed possesed, both hee and his friends may haue herein a fuller resolution.

CHAP. IIII.

How M. Darrell is made a fitter instrument to cast out Deuils, then many other.

T is commonly said, that no excellent work is performed but by excellent men. The dispossessing therefore of W. Somers, being a matter so admirable, M. Darrell must of necessity be some rare person. In which respect, as before they haue tolde vs, of glory, of lights, of lamps, & shining beams (resembling
belike the supposed dispossession of Somers, to the glory that appeared in the transfiguration of Christ, thereby to justify that lewd action) so are they as lauifh, in extolling and commending of him: ascribing unto him many extraordinary vertues, to couer (if it might be) his counterfating and colenage. And herein they follow the beaten tract of such like diuell casters: For every man is not fit for that misterie. The Exorcising Rabbins amongst the Papistes doe tell vs, that in Christ's time, there were some being infidels, that cast out devils, having no authoritie given them by Christ so to doe: our Saviour granting that power then (they say) to Christians onely. Now of Christians, some were Apostles and Disciples, and some were Lay people, as they tearmed them. Both which sorts were made fitte persons to cast out diuels: the one by vertue of their calling, being eccleiafticall: and the other in respect of their holy conversation. The layetie had this power (they say) but a while, except it were vpon some extraordinary occasions. And therein they giue the chiefe place to women, naming S. Brigit, S. Katherine of Seen, S. Genovesa, and S. Anatolia: that sexe (as it seemeth) having a general disposition, to like wel of Exorcismes. After the Apostles time (they say) that the power of casting out devils, which the Apostles and Disciples had, was made an eccleiafticall office, to bee bestowed by the Bishops, vpon such as were termed Exorcists: whom in our language we may call Coniurors. But it is to be obserued, that for this assertion, Tyreaus the Iesuite (an especiall Author of M. Darrels, and his fauourers) hath no scripture for his warrant, neyther doth hee pretend any. Touching these Exorcists, as amongst the Apostles there was a Judas, the rest of them having puritie of life, annexed to their guift of casting out Deuils: so (they say) it hapneth now that
that some Exorcists, although they be of wicked conversation, may notwithstanding, (albeit more rarely) cast out deuils by vertue of their office, giuen them by their Bishops: whereas generally those who are fitte to undertake that worke, must be also of an Apostolicall conversation: whereupon it commeth that the Jesuites, and popish Antizans do tell us in good sooth, that their Exorcistes must be men of very humble spirits, voide of all leuitie: such as are greatly inflamed with the loue of God: persons indued with hope and assurance, to cast out such spirits as they meddle with: (of which hope and assurance the Apostles being sometimes destitute, as they say, did attempt in vaine to cast out one deuill:) men also, whose consciences are not burdened with any mortall sinne, but for pietie and innocencie of life, are persons of especiall note. And one reason alledged for this purpose, is very Logical: Contraria Contrariis pelluntur: they ought to be as good, as the deuill is bad, that can cast him out of his possession: marrie men thus qualified, no maruaile though they tell us, that Satan cannot endure them: that the spirites themselves haue complayned, how they haue bin tormentèd, sanctèd, presentia, with the presence of such Saintes: that the deuils sometimes haue beene glad to leaue their possession, not daring to abide their comming unto them: that the deuils that haue presumed sometimes to abide their presence, haue beene so dressed, as they durst never afterwards returne to those places againe, where they met with them: and that therefore it is not to be wondred, that whom, who are troubled themselves with Satan, or have their children, friendes, or servantes so vexed, doe seek after such holy persons, to be deliuered by them.

Indeed our experience doth make it no wonderment, as the Jesuite sayeth. And herein M. Darrell hath had great
lucke: For when hee was not past two or three & twenty years old, he was supposed to be such a man, as could doe somewhat in that art. When Katherin Wright was first troubled, the was by one M. Beresfordes advice sent to M. Darrell at Mansfield, and to one M. Beckingham, to be comforted, or cured of her infirmity: because (as he layeth) hee had heard M. Beckingham to bee a man of note, and M. Darrell a man of hope, for the relieving of those that were distressed in that sorte. Thomas Darling being troubled (forsooth), some of his friends sent to Witches. A cunning man was also procured to come vnto him, who tooke vpon him within a weeke to cure him. Afterwardes Alice Goodridge the supposed Witch, tolde them that the boy would not mend, except they sought for helpe, saying, they might haue helpe inough. But at those wordes, the Booke layeth, that the deuill stopped her throat, or else peraduenture, (the author meaneth) she would haue tolde them, what kinde of helpe they should seeke for: this is but a coniecture. The certainty hereof is, that M. Walkeden (the boyes grandfather) hearing how M. Darrell had helped Katherine Wright, procured him to come to Burton, to helpe Darling: and the reporte was before he came, that one should come from Ashbie, that would giue the boy such directions, as without doing him any hurt, should relieue him. When the seauen in Lancashire were troubled, M. Starkie going to M. Dee for his counsel, was advis'd by him, to call for some honest and godly preachers, with whom he should consult. And behold how it hapened. M. Dees Butler telling them, what one M. Darrell of Ashbie had done at Burton, M. Starkie and M. Dee resolved vpon him, and wriet their severall letters vnto him, for his repaire into Lancashire: howbeit in this their course, there was a great imperfection. For

Edwarde
Edward Hartley the Witch, did afterwards tell M. Starkey, that no one man could do his children and the rest there any good, it was too great a worke: but there must be two or three at the least, with fervent and hartie prayer. And here, you may observe a little kinde of Wonder. For M. Darrell not knowing (for ought that appeareth) what the said Witch had affirmed, did of his owne accorde, (after hee was sent for by M. Dee and M. Starkie,) acquaint one M. Moore with the matter, and obtayning him to be his companion in that action, fulfilled the devils wordes, that two at the least must undertake that worke. By the time that Somers had his fittes, M. Darrell was of some name: and besides having a sister in law in Nottingham, one Mistress Walley, she was not tongue-tied, what a man her Brother was: and thereupon, being urged by certaine women, she writ to M. Darrell the letter, importing (layeth Mrs. Gray) that the Lady Zouch, she her self, and divers other Gentlewomen, requested him to come over to see the saide Somers.

Hetherto it may appear, how M. Darrell hath bin sought vnto, which argueth that he was thought by some to bee such a man, as if hee met with the diuel, he was able to curb him. But whether his giftes, and conditions be like the better sorte of Exorcistes, as they have been described out of Thyreaus, that remaineth to bee declared. For hee doth not challenge any power to cast out devils by vertue of his minisitry, and therefore it must be his Holines, or nothing, that must support him. Upon M. Darrels calling into question, for his dealing with Somers, and the rest, there hath bin great industrie to colour the same by an extraordinary commendation of his carriage, & conversation. A man would think that Thyreaus had bin perused, he is made so suitable vnto his Exorcistes. One Serjeon an
Attorney with one Serfon a Preacher, M. Walleis and M. Small went publikely from house to house in Nottingham, to procure handes (as Small confesseth) vnto a certificate, or testimoniall, concerning his the saide Darrels vspected behaviour. The like indevour was also vsed, for the procuring of such an other testimoniall from Ashbie. Others in like manner of his friendes have published in writing: that he abhorreth all kinde of counterfeiting and dissembling: that he is not giuen to any desire of vaine glory: that if hee had plotted anie such matter as is layde to his charge, hee is not of disposition to have concealed it, &c. An other fayeth, that he is so farre from cosenage or deceite, as that hee hath himselfe beene deceived: that having begunne the study of the law, he perceived therein such great corruption, as he gave himselfe to the study of Divinity, that so hee might serve God, and keepe a good conscience: that being a Minister, he preached for the triall of his gifts, having no ecclesiasticall living: that such was his integrity, as it hath not been heard of, that ever hee did labour for any Church living: that hee might have had once a Personage, if hee would but have saide, I could be content to accept such a thing, if it were offered me, which he durst not do for displeasing of God: that he is a man so farre from crouetousnes and ambition, as if hee would have given a little underhand, hee might have had a Benefice or two, worth five or six hundrcht pounedes yearely: that he is so farre from pride and vaine glory, as hee hath not beene knowne to disdaine the company of any honest man, though neuer so base: that hee is indeed earneft and bolde, but it is when hee hath a good cause, as the servantes of God, Peter and John, with most of the faithful Martyrs of Christ have beene: and that his adversaries having lifted him, through the whole course of his life, can finde nothing against him. What is reported of M. Darrell, shall not now be confuted, his honesty, he may be sure will neuer hurt him: You may onely bee advartised
advertised, that his saide friend forgetteth himselfe in affirming, that M. Darrels life hath been so searched into. For true it is, that diligent care was had, and commandement giuen accordingly, that touching his conversation, otherwise then appertayned directly to his pretended course of casting out devils, there should not any one point be inquired into: neither was there, as by the actes in record it may appeare, and as it is supposed, M. Darrell will himselfe confesse.

But to come more directly to the point in hand. Although these M. Darrels said pretended vertues, doe make him answerable to the popish Exorcists: yet that forlooth is not sufficient, but Thyrsus the Iesuite, must in effect tell vs so. For M. Darrels saide friende, setting downe certaine reasons, why God hath made him the saide Darrell, rather then many, (otherwise more wise, and learned then he) an especiall instrument in these daies, for the casting out of diuels, maketh this one, vz. in that hee is such a man, as is qualified according to Thyrsus the Iesu[ites saide rules, set downe by him in his Booke, de Daemoniacis, Cap. 38. 39. Out of which Chapters, that which Thyrsus requireth in his Exorcistes, this man alledgedeth to bee manifest in M. Darrell, sauing that amongst some other things, hee omitteth, whether M. Darrells conscience bee burdened with anie mortall sinne. Otherwise for many of the rest, naming them, vz. that hee is a man of good reporte: one that despiseth the world: not covetous: of an humble spirite: not ambitious: not proude: zealous of Gods glory: much giuen to prayer and to the service of God: and of an especiall confidence in the Lord: these graces (he sayeth ) God hath bestowed upon M. Darrell: and therefore by Thyrsus rules, were there nothing else to the contrary, he might be thought to bee a well furnish'd, and verie

E com-
complete Exorcist. But one thing is reported of M. Darrel, which paseth the rest, & maketh it probable, (you may not doubt) that God hath given him an especiall Grace above all other Exorcists, now a dayes to expell deuils. For they say, that after a sort, he hath forsaken house, landes, and all for Christes sake: which being an Aposto-
licoall resolution, why should he not haue that Apostolicall giftte graunted vnto him? Indeede one is as true as the o-
ther. For will you know, how hee hath forsaken all to follow Christ? Hauing two or three houses, and a little
land in Mansfielde and else where, left him by his Father, he sold the same, by his owne confession, as dearely as he
could, and since hath liued vpon the money, being (as one of his friendes sayeth) sixe or six hundreth pounds. How the deuill in regarde of this M. Darrels Holines, could not abide his presence, will appeare in the next Chapter. In the meane while, it may well be saide without offence, that if to sell land, and liue vpon the money, be to leaue all and follow Christ, and a fitte note of one that can cast out Deuils: we shall not want men of that trade: many Vntrurers in England will proue good Exor-
cistes. But touching his honesty, judge thereof, when you haue perused this whole Treatise. Now his skill
to cast out Deuils, resteth to bee a little looked into, together with his doctrine, whereupon hee doth ground it.
How M. Darrell knew William Somers, and the rest to be possessed.

He that will take upon him to cast Deuils out of men, must first know whether they have any in them, or else he may peraduenture loose his labor. Forasmuch therefore as M. Darrell and M. More, are the persons of note amongst vs, that have entred into this course: it is a point of good justice, that they be heard with some assistance of their friendes, to speake for themselves. M. More sayeth, That in the Apostles times, those that had the gift of casting out Deuils, had also an other precedent gift, first to discerne the spirits, which gift was called, Discretio Spirituum. But M. Darrell is of an other opinion, and that an absurd one. For he affirmeth that Christ did not ordaine any means, to know who was possessed in the Apostles time: but left that to be discerned by the manner of their sittes. And so framing his judgement accordingly, hee sayeth, that the onely means, whereby now men are discerned to be possessed, are the signes which are mentioned in the Scriptures. But M. More is bolde againe herein to dissent from him. For although he conceuyeth, that the said gift named Discretio Spirituum, is taken away, and that now it is to bee knowne in some sorte, who are possessed, by the signes mentioned in the Scriptures: yet hee will not haue those signes, the onelie meanes, but addeth Prayer vnto them: saying, that the saide signes, and prayer are now the meanes ordinayned by God.
to succeed, and continue in place of the other: And hee ascribeth so much to prayer in this worke, as without it, hee accounteth the other parte, to bee verie uncertaine. By prayer (sayeth hee) men that are acquainted with the saide signes, may ordinarily obtaine such measure of Gods holy spirite, as that they may be able truly to discerne, whether the parte, in whom the saide signes doe appeare, be indeede possessed or not. A pretie matter, the gisfe of discerning of spirites is left, and a measure of Gods spirite is brought vs for it. It would bee knowne what that gisfe was: If not a measure of Gods spirite, to discern betwixt counterfeytes, and such as were indeede possessed. But let that goe.

It being objected, that forasmuch as very many worthy, and godly men, notwithstanding their knowledge of the signes of possession mentioned in the scriptures, and their earnest and fervent prayers, haue beene verie greatly deceyued by sundry counterfeytes, it seemeth probable, that hee & M. Darrel might be also deceiued in judging the vii. in Lancashire, and W. Somers to be dispossed: one by way of preuention anfwereth, that M. Fox, and others, might easily be deceiued therein by Sathan, as not hauing read (as hee supposeth,) Bodinus, Wierus, Minguus, and Thyraus, that write of deuils, as hee himselfe, M. Darrell, and the rest of that Crue haue done. But M. More anfwereth after another fashion: saying, that it might bee they vfed the saide meanes indirectly, whereas hee and M. Darrell vseth them directly: that they were assured, that God gave them power, so to use them: that such their assurance grew from their full perswasion, that the saide parties were possessed: and that it pleased God to endue them with that full perswasion, because they had vseth the saide meanes so directly. In which his circular folly, euery point is more uncertaine the other
other, even that of their full persuasion: because it is supposed, that they dealt like a couple of cozening hypocrites, (at the least one of them) making shew of that which was not. But what will M. Darrell say to these pointes, thus confidently let downe by his fellow M. More? They tend so much to his greater worship, as ten to one he will wind himself one way or other within the compass of them, that so he may therein part stakes with him. And yet it will be hard for him so to do: For he holding (as it will appeare hereafter) that the wicked, and such as are not reconciled to God; by a true justifying faith, may in these dazes (the power of doing miracles being ceased) cast out devils: eyther he must say, that they have no means left them to disserne who are possessed (which were absurd): or confess, that the prayers of the wicked may preuaile as much to that effect (as M. More affirmed theirs did): or els leaving M. Moore to his prayers, hee is druen to his owne hold, that the onely means whereby the possessed may be discerned, are the signes of possession mentioned in the scriptures. Amongst which signes (he insisting so much vpoun them, & keeping so many Audits of them) it is much meruailed, why he still omitteth the breaking of fetters and chainses mentioned by S. Luke. If it had appeared without all iugling, that no iron chains or fetters could haue held either Somers, or any of the rest, (they having beene fastned with them; as the keeper of Newgate could haue vned them) he had said something.

But to proceed with M. Darrells onely means, being the signes mentioned in the scriptures: Of them he telleth vs there are eighteene, but in his Apologie hee nameth but five of them: crying, gnashing of teeth, wallowing, foaming, extraordinarie and supernaturall strengthe, and supernaturall knowledge. To the which the rest may be added after his understanding: casting into the fire, casting into the water,
water, tearing, pining, falling to the ground, nakedness, the partie striking of himselfe, abiding in no house but about graves, mountaines, and in the wilderness, dumbnes, deafness, fiercenesse, bursing the body of the partie when his fitte endeth. It may be maruell'd why M. Darrell and his friends, talking in their late pamphlets so much of the signes of possession, they still omit those two, or at the least speake not of them directly, which served his turne in place of iugling stickes, and were the principall groundes, whereupon his legerdemaine did consist. The one is, that who soeuer is possessed, is in his settes altogether senseleffe, and deprived for the time, both of his understanding, and memorie: the other, that albeit such as are possessed doe in their settes many things, as if they were not possessed, and also make very reasonable answers to such questions as are propounded unto them, yet it is not they, but the Deuill in them, that doth both answer and doe them. But it may be they are now ashamed of these pointes: for it will bee hard to find any author amongst the grossest sort of the popish Exorcistes, or else where, that euer maintained these assertions. The lunatike in the scriptures, was in his settes dumbe: but it cannot bee shewed that hee wanted the rest of his fences. In some others also it is plaine, that Sathan did speake at sometymes, as when the wicked spirites desired our Saviour, that they might go into the heard of swine: but it cannot be thereof inferred, that the partie possessed with those spirits, did never in his settes, speake or doe any thing of himselfe. Besides, it is a generall position, that Sathan possessing ones body, hath not to doe eyther with his understanding or memory, otherwise then by troubling his fancy.

But let it be supposed, that these two were in the number of M. Darrels eighteene only signes of possession, mentioned
mentioned in the Scriptures: yet some of his own friends will therein also oppose themselves against him. For if the signes mentioned in the Scriptures, bee the only means to discern who are possessed: what must become of many other signes, that Master Darrell and his friends doe so much ground themselves upon, as the running in Somers flesh, of a lump as bigge as a Mouse, &c. which must euyther uphold their reputations, or eys they are in danger to fall to the ground? For the preuenting therefore of this inconuenience, and for the inlarging of their boundes to worke in, the author of the Breffe Narration, not contenting himselfe with Master Moores prayers, nor allowing of Master Darrells judgement in this point, hath learned of the said Iesuite a new shift. Seeing (saith he) that men in this matter are growne more incredulous then heretofore, it hath pleased God, (besides the signes of possession mentioned in the Scriptures) to give other signes also more free from cauill, to make his glorious works most apparant and certaine. And hereof he bringeth for an example one of Somers pretended fitses in these words: all the signes mentioned in the Scriptures, might more easilie bee deluded by this conceit of counterfeyting, then this moveable swelling. If men were here disposed to take exceptions, it might bee demaunded, when God was pleased to give these new demonstrative signes of possession, and vnto whom, and how he signified the same: or whether this conceit doth not procede from some of the popish unwritten verities? In deede hee relyeth in this devise vpon Thyræus the Iesuite, and quoteth for it his booke De Daemoniacis. Howbeit, if hee follow him too farre, as hee hath already brought him from the Scriptures, so will hee quite dash both him and Master Darrell concerning their olde and newe devised signes of possession:
leaving them no assurance at all, how they may discern who is possessed. For the Jesuite is flat, that neither the confession of the partie, nor his wicked life, nor his fierce conversation, nor his barbarous and beastly outcries, nor his terrible countenance, nor the privation almost of all his vitall functions, nor his continuall diseases, and inward torments, incurable by the Phisitians, nor the hauing of the Deuill oft in ones mouth, nor for a man to confecrate himselfe to Sathan: nor the suffering of more grievous torments, then those do endure that are in deed possessed: nor for one to seeke to kill himselfe: nor for a man, giuing himselfe to the Deuill to bee presently snatched away by him: nor the revealing of secret matters: nor the knowledge of strange languages, neuer learned by the partie: nor extraordinary strength: nor all the signes, that appeared in such as were possessed in the Euangelistes, are sufficient & undoubted signes (faith he) that the partie in whom they appeare is possessed.

If therefore M. Darrell will be a right Exorcist, after the current fashion amongst the Jesuits, he must learne other signes of possession: and Thyraeus (a man so oft alleadgeed by his friends) will not be dainty to teach him. For (faith he) these are the signes indeed, whereof there is no doubt, viz. when the partie that seeme to bee possessed, refuse to call upon God, or to pray to Saints, or to pronounce the word Iesus: or to receive some prayer or Psalme: or when they tremble, are afraid, grow impatient, or blaspheme at the applying unto them of the relique of any Saint, or of a picture made in waxe, called an Agnus Dei, or at the making of a crosse upon their foreheads, or at the bringing unto them the sacrament of the Altar, or when they can not abide the Priests, that doe exorcise them, or at the least doe indure them very hardly. His & similibus signis Dæmones prodi dubium nullum est: there is no doubt (faith he)
he) but that by these and such like signes the Devils are disclosed: to be, it may bee added in these that praktsie them, either as possessing them, or at the least seducing them. For what a ridiculous illusion is this, to reiect upon simple pretences, so many strange signes of possession? Some of them carrying with them impossibilities by the course of nature: and to bring such into vs, as may so easily bee counterfeited, by every youth or girl within an hours instruction.

Here M. Darrels friends will peraduenture say in anger, that both he and they are as farre from these fooleries, as any that haue disliked of their proceedings. Howbeit, by their leaues, they may in some sorte therein bee checked. For there is pretence made to the like effect, that the Devils that M. Darrell and M. Moore met with, could neither abide them, nor the word of God: which are two of Thyreus infallible signes of possession. When the parties that are pretended to haue beene possessed at M. Starkies house in Lancashire, did heare that they two would come vnto them, they are made to haue said thus to their particular spirits: viz. Thou naughty lad, thou makest us sick, for thou knowest the preachers will come shortly, meaning (faith M. Moore) himselfe and M. Darrell. Likewise, when they were come to the said M. Starkies house, and that three of the said parties being all of them quiet in the kitchen, & sent for seuerally to come to them into the hall, they appeared no sooner before them (as the historie reporteth) but having made low courtesies vnto them, they fell downe by course into their fits. And the third of them, comming in with both her handes closed to her face (not being able (as it seemeth) to endure the brightnes of the godly mens countenances) viuttered these words: I am come to councell before I am called. At Nottingham also M. Darrell so vted
the matter with Somers, as the boy being in a fitte, when M. Darrell one night left him, & crying, now he is gone: now he is gone: now blacke coate is gone: all that were present (faith Robert Cooper) thought M. Darrell to be so godly a man, as that the Deuill was glad, and rejoyned when he was departed. This conceite had of him, may also further appeare by the Ballet maker, concerning Somers description in his fittes, of the sinnes that raigned in Nottingham, whereof hereafter, who rymeth thus: But when that M. Darrell came, the Deuill was vexed with the same: His limbes he rackets, hee rent & tore, farre worser then he did before. And touching the other pretended signe, it was an ordinarie course held by the keepers of the boy of Burton, that when any strangers came in, that desired to see him in his fits (as men desire to see monsters and strange beasts play their trickes): then they would read some parts of the Gospell by S. John: and straight way (forsooth) the Deuill must shew himselfe, by casting the boy into some fitte. This reading, they tearmed, the offering of battle or combat to Sathan. When one Phippes, a servant of M. Brinsley, supposed himselfe to be possesed; and that the Deuill entred into him, as hee thought in the likenesse of a Nitte: Maister Darrell perswaded him, that hee was not possesed: because (faith he) you receiued comfort, when you heare the word of God read, or any prayers, or godly exhortations: whereas William Somers, and others being possesed, were at such times greatly troubled and tormented. Againe, M. Darrell and M. More, beginning to exhort some of those in Lancashire, two of them presently cried out mightily with outrageous roaring and bellowing: & the note vpon that place faith thus, though the Deuill had dissembled & hid himselfe in both these (for they had beene quiet (undry daies) yet now the word of God findeth him out:
he can assemble no longer, but must needs shew himselfe.

By these two sleights borow'd from the popish Exorcists they did greatly inuagle & seduce their beholders: the first tending to the setting out of themselves, & to be had in admiration, whilst they were supposed to be such devout men, as Sathan could not endure: & the other, vnder pretence of magnifying the scriptures (which seek no falsity to winne them commendation) they vsed a colour to overhadow their lewdnes, when at their pleasures, they might thereby without less suspicion, begin and practise their fittes or pageants. Assuredly it may well be supposed, that if this their course had not beene met with in time, we should haue had many other pretended signes of possession: one Deuill would have beene mad at the name of the Presbyter: another at the sight of a minister that will not subscribe: another to have seen men sit or stand at the Communion: and so as it had pleased our good Maisters the Exorcists. And that this conjecture may not be thought to be a vaine collection, you shall see how tinted (as they term them) and read prayers, are not ably soyled. M. Moore telleth vs: that when a prayer was read out of prayer booke, in the hearing of those that were possessed in Lancashire, they, that is the Deuils in them, were little moved with it: but afterwards when M. Darrell, & he, with one M. Dicons, did severally use such prayers, as for the present occasion they conceived: then (saith he) the parties, that is the wicked spirits, were much more troubled, that is, troubled the parties much. See, the Deuill was triste with their conceived prayers, and could not abide them, therefore such must needs be excellent prayers. As for read prayers, he careth not for them, they have no force to trouble him, and therefore who should respect them? But you are detained too long in this matter. When M. Darrell, with
his fellowes, and all other Exorcistyts, or Deuill drieuers are agreed, & (this one position of theirs granted vnto them, that the Deuill may torment a man as much being without him, as within him) can make it apparent vnto vs without their grosse and palpable forgeries: that they are able to dicerne who is possesed: then let them tell vs, that they haue dispossesed them.

**C h a p. VI.**

Of M. Darrels knowledge, who sent the Deuill into Somers, and the rest.

It seemeth to be a matter very pertinient to the dignitie of an Exorcyst, that he bee able to declare who sent the Deuill into his patient. For men of that trade doe affirm, that sometimes it is God, sometimes holy men, and sometimes witches, that doe send them. To omit their assertions touching God and godly men (although they containe very strange points, and interpretations, as they are propounded, and handled by the Doctors of Deuill drieuing) that of witches is now most pertinent. For all the Deuils that M. Darrell hath hitherto encountered, were sent by them (as it seemeth) into his patients. Whether witches can send Deuils into men or women (as many doe pretend) is a question amongst those that write of such matters. & the learned and sounder fort doe hold the negative. Against whom. Thyrans opposeth himselfe, & with Thyrans M. Darrell, & that not without very pregnant reasons, if he may be credited. For he is able to specify or describe the particular parties.
parties that sent their spirits into his patientes, together with their several names, and in what manner the witches did send them. Middlecub the familiar spirit of one Margaret Roper of Eckling in Darbyshire, did by her commandment possess Katherine Wright, Alice Goodridge of Stephen-hill in Darbyshire, having a spirit called Minny, in the likeness of a dogge, parte colored red, and white, did send the same to torment Thomas Darling, having first taught her saide spirit, by straying her own body, and vomiting, how he should handle and vex his. The seauen in Lancashire were (as it seemeth) possessed by the meanes of one Edward Hartley, who breathed wicked spirits into them, (as it was supposed) by kissing them. An old woman meeting William Somers upon Blackwell-more heath, did procure her spirit to enter into him, or by his accepting at her handes a piece of bread and butter, and eating it. Touching this olde woman last mentioned, M. Darrell for a time was peremptory to the effect specified, but since (there falling out a matter contrary to his expectation, whereof hereafter he now affirmeth, and one of his fellows hath printed it, that an olde woman in Worcestershire, did that stratagem, by sending into Somers a familiar of hers, called Lucie. And for Marie Couper (M. Darrell last patient) it was one, Alice Freeman of Nottingham, that directed the devil to possess her: shee poore woman, suspecting shee had beene with childe, till M. Darrell tolde her it was a wicked spirit within her, that caused her so to swell, would any man desire to have a question more directly resolued? The onely doubt is to those that be simple men, how M. Darrell came to the knowledge of these things. And it would bee well cleared. The Jesuitical and popish Exorcistes, that holde for this worke of Witcherie, have but two wayes, (as it
seemeth) whereby they know when the spirits are sent by Witches, and the one is the Confession of the deuill, that is cast out, and the other the Confession of the Witches, who threw him in. And thus far M. Darrell is fully provi-
ded to answere for his skill. For it was Middlecub the spirite (he sayeth) that tolde him, that Margarets Roper did send him into Katherine Wright: And touching Thomas Darling, Alice Goodridge confessed, that shee sent her Minnie into him, mistaking him for one Sherrartes boy.

The Booke also of the seauen in Lancashire, doth after a sorte insinuate, that Edward Hartley confessed his sending of seauen deuils into them: But how hee will shifte concerning Alice Freeman, and the foeraide olde woman of Darbshire, and Worcestershire, he hath nothing as yet for ought that is knowne, but William Somers, and Marie Coupers reports, which his M. Thyreaus sayeth, are not sufficient, although the partyes for the insuffizing of them, should offer themselves, ad plagas & virgas. But to helpe him here-
in, if men may be bold a little with the Jesuite: why should not eyther Mary Cooper, or William Somers, bee as well be-
lieued, in sayyng that Alice Freeman, and the saide olde women bewitched them, and by that means sent their wicked spirits into them, as Middlecub, who tolde M. Darrell, that Mary Roper sent him into Katherine Wright? For when eyther Thyreaus, or M. Darrell tell vs, that the spirits have confessed, who sent them: what doe they say in effect, but that the partyes themselves told them so? Neither of them both dare say, that the deuils, after they were cast out, did, or doe vs to tel any such matter: but the truth is, that when by their knaurye, they have indu-
ced the partyes supposed to be possesed, to say that such or such a woman bewitched them: then they tell those that
that are present, that it is not the saide parties, but the wic-
ked spirits that so confess who sent them. And touch-
ing the confession of the Witches themselves, that may 
be left well inough to such learned men, as haue written sufficiently of it. In the meanie while, let M. Darrel's foo-
lish conceites be further considered of.

CHAP. VII.

Of the Causes pretended, why men are possessed.

So there are pretended diuers meanes, 
whereby Satan is sent into men, and 
women, to possesse them: so are the 
sundry causes devised, why they are sent. 
For example, sometimes they say, 
they are sent without any respect of the 
parties offences, into whom they are sent, and 
sometimes, in regard of their offences. Now of sinnes or 
ownes they make two sortes: the one Mortall, and the 
other Veniall; the Mortall are thus recyted. Insidelity, abu-
fng of the Eucharist, blasphemie, pride, luxuriousnes, enuse, conce-
tousnes, persecution of godly men, disobedience to parentes, slau-
dering speeches, contempt of religion, for one to curse himselfe 
to the dewill, to be at league with Satan, and the contempt of the 
Sacrament of confirmation. The Veniall, you must thynke 
are in number many: these following are reckoned to be of that kinde: Idle wordes, jesting speeches, sporting lyes, inmo-
derate lauging, and such like: For the remission whereof, 
Non requiritur pénitentia proprié accepta, neque actualis, neque 
habitualis, neque sacramentalis, repentance being properly taken 
is not necessary, neither actual, habitual, nor sacramental. The 
Bishops blessing knocking on the breast, and a little holy water,
will rid a man of them.

That the Deuill is sent into men for mortall sinnes, they hold it clear: but whether for Veniall sinnes or not, that is made a great question, and Thyraeus resoloth it. It is most certaine (sayeth he) that Veniall sinnes haue giuen Sathan occasion to possesse men, and they are accordingly delievered corporally unto him, pro levissimis quibusque delictis, for the least offence that can bee committed: A very hard case, that men should be in such a plight for no greater a matter, then a little holy water will wash away. Now, forasmuch as the spirits that possesse men, haue interest more or lesse in the, (as some hold), according to the qualitie of the causes, for the which they were sent into them: and will not therefore bee so easilie expelled, when they enter for mortall sinnes, as for Veniall, as it is an especiall parte of the Exorcistes duty (as their rules declare), when they endeuour to cast out the Deuill, to trauell by all the meanes they can deuise, that they may learne the cause of his entrance. And least any man should thinke, that therein they loose their labours: and for the better justifying, of Thyraeus resolution for Veniall sinnes: both hee and, M. Darrell (together with his friendes) doe tell vs verie pretie tales. The Jesuite sayeth, that the Deuill entred into one maide, because shee was in great love with a young man, and into an other, for that shee industred her selfe to haue a resemblance of Venus picture: and into an other, propter impatientiam, & durius prolatum verbum, for uttering a sharpe worde: and into another, because with some greedines, shee did eate the leafe of a Lettice, (the deuill cleaunng unknown to her, to the nether parte of the leafe,) forgetting to blefe it with the signe of the Croffe. But hereof there neede no more examples: the doctrine being so plainly set down, that Sathan entreth into men, for the least Veniall sinne.
The Firft Booke.

Howbeit if any man desire more, hee may bee assured, that their Legendes will afforde him store of them: and for a new supply, M. Darrell, and his friendes in the meane while, will not herein be silent. Katherine Wright (forsooth) denying something to Mary Roper, the deuill by the said Maries direction did possesse her. Afterwardes also, Satan comming to the saide Katherine Wright in the likenes of a handsome man, that making suite vnto her in the way of marriage, gaue her a piece of bread, shee in takinge the same at the deuils handes, and eating it, became to be repoffessed. Wil. Somers had the deuill sent into him, eyther by the old woman of Darbifhshire, because he denied at the first to giue her a penny, or by the olde woman of Worcefherfhire, for that he refused to giue her a hat-band, which shee much desiered. Why Mary Couper became to be possesse, the cause indede is not expressd, except it were for dwelling in one house with W. Somers: it being Sathans praftife (as M. Darrell faide) not to content himselfe with one in a Family. But Thomas Darlinges Veniall sinne exceeded the rest. For hee meeting Alice Goodridge in a Coppice, did let an escape (as the booke termeth it,) which shee taking to bee done in her contempt, vsed these wordes: Gip with a mischife, and fart with a bell, I wil goe to Heauen, and thou shalt goe to Hell. And thereupon her Minnie entered into him. True it is, that M. Darrell (when Somers pretended himselfe to bee in his fitts greatly tormented) did affirme, that hee was not so much troubled for his own sins, as for the sins that raignd in Nottingham. And yet then he ascribed some parte of his grief, to his singing of wanton and filthy fonges: he being a musitian. For of likelihood, hee hath some other deuife: as that the Deuill may enter into a man for small Veniall sinnes: but being in him, may torment him in many respectes. A bird
in a lime bush, the more shee shriveth, the faster shee is. When a man is out of his way, the further hee goeth, the more hee erreth. One absurditie granted deth bring forth many. And such is M. Darrel's case in his groundes, he hath layde to worke vpon, which hath brought him into a maze, that he cannot get out.

**CHAP. VII.**

Of the meanes alledged by M. Darrell, and others, whereby men are dispossessed.

*T* belongeth to those that challenge the skil to cast out deuils, to know the means how it ought to be done. He were a mad Phisition, that would undertake to cure a man of the palfie, or of any other diseafe, that neuer had learned any medicine for it. As good Phisitions therefore haue fit remedies for their patients to helpe them: so you must thinke of our cunning Exorcists, that they want no medicines for their possed to cale them.

The ordinary meanes ordainèd to continue in the Church, for the casting out of Deuils, M. Darrel maketh to be very ancient. For he sayeth that it hath beene in the Church, since the fall of Adam. Howbeit herein hee hath no great certainity. For hee confesseth that there is no mention in the olde Testament of the institution of that means. And so of likelyhood, if other of his positions be true, men were possed from time to time during the space almost of 4000 years, God himself having ordainèd no way to cure them. But in saying that the same...
same means doe continue now in the Church, that were in use before the comming of Christ: that, his maisters the popish Exorcistes, will condemne as an error in him. For one of them sayeth: that the ways of casting out devils, in the olde Testament, iam vetustate, si non alia de causâ antiquitate sunt & abolita, as being growne in dotage, are now aboli-

shed for their age. If you will know, what these ways were, Thyraeus telleth you, one was nomen Tetragrammaton: an other the smell of a certaine roote, revealed for that purpose to king Salomon: the thirde, the smokke of the harte and liver of a certaine fish being layde on the fire: and the fourth, the playing of an harpe or citterne, as though Saule had been possesed, (which the laide Thyraeus dare not resolutely affirme,) and David's musicke had dispossesed him.

But M. Darrell doth herein differ from the Iesuite, and sayeth: that the means in the olde Testament to cast out Sa-
than, was fasting and prayer, even the same that yet continueth: therein also differing from his fellow M. More. For where-
as M. More sayeth, that Christ did plainly ordaine fasting, and prayer, to bee parte of the ordinary means to continue in the Church, in these words. This kinde goeth not forth, but by prayer and fasting, thereby shewing the beginning of the said means. M. Darrel affirmeth, that Christ finding that means to be good and godly, did in those wordes but approue it, and so maketh it a secret ordinance of Christ to haue his continuance by way of consequent: As Christ approoving it to be good, did thereby command it. Furthermore, whereas M. Darrell holdeth, that in the Apostles time, there were two sortes or kindes of casting out devills, the one ordinarie, which was in the Church before the comming of Christ, vz. fasting and prayer, and the other extraordinarie, vz. commaundings of Satan, to depart in the name of Christ: M. More layeth, that although
hee belieueth that Christ did ordaine fasting and prayer in the saide place of Saint Mathew, to bee parte of the ordinary means for castling out Devilles: yet the same was not a meane to cast out Devilles in the Apostles time, there being then an other extraordinarie means given unto them: and that Christs meaning was, that fasting and prayer, should not be the ordinarie means, till after the time that the extraordinarie should cease. To holde with M. Darrell, that there was an ordinarie means to cast out Devils in Christes time, doth derogate much from the honor of his miracles in casting out Sathan: For the Infidelles might haue surmised, that Christ had done it by the ordinary means, hauing vsed the same secretlie without their knowledge. Moreover, it may argue the extraordinarie means to bee superfluous: there being then an ordinary means, and that of such facilitie, as will after appeare. There is great commendation giuen by M. Darrel, in his Apologie of certaine men, (who it seemeth doe favor him,) that they are learned and reverend, and of great wisedome and godlines: and indeede, hee sayeth trulie of some of them: howbeit it is thought, that er it bee long, hee will bee angrie with two of the best of them. For one of them holdeth, (and of the other hereafter,) that by the saide words of Christ: Prayer and Fasting are as effectuall to cure a man, that is sicke of an ague, as to cast out a Deuill: His wordes are these. I am not of their opinion, that thinke the wordes of Christ. Marke.9.vz. This kind can by no meane come forth, but by prayer and fasting, doe importe that Christ did ordaine fasting and prayer, as a particular meane to cast out Deuils, more then to procure mens deliuerance from other afflictions. It hath beeene touched before, that M. Moore accounteth prayer & fasting, but a part of the meane that Christ hath
hath ordained for expelling of Deuils: for that he addeth in the first place, Faith, as it is meete he should doe: although therein he dissent from M. Darrell, as he the said Moore understandeth Faith. For M. More by faith, understandeth the faith that iustifieth, in these wordes: A iustifying faith, having annexed unto it fasting and prayer, is the ordinance of Christ for the casting out of Deuils, for euer to continue in the Church. But M. Darrell, confessing the necessitie of Faith, in the said ordinarie meanes, faith: that neither the faith of doing miracles, nor the iustifying faith is therein necessarie: but that the temporary or historickal Faith may suffice. It being here objected, that an historickal faith sufficing, (as is before expressed) and that the prayer and fasting in such as haue but that faith, can not please God: it will follow, that the ordinarie meanes which Christ hath left in his Church, for casting out of Deuils as necessarie, is such a meanes as is not acceptable to almighty God: M. Darrell answereth, that the consequencie is not good. And so that point lyeth: but an other may not be left a sleepe. He faith, that in the said place of Mat. 17. 20. that the Faith there mentioned, is to be understood to be the faith of doing miracles: that the Apostles were reproued for their weaknesse in that faith: and that if the same had beene strong enough, they might haue cast out the wicked spirit mentioned in that Chapter, ver. 21. without prayer or fasting: whereby it followeth (for ought that dull men can eaily discerne) that M. Darrell holding (as is before mentioned) that place of scripture to be a secret ordinance, for the continuance of fasting & prayer, as the meanes to cast out Deuils, and that therein by faith is understood the faith of doing miracles: (which if it had beene strong enough in the Apostles, prayer and fasting had been superfluous): it will follow it is thought, that
that the historickall faith will not serue his turne, but that
it must be the faith of doing miracles: which must bee
understoode for the faith that is required of necessitie,
when there is neede to cast out Deuils. So as if hee want
that, hee may (by his owne doctrine) cast his cappe at
them.

I omit here, that some of good account for their learn-
ing, do interprete the prayer and fasting mentioned in
the places of S. Mathew, and S. Marke, to bee required
in those that are possessed with wicked spirites: and that
the forbearing of both, was not any want in the Apostles.
Maister Darrell himselfe doth confesse, that the partie pos-
sested ought to fast and pray, if hee bee able. Wherein if Sathan
hinder him, yet he faith, Almighty God accepteth of his will,
and purpose so to do in stead of the deed. Furthermore, the po-
pish sort do generally require the said prayer and fasting,
as a preparation, in the Exorcistes, and not as a means:
although Thyreaus confessteth, that prayer is something.
For speaking of the means, how the Deuill is to bee
cast out, after he hath named many, hee is content to
give some little roome to prayer, saying: Oratio qua adhi-
betur damnarinon debet: Prayer, which is used in the ca-
sling out of Deuils, must not bee condemned. You see how
hardly praire commeth into the ranke of the said means.
And it is likewise manifest, what little account they
make of the said place in Saint Mathew, to ground them-
selves upon, for their casting out of Deuils: (albeit they
are as earnest to make a trade and merchandise of it, as
Maister Darrell) in that they doe not once mention it
for that purpose: sauing that they retaine the command-
ing of Sathan to depart in the name of Christ: which
was the means that those vsed (faith M. Darrell) which
had the faith of doing miracles.

Marry
Marry besides that, they have a great number of waies, whereby they vex and torment Satan wonderfully in their expelling of him: whereof the scriptures are as silent, as they are lanish. For example, the sacrament of the Altar, the merites of Saints, the reliques of Saints, the praying to Saints, by saying their letanie: the sprinkling of holy water, the signe of the crosse: the imposition of the priestes hands, the stole which the priest useth, being laide on the partie: the whipping of the possessed with holy whippes, and the putting of the priestes finger into their mouthes. Everie one of these will cast out the Deuill in a miscalfe, (as Thyrans by sundry pleasant tales, but in good sadnesse doth report:) their legendes being indeed full of them. Not long before, you heard that these fooleries were reckoned for the signes of possession: and here you see they are (very wisely) made the means to dispoufe men. As if the Phisitians should appoint the signes of diseases for the medicines to cure them. But suffer the said graue Author to proceed: for he hath many other things of singular vertues, to terrifie Satan with, in this great worke: as Vestes sacra (for their priestes usually come to the parties in all their maffing garments and attire) Cæret ardentes, hallowed candelles burning, &c. And to haue the matter done in a Church, that is a point of good importance: For some Deuilles, that woulde in no wise bee cast out in private houses, being brought to the Church, were straight waies expelleed. But Mayster Darrell very prouidently did prevent this superstitious and erronious conceite: For upon some talke and conference at Nottingham, where his fafte should bee helde for the dispoufelling of William Somers, and some deeming Saint Marys Church there for the best and meetest place, hee woulde in no respect yceede thereunto, saying: That if it should be...
The Fyrt Booke.

be kept there, there would be much attributed to the holinesse of the place: and wishing rather, that the place of his dispossesion might be in the field, that so all people might behold it. But upon better advice, it fell out to bee in a narrow low roome.

What effect the said popish meanes haue to cast out Devils: how easilly they expell them, and how they torment them: will haue a time to be imparted. In the mean time while it is pertinent to the purpose, to consider, how mightily (forsooth) the fasting and prayers appointed by M. Darrell, wrought in his patients. He and his wife, with two or three more, fasting and praying from morning till noone, out went the Deuill from Katherine Wright: he could no longer indure it. At the pretended dispossession of Darling, by meanes of the fasting of halfe a score, from morning till night, and by reading certaine prayers out of the booke, intituled: The enemie of securitie, (wherein they were oft interrupted, by reason of the boyes fittes) and by M. Darrels assistance though absent: it is to be maruellous (by such as delight in wonders) how the Deuill was afflicted: as appeareth by his wordes (forsooth) but deliueryd by the boy, vz. Radulphus Belzebub can doe no good, his head is stricken off with a word. Againe, we cannot preuaile, let vs go out of him, and enter into some of those here. Againe, we cannot preuaile, their Church increaseth. Againe, we cannot preuaile, for they will not be helpen by witches. Brother Radulphus, we cannot preuaile: let vs go to our mistres & torment her: I have had a draught of her bloud to day. Againe, there is a woman earneust at prayer, get her away: Nay quoth John Alsop (a man that was present) with a loude voice: we can not spare her. Thus the boy graced Mistresse Wightman his Aunt. And againe: Brother Glassop, wee can not preuaile, his faith is so strong, and they fast and pray, and a preacher prayeth as fast as they. By which
which preacher Maister Darrell confesseth, that he thinketh the Deuill meant him. The same also is at large intreated of, in the booke of the seuen possest in Lanca-
shire. Maister Dicons the author of the historie faith: that whilst he was in his sermon, at the time of the pretended fast for their deliueraunce, Margaret Hardman vsed these words, I must be gone, I must be gone: which must be understood to bee spoken by the Deuill, who was so pin-
ched, that he could stay no longer. And againe the said Margaret, (whilest Maister Moore was preaching) I cannot tarry, I cannot tarry: I am too hot, I am too hot: let mee go, let mee go. Of likelihood Maister Moore had coursed him. The story also faith, that Satan was so haunted by fasting & prayer, and by the word of God so zealously and powerfullly ap-
plied, as if fire had beene put into his hole to burne him out. The Deuill also said to Elianor Hardman: You are too holy now, and haue Gods word amongst you. Margaret Hardman like-
wise being greatly affrighted, in came Maister Darrell & Maister Moore, where she was standing by the fire, who hauing comforted her with many godly exhortations, out goeth Satan, saying: that it was too holy a place for him. It hold see me, that when Somers was dispossessed, as men being greatly astonisshed, are therewith broken into a si-
lence, so the devil was shrowdly dressed. He was forsooth, so extremely tormented by the fasting, prayers, & prea-
ching of Maister Darrell, and the rest, as he had no lea-
sure to say what he must doe, or what he would doe: but rudely without taking any leaue of them, departed.

The meanes that Maister Darrell and his friendes doe pretend in casting out Deuils, are as you haue heard, fa-
sting, prayer, and faith: an historicaall faith (faith Maister Darrell,) a justifying faith (faith Maister Moore). But if you marke well what they say, and what they did, you shall
find, that their preaching bare away the bell, in the dis-
possessing of those in Lancashire, and William Somers. For
whilest Somers was in hand, Master Darrell, and an other
occupied the day with two sermons, and so likewise with
the other: Master Darrels and Master Moores, and the
said Master Dicoms exhortations spent the most of that
time. Now it is to be supposed, that the rest who were
present, did attend to the preachers, and continued not
their owne private prayers. Besides, you hear indirect
tearmes out of the said historie of those in Lancashire, that
their powerfull preaching is annexed for a means to
prayer and fasting. Whereunto may be added the word
of God (as the storie saith): Which the Devils (foorth)
could not endure to heare, but would be gone. And so you see
them fall into the said popish follies, making the signes of
possession the meanes and causes of dispossession. As
it is also most apparant by M. Moores conceite, who think-
eth prayer more necessarie, than the signes of possession
mentioned in the scriptures, for the true discerning of
those who are possessed. And who knoweth whether in
time, the naming of the Presbyterie would not haue had
the vertue of a popish relicque, as well to cast out a Deuill,
as to disclose him: and the presence of M. Darrell, M. More,
and such like, as great force therein, as the popish priests,
thrusting their fingers into the parties mouths. Surely,
that thmelleth hereof, that when M. Darrell and M. Moore
came into the place where Margaret Hardman was greatly
troubled, the Deuill departed, and stayed no longer. But
the point is, wee see these fellowes as ridiculous in their
concepts, touching the meanes how they should cast out
Sathan, as they haue appeared in the premisses, and their
judgements are as well settled in that which followeth.

Chap.
Of the signes whereby M. Darrell and others do discerne (as they say) when Sathan is expelled.

He assurance that the Exorcising impostors have in these daies, of the Deuils departure, is answerable to the rest of their uncertainties. M. Darrels ignorance maketh him (as it seemeth) in this point confident. He is peremptorie, that because it is said, in the scriptures:

that the spirit of the lunatike, when he was cast out of him, did crie and rent him sore, and that he lay as one dead: that therefore these three are infallible signes appointed by God to know when one is disposed. Nay rather then faile, he wil be content with one of them, as in his dealing with Thomas Darling hereafter will appeare. It may bee maruelled, why the authour of the breife Narration, seeing how easily some lewde knauemight counterfeit these signes: that hee hath not devised some other of greater certaintie (because men are so dull now a dayes (forsooth) to believe such matters) as he hath done touching the signes of possession. Maister Darrell confessing, that in the Apostles times, some spirits were cast out more easily then others; might in reason have thought, that those that went out so calily, did not so grievously torment the parties at their casting out, as the rest did.

And somewhat it is, that although there are divers mentioned in the scriptures, to haue beene disposed
by our Saviour Christ and by his Apostles: yet it is said of none but of the Lunatike, Marke 9. that when Sathan departed, the spirit eyther cryed, or rent him sore, or that they lay for dead. To make therefore such particularities in one, a generall rule for all, argueth greatly the weaknesse of his judgements.

True it is, that he blundereth out sometimes, some o- ther signes for his assurance when Sathan departeth: and it may not be omitted, of whom hee hath learned them. The popish Exorciftes, finding no assurance in the scriptures (as it may be thought,) touching that point, haue devised many more signes: as when the partie can abide holy reliques, and the presence of the Exorciftes, &c. When hee saith,that he is delivered from Sathan: when the Deuill himselfe telleth the Exorcift, that he will be gone: and when according to the Exorciftes commandement, he eyther putteth out some candle, or breaketh some such quarrell in the glasse window, as he was directed to breake at his going: Also, the departing from the said parties, of certaine liuing creatures: as of fies, spiders, antes, and such like: the ceasing of their former deformitie, which Sathan procured: vomiting, Cum quo spiritus egref-fi leguntur non rarè, spirits are often times vomited out: factor grauis: the Deuils leauing behind him a great stinck: a great swelling in the part that Sathan departeth at: the casting of them to the ground: And lastly, Magnitumultus, & cum tumultibus damna, great noise, and therewith daunger: as when the Deuill going out, carieth a piece of the house with him.

And now let Maiister Darrell be heard. When William Somers had lyen a while, as though hee had bee ne dead, & after came againe to himselfe, Maiister Darrell said thereupon, that he was dispossessed. His perswasion also that Darling is dispossessed, is confirmed (as he saith) by the boyes.
boyes continuance so long well. The chiefe assurance, that M. Darrell and M. More had, that Sathan had left Jane Ashton, was herowne wordes, vz. when rising from her fitte, shee saide, hee is gone, hee is gone, I am well I thank God. And hauing wept in the saide fitte, shee also saide, that then Sathan departed from her. So as here wee haue a new signe of Sathan's going out of one, vz. the weeping of the partie. Concerning Sathan's owne wordes, that he would be gone, there are divers testimonies (forsooth) mentioned in the 8. Chapter. The booke of the boye of Burton sayeth, that towards the ende of the salt for his pretended dispossessshon, he began to heave & lift vehementlie at his stomacke, and getting up some fleagme and choler, said (pointing with his finger, and following with his eyes) looke, looke, see you not the mouse that is gone out of my mouth: and so pointed after it, unto the farthest part of the parlor. And M. Darrell affirmeth, that when he did so vomite, and used those wordes, that then the spirite left him. But because he will affirm nothing without good reason, hee sayeth hee is confirmed in that opinion by his owne experience, in that it hath fallen out so with others, at the instant of their dispossessshon, as they have reported. Beholde his demonstration, vz. as they reported, and who were these reporters, and what did they report?

Margaret Byrom said, that at her reuerting, after she had lien as dead halfe an houre shee felt the spirite come up from her belly towards her breast, thence to her throate, when it left her throate, it gane her a sore lug, and all that while a darke mist dazed her eyes: then shee felt it goe out of her mouth in the likenes of a crows head, and sate in the corner of the parlor, with darkenes about it for a while. Then went it with such a flash of fire out of the window, that all the parlor seamed to her to bee on fire. It left behind it a sore throate, and a filthy smel, that a weeke
after her meate was unsavoury. Here wee haue the Iesuites
flinch. And besides, the most infaullible note amongst
M. Darrels three signes of dispossessio, viz.; lying for deuide,
is here confuted. For this partie was resuied againe before
Sathan was gone. Moreover, if his position be true, that
every one that is possesed, is senselesse in his fitte, then ey-
ther it must bee confessed, that the saide Margaret was in
no fitte when Sathan was going out of her, in that shee
felt him: or else that sheelyed when she so reported. But
to goe forward with the rest.

John Starkie saide, that the deuill went out from him like a
man, with a great bunch on his backe, as big as a man. Anne
Starkie, that he left her like a soule ugly man with a white beard;
and a great bunch on his breast as bigge as a mans head. Marga-
garet Hardman, that she departed from her like an ugllie man,
with a great bunch on his backe. Elianor Hardman, that shee
went out of her like an wichen, and went through a verie little
hole out of the parlor. Ellen Holland, that her spirit was like
Anne Starkies, and Iane Ashton, that the deuill went out of her
like a great breath, ugllie like a toade, and round like a ball. Now
upon the credite of these testimonies, M. Darrell is grown
to be a man of great experience: and knew well, what
the meaning was of Darlinges moue. But why should
knowledge bee mentioned in the practices of these slue-
leis? M. Darrell (I trow) wil not take vp6 him to have grea-
ter skill in this point, then all the great Iesuites, & popish
Rabbinus, who have written much, and have vled great tra-
fique in the trade of casting forth Deuilles. Thyræus con-
feffeth plainly, that all the saide signes before mentioned,
are not infaullible argumentes of Sathan dispossessio:
for sayeth hee: sicut pro voluntate sua spiritus haec post se sig-
ma relinquunt: ita eadem possunt dare, & nihilominus in homi-
nibus, quos liquandius obseruerunt, sedes suas retinere: as wicked
spirites
spirites may at their pleasure omitte these signes, so they may shew them, and yet notwithstanding keepe their possession. Et de hoc nullum spud doctos cubium est. Besides, hee is also refolute; that there is no neceffitie, why wicked spirites when they are cast out, should shew any signes at all of their departure, non raro fit, ut discedant nullas sui dijsessus post se datis signis. It is not seldome seene, that Satan departeth, leaving no signes of his going: whereof he bringeth sundry examples. When therefore these cozening merchants, doe tell men now a dayes, that they haue cast deuils out of any their children, servantes or friends: it is hereby manifest, what credite their wordes do deserve.

CHAP. X.

Of M. Darrell, and M. More's conceit: that Satan being cast out of one, doth presentlie after secke to repossesse him.

When men haue escaped any great danger: it is commonly the advice of their friendes, that they should take heede of the like. And in many cases there are appointed soueraigne preserveriates. M. Darrell, like a kind friend, had never to deal with the dispossession of any: but for his care therein, hee maye bee thought to haue deserved great commendation. For his persuasions to such full haue beene, that they should use all diligence, and circumspection, that Satan did not againe reenter into them. This his persuasione hath ever bin drawn from a position, which he stiffeely holdeth, viz. that Satan being expelled out of a man, doth seek presently after to recenter into him againe.
again: and that it is commonly a very hard matter to withstand him, by reason of his subtleties, in alluring them by promises, & terrifying of them by threatninges. He had no sooner cast the devil out of Katherine Wright, but the evil spirit seeing to reenter into her, was for one time, by his assistance resisted (as he himself confesseth). And concerning Darling, he sayeth thus: The monday after his dispossession, I tolde him apart, that the devil would seek to repose him: and therefore counselled him to watch over himself, and resist him: adding these wordes, (as Darling reporteth,) that peraduenture hee would appeare in the likenes of a frend, and use all the meanes he could to persuade him to some euill. Touching William Somers also: presently after his pretense, that the boye was dispossest, he affirmed that for a certainty, Satan would seek to repose him: making that a ground for a new worke, as afterwards is declared.

For his saide opinion of Sathans seeking to reenter, he relyeth upon a metaphorical place in the scriptures: but for his said addition of Sathans promises, and similitudes, that will not so easily be coloured. When M. Darrell & M. More were in hand with the seaven in Lancashire, and had (if you will believe them,) dispossession six, M. More tolde them, that Satan would surely assault every one of them, and that both divers times, and by diverse and sundry meanes. He will (sayeth he) appeare unto you in some likenes or other: and hee will intreate you, that hee may enter in againe, and promise you many goodly things, as golde and silver, &c. And if he cannot so preuaile, then he will threaten you to brake your necks, to cast you into pits, &c. If it be here demanded how M. More knew, that Satan would appeare unto them in some likenes, his answer is, viz. for that he had beeene tolde, that the Deuill seeking to reposse
The First Booke.

The boy of Burton, did appeare vnto him in sondry likenesles. And concerning his knowledge, that Sathan would make such promises vnto them: hee relyeth vpon this, vz. because the nature of man is subiect to be seduced by such offers.

If these childish answers remayned not in record vnnder his owne hand, would any man believe them: doth it not give vs iust occasion to thinke, that he tolde them such tales of a lewde purpose, thereby to draw them to pretend the like? Otherwise would a man fearing God, being in such a conflitt with Sathan, (as hee pretendeth) for their dispossessio[n, haue tolde them any such matters vpon heare-say? Or doth it carry with it any such consequence, as to tell them that Sathan would allure them by promises, and threatninges, because mens natures are subiect to be seduced by such means?

But what should we dispute the matter with him, or examine the force of his argumentes: seeing every thing cameto passe, as he had foretolde? Remember the similitudes, that the deuill departed from them, and euen in the same (as the story reporteth) they sought againe to reenter into them. Besides, they attempted them also in other formes, as of a blacke Raven, of a blacke boy, the head bigger then the body, of a blacke rough dogge with a firebrand in his mouth, of fine white dotes of a braine fellow like a Woer, of two little whelpes, that playing on the table, ran into a dish of butter, of an Ape, of a Beare with fire in his mouth, and of an hay-flacke, promising them bigges of golde and siluer, and threatning them when they so could not prevaile, to breake their neckes, to drowne them in pittes, to hang them, to brake their backs, to throw them out of the windows: &c euen in such sort in effect, as M. More, of likely hoode inspired with one of them, had before declared. What the story reporteth of M. More, may alfo
be applied to M. Darrell: who made great use of these ridiculous conceits, in his practices with Somers.

Out of all question, if these absurd mates had gone on, they would have proved as grosse deluders, as any of the popish or Jesuitical Exorcists, if not more grosse: For the popish sort, having hammered this point of Satan's seeking to reenter into the same partie, out of whom hee was cast, are so farre from M. Darrell, and M. Mores opinion, as some of them holde, that those spirits, which are once cast out of men, secundo ofdemingredi, & vexare non possunt. And those that rely upon the place of S. Mathew, Cap. 12, doe onely inferre, that sometimes Satan doth so seek to reenter, but not always. Besides, the Captaine or Marshall of Deuils, (who taketh upon him to write most exactly of them in this point, ) reduceth all the places, whether the wicked spirits go at such times, into the number of fixe, as out of one man into another: out of men into beasts: out of men into fayre and great houses (whereof it commeth, that some houses are haunted with spirits,) out of men into desert places, and out of men into hell: pretermitting as a place more extraordinarie, the returning of Satan, into the partie, that hee had lately possesed.

But M. Darrell and his friends, will peraduenture bee better provided in this point hereafter. And it were convenient also, that they furnished themselves with some better proofs, for their tales of Mice, of Beares, and Bugges, threatning and promising such great matters. It may be they have some conceite, that the Deuilles tempting of Chrift, will serue their turne: but assuredly for shame they dare never publish it.
Hey that make it so ordinary a matter in these daies to cast out deuils, doe not say, that it is an ordinary thing amongst Christians, for men or women to bee possessed: whereupon it commeth to passe, that the trades-men in that skil, haue devised many ways to keepe themselves in worke. It is not pertinent in this place, to shew how the Papists have intituled their Exorcising priests, to the conjuring of young infants, immediatlie before their baptism: because although they holde, that thereby the duell is driven from them: yet they dare not resolue, that every infant when it is born, is possessed. In their exorcising of infants, they may pretend that they worke great matters, but except you will take their credite for payment, nothing appeareth, but blowing upon the infants, (thereby pretending that they blow away Sathā:) thrusting of salt into their mouthes, wetting their noses and eares with spittle, and their anointing of them with their hallowed oyle, mere toyes, whereby their estimation is not much increased. For the beholders, seeing nothing in those actions to bee marvelled at, are not so much moved with them. It should seeme that these kinds of deuils (that are thus exercisied) are but doltes, and therefore cannot serve these wretches turns, as being peraduenture but newly hatched, when infants are born, and therefore ignorant, how to apply them-
felues to their contentment. They cannot cry out, or rage by their praying to Saints, by their casting of holy water upon them, by their bringing unto them of the Sacrament of the Altar, or their Agnus Dei, by their application of holy reliques, nor by their owne approaching neare vnto them, being holy catholike priests. And therefore they are deuils of greater understanding, and better experience, that the Exorcistes hunt after: such as are acquainted with the diuine vertue of their so catholike juglings, and practises. It is disputed amongst them, whether all infantes bee possessed or not, it seeming an abfurditie to command the Deuill to come forth of them, if he were not in them. For the deciding of which doubt, it may be maruailed, if those kindes of deuils be of any standing, when they vse not their infallible meanes, to know the truth therein: which are (as heretofore hath beene expressed,) their application of reliques, and so forth. For if they bee so terrible to Sathan, (as they pretend,) why should he not bee compelled by the force of them, to shew himselle, or his presence, alwell in infantes, as eyther in boyes or wenches, or any other? But as these deluders must haue (it seemeth) more skilful deuils, so must they also haue some elder persons, that are more fittte to bee seduced by them. Other- wise their reputation, in that behalfe would soone decay, and their holy water, with the rest of their trumpery, want that testimony, that is drawne from the deuils disliking of them: which may not be endured, but prosecuted and defended with all their might and skill. Neither is this cunning appropriated onely to the Papistes, but extendeth it selfe further, there being men also amongst our selves, who want not their Reliques and deuises, which these elder deuils must feare, and tremble at.

There is a profound question amongst the Romanistes, whether
Whether all Protestants, whom they account heretiques, bee not possessed with wicked spirits. If it had fallen out, that they had to bee, their Exorcistes would in such sorte have beene set on worke, as they should not have beene druen to haue sought farre for it. But it is otherwise overruled: that (forfooth) although heretickes have great fellowship and intercourse with Devils: Obsessi tamen omnes, nec possessunt, nec debent dici: yet al of them neither may, nor should be thought to be possessed: propter quod, &c. because the signs of possession do not appeare in them. And they that take upon them to cast out Devils amongst our selues: notwithstanding, it seemeth, that stinted prayers are very offensive to them, & that they are not resolued of the difference between a priest & a Bishop, yet they will not say, that they who hold against them are possessed: albeit men of that humor both have, and still do deprave them, maligne them, and flaunder them vpon any occasion at their pleasures. So as these Exorcists of both kinds, for want of worke are druen to their shifts: and like Tinkers walke vp and downe from place to place, seeking to be imployed. It is a matter of some difficultie to discouer their shifts, and sleights to that purpose, they have so many; and by their experience doe manage them so craftily. Diuers of them are here sette downe, and the rest may bee supplied peraduenture by some hereafter.

Sometimes they make choice of some such boyes or wenches, as they thinke are fit for their purpose, whom they procure by many promises and allurements, to keep their counsell, and to bee (as they tearme it) advis’d by them. And these are commonly of the poorer sort, either the children, or servants of such persons, as the Exorcistes doe well know, to be of their owne stamppe, and well affected towards them. It falleth out now and then, that
they haue some schollers of their own, whom they mean, to preferre: the popish fort to some Seminaries, and others as they may. And there are none to these, they are so apt to worke vpon: howbeit, they can soone frame the other to their bent, by their cunning. When they haue any of these in hand, they doe instruct them so perfectly, as when they come to exorcifie them, they are in a manner secure: their schollers knowing as well what to doe, as their false maisters themselves. These are not dealt with, but there must be a great assemblie gathered together, in one corner or other: all of them such persons, as they know to bee their friendes, or at the least such as their said friendes doe bring with them, and are thought fit to bee peruerted. The company mette, the Exorciffes doe tell them, what a worke of God they haue in hande, and after a long discourse, how Sathan doth afflicte the parties, and what strange things they shall see: the said parties are brought forth, as it were a Beare to the stake, and being eyther bound in a chaire, or otherwise held fast, they fall to their fittes, and play their pranks point by point exactly, according as they haue beeone instructed. As if they bee of the new cutte: they crie, they wallow, they foame, and shew the signes of possession, mentioned in the Scriptures, with some others. But if they bee of the olde instructions: then there are notable Tragedies. Out commeth the Priest in his masling attire: the hallowed candles are lightened: their reliques, with their Agnus Dei are brought forth: the holy water flieth about the chamber: their hallowed frankinsence perfumeth the place, and so forth. Whereupon all that are present, (hauing worshipped the said holy misteries) no sooner cast their eies towards the parties pretended to be possessed, but there is starting, strugling, and striving: they scriche, they raile, they
they spit, they crie, they rage and fare, as not being able in any wise without danger of present death, to endure the presence of the catholique Priests, and of their holy complements.

But when these Exorcistes can not worke this way (as wanting such fitte schollers to dissemble and collude with them) then by casting about, they (especially the popish jugglers) have in readiness some other, as neede shall require. At their comming to the places where they know they are welcome, but cannot practise as before, if they finde any youth, boy or girle, that is not well at case, and whose diseaze is not apparant, (as eyther an Ague, the small pockes, or such like, whereof every man is able to judge:) they will seeme to take great care of them: as being desirous to know the cause of their griefe, and the meanes to helpe them. In this case it is sufficient for them, if the partie bee troubled, eyther in his stomacke with choller or fleagme, or in his belly with gripinges or collicke, or in his head or joynites with aches or numnesse: they can worke vpon it. In their aide pretended care for such a partie (which maketh them the better welcome) they will procure some ordinarie things to bee giuen vnto him, and then after a while, their manner is, to admire the diseaze: saying, that for a certaintie, it is very strange: that by the rules of learning, there can be no reason giuen of it: and so after much ado, they come by degrees to suspect forsooth, and then after a while, plainly to affirme, that out of all question the partie is possesed. And herein our reformed Exorcistes doe in some sorte agree with them: but that which next ensueth, doth properly (for ought that appeareth) appertaine to the others.
If at their coming to any such places, (the houses of popish Recusants, their most assured friends,) they finde all the householde well, and yet thinke it convenient to shew their skill there: then observing such youthes as are in the house of eyther kind, and marking which of them is fittest for their purpose, they practise this devise. Their manner is, when they come into any such place, to vse every one very kindly, but especially the younger sort, whom they will take vpon them to instruct. In which respect they grow shortly to be familiar with them: and then in their private talke together, they will cunningly catch from them, whether at any time tofore they haue beene sicke, or troubled, and the manner how. Here if the parties tell them, that they haue had but so much, as a payne once in their sides, or any particular griefe in some other parte of their bodies: they haue caught the gudgin, that is, the whole matter that they fished for. Then they vse the parties much more kindly then before, and do seeme to haue a more especiall care of their good estate. Marry, at the length (as men very carefull, least the said parties should not do wel) they will beginne to suspect, and giue out wordes accordingly, that the said parties are not in so good case, as they looke for. They insinuate, as though they knew by their learning, that the parties were inclining to such, or such a disease: naming that, whereof before cunningly they had gotten notice. Herein they proceede with such craft, as they easily draw from the parentes, or matters of such parties, how at such or such a time, or about so long since, they were indeede troubled with such a kinde of disease. By this means their credit is somewhat increased, being deemed for men of especiall knowledge, in that they are able to discerne of such matters. When they haue gotten this hold, then they
they begin to deale privately with the parties, and to say
unto them, that they greatly feare their state of health to
be in great danger: inomuch as with little trouble (such
is their cunning that way) they make them in deed to sus-
pect themselves. Then they tell them many strange tales,
of bugs and spirites: how Sathan seeketh to molest
those children that God loueth, by vexing them in these
and those partes, and how afterwards he will lie hidden
in them, and suffer them to be well for diuets monethes,
and sometimes for a yeare together. And here they adde,
(but with very good taremes) that they are afraid by the
signes they fee in them, that their ancient griefe did pro-
ceed from Sathans malice towardesthem: and that they
verily suppose, he doth still lurke in them: and that not-
withstanding, in respect of their good will and liking to-
wards them, they will do their best to make them found,
if they will be ruled by them: not doubting but in verie
short time, fully to deliuer them from that their ghostly
enemie, and restore them to perfect health. When
they have thus framed the children to their minds, then
ordinarily they deale with the parentes, or maifters, to
the same effect, who finding their children or seruantes
somewhat drooping, are easily drawne (through the
good opinion they haue of the Exorciftes) to yeeld to
any course, which they shall thinke meet to be undtak-
en in that behalfe.

A man would wonder, how all this should sorte with
their intents. For if there should be no further apparence
of Sathans possessing the said parties, their friends might
suspect they were never possessed: and they in pretending
to dispossesse them, would be depruued (in all likelihood)
of the glorie and fruite that thereby they gaped after. It
is therefore further to be obserued, that when they have

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prepared
prepared all parties (as is before mentioned) then they appoint a time, when (as they say) if the parties be possessed, they will compel the Devil that lurketh in them (will he will he) to discover and shew himselfe. In the mean while, with great devotion forsooth, they tell many tales of the virtue of holy reliques, and other such trumperies as are before specified: how wicked spirits have beene constrained by them in such cases, to disclose their lurking: how they have tormented the parties, and how in the end they have been cast out. By these meanes, if the parties pretended to be possessed, bee not ouer dull, they may learne somewhat: and for the most parte they do so. But howsoever, as the Exorcistes doe vie the matter, it much forceth not: their friends, and those that heare them, are thereby prepared (they know) to admire those tricks, which afterwardes they shall see. At the time appointed, many are not then called to be present, because the Exorcistes will first see how their geare worketh: and afterwardes they doe frame their companie accordingly. In the morning when their masse is ended, the Exorcistes keeping still vpon them their massing attire, and all things being prepared (as in the other case before hath beene specified) the partie that must bee dealt with, (hauling beene at the masse, and eyther perfectly well in deede, or troubled with some little ache, fauing that the said juglers have skarred him) is in the presence of that assembly, set and bounde fast with towels in a chaire. Then the Exorcistes set their holy engynes a working, they crosse, they kneele, they pray, and come with such solemnitie and shew of devotion vnto the poore youth, that is so bound, as no manuaile if they should fright him out of his wittes. His colour commeth and goeth: his feare is great what will become of him and therewith begins.
beginneth sometime to tremble, and to bee in a colde sweate: wherewith, 
Ab (say the Exorcistes) see you not how Satan beginneth to shew himselfe: This is he that worketh these effects: but you shall see more anon. Then they giue to the partie their holy potion, (as they tearme it) which they tell those that are present, hath a marvellous power to plague and vexe the Deuill. Sure it is, that the operation of it is great. It is almost halfe a pinte of holie Oyle, mingled with almost as much hallowed Sacke, having in them both a quantitie of the iuyce of hallowed Rue. This drinke (which an honest man woulde scarce giue to an horfe) these iugling knaus doe constrain the youth (being bound) to take at their pleasure: wherewith hee is in a short time so troubled and intoxicated, as his head groweth giddie: he heaueth & vomitteth, and if all this worke not, (as they would haue it) then they burne hallowed brimstone vnder his nose, holding his head by force so over the smoke, as they may bee sure to stuffe him with it. By the time that this hath wrought together with the potion, the youth groweth in effect to bee besides himselfe: Hee quayeth, he struggleth, and sheweth great signes of paynes and grieue. In which his fitte, you must thinke, that the Exorcistes are not idle. They bring unto him peraduenture the Sacrament of the Altar, and apply their reliques, and other trinkettes, still ascribing every thing that the partie eyther doth or faith, to the Deuill: who by that meanes is compelled (as they say) to shew himselfe. As the operation of the said potion and brimstone diminisheth, so the Exorcistes doe vie their charmes: communing the Deuill to cease from troubling the partie, and to lodge himselfe for that time, for example, eyther in his foote, or his toe, and sometimes in his toenaile. And
And this is their first pageant, wherby they make it appa-
rent (forsooth) that the parties, whom they undertake, are
possessed. When all things do fall out herein to their de-

tire, the people present greatly wondering at the matter (as
little suspecting the lewdnes of their ghostly fathers) then
they appoint some other time for a greater concourse,
to see this wonderfull work of God, by his holy catholike
priests. The parties, whom they haue before instructed,
are not then much troubled with the saide potion, or brim-
stone: because they can shew their trickes sufficiently, as
compelled thereunto by vertue of the priests words: &
in short time also the other, hearing what effectes they a-
scribe to that drinke and smoke, doe frame themselves, for
the avoiding of them both, to practise all they heare with-
out them: which is a meanes to procure them great ease.
For you must not thinke, that when they haue such a mat-
ter on foote, they giue it ouer suddenly. True it is, that
sometimes they will keep the poore youth in their hands,
in spite of his head, to worke wonders with, sometimes
halfe a yeare, even as long as they lift themselves.

Againe, there is another way, whereby these fellowes
do get themselfes more worke. It falleth out sometimes,
that diuers children, haung heard how such & such haue
beene thus and thus troubled, they of themselfes will be-
gin to laine themselfes sicke: if they bee boyes, perad-
uenture because they would remaine from the schoole:
if wenches, for that they would be idle, & both of them,
that thereby they might be much made of, and dandled.
Now, there being no apparant cause of such their dissem-
bled sickness, they are driven to counterfeite, and to fall
to those trickes which they haue hearde of in others:
Wherein, if eyther their parentes or maysters beginne
to pitie them, then they runne on in their knaueries
above.
above measure: but especially if they beginne to wonder at them, and to devise some remedies for them. If any of our Exorcistes do heare of such an opportunity, they will not let it escape, but by one means or other they wil have occasion, to goe to that place: where being well entertained, and of credite, the said parties are pretended by them forthwith to be possessed. And here by the way, you shall observe a little wonder. It will hardly be shewed, that any of this sort haue beene found, but eyther in the houses of Reculantes, or of such as haue on the other side pretended some zeale, for they know not what reformation. Where rayling is ordinary, and every sleight tale (which is countenanced by a Minister or Priest of those sectes,) is made a great matter, and urged as an argument for some purpose or other. Besides, it falleth out amongst vs: that they who have taken upon them, to have cast out devils, haue stil beene men of that humor, as being forsooth more pure then the rest of their brethren.

But to proceede, when these fellows (as is aforesaid) haue bred a conceite, that the parties mentioned are possessed: then they tell their friends in their hearing, especially when they are in their pretended fitses, what great experience they haue in such matters. And amongst many things, they beat into their heads, these false grounds, viz. that those who are possessed, are in their fitses altogether senseles, and that whatsoever they doe or say, it is not they, but the devil in them that speaketh, and doth it: though it seeme never so apparently otherwise. There hath not beene of auncient time any certaine doctrine in these points: but now they are grown into practise with the Exorcistes of both sorts, as being the best meanes to worke their feares by, that thether to hath beene devised amongst such kinde of counterfeites. They are comparable to the aforesaid
holy potion and brimstone. For the children or youthes, (as such must be betwixt the yeares of xiii. and xviii. or there aboutes,) hearing what these seducers doe reporte, are very apt and readie to make their aduantage of such their speeches: although they know very well, that they lye in so saying. These groundes thus layde, then the companions goe on in setting out their skil. They repeate the signes of possession, and how they haue scene these, and those thinges done, by such as were in the like case, not doubting (as they commonly add,) but that the devill in the parties, whom they haue in hand, will shew and doe the like in them. Which thinges and reports the parties hearing, they fal, as well as they can, to the practice of them: as hauing thereby libertie, to doe and say what they lift, and in a sorte to worke wonders. It is also the custome of the Exorcistes, when they haue gotten such youthes to vse them very gently: whereby the saide youthes, are the rather induced, so to apply themselves, as they may please them. For after a short time, they easilie perceiue by the Exorcistes speeches, what they would haue them to acte or speake: and the rather because they finde themselves, not onely to bee admired, and very much made of: but that likewise, the whole course of their former dissimulation, is by their meanes altogether covered. When the people that are present at these and the former juglinges, with such like, (suspecting no fraude,) doe beholde how every thing commeth still to passe, as the Exorcistes doe foretell, and what a dexterity & boldnes they haue, in hunting and coursing of wicked spirits, commandeing them, conjuring and cursing them at their pleasure: it is not much to bee maruailed, that they are cast thereby into a wonderfull astonishment.

If any doe surmise these practices to bee improbable,
as being much subject to danger, in that the said parties, that are so cunningly drawne on in those courses, may upon many occasions detect them: they must know, that these fellows are well enough furnished in that behalfe. For first amongst the Papists, it were sufficient to bring a man into suspicion of Heresie, that should but doubt that one were not possessed, if their Priests affirmed the contrary. And we see amongst our selues, how hardly it is endured, that our pretended Exorcistes are called into question. But bee it, that the worst should fall out: yet haue they such rules, as if you will allow them, they are safe enough. For if any doe once fall into their hands, or yeeld themselves into their practises, they can never bee rid from them by any meanes, so long as they are pleased to worke upon them. Some of their said rules, are as followeth: vix aliquem deprehendas & c. you shall scarcely find a nie amongst those that are possessed, which hath not many wicked spirits in him. The use of which rule is very ample, and extendeth farre. For if any of their patients, after their pretence of their dis possession, shall in remorse of conscience confesse, the knaueries and lewde dealings of the Exorcistes with them: then they say that thereby it appeareth, they had many devils in them, whereof some remaining vncaft out, they continue in as euill case almost as they were before. If the said confession be made shortly after their pretended dispossessio, then the said rule is accounted more probable. But if the parties continuing well for a longer time, as for a yeare or more, without making shew of any trouble, or vexation of Satan, (whereby it may well bee thought they have no Deuilles in them,) and then detect those holy men, by an other rule, they aoide that also: which is, that Satan for feare of being cast out, will bee lurking in those that
are possessed, shewing no signes thereof for a great time, and that the slumbering of them, (being holy Exorcists) is an apparant argument of Sathan's continuance in them. It falleth out also oftentimes, that such as haue beene in these Exorcists handes, as they doe detect their false practises with them, so doe they also confesse their owne dissimulation, acknowledging the truth in every thing, and that they were not at all possessed. To meet therefor with this inconuenience, they haue this rule: Egressi solent persuadere &c. When the devildes are cast out of a man, they endeavoure by all the means they can, to persuade, that hee was never in them; that so the partie being unthankful to God for his deliverance, they might the better reenter into him. And therefore there is an other rule to be observed (they say) by the Exorcists: vt liberatum moveant quantum possint, ad credendum se liberatum: that they admonish the disposed as effectually as they are able, to believe, that being possessed, bee is delivered, and disposed: and the pretence is faire, that thereby hee may bee thankfull to God. If any man, suspecting the parties that are pretended to bee possessed, to dissemble in their fittes, shall offer to make some triall of it: that it is a point almost of infidelitie, and amongst the popish Exorcists, is very dangerous, and is not well taken by ours. Howbeit, sometimes it falleth out: that men are more bolde therein then welcome; and that they finde by many direct circumstances, that the parties doe counterfeit. But there are rules also to meete with this mischife: as, that Sathan doth sometimes perumte the parties to dissemble, and to acte some loose trickes, thereby to make the beholders believe, that all the rest that they doe, is likewise dissembled, thereby to hinder the glorie of God in their possession: and likewise to conceale his owne presence. Which latter point dependeth vppon an other rule: that forsooth the Denill laboreth by all the means.
he can, that he might not be known to be in those he possessed; that so he might avoid the power of the Exorcist, and continue still his said possession. If a man shall reason the matter with these Exorcists, or their upholders, and besides the said confessions of the parties shall alledge, that manie who saw them in their fitts, were of opinion, that they did counterfeit: oh, (say they by an other rule) that is the practice of Satan to stirre up great discord and dissension, in making some to deny, that the parties were possessed: and hereof we have experience in domibus & familis, in houses and families: Dummodo plures sint in eadem domo: if there be above two or three in the house: yea, but (say some unto them) it is well known, that the Devil is skillfull in all languages, that he is able to rehearse many secrets, and if hee were present in anie man to shew the same at his going out, extinguendo luminaria magna, & alia similia, by blowing out great lightes, &c. And therefore how commeth it to passe, that they whom you meet to bee possessed, can speake neither Latine, Greeke, nor Hebrew, &c. but their owne naturall language onely, nor rehearse hidden matters, nor shew their departure by such notable signes: For answer whereunto, they have fondrie shiftes, or rules: some of them being general, & others more particular, as the qualities of the said objections doe require. First (say they,) all Deuilles are not induced with the like knowledge. Then that the Deuilles by their fall, although they lost not their knowledge, yet they lost possibillitatem illa utendi, so as they cannot use the same, nor doe any thing of themselves, but when God will permitt them. These general rules thus laid, they come unto their particular answeres, saying, Quod Damones non loquuntur Latine, Greece, &c. that the Deuilles doe not speake Latine, Greeke, and other strange tongues in the possessed, because God sometimes dosh not
not permitte them so to doe. And why doth God abridge them? *vt confundatur humana curiositas, that humaine curiositic*(layeth Mengus) *might be confounded, which is delighted rather to heare the Deuill speaking curiously in the possesed, then the wordes of God, uttered by their Exorcistes.* But the sayde Mengus, hath else where two or three other shiftes, to meeete with this obieccon: as that the Deuils, doe verie rarely use strange languages, *ne credantur ibi adeffe,* lest they should be thought to bee in the parties: and that the Deuils using the tongues of such as bee possesst, doth not easilly speake in an unknown language: for example, to make an Italian to speake French, but doth use his owne language: *quia lingua ad unum modum loquendi habituata est illi obedientior, & ad motus illi placentes dispositionor:* because the toung that hath an habite to speake but one language, is therein more obedient unto him, and more apt to bee disposed of, as it pleased the Deuill. And touching the revealing of secretes, (as the sinnes of the parties possesse,) and speaking of high mysteries, they say: that if God doe giue them leve, they know, and are able to speake, and reveale great and hid matters, but doe it not, although they bee knowne to bee in the saide parties, lest, in shewing their sinnes, they should bee brought to repentance. If sometimes (layeth Mengus) they speake of the great misteries of Divinity, *vt iam audiui,* as I have heard them: *nunquam vel raro intersunt isti curiosi, vt eorum curiositas confundatur:* yet such curious men as make these obiections are never presente, that their curiosity may be confounded.

Thirdly, concerning the shewing of some great signe, when the Deuill departeth, that they holde it not much to be respected, because it is no argument of the devils presence in the possesed: in that the wandring devilles in the ayre at the request of those that are in mens bodies, possunt facere illa-
met signa, can blow out great lights, and work such signes.

And to an other obiection, which is made, how it com-
meth to passe, that for the most part such as are pretended
to be possessed, are euyther men of the simpler sorte, or
women, who may be strangely afflicted, being subject hu-
moreibus matricalibus, thogh they be not possessed: they say that
the Deuilles doe easie possessione men and women of light brain,
tho those that be wise, ne deprehenduntur ibi adesse, that they
may not be thought to be in them, and that they vex women &
maides, rather then men, for these two causes, vz. that they
seek to hyde themselves, sub nomine humorum matricialium, and
because women are more subject to terrors, which open the passage
for the Deuilles entrance into them.

Vnto these and such like rules, answeres, and grounds,
may be added an other, whereupon all the rest are in a
sort built, which is, that the art or exercize of casting out de-
uilles, is most odious to Sathan; and that therefor be endeav-
rath by all means possible, to slander and discredite the Exor-
cistes, being the men that he most abhorreth. By this rule these
Impostors have such a priuledge, as nothing can euyther
be sayd or done vnto them by any; but they are presentlie
reputed for the Deuilles instrumentes. If they be called in-
to question for their falshoode and iugling, or brought
before the Magistrates, or imprisoned, or proceeded a-
gainst: all is done (they say) by the Deuil, or his ministers:
demones superiores moment, the Deuilles move the magistrates:
illos faciunt incarcerari: the deuilles cause them to be impris-
oned: and all is done by the deuill (forsooth) that is at-
tempered for the finding out of their lewdnes. Their own
words, when their iugling is detected, must serve for their
justification: because they are men so loathsome to the
deuill. If they say, that any is possessed, it must bee so. The
parties
parties confession touching his owne dissimulation is nothing, if they will testifye for him, that he did not dissemble. It appeareth by one of the Councels of Carthage, that it hath bee a practife long since, amongst some lewde persons, to counterfeite themselves to bee possessed. And Lyra writing vpon these wordes: The Babylonians worshipped the Dragon, sayeth: that therein they were deceived by the Priestes that worshipped him, propter quassi temporalem quem inde reportabat, for their temporal profite which they reaped thereby. And even so (sayeth bee,) aliquando fit in ecclesia maxima deceptio populi in miraculos fictos a sacerdotibus, vel eis adherentibus, propter lucrum temporale: sometimes in the Church the people are greatly deceived through false miracles signified by the Priestes, or by their adherents, for temporal profite. Howbeit, Mengus (an old seducer, having beeane an Exorcist, as he sayeth, almost fortie yeares,) writing diuerse bookees of the casting out of Deuilles, as Flagellum Daemonum, a whippe for Deuilles: Fuga Daemonum, the chasing away of Deuilles: Fusits Daemonum, a club to beate them downe: and likewise Thyras, with many others, having written vpon the same argument, amongst them all, it will be hard to finde, that they ever make mention of any whom they dealt with, that did falsely pretend themselves to bee possessed. As though they would make men to believe, that there neither were or could be any such matter: whereas like coining companions, they doe verie well know it, to be an ordinarie thing amongst them, especially in Italy, for women to make an occupation, of pretending themselves to be possessed. Whereof it commeth to passe, that in their ordinarie stations, and solemne feastees in Rome, they never want some of those counterfeites, who pretend to be shut. They have prepared some to wondre at, who are reputed to be possessed before all the Stat of this Kingdom. The poorest man, both large and rare, but so soon as first relique were shaken about his ear, though neither pray nor wish what soever would do it, the public guard quiel, and confesses the devil to be gone from him. When
The First Booke.

Ding themselves to be possessed, must forsooth, by putting their heads under some Altars, or by touching some reliques, with stoles about their neckes, and some other trinkets, seine themselves to be dispossessed. By reason of which false miracles, with divers others: as the Babylonians were induced to worship the Dragon, so are the bewitched Romanists, to worship those false reliques, and to embrace divers other points of Poperie.

But for the conclusion of this point, that shall serve, which a publike person in authoritie once said to Mengus: 

Volue seias quod ex numeris quinquaaginta exorcistorum, quae draginta nouem tres existunt: I would have you to know (laith the said Magistrate) that of fiftie Exorcistes, nine and fortie of them are counterfeites. To whom Mengus answered: If I were not present, you would so judge of me. And indeed he the said Mengus might as well have made up the fiftie, as any of that kind then living.

The end of the First Booke.

Here is a fit place to insert that most notable case which happened in Polonia in the end of the last Kings reign who having out of his plate down, to travel to Rome to salut the Pope, and to keep his holiness feast, at his coming away he gave the King sumy rare reliques, with the old prize, above all worldly wealth. They being on Shurn in a silke case, the King committed to the custody of one of his chamber. To be briefe, they were set in his way home, by some chance. The Chamberlain being to as full was dissuaded, and disgraced if the King should know, having often before done such villany, repair to a certain Gunsmith, whose wife being bound of dogs in the like, with the graphite and fitted for that purpose, and in a curious siluer cabinet made like the forms by a Goldsmith, he condu seu them. When the K. was returned home, and his safety con-
The Second Booke.

This second Booke intreateth of M. Darrels particular courses held with William Somers: how hee instructed him at Ashbie de la Zouch, to practice such trickes, as he might be thought thereby to be possessed: how afterwards he dealt privately with him at Nottingham, supplying his defects in that behalfe, vapnor every occasion with new instructions, of such his extraordinarie cunning, as in deed deceiue the people, & was sufficient to haue drawn Somers on through out the whole course of his dissimulation, though hee had never dealt with him before at Ashbie, nor privately at Nottingham.

Chap. I.

Of M. Darrels intercourse with Somers by startes at Ashbie, from about the yeare 1592. untill 1597. for his instruction, how to dissemble himselfe to be possessed.

After Darrell, having affirmed that William Somers was possessed; that he with others had disposed him: & that he was repossed: was accused before her Maiesties commissioners, for causes ecclesiasticall, Anno 1598. for a counterfeiting hypocrite, as having by many sleights and false pretences compassed such a conceit amongst his fauourers, to the dishonour of God, and great abuse and cose-
nage of sundrie her Maiesties loving subjects. And for some proofe of this generall imputation, he was charged with these particulars: viz. that hee became acquainted with William Somers, at Ashbie de la-Zouch, about five or sixe yeares past: that he imparted vnto him the manner of Katherine Wrights fits: that he gave them vnto him in writing, and moued him to learne the practife of them: that he promised him, in so doing he should not want: that he willed him, when he did practise the said fits before any company, he should make mention of his name: that afterwards Somers having put them in practife, and telling him the said Darrell, that M. Brakenburie had put him away thereupon for a counterfeite, he the said Darrell told him, that he had not acted his fits artificially, and did himselfe in Ashbie parke teach him to doe them better: that within a while after he willed Somers for his better instruction, to go and see the boy of Burton, how he vsed himselfe in his fittes: that an other time he moued Somers, that when hee should finde a fitte oportunitie, and had learned to doe the saide fittes cunningly, he shou'd put them in practife at Nottingham, and that hee promised Somers to come thither vnto him, and not onely assist him, but likewise said, hee would procure his Maistre Thomas Porter to release him of his yeares, which hee knew by the boyes owne report, to bee the thing that hee chiefly desired.

Touchinge every one of these particulars, M. Darrell hath beeene examined, and vpon his oath hath denied them all, so farre forth as they doe any way concern himselfe: but Somers, of the age of one and twenty yeares, being deposed, doeth iustifie them point by point, as it may appeare by his words following, with this alteration onely: that his examination running in the third person (as the
manner is;) now hee speakeheth in his owne: for the a-
uoiding of many needlesse repetitions (as this exami-
nate faith, &c.) which otherwise of necessitie must haue
beene vsed: which order is likewise vsed in reciting the
depositions, which are produced in this cause.

About a quarter of a yeare before my departure (faith hee)
from M. Thomas Grayes, (with whom I then dwelt at Lang-
ley Abbey in Leicestershire) I was sent one day, to Ashbie de
la Zouch (being foure or five miles distant) upon some occasion
of busines. At what time I with other boyes, going into an Ale-
house, found there M. Darrell, whom I little regarding, but
playing the mag, and shrewd boy with my companions, M. Dar-
rell departed out of the house, and slaid at the dore untill I came
forth. And then hee tooke me apart, asked me my name, where I
was borne, with whom I dwelt, and how I was brought up. To
whom I answering, as the truth was in every point: alas (quoth
M. Darrel) thou art a pretie boy, and my countreyman: I knew
thy father, and am sorie to see thee in so meane a case: for I was
simply appareled, even as meaneely, almost as could be. He also
then asked me, what I had to doe in the towne, and how long it
would be before I had dispatched my businesse: whereunto I an-
swering truely, & that I would returne that way very shortly, he
promised to bring me out of the towne, & to tell me some things,
wherein if I would be ruled by him, I should not be driven to go so
barely as I did, but be able to maintain my selfe as long as I liued.

Who I had dispatchd my businesse, I returned homeward, &
found M. Darrell not farre from the place where I left him, tal-
kling with two or three strangers, about one Katherine Wright,
whom he said he had disposseffed of an uncleane spirit. After hee
had ended his communion with them, he went with me along
the street in my way homewards: & as we were going together, I
ouerheard some of his speeches with the said strangers asked
him what they ment: he answered me with a long speech concern
the
the possession of Katherine Wright, and told me the manner of her fits, in such sort how the Deuill troubled her, and how he had deliuered her, as I was greatly afraid lest M. Darrell had beene a conjurer, and would have done me some hurt: which bee perceiving (as I thinke) bad me be of good cheare, and told me there was no cause why I should feare. For (saith bee) if thou wilt sweare unto me to keepe my counsell, I will teach thee to doe all those trickes which Katherine Wright did, and many others that are more strange. Besides (quoth he) if thou wilt so doe, thou shalt never want whist thou liuest. Hereunto when I had agreed, he told me more particularly what the said Katherine Wright did at seuerall times, in her fittes: as that she foamed at the mouth, gnashed with her teeth: cryed and scritched, caught & snatched at those that stood by her, (especially at him, the said M. Darrell): laughed out of measure: fell into great sheaves of sadness: wallowed and tumbled: cast her selfe into the fire, and sometimes into the water: would lie as though she had been fencelefe: and many other things M. Darrell then told me: saying, that I might learne to doe them very easily. And the better to teach me, hee did thereupon him selfe, acte divers of them. For gnashing with his teeth, he knocked his owne teeth together divers times. For foaming, he rolled his tongue in his mouth, & then put out some little spittle betwixt his lips: but said, that I might soone learne to doe it better, by rolling a stone in my mouth, but especially if I could get a little soape to use at such times. Likewise he beseved with his hands halfe open, the manner of her snatching & catching, & for some other of her doings, he beseved some other gestures. Also he then told me, that for my better remembrance, he would give me in writing, at the said fits & gestures before mentioned. And thereupon sitting downe upon a banke, he did write them, & deliuered them unto me, saying: when thou hast learned them, so as thou canst do them perfectly, thou mayest put them in practice. He likewise then told me, that when I could put the said
fits so in practice, as that I should be judged thereby to be possessed: I must name him, & then (quoth he) it is very likely, that I shall be sent for: Which if it fall so out, then (said he) thou must at my coming unto thee, do all the former things that I have told thee, Katherine Wright did. Upon that occasion, I will take upon me to dispossesse thee; and afterwards, if thou wilt still be advis'd by me, I will take thee my selfe, and maintaine thee. In the end he gave me xij. pence, and so we departed.

Somers being here demanded, where the said writing was that Master Darrell delivered unto him, of Katherine Wright's fits: answereth, that after he had learned them by hart, hee did teare the paper in pieces, as M. Darrell had straitly charged him. But further faith, that hee writ them in one of his bookes, called Sententiae pueriles; which booke, together with three others, one Mary Holding, then servant with M. Gray, but since married to one William Arnold, kept from him (as he was informed by some of M. Grayes men) in lieu of eight pence, which he did owe unto her. Also the said Somers affirmeth, that after his former acquaintance begun with M. Darrell, & whilst he still remained with M. Gray, he met M. Darrel three or four times in Ashbie: & once he affirmeth, that M. Darrell called him unto him, and asked him, if as yet he had practis'd any of those things, which he had shewed unto him. To whom Somers answering, that hee had not, because the time had not serv'd him thereunto: Well (quoth M. Darrell) doe them oft to thy selfe privately, vntill thou shalt be perfect in them, & then thou maieft practis'e them the better publicly. At other times also the saide M. Darrel did kindly salute him. But let him proceed in his owne person.

Within twelve or thirteene weeks (as I think) after my first acquaintance with M. Darrel: M. Gray placed me with one M. Anthonie Brakenburie, to keep certaine silver hair'd Company.
The Second Booke.

The site: with whom after I had remained about sixe or seuen weekes, (as farre as I remember) I beganne to put in practise sundrie of those instructions that M. Darrell had given me. I fained my selfe to bee sicke: I foamed at the mouth: I did sometimes lie speechlesse although I had beene dumbe: & so by the space almost of a moneth I did counterfeit as well as I could; such fits as Maitier Darrell had told mee, that Katherine Wright did practife. Howbeit, I was not (as it seemeth) at that time my crafts-maister. For M. Brakenburie, & M. Randall Barton his brother, being verily perswaded that I was but a counterfeit, & that I had dissembled all that I had done, I was turned out of service, & went home to Nottingham to my mother: with whom after I had remained about a moneth, I was bound a prentise for seuen yeares, to one Thomas Porter, a musition in that towne. Somers being here demanded, why hee did not call for M. Darrell, whilst he was in his fits at M. Brakenburies, according to the plotte agreed vpon betwixt him & M. Darrel, antwe-reth: that if he had perceiued that he had beene thought to have beene possess'd, he wold so have done: but seeing his dissimulation toke not that effect, he made no mention of him. The said Somers, after he was bound prentise as is aforesaid, ran twice from his maister: the first time, in regard of his maisters hard vlage, when he had serv'd him not about a yeare: & the second time, for the like cause, & for that his maister was not able to teach him, about a yeare & a halfe before he fel to his practises at Nottingham. Touching his first vagary, he faith thus. Being gone from my maister, I went to Ashby, & enquiring for M. Darrel, found him in a house by the schoole neer the Churchyard. Hauing met with him, he walked with me a long the way into the fields, & after some other speeches, he asked me, whether I had put in practise any of K. Wrights fits, that he had told mee of. Whereupon I declared unto him, what I had done at M. Brakenburies, and of the euill successe I had there,
as before it is expressed: and then M. Darrell said, that I had not done those things which he taught me, so perfectly as I should. Then upon some other further questions moved by M. Darrell, I told him how I had been bound prentise to a Mustion: how & why I was gone from him, and how I meant to go into Worcestershire, to see if I could place my self there. This my determination Master Darrell did seeme to dislike, wishing me rather to see if I could get a Master about Burton, or about Market Boffworth, or about Tamworth, because (faith he) I would be glad to have thee in some such place neere unto me, so as I might have occasion more conveniently now & then to see thee. Nay (quoth I) I may not place my selfe so neer to Nottingham, lest my maister do heare of me, & so get me againe home unto him. Well then said M. Darrel, doe therein as thou wilt: but remember to put the former pointes: (that I haue taught thee) in practice, as thou canst conveniently: and then thou shalt be sure to heare of mee. And so begining me xij. pence, we departed.

It may be here omitted, how Somers further bestowed himselfe, whilest he was from his maister, and how he returned to him againe, in hope to have his yeares bought out: sauing that (as he faith) he did practise M. Darrels instructions oftentimes privately, but had no fit opportunity to make any apparent shew of them, because in all that time he could not settle himselfe in any place. Now vpon his second running from his maister, and after he had remained in Essex a good part of a yeare, till he was weary: he returning homewards againe towards Nottingham, with better hope then before, to buy out his yeares, thought it convenient in his journey homewards, to take Ashby in his way, of purpose to see M. Darrel, who he found there as he faith, & had dealing with him, as followeth.

Vpon my comming at that time to M. Darrel, hee asked mee where I had been: whither I was going, & whether I had atted.
ted to practice any of his instructions. To whom I answered according to his questions: and that I had had no convenient time, otherwise, then when I was alone, to doe any of those things. Then he told me many things of the boye of Burton. Whereupon, I shewing my selfe to have a desire to goe and see him: M. Darrell said, I should doe well in so doing, because that seeing of him in his fittes, I might the better learn to do them my selfe afterwards. Being thus encouraged, I went to Burton, where I saw Thomas Darling: but perceiving that a great number of people came likewise to see him, and fearing that some of them might know me, I returned to Ashbye, not staying to see Darling in any of his fittes. At my coming backe againe to M. Darrell, he demanded of me, whether I had seen the boy in any of his fittes: and I answered, that I had not, for the reason last mentioned: which M. Darrell not well approvying, saide, that I might well enough have stayed to have scene some of them, because it was not likely, that any there could have known mee. Then upon some further occasion of speeches betwixt vs, M. Darrell delievered unto me in writing, the particular fittes, which he said Thomas Darling lately had, and did act the most of them himselfe before me, we two being in the parke together alone, by Ashbye. At that time also, M. Darrell delievered unto mee in writing, certain signes and gestures, which were to be used, hee said, to signifie sondrie kindes of sinnes: which gestures hee did likewise acte himselfe in the place before mentioned. Which things, thus declared and acted by M. Darrell, he would needes see how I could doe them, and the other also, which before he had taught mee. And so under a bush in the saide Parke, I did act sondrie fittes, viz. these to my remembrance: falling upon the ground: mouing of my belly: foaming at my mouth: gnashing of my teeth: thrusting out of my tongue, and doubling of the same: drawing of my mouth a-wyre: staring with mine eyes: turning my face backwardes: the making of two bunches, the one after the other in my face: lying
as though I had been senseless, with some others. Then M. Darrell after I had shewed these fittes, did read out of his paper, the gestures before mentioned, to signify diverse sorts of sinnes: which he himselfe acting as he read them: I lying upon the ground, did also by his direction imitate the same, wherein if I missed, M. Darrell did teach me to do them better, and saide that with a little practice by my selfe, according to that which he had done, & according to his directions given me in writing, I would quickly learn to do them perfectly. But he straightly charged me, that for my life, I should keepe these things secret, saying, that if ever I betrayed them, it might bring us both in danger of hanging. These things thus finished, I tolde M. Darrell, that I meant to returne to Nottingham, to see if I could get my selfe released from my Master, and he approving my purpose therein, said, that when the time serv'd, I might well put all the former things in practice there with good effect: and that in so doing he doubted not, to procure me a release from my Master. He also told me, that he having a sister in law in Nottingham, one Mrs. Wallys, I could no sooner name him, when I should be thought to be possessed, but that presentlie, and the rather by his sisters means, he should be sent for, to come unto me. And so we departed. And thus far Somers, for the proof of all the former particulars, wherewith M. Darrell is charged.

Against this deposition of Somers, there are made sundrie exceptions. His friends, and likewise he himselfe, are greatly offended, that M. Darrell being a Minister, his oath may not be credited before the oath of a boy. But M. Darrells oath is greatly impeached by his denying of sundrie things, wherewith Somers chargeth him in some others of his bad dealings with him, about his pretended disposition: the same being deposed by diverse very sufficient witnesses. M. Darrell in his Apologie (published since he was condemned for a counterfeyt) doth pretend that this was
was all which was laid to his charge, concerning his dealing with William Somers at Ashbye, viz. Somers dwell with Mr. Gray, when I dwelt at Ashbye: therefore we two met together in the Parke, and I did instruct him. And there is nothing (sayeth he) but this, besides Somers bare oath, to strengthen his accusation. It were to be wished, that for his calling fake, he could not otherwise have beene charged herein: nay rather that he might not have beene so charged at all: for in such a secret compact, the confession of Somers is of great moment, especially the same being not so bare, (as Mr. Darrell pretendeth,) but is strengthened with many such circumstances, as do argue the same in all likelyhood, to be true. It is confessed by M. Gray, and Mrs. Gray, & by M. Darrell himself, that Somers dwell with M. Gray at Langbye, within 4. or 5. miles of Ashbye de la zouch: & did run on errands, as Mary Holden, the wife now of one Arnold Steveth.

M. Darrell at one of his examinations, propounding certaine questions to W. Somers, touching the situation of Ashbye, the standing of the Church, the school and such like, did well perceive by his answers vnto them, that hee had beene at Ashbie. So as there is no impediment in that respect, why he might not meete M. Darrell there, as he hath deposeth.

It is also confessed to bee true, that Somers going to dwell with Maitster Brakenbury, left certaine bookes at Maitster Grayes, as it may appeare by the depostitions following. William Somers told me before the time of his pretended dispossession at Nottingham, that hee had left certaine schoole-bookes at Maitster Grayes. And Mrs. Gray, when Somers went from me, he left with one Mary Holden my cooke, a couple of bookes in pawn for eight pence. All that Somers deposeth to this point in effect, appeareth to be true, laming that, of his writing into one of the books the particular fits,
which he sayeth M. Darrell had delivered vnto him. And that point was not looked into, because it was found that M. Gray, and Mrs. Gray, were so addicted to M. Darrell in this matter, as there was little hope to trie out the truth thereof amongst their children and servantes: it being uncertain, who were fit to be examined therein: & Marie Holden affirming, that she had not the bookes, although she said that Somers owed her two pence.

That Somers practised at M. Brakenburies some such fittes, as he had afterwaerdes at Nottingham, and that M. Brakenbury accounting him thereupon a dissembler, did discharge him from his service, (as he the said Somers hath affirmed,) is thus deposed,

I heard it reported by some of my neighbours in Nottingham, that William Somers did play the lewde and counterfeiting boy, whilest he was at M. Brakenburies, and that M. Brakenbury did so account of him, and thereupon did put him out of his service.

And an other: I have heard that William Somers did practice certaine fittes at Master Brakenburies, and that M. Brakenburie finding of him as he thought, a counterfeite, did put him away.

Likewise a thirde: my brother Brakenbury tolde mee, that he thought Somers did dissemble in his fittes, whilest he was with him, and that he would keepe him no longer.

And M. Darrell himselfe confesseth some thing to this purpose: but obserue how hee would couer that knaerie. I have heard that whilest Somers dwelt with M. Brakenbury, he was handled after a strange manner.

Likewise that Somers was bound a prentise with Thomas Porter some moneth or five weekes, after hee came from M. Brakenburies, and that hee ranne twiwe from him, (as he hath deposed,) is acknowledged to bee true, by M. Dar-
Darrell himselfe. And so the saide Somers had sufficient opportunitie to goe to Ashbie, and to talke with M. Darrell at such times, as upon his oath he hath declared.

Furthermore, that Somers in his fittes at Nottingham, & before M. Darrell comming thether, did name him the saide Darrell diversse times (according as he sayeth M. Darrell had instructed him) is depoed by Edmond Garland. Before M. Darrell was sent for, I have beene present twise or threise at severall times, when William Somers hath in his pretended fittes vsethese wordes: Darrel, Darrell, Darrell.

It fauoreth also of some thing, that Robert Cooper deposeth: how M. Darrell within eight or nine dayes after his comming to Nottingham tolde him, that if he would carefullie looke to Somers, he should not loose a penny by him: which forteth with that deposeth by Somers: how if hee would be ruled by M. Darrell, hee should not want. And the fauour is increased by that which M. Darrell himselfe confesseth, viz. that he was a meanes with some others, to have a collection made for the reliefe of the said Cooper: but indeede there were two. Againe, according to Somers wordes, touching M. Darrells promise, that if hee would put his instructions in practise at Nottingham, hee would come thether and release him of his apprenticeship, (the same being his chiefe desire), he the said M. Darrell confesseth thus: I gave my worde to Somers his master, that he should haue thirteenthillinges foure pence to release him of his apprenticeship, which afterwardes I did performe.

There was such kindnes betwixt M. Darrell and Somers at Nottingham, as being (it may be thought) old frends: hee and some other of his adherentes entertained him with good cheare: and when afterwardes he was accused to haue bewitched one, M. Darrell dealt with the Maior N of
of Nottingham, that he might be bayled. Touching the
first: I well remember(sayeth a Deponent) that the boye was
one night at supper with M. Darrell, M. Brinsley, and two Mi-
nisters more at the signe of the Castell. And for the second, (al-
though M. Darrell deny it, yet M. Aldridge sayeth, that the
occasion of Somers bayling, was partly in respect of M. Darrels
and his earthenes with the Maior to that effect.

Moreouer it toucheth M. Darrell somewhat neate,
and doth generally argue such a compact to have been
betwixt him and Somers, in that whilest he was at Notting-
ham, he had secret conference with him divers times.
This M. Darrell denyeth, but it is thus proued. I saw M. Dar-
rell often times talk with my brother alone in my fathers house.

I well remember, that William Somers did ofte come to
M. Bonners house, whilest M. Darrell lay there, to enquire for
M. Darrell, and went to him to his chamber.

I saw the boy William Somers come one morning to M. Darrells chamber, and (as I remember) no body with him.

I came one afternoon to M. Darrells lodging, and there I
found M. John Beresforde, and the boy with M. Darrell. And
I have heard by good reporte, that the boy did much frequent to
goe to M. Darrell at many and severall times.

Againe, when Somers was fallen at iarre with M. Darrell, he
the said Somers did both write vnto him in a threatening
tort, and vse to others, such kind of wordes, as did argue,
that there was some packe betwixt them, the opening
whereof might much concerne M. Darrell.

In his saide letter, he did write thus, as M. Darrell con-
fesseth. All things that I did were counterfayte, and I pray you
let it passe, for the more you meddle in it, the more discredit it will
be for you. And for his words to others, Nicholas Shepheard
sayeth: I being desirous to know of Somers; what hee meant to
write so boldly to M. Darrell, he answered, that M. Darrell had
best
best to let him alone, or else it would turne to both their discredites. And to the same effect, John Cooper: Many times Somers did speake very harby of M. Darrell, wishing that hee had never knowne him.

Besides, in that M. Darrel hath turned his copy, as touching the Witch, pretended by him, to have sent her spirit into Somers, it fitteth verie neare vnto him, whilst he was in Nott, little suspecting (as it seemeth) that Somers would have discoled their packing at Ashby, or having not so thoroughly foreseen what might fall out in that behalfe, he was confident (as he pretended) vpo a tale told by Somers in one of his fits, of a certain old woman, that she the said woman had bewitched him, and been the cause of all his trouble. The tale was, that the Lent before his pretended fits at Nott, he met an old woman on Blackwelmore beath: that she spake vnto him: that she told him she knew Katherine Wright, & that how they two wold come, to Nott, vnto him, that she asked him a penny, that he saying he had none, she affirmed he had three pence, & how except hee would give her a penny, she would break his necke, and throw him into a colepit, (that was neare at hand): that hee gave her thereupon a penny: that shee gave vnto him a piece of bread and butter, which was the sweetest that euer he did eat of in his life: and that he saw a black cat at that time come vnto her. Thus far the tale devised by Somers, as hee confesseth as a trick of knauery in one of his fits. Howbeit M. Darrel hearing the same (in sort as is before expressed,) confesseth that he affirmed for a certainty, or as he verily thought, that the said woman was a Witch, & that it was she that had bewitched the boy, & had been the cause of all his former troubles. Whereupon there was a general rumor, faith M. Pare, that it was she that had bewitched Somers, & none other. Howbeit al this notwithstanding, M. Darrel now finding, as it may be thought, that he laid the cause of Somers pretended possesti-
possession to short (in that he the saide Somers had confessed their packing together at Ashbie,) doth now acribe the cause of all the boyes troubles, vnto a woman of Worcestershire, that thereby hee might make it somewhat probable, that Somers counterfeytung at M. Brakenburies, did not proceed from his instructions, (as the boye depositioneth:) but from the said woman that had bewitched him.

And thereupon, now both he and his friends doe giue it out in printe and otherwise, that William Somers became to be possessed by the meanes of a Witch in Worcester, who had sent a wicked spirit into him, called Lucy: and that rumor runneth therby strongly amongst such as do fauour him. The tale and occasion of it was thus.

William Somers, being playing his pranke before M. Darrell came to Nottingham, in such sorte as it beganne to be reported that he was possessed, he was vrged (as he sayeth) at one time by some that were present, to tell how he thought, he first grew to be troubled. Whereupon he devised this story (as he confesseth of meere knauerie, and to maintain and set forward the opinion already conceived, that he was possessed,) viz. that whilst he dwelt with M. Brakenburie, he was bewitched as he thought by an old woman, who accompanied him as hee was going to Bramsgrove: that he denying to giue her a hatband, which he had found in the way, she threatened him: that thereupon the night following, he was frighted, and so began at M. Brakenburies to have such like fittes, as then hee had at Nottingham: and that in one of his said fitts, hee heard something say vnto him, that vpon such a day he wold leave him, & not come to him again, til about 4. years after, which time (quoth Somers) being now expired, I began to be againe troubled, as now you may perceive: but all these devises and knaueries of the boye, will not serve M. Darrels
tume: it being the common practice of such jugglers, to teach the parties with whom they deale, to attribute their trouble to witches, thereby to make it more probable to the simpler sort, that they are possessed. And Somers hath elsewhere confessed, M. Darrels course held with him to that effect: and how at their first acquaintance, hee told him, that Katherine Wright was first molested by the means of a witch. Moreover, hee had heard and read some part of a very ridiculous booke, concerning one M. Throgmortons children, (supposed to have beene bewitched by a woman of Warbois) whereby he faith, that hee learned some points, and was not ignorant, as fit occasion serued, to ascribe what he list to witches.

But all these probabilities and circumstances M. Darrell would avoid, by enforcing divers supposed contradictions, and impossibilities in Somers deposition.

Somers affirmeth (faith he) that when he repaired to me to be taught, he came from one M. Grayes of Langly (with whom he faith he then dwelt) to Ashbie, where I then dwelt, as hee affirmeth: and in a parke there we met. In which words there are foure vntruthes. First, Somers doth not say, that euer hee repaired unto him to bee taught, but that being with him, he was taught by him. Secondly, the times of Somers repairing to M. Darrel, were not whilst he dwelt with M. Gray: but afterwaordes, when he was runne from his maister, Thomas Porter of Nottingham. For Somers onely layeth to M. Darrels charge, that on a time, when hee dwelt with M. Gray, he met him the said Darrel by chance at Ashbie, and was then first instructed by him. Thirdly, Somers doth not affirm, that M. Darrel dwelt then at Ashbie, when he dwelt at M. Grayes, and met him (as is aforesaid) in Ashbie. They might meeete there together, though M. Darrell did not then dwell there. Fourthly,
whereas *M. Darrell* faith, (if he meane plainly) that *Somers* affirmeth, their meeting in the parke to haue beene whilest he dwelt at *M. Grayes*: he is therein greatly deceiued. For their said meeting there was little aboue a yeare, before his pretended dispossession at *Nottingham*; at what time (hauing seene the boy of *Burton* by Maister *Darrels* direction) he returned againe vnto him at *Ashbie*.

Furthermore, *M. Darrell* proceeding in the disproofe of *Somers* imputations laide to his charge, he faith thus. *Now the truth is &c.* that *Somers* was gone from *M. Grayes* five yeares before our pretended meeting: For it is nine yeares or there aboutes since he went from *M. Grayes*, and but sixe yeares since I went to *Ashbie*. If *M. Darrell* meane their first meeting at *Ashbie*, it is a palpable vntruth to say, that *Somers* was gone from *M. Grayes* five yeares before that time: if hee understand their last meeting in the parke, hee was gone indeede from *M. Grayes* aboue three yeares before that time, but not five. But where he faith it is nine yeares or there aboutes, since *Somers* went from Maister *Grayes*, and but five yeares since he went to *Ashbie*: if that were true he said somewhat. For the clearing therefore of these two particulars: First, *M. Gray* and *Mistres Gray* being interrogated 23. Octob. 1598. how long it was since *Somers* left their service: the one faith: *more then five yeare past*: and the other, *about five yeares as they remember*. But there is some better certainty to bolt out the truth herein. *Somers* was bound prentise (as *M. Darrell* confesseth) with *Thomas Porter*, about a moneth or five weeks after he was discharged of *M. Brakenburies* service: and *Somers* faith, that hee remained little about a quarter of a yeare (if so long) with Maister *Brakenburie*: and it will be confess'd, that he went from *M. Graies* to dwell with Maister *Brakenbury*. 

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*M. Gray* ad art. 1. pag. 153. 
*M. Gray* ad art. 1. pag. 161
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So as if wee can find when Somers was bounde prentise, it will appeare how long it is since hee dwelt at maister Grates. Now the Indenture it selfe whereby hee was bound, is to bee seene amongst the rest of the examinations: and it beareth date the seuenth of May, in the 35. yeare of her Maieste: whereby it is manifest, the premises being true, that it is not yet seuen yeares since Somers dwelt with M. Gray, which jumpeth both with his, & his wiues depositions, & controller M. Darrels nine yeares.

And touching that which M. Darrell affirmeth, vz. that it is but seixe yeares since he went to Ashbie: it is well he limiteth himself to seixe yeares. If he had said but foure, he might have beene put in mind by a certaine token of the untruth therein. For in the yeare 1594. now 5. yeares past in one of his sermons at Ashbie (as there is advertisement giuen in writing) upon the seuenteenth day of November (the day of the beginning of her Maiesties most happie raigne ouer this kingdome) falling then vpon the Sunday: heineweighed mightily against the people there, forring the bels as they do throughout all the realme, in signification of their ioye, and thanksgiving vnto Almighty God, for the beginning and continuance of her Highnesse most Christian and blessed governement: and his zeale, or rather furie, was so seuerent therein, as hee tearmed their said ringing, to bee the prophaning of the Sabboth, & said they were all in danger thereby of Gods heauie displeasure, or to that effect. But to the point it selfe. Although it were true, that it is but seixe yeares, since hee went to Ashbie, yet that is not greatly materiall: for he might come to dwell there a yeare or two after his first acquaintance with Somers, without any contradiction to that which Somers hath deposed. Howbeit (if the information since giuen be true) he doth therein
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forget himselfe: for it is reported, that he dwelt in one Per-

rins house in Ashbie about one yere, then in one Io. Hollands

about sixe yeares, and lastly in William Swinsons, about a

yeare and a halfe; which being laid together, doe amount
to about eight yeares and a halfe. Whereunto, (if Mai-

ster Darrell doe not still continue his familie there, but

have dwelt since a yeare or two at Nottingham) that time

also since he departed thence, may also be added. So that

for ought that M. Darrell doth here alledge for himselfe,

there doth nothing appeare, but that all may be true that

Somers hath deposed, touching their seueral meetings to-

together at Ashbie.

The last circumstance observed here, for the justifica-
tion of Somers deposition in this matter, is this: that as

soone as Somers was suppos’d by some in Nottingham to

bee possessed, Mistres Wallis, according to M. Darrels for-

mer wordes (as Somers hath deposed) did presently send

for Master Darrell to come vnto him: which circum-

stance had in this place beene omitted, but that it mini-

stred a fitte occasion to proceed with Somers confession,

how hee demeaned himselfe, after his last departure from

M. Darrell at Ashbie.

Hauing (saith he) thus left Master Darrel, I went towards

Nottingham, and comming thither, procured my father in

law to deale with M. Maior, to be a meane to my master, that I

might be delivered from mine apprenticeship. But my Master

would not be intreated. Whereupon I was compelled to stay with

him againe, and so did, till by Master Darrells meanes I was de-

liuered from him. During this my continuance with my Mai-

ster, I found myselfe to be as hardly used as before, and my main-

tenance with him rather worse then better. Besides, I did better

perceive, that my Master could teach me nothing, being him-

selfe brought up with a Weaver, and hauing no skill at all in

musick.
musick. Furthermore, I understood by his speeches oftentimes, that he meant to keepe me as his apprentice, not only for the rest of the yeares that I was bound unto him, but for the time also that I had beeene absent from him. Whereby, observing that he meant to keepe me as his servant about foure yeares to come, I confesse that to bee released from him according as M. Darrell had promised me, I did begin me the course that M. Darrell had wished me before to undertake. And first, I seyngned myselfe to have a swel ling in my bellie, pretentiously to have great paine: which my Master told me was nothing els but some colde, that did procure the collicke, and gave me a drinke, and some other things for it. Afterwards, when I pretended to have the said collicke, I did make shew at sundry times of many wilde looks and gestures, and about a moneth or three weeks before S. Martins day last (as I remember) I beginne to fall more roundly to my worke, according to my former instructions. At one time, I making a motion in my bellie, in the presence of one M. Euans Curate at S. Maries in Nottingham: hee, conjecturing thereby that some quicke thing was in my bellie, began to make a doubt, as if I were possessed. This Euans dwelt next house to my master, and coming often unto me, brought with him John Sherrart the Clearkke of Saint Maries, who divers times told me of M. Throkmortons children in Huntingtonshire how they were possessed: and having a printed booke thereof, hee declared to M. Euans in my hearing, the manner of the fits that M. Throgmorts children had. Whereby I learned something more then I knew before, and did still proceed further and further in my disimulatinn, as M. Darrel had taught me. By which occasion M. Euans and the said Clearkke grew to bee perswaded, that I was in deed possessed, & sent for M. Aldridge the preacher of S. Maries, to come unto me: who refusing twice or thrice, came at the last: & being greatly afraid when he saw me in my fits, he gave it out for a certainty I was possessed. And then
the bruite thereof grew to bee very rife, and many both of the
towne and countrie came to see me. At whose comming I would
be in my dissembled fits, and call oft for M. Darrel: sometimes
railing against him, and sometimes willing him to bee sent for,
according to our former agreement. And at one time amongst
the rest, whilest I was in my said fits, making mention of Mafter
Darrell, Mftrres Wallis his wifes sister was present: who being
persuaded with the rest that I was possesed, did affirme to sundry
persons in my hearing, that her brother, M. Darrel had delive-
red nine, that had beene possesed, and said that she would cause
him to be sent for. And accordingly one Hugh Wilson was
byred to go for him.

CHAPEL II.

Of M. Darrels private directions to Somers whilest hee was at
Nottingham with him, how he should from time to time be-
haue himselfe in his counterfeiting.

Or the further strengthening of the
general charge exhibited against M.
Darrel before her Maiesties said com-
missioners, to prove his proceedings
with Somers to haue beeene meerelie
counterfeited: he is further accused:
that he finding the said Somers at Not-
tinghâ, playing & acting of certain tricks & signes (as they
tearne them) of possession, did by his private instructions
so leade him on, from one dissembling course to an other,
as it was sufficient to teach him in that behalfe what hee
had to do,although the matter had neuer beene plotted,
betwixt them before at Ashbie: It is manifest, that as Somers
had counterfeited certaine fits & toyish behauiour at M.
Brakenburies: so he was aeting the like when M. Darrell
came vnto him at Nottinghâ. But to omit who it was that
taught
taught him so to do, it is here to be considered with what
craft & cunning he did proceed with him. The first night
being the 5. of November that M. Darrel came to Nott. he
could have no private speeches with the boy, by reason of
the company that were then present. But the day follow-
ing, he took his opportunity. Hereof Somers deposeth thus.

The next morning being Sunday, & the 6. of November, before 6., Nove,
Church time, M. Darrel came unto me, & told me wherein I had
done well over night (for the night before he had played his feats
very artificially) & wherein I had failed, wishing me to act my
fits more boldly & more lively. He also then signified unto me,
that the next day he meant to have a fast, and said, that then I
must act the fits he had taught me as he should make mention of
them, promising that in his sermon he would name them with
such leisure, as I might have time to act them one after another
in order. The second morning being the 7. of November, also
M. Darrel came again unto me, before the fast began, and as-
ked me if I remembered all that I was to doe that day. To whom
I answering, that I thought I should not forget to doe them as he
expected: M. Darrell said, thou must in deed shew thy selfe this
day, as it were once for all. And then also he told mee this tale.
The same morning saith he, that the boy of Burton, and the se-
uen in Lancashire were to bee brought to the places where the
fales appointed, were held for their dispossessing, the Devill know-
ing himselfe to have but a short time of dwelling in them, did cast
them into sundry fittes, and did trouble them more, then at any
time before. In so much as when some were sent to will their
friends to make them readie, they brought word to him the
saide Master Darrell and others, in what case they founde
them. Whereupon (quoth Master Darrell) we were driven
to send sixe or seuen at every such time, to bring them by force to
the said place: which sixe or seuen were very much troubled in the
carriage of the. And even so said M. Darrel, the like order shallbe

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taken
taken with thee this morning. Anone one shal be sent to see if thou be readie: at what time thou shalt shew thy selfe to be much troubled in thy fits. Upon signification whereof, sixe or seuen shall come to bring thee upon their shoulders, whom thou maist greatly trouble in their carriage of thee, by struggling with them, as others that were possessed did: and as though the Deuill had compelled thee so to doe, being verie loth to come to so godly an exercise. Shortly after Maister Darrels departure, all things were done accordingly. One Langford was sent to see if I were readie: at whose comming I did make shew of my greatest fits, in an unquiet manner. Thereupon the said Langtorde returning to Maister Darrell, by and by seuen came to carrie me, whom (as I thinke) I did very much trouble: and whereupon it was given out, that I was so heauie in my fittes, as seuen were scarce able to carrie me.

For the justification of these particulars thus set downe by Somers, there are few depositions. Howbeit M. Darrel (notwithstanding his general deniall before mentioned:) yet he confesseth somewhat, which tendeth to the confirmation of this his second conference with Somers: I sent (faith William Langford) that morning, to take order for the present bringing of Somers to Smalles house, & M. Langford brought me word backe, that so soone as he spake of the boyes removing, he was presently cast into a fowre fit. And againe: The boy was brought by sixe or seuen strong men, who had all of them enough to doe, to bring him to the next convenient and seemely roome, to the place of his abode: he meaneth to Smalles house. The fast being ended, & Somers dispossessed (as it was pretended) M. Darrel gaue vnto Somers instructions privately, how to behaue himselfe in a new matter, that he was to take in hand concerning his behauiour, when pretence should be made, that the deuil sought againe to reposess him. To this effect Somers deposeth after this manner.
The same night after my supposed deliverance, M. Darrell came unto me, and told me, that as yet my former practices must not be quite given over, saying, that the continuance of them would turne both to his and my great benefit. And then hee further signified unto me, how after that Katherine Wright, the boye of Burton, and the feauen in Lancashire were dispossessed, the Deuill did seke to enter into them againe, and came for that purpose unto them in diverse similitudes, as of a Rat, a dogge, a catte, an olde man, an Ape, a toade, a mouse, &c. Whereupon said he, for a good while after, they were not perfectly well, but awaking out of their sleepe, and at other times starting, they would cry away with that dogge, keepe away that catte, and so sometimes besides the former beastles specified, they would make mention of Lyons, Dragons, Bulles, &c. And so quoth M. Darrell to me, shoumaiest easily doe. Whereunto I agreeede, and did after put the same in practise, as occasion served accordingly.

After that Somers had continued his new begunne practises about a fortnight (in which time he had played many feats under a couerlette, as afterwaerdes shall be shewed,) then by M. Darrelles direction, hee fell into a new course, which was of the detecting of certaine persons for Witches. Did then (sayeth Somers) undertake another matter concerning certaine Witches, according to M. Darrels former directions. For he had tolde me before, that the boy of Burton, and the feaunen in Lancashire had detected certaine Witches, and that I might do the like. Also he had said unto me, that when the Witches detected by them, were comming unto the saide parties, whom the Deuilles seught to repose: they the saide parties were wonderfully afflictred, untill the saide Witches came unto them, and then the Witches being come, and standing by them, the saide parties lay still, and so continuing till they were departed, they grew againe after the Witches were going.
going away to be as sore troubled, as they were at their coming.
And thus (quoth M. Darrell) thou maist doe as occasion shall serve. Hereupon I began to make mention of Witches: and likewise when they were brought unto me, did pretend as though I had beene greatly vexed, until they came to my beds side: and then I lay still as though I had been asleep, until they departed. When I did againe, dissemble my selfe to be troubled as before. In these my pretended fittes, this was my manner, viz.

Looke where mother Higget standes, take her away, and so of diverse others to the number of six or seaven: as Alice Freeman, Thomas Groupes, William Bend, and his wife, widowe Boote: my Aunt Else: Millicent Horseley and her sister. This report of my naming of the saide parties for Witches, was presently spread abroad, as to have beene done by mee through the devill's skill, in using my tongue: whereas I do constantly profess, that I onely named them, because I had knowne them before to have beene commonly suspected for Witches.

About the 6. or 7. of December, Somers did growe weary of his new kinde of dissimulation, hauing now continued as long in troubling himselfe about Witches, as he had done before in his trickes under the Couerlette. And so contrary to M. Darrels persuasions gaue them all ouer, and forbare any further practises, till about the xiii.of January following. Hereof Somers in this sorte. About the beginning of December, I did growe verie weary of all my former practises, and thereupon did wholeie leave them, contrary to M. Darrels good liking: who endeavoured to persuade me still to continue in them. But when he could not preuaile with me so farre, although he alledged that it would bee an hindrance both to him and mee: and that this course begunne, was not betherto finished, as it ought to be: then M. Darrell gaue it out, that the Deuill would lye lurking about a man,
without troubling of him, sometimes a moneth, sometimes a quarter of a year, and sometimes more. Whilst I thus continued without making any shew of trouble, M. Darrell had private speeches with me, sometimes in his owne lodging at M. Bonners, and sometimes walking alone in S. Mariæ Churchyard. And alwaies his speeches tended to this effect: that I must not as yet desist from my former practises. But for any thing that he could say unto me, I gave that course over, for the space of about six weekes.

After many persuasions used by M. Darrell, that Somers would undertake againe his former courses: and vpon some other occasions, (as afterwards it will appeare) he the said Somers falling into his former fits, M. Darrell presentlie gave it out, that now he was repossified, accordingly as he had forctold, both priuately and in his sermons, that it would come to passe, and then gaue him further instructions, how in his old fits, hee should behaue himselfe after a new fashion. When I had entred againe into this course (saith Somers,) M. Darrell told me of certaine words, that as he said the boy of Burton had used, viz. he fell and I caught him, & willed me to use some sentences, or dark sayings, that therby such as should hear me, might wonder the more at me. And accordingly, in one of my next fits, when M. Darrell was present, (as he was verie seldom absent at such times) I uttered amongst some other vain speeches, the words before mentioned: hee fell and I caught him. Which words I had no sooner delivered, but M. Darrell taking hold of them, presentlie said: O good people I pray you marke this: for it is a matter of importance, the verie same words the Deuill uttered in the boy of Burton: whereby you may obserue the occasion that the Deuill did againe repossesse him. Furthermore according to M. Darrells former advice, I invented and delivered in another of my fits these words: the slide stone is softe and the bolder, and flint is hard. Which words M. Darrell being present, did expound to this effect: viz. that by
these stones were meant the magistrates of Nottingham, signifying, that some of them had soft hearts to believe the mighty works of God, and that some of them were so hard hearted as they would believe nothing, although God himselfe should come downe from heauen amongst them, thereby condemning such as did affirm, that I was but a dissembler. At the same time also, I used these speeches: he that runnes on the Ice, let him take heed least he slippe: and these also, he that standes on a hil, let him tumble downe, and he will be the sooner at the bottome: which wordes M. Darrell did likewise expound: but I could not well heare him, by reacon of the noyse, which was at that time in the place where I lay, and therefore I cannot tell what sense he made of them.

When Somers had continued his fits again, wherby he was deemed to be repossessed about three weeks or somewhat more, he was verie weareie of them, and would haue giuen them over: but M. Darrell would not permitte him so to doe: but kept him in his former course by the space of about a weeke after, viz. vntill the xxviii. of the said moneth of February, that the Maior of Nottingham, did then vpon good occasion seaze him into his hands: Hereof thus Somers hath depofed. Hauing remayned about foure weekees in this course, I grew againe verie weareie of it, and did refrayne sometimes two or three daies together from my former trickes, and walked abroad as I thought meete. Hereof I advertised M. Darrell priavely in his chamber, saying, that I was determined to giue that course over: But M. Darrell answered me, that I might not in any wise so doe as yet: that in so doing I should bring them both into great danger, peraduenture of their lives: and therefore willed me to persist, promising that if I would be aduised by him, I should never want. But all his persuasions notwithstanding, I still affirmed, that I would no longer continue in my former dissimulation, and further saide, that if I might
might not be suffered to be quiet & leave it with his good liking: I was fully minded to tell all that came unto me, from that time forward, that all I had done from my first pretended trouble was but dissembled. Well, (quoth M. Darrell) if thou wilt not follow my counsell, it will be worse for thee, and I will doe well enough with thee. But I accordinglie did keepe my promise. For afterwards when some came to see me, I told them plainly in the hearing of M. Darrell, that I had dissembled all that I had done. Whereupon M. Darrell being offended, saide to those that hearde me, that they might not in any sort believe me, because it was not William Somers, but the Deuill that so saide, and willed them therefore to holde me. So as I was at my wits end what I shoulde doe: because M. Darrell had got such credite, as whatsoever he saide was believed to be true. After I had thus confessed my selfe to be a dissembler, I was restrayned by M. Darrels meanes from going abroade, except two or three, such as he liked, were in my company: which was the cause that I fell againe, for the space of about a weke unto my former dissimulation, untill I had thereby gotten more libertie: and then meeting with one John Cooper of Nottingham, the keeper of the poore in S. John's, I did reveale my mind in part unto him, telling him, that I would gladly remaine with him, whereby I might bee quiet at the last.

All that hetherto hath beeene saide, for the prooue of this second general accusation, laid to Darrels charge, doth pend especially vpon Somers owne deposition. And in this case little more is to be expected. For it had been madness in M. Darrell, if he had not taken such a course in the instructing of him, as hee might bee sure noke knew but Somers: and then he doubteth not (it seemeth) but that if the worst fell out, his credite would bee sufficient to ouerweigh the boyes. Howbeit therein he hath ouer-shot himselfe. For although the circumstances before mentio-
mentioned in the first Chapter, should be thought insufficient to convince M. Darrell of his practising with Somers at Ashby. Yet manie of them together with the boyes oath are very pregnant proofs of this second accustion. For example, M. Darrell undertaking that the boyes Father in law should not loose a penny by him, deposed by Robert Cooper. Likewise his procuring of a collection for Cooper confessed by himselfe. Also his private conference so oft with Somers: which fower likewise haue deposed. Moreover his buying out of Somers years acknowledged by himselfe. Furthermore, his earnest dealing, for the bayling of Somers, when he was charged with felony: deposed by M. Aldridge. Again, his entertaining of Somers at an Inne or Tauerne: as George Richardson doth affirme. Againe, Somers threatening of M Darrell, when they were fallen out: as M. Darrell himselfe confesseth. And againe, Somers his wishing, that he had never seen M. Darrell: as John Cooper deposeth.

CHAP. III.

Of M Darrels instructing of Somers by speaking to others in his hearing, those things which he meant that he should practice from the first of November, when he came unto him, until the seventeenth of the same, being the day of his pretended dispossess.
at Nottingham: (both which pointes have been prooved in the two former Chapters): yet the course which he held with him there, and with those that came to see him in his fits, was so contrived, as it might easily informe Somers what he had to do, and did indeed blind & mislead many of the people. Which second point, viz. the seducing of the people, was as necessarie for M. Darrell to compass as the former. For otherwise both hee and the boy might have dissembled, till their heartes had aked, if no man had beleued them. This acculation reacheth to such M. Darrell's last mentioned practises, from the time that hee came first vnto him at Nottingham, being the 5. day of November, 1597. vntill about the xxiii. of Februarie following. Howbeit, for the more perspicuity, and in respect of the variety of the matters, that fell out within the compas of that time, this Chapter comprehendeth, but his cunning and sleightes to the purpose here expressed, from the said fift of November, vntill the feauenth of the same, when it was pretended that Somers was dispossessed.

It being agreeed vpon by all those, who in these latter times doe take vpon them the chiefest skill in calling out Deuilles, that it is a matter of especiall great difficultie to dicerne truly who is possesed, because there haue been, daily is, and may be hereafter so great dissimulation and falshoode practised in that behalfe, as partlie it doth appeare in the first booke of this treatise: yet M. Darrell having never seen VV. Somers (as he now pretendeth), did affirme, that he the saide Somers was certainelie possesed by a wicked spirite, vpon the rude report of a simple man, one Hugh Wilson, and vpon a letter receyued by Wilson from his sister in law, one Mistresse Wallys.

This M. Darrel confesseth in these words. Being certified in my sisters letter & by the messengers further speches, of the manner of...
Somers fittes, I did send them worde, that those things being true, the saide Somers was possessed, and this I did before I saw Somers. And herein M. Darrell was so confident upon so light a report, as in his journey towards Nottingham, (the said fist of November), hee tooke M. Iretons house in his way, and tolde him (as he confessed), viz. of the possession of William Somers, that he was sent for to come to him; that he was purposed to have a fast for his disposition, and that he doubted not of good success, by that means to procure the boys deluriance. This M. Darrels confident bragging, being directly against one of his Masters rules, that hee doubted not of good success, as it argueth his ignorance: so the same being joined to his rash credulitie, doth make it probable, that eyther hee had layed his plotte with the boy before, or elle that he knew verie well, how by his counning to draw on the boy, for the seruing of his turn, as he himselfe lift. More might be collected hereof, but where other matters are so pregnant, it is needlessse to insist vpon it.

The chiefest meanes whereby M. Darrell did seduce the people, and cunningly instruct Somers, without suspition in any that believed him, were these two false grounds, (whereof in the first booke), viz. that those who are possessed, haue in their fittes no vse of their senses or faculties of their mindes, and that whatsoever they eyther doe or say at such times, it is not they but Satan that doth both say and doe it. Whereupon purposeing to go to Nottingham, hee first prepared his way, by laying (as he could) a grounde-worke suitalbe to that which he meant to build vpon: viz. that vpon the foresaid bare relation of Hugh Wilson, and before he had then seene Somers, he sent word by him to Nottingham, that hee the said Somers was in his fittes senseles, and that all hee then did or spake was.
was done by the Deuill. Maiifter Darrell being examined hereof, denieth it. But it is depoed by diuers witnesse.

Maiifter Darrell, among many speeches had with me, told me, that Somers in his fits was without reason, and did pronounce, that if the boy were so handled, as I had told him, then by the example of others, with whom (as he said) he had beene, hee neyer the heares (quoth he) sees, nor feeleth any thing.

Hugh Willon, upon his returne from M. Darrell, came to my house, and did report, that M. Darrell said, that the boy was altogether sentenceles in his fits: that it was not he, but the euill spirit within him, that made him so vnquiet.

Hugh Willon did report at his returne, that M. Darrell said, that Somers in his fits had no sense, and therefore willed that he should not bee troubled at such times, and that when the said Somers did speake or do any thing in the said fittes, it was not hee the said Somers, but the Deuill that so did, or spake in him.

Concerning these two grounds of M. Darrels, it is not much impertinent that Robert Cooper deposeth in this sort, viz. The chiefe deceit which was used to bleare all their eyes at Nottingham, was the perswasion beaten into them by M. Darrell, that the boy was sentencelesse in all his fittes, and that when he seemed to speake, it was not he, but the Deuill that spake in him.

Besides, M. Darrell is further charged, that as hee had sent worde to Nottingham, that Somers was possesséd, before he had seene him: so at his coming vnto him thither, he said he was possesséd before hee had seene him in any fit: especially such a fit as might not easily be counterfeited. This M. Darrell denieth in these words. Comming to William Somers the 5. of November, I did not then affirme William Somers to be possesséd, before I had seene him in any such fittes, as can not be counterfeited. And being here demanded.
demanded to set downe what signes he saw him then acte, that he thought could not be counterfeited, hee answered: that he saw a certaine extraordinarie swelling in his bo-
die, beside certaine signes mentioned in the scriptures. But he
would not be drawne to name any of them. And it had beene good for him that hee had not mentioned the said swelling: but confessed the truth plainly: for that which he hath here denied is proued directly.

At M. Darrells first comming to the towne before hee saw the boy, he said he was possessed.

When M. Darrel did first see the boy at his coming to Not-
tingham, he said that he was possessed, notwithstanding that he was not in any fitte.

Upon M. Darrells first comming to William Somers, he did presently affirmé upon the sight of the boy, that he was possessed. At M. Darrells first going to Somers, he heard him say, that out of doubt the boy was possessed.

M. Darrell did then (viz. at his first comming, and before the boy had any fit) affirmé to those that were present, that William Somers was possessed.

Furthermore, it was objected against M. Darrell, that as he had sent word to Nottingham, before he had seen the boy, that those things which hee seemed to speake in his fits, were not spoken by him but by the Deuill: so up-
on his first comming vnto him, notwithstanding that he the said Somers did answere him directly: yet he the said Darrell affirmed, that it was not Somers, but the deuill.

M. Darrell doth confess some part herof: but the rest that he denieth is sufficiently proued.

I thought (faith he) that certaine wordes then spoken by So-
mers were not spoken by Sathan. And I was moved so to thinke, because being persuaded that he was possessed, and having read in the scriptures, that the deuill doth speake in those that are possessed,
possessed. I did therupon say, that I thought it was the devil that spake in Somers.

I asked of Somers the same night a question about some matter of faith and principle of religion: whereunto Somers made a fit answer, but with such gestures, as I supposed the said answer to proceed from Satan. What boldness, boldness, and ignorance appeareth in these two depositions may easily be espied: & his falsity also is as manifest by the depositions ensuing.

M. Darrell then affirmed, that when Somers in his fits spake or did anything, it was not he, but the devil, that so did, or spake in him.

M. Darrell asked Somers that night how he did, & he answered, well I thank God. Whereunto M. Darrell replied: I doubt it is not W. Somers that speaks unto me. This M. Darrell denieth.

M. Darrell demanded of Somers what was his name: who answering, that his name was William, & smiling therewith: be the said M. Darrell looked very earnestly upon him, and then said to the standers by: I am afraid it is not William that speaketh: whereat the boy fell a laughing againe. This also M. Darrell denieth.

The boy then lay as if he were asleep, & when hee awaked, M. Darrell asked him where he had beene, and he said no where, but asleep: and then M. Darrell said, I feare it is not William that speaketh unto me. This in like manner M. Darrell denyeth, as he hath done the rest.

Also M. Darrell was charged, that as he had said before he came to Nottingham, that Somers was in his fits senseless: so the first night of his comming to the boy, he affirmed the same againe to many in the presence of the said boy: whereunto M. Darrell answered thus: I do not believe that I said that night, that Somers was in his fits senseless.
Maister Darrel affirmed, that night that William Somers had no sense in his fits, and said to the people: I dare assure you that the boy doth not know what he doth in his fits.

Maister Darrel bad that night: let the boy alone: for hee neither knowes nor sees any thing.

The former three points first laid: vz. that Somers was possed: that those things which hee seemed to speake, were spoken by the Deuill, and that hee was in his fittes fencelesse: For as much as he deemed it not sufficient, to perswade thosc that were present for him to affirme the same barely: hee alleaged his experience for them all in the boies presence: saying, that Somers was troubled in like manner and sorte to Katherine Wright, the boy of Burton, and the seven in Lankashire, who had all of them beene possessed. This M. Darrel denieth: but it is deposed. Out of doubt the boy is possed, (quoth M. Darrel that night the boy being present) for my experience is such, that I know it, by the example of seven in Lankashire, the boy of Burton, & Katherine Wright, who had the like fits that this boy hath.

Somers falling into a laughter that night, M. Darrel said, I know this was not the voice of William Somers. And then added: this boy is as the boy of Burton was.

M. Darrel said that night (Somers being present) that the boy was possed, and that he did as the boy of Burton did.

M. Darrel did that night affirm in the presence of the boy, that divers others that had beene possessed (naming the boy of Burton, Katherine Wright, and the seven in Lankashire) had beene troubled even as William Somers then was.

M. Darrel affirmed the same night (the boy being present) that William Somers was possed in the very like manner, that Katherine Wright, the boy of Burton, and the seven in Lankashire were possed.

Maister Darrel affirmed then to those that were present with the
The Second Booke.

The boy, that William Someis was possessed, that in his fits he had no sense, and that when he spake or did anything in them, it was not he but the Deuill, that so did and spake in him. And this the said Darrell affirmed to be true, because in his experience, others being possessed, did shew the like signes, who had no sense in their fits: and in whom the Deuill spake and did as is before expressed.

Besides M. Darrell was charged, to have specified the same night in the presence of Somers, & divers others, the manner of such fits as the possessed had in the scriptures, and of those which were seene (as hee said) in Katherine Wright, the boy of Burton, and the seuen in Lankashire: that in their fits they would cast themselves into the fire, and sometimes into the water: that they would tear themselves, gnash with their teeth, with their necks as though their faces had stoode almost backwards: draw their mouthes farre awrie: and lift vp their bellies. Unto all these particulars M. Darrell answereth thus: I doe believe they are true.

Againe, M. Darrell was charged, that after he had told the manner of the fits, (as last before he hath confessed) he then also said to the persons present in the hearing of Somers: that he the said Somers would do the like. This M. Darrell denieth: but it is deposed.

M. Darrell having declared (the first night in the presence of the boy) what strange fittes Katherine Wright, the boy of Burton, and the seuen in Lankashire had, he then said: vz. This boy will have the like.

M. Darrell having named (the first night the boy being present) certaine signes which the possessed vse, he further said: vz. If the boy be possessed you shall see such signes in him.

She heard M. Darrell say at that time (vz. the first night) before Somers: If this boy be possessed, hee will soame and wal-
low and grash, and many other such like: and by and by bee did some of them.

When Mayster Darrel had shewed them &c. bee said that I would do them all, he was sure, and many more before it was long. Whereupon I knowing his meaning, beganne to put some of those fits in practice, whereby they that were present were confirmed in that which M. Darrell had told them of my possessing.

And M. Darrell did with some earnestnes confirme them there-in, as having himselfe (as he said) good experience in such matters. After that Somers for a time had practised some of those fits, (whereof M. Darrell had made mention,) and said hee would doe the like, to the great admiration of those that were present, and his owne no small reputation: (he but speaking the word, and all things falling out accordingly,) then he was charged to haue proceeded to some other points, and to tell them in Somers hearing, that he the said Somers was not so much troubled for his owne firmes, as for the sins of the people, or of the inhabitantes in Nottingham. This M. Darrell denieth: but it is sufficiently proued.

At that time M. Darrell affirmed (in the hearing of Somers) that he the said Somers was not punished so much for his owne sines, or for the sines of his parents, as for the sines that raigned in Nottingham. And so bee affirmed of Katherine Wright, the boy of Burton, and the seven in Lancashire.

M. Darrel made a godly exhortation to those that were present, that every man should be careful to looke to his owne waies, because otherwise the like judgement of God might well enough happen unto them. For (saith he, in the hearing of the boy) this boy is not so much troubled for his owne sines, as for the sines of the people.

M. Darrel said the same night in Somers presence, that the boy was very euill troubled, and out of doubt it was not for his owne
owne sinnes, but for your sinnes (meaning her, and her mother) and others.

M. Darrel said, that out of question, I was not possessed e-
ther for mine owne sinnes, or for the sinnes of my father and mo-
ther onely, but for the sinnes that raigned in Nottingham.

When M. Darrel had laid downe his conceit touching the cause of Somers trouble: then he was charged to have affirmed in the presence of the boy, that Satan did use to shew by gestures in those that were possessed, the particular sinnes that raigned in those places where they dwelt.

This M. Darrell denieth: but it is depoied.

M. Darrel told them that were present durers tales of the boy of Burton, of Katherine Wright, how in their sities they shewed by gestures, the especiall sinnes that raigned in those places where they dwelt.

M. Darrell then and there delivered before Somers and the people present, that the devill did use the partes and members of those that were possessd, so as by signes and gestures he doth often use to signifie the particular sinnes raigning in those places where the possessd be.

M. Darrel said (that night in the presence of Somers,) that it was a practife of the devill, by signes and durers gestures to shew the sinnes of other men.

After that M. Darrel had thus shewed his cunning concernungathan accustomed practife last mentioned: then he was also further charged, to have affirmed in the hearing of Somers, and presence of many, that hee verily thought the devill would doe the like in Somers, and declare by signes and gestures the sinnes of Nottingham and of others. This M. Darrell denieth, but it is depoed.

When M. Darrell had mentioned these points, hee told the parties present, that the devill no doubt would make me to put them in practife.
Maister Darrel then said in the presence of the boy: that now those who would not believe the word of God, should be driven to acknowledge and confess their sins by the means of the Devil, who would in this boy preach unto them their sins, by shewing the same by certaine gestures of the boys. Whereupon the boy lying upon a bed, began to use many gestures: as of dancing, fighting, robbing, drunkenness, whoredome, &c. as they are put downe since in a ballade.

M. Darrel discoursed (that night in the presence of Somers) of the sins that reigned in the world, which the Devil would make shew of.

Somers being an apt scholler for Maister Darrell to practice upon, hearing by Maister Darrell's speeches, what he was to doe, and what was expected at his handes: did leape and skip upon a bed, and make many signes and gestures: Wherewith (faith Somers) all that were present were much amazed: being deceived with that errour, which Maister Darrel had taught them, that I though I were present could not heare none of those things, that hee had then told them.

Of these gestures though they were but very rude & grosse: yet M. Darrell (as his manner is to make every thing strange that Somers did) giueth them this report. These things (faith he, meaning the sinnes that Somers had gestured) were in such lively and orient colours painted out vnto us, that were present, being to the number of some sixtie, that I doe verily thinke, that it is not in the skill and power of man to doe the like. With these gestures Maister Darrel it seemeth was so greatly delighted, as hee could not chuse but giue some apparant shew thereof. For he was in this place charged by her Maiesties said Commissioners, that whilst Somers was actig of them, he himselfe did expounde them very learnedly, to signifie this or that.
that sinne that raigned in Nottingham. This M. Darrell denyeth. But it is deposeth.

As I did use any of the said gestures, oh would M. Darrell say, to the standers by: see you not how he doth thus, and thus? These things signifie that such and such sinnes doe raigne in this towne. They alfo that were present, having heard M. Darrell, would as I tossed with my handes, and tumbled uppe and down upon my bed, presentlie collect and say: oh, be not so for this sinne, and so for that sinne, whereby it came to passe, that I could do nothing in any of my fittes, eyther that night or the day after, eyther stirre my head, or any part of my body: looke merily, or sadly, fitte or lye, speake or be silent, open or shutte mine eyes, but some would still make an interpretation of it: as to be done by the Deuill in me, to declare such sinnes in Nottingham, as they themselues imagined.

Among other collections, that M. Darrell made by sondrie of my gestures: some he saide the Deuill did in me, to signifie my owne sinnes, as those of dauncing, of Vyles and instrumentes, I being an apprentice to a Musition. Likewise my turning the toppe of my tounge towards my throate. Master Darrell saide, that it is signified how I hadde used it to sing filthye songes.

When Somers beganne his gestures, M. Darrell affirmed that they were the signes, whereby the Deuill shewed the sinnes that raigned in Nottingham, and did himselfe interpret some of them, and by the course of his interpretation, many present seeing the gestures which were plaine, did take upon them likewise to expound them, affirming this signe to note such a sinne, and that signe some other sinne. And in the end (quoth M. Darrell,) beholde did I not tell you so? This is the Deuill. By this course the people were very much amazed, as thinking the Deuill to preach so unto them, and to note the sinnes that raigned in that towne.
M. Darrell when the boy was in his fittes, and acting certaine gestures, did interpret the said gestures, to mean and declare the sinnes that raigned in Nottingham.

The first night that M. Darrell came, the boy acting certaine gestures, he the said Darrell did interpret them, to signifie the sinnes that raigned in Nottingham.

Somers did acte his dumb fitt, consisting of gestures, which Maister Darrell did say, did signifie the sinnes of the people, and when the boy laughed, (as he would laugh extremely at the end of some of his dumbe gestures), then Maister Darrell wold say, that it was the devill that laughed; to shew the joy that he had in regard that he had brought them to commit such sins, as those gestures signified.

The dumbe shews which Somers did express in his fittes that night, both Maister Darrell and all the flanders by did conceive and apprehend, that the sinnes rainging in Nottingham, and else where abroad, were represented unto them very liuely: and so much (I thinke). was declared both by M. Darrell and others at that time.

I remember that the Lady Zouch, and Mistresse Gray, had the most talke, and did especially interpret some of the said signes: and that when sondrie that were present would aske what such a thing meant that Somers did: they, the said Lady Zouch, and Mrs. Gray would tell the meaning of it, what sinne it did signifie.

Likewise Maister Darrell himselfe, although hee declameth for his parte the expounding of any of the saide gestures: yet he is pleased to tell vs what sins were then let out by Somers, in such sort, as Roscius himselfe could not haue done it better. This euening (sayeth he), he acted many sins by signes & gestures, most liuely representing & shadowing them out unto vs: as namely, brawling, quarrelinge, fighting, swearing, robbing by the high waiues, picking, and cutting of
of purses, burglary, boredom, pride in men and women, hypocrisy, sluggishe in hearing of the word, drunkenenes, gluttony, also dancing with the toys thereunto belonging, the manner of Anticke dancers, the games of dyeing and carding, the abuse of the Violl, with other instruments. At the end of sondry of these, he laughed exceedingly, divers times clapping his hands on his thighes for joy. persease to shadow out the delight, that both himselle, and sinners take in their sinnes. And at the ende of some of them, as killing and stealing, hee shewed howe hee brought them to the Gallowes, making a signe thereof.

It is not unlikely but that M. Darrell, hath made bold with his cath, in that hee denyeth to haue made then any interpretation of Somers gesftures, seeing that he doth not refraigne in these words last mentioned, after a sort to interprete some of them. Besides, it is not likely that the womens expostions would have carried such credite, except M. Darrell himselle had beene an Accor in them.

For within a Sunday or two after, they were of that account, as they were thought worthy to be read publickly in the Church, as it is depoited by Mistresse Gray, and Edmond Garland in these words.

The next or the second sonday after, M. Aldrige did repete in the Church publickly the said signes acted by Somers, with their interpretations before made of them, affirming that forasmuch as they in Nottingham, notwithstanding the admonitions of many godly Preachers, did still continue in their sinnes: God had sent the Deuell to trye them, and to make them ashamed of their former obstinacie.

Vppon this authentickall reading of the said (more then loathful) fooleries, out commeth a ballade, wherein is supplied some want in M. Darrels history. Hee telleth vs that Somers did notablye set out by gesftures this sinne, and that sinne: but doth not express the manner how. Herein therefore
therefore the Ballader hath shewed his skill, as you may perceiue by some of his rymes. He played the antike there in skornes, and slowted men in making hornes. And after that he did bewray, bow men at Dyce and Cards do play. He shewed the manner of our Fardingales, our Buskes, and Periwigges, Masks, and Vales, and by clapping of his handes, he shewed the shatching of our bandes. Much good matter may further bee found in the saide Ballade, very agreeable to the worthines of that expolote. And thus wee are come to the end of the first nightes worke, after M. Darrelles comming to Somers at Nottingham.

The next day (being Sunday,) M. Darrell is charged, that comming to Somers towardes that night (for that fondrie persons were then with Somers, which had not beene with him the night before,) he vsed the like Speeches then in their presence, and in Somers hearing, that hee had done ouernight: viz. that hee the saide Somers was in his fittes senseles: that the Deuill at such times did speake in him: that hee was troubled in such manner and sorte as the boy of Burton, Katherine Wright, and the seauen in Lancashire were vexed, when they were possesst: that hee then also tolde them, what kinde of fittes they had: what were the signes of possession mentioned in the scripture, and how Somers by gesturees had shewed the sinnes that raigned in Nottingham, with much more to the effect specified. All these pointes Maister Darrell denyeth to have bee mentioned by him that night: but the contrary is deposed.

Upon the Sunday in the afternoone, many resorted to see me, upon the report of those thinges which had bee done ouernight. Unto whom Maister Darrell repeated all, that he had saide the night before. In the beginning of whose speeches, I did ly as though I had bee a sleepe, and thereupon, hee telling them that
I was possessed, saide also, that Katherine Wright, the boye of Burton, and the seamen in Lancashire, were in their fits altogether senseles, and neither heard nor saw anything, more than if they had bene eyther stockes or stones: and that bee saide was my case. He tolde them also what manner of fittes the saide parties had, and that I was possessed in the very same manner, that they were: also what gestures the devil had used in me, to shew the sinnes that raigned in Nottingham: and in the end he added, that no doubt they should see the devil worke them again (meaning the fittes which I had acted over night), before it were long. Whereupon, I (having lyen still all this while, as though I had beene asleep,) beganne to use all thosetrickes, which I had done the night before, but with some more readiness. As I did counterfeit ye any of the saide fittes: even so saide M. Darrell did such a one, and such a one: it is not the boye, but the devil that doth them in him. These thinges made the people to wonder, seeing me doe every thing almost in such manner and sorte, as M. Darrell had tolde them before, that the devil would doe them in me.

M. Darrell affirmed the next day at night, (being sunday) to those that were present, (diverse being then there, which were not there the saturday at night before,) to the same effect, that he had overnight, viz. that for a certainty William Somers was possessed, that he knew it by the signes of possession mentionned in the scriptures, that he was senseles in his fittes, that when he spake or did any thing in his fittes, it was not he but the devil that spake and did them.

M. Darrell did vpon the sunday at night declare the signes of possession in William Somers.

On the sunday at night in the presence of many hearers M. Darrell did discourse at large, of the seamen possessed in Lancashire, and of the boy of Burton, concerning the manner of their fittes, and said that Somers had the like.
Upon the sunday at night, he heard M. Darrell discourse of the sevenensposessed in Lancashire, and of the boy of Burton, and said that this boy did, and would use the like trickes that they did in scaring and laughing, and such like.

When M. Darrell had thus brought the people that were present, into a great admiratio of his pretended knowledge and experience, of Sathan's proceedings with the possessed, and some of them to incline that Somers was indeed possessed as he affirmed: it was moreouer laid to his charge, that then appointing a fast to be held the next day for the boyes dispossessio, and moving men to refrayne from the company of their wives that night, for their better preparation against the said fast, he did take upon him to foretell many things that would happen that day: as that they should see very strange thinges: that Sathan would wonderfully torment the boy, and that he doubted not, but that they should perceiue by the signes of possession and dispossessio, that the boy was possessed, and that then he should be delivered from Sathan. M. Darrell denieth all the premises, sauing, his appointing of a fast, and moving of men to refraine from their wives. But the rest is depoised.

M. Darrell told them that were present, what signes and tokens were shewed at the dispossessio of certaine in the scriptures. He also then said that the Deuill would shew strange fittes in me, at the time of the fast, whereby they might certainly know that I was possessed, and that they should further perceiue by sure and certain tokens that I should be dispossessed at that time, if it stooe with Gods glorie to haue it so. Which thing thus declared by M. Darrell, made the people verie willing (as I perceiued), to beare of the said fast.

Th. Porter. Maitster Darrell tolde them, that the next day there should be a faste: that then they should see, that God woulde worke great wonders if it stooe with his glorie: that then they shoulde perceiue
ceiue by the signes of possession, that William Somers was indeed possessed with a wicked spirit, and that if it stode with God's glory to have him dispossessed the next day, they should then perceive that he was dispossessed, by the signes likewise in the scriptures of dispossess.

M. Darrell said before the fast, that they should see the boy do strange things, and then named at the signes of the possessed in the scriptures of dispossess.

M. Maior seeming to wonder at divers strange fits, which Somers had on the sunday at night, M. Darrell said, that he had seen others in the like fits, and that he made no doubt, but that if they might meet together, and joyn in prayer, they should see him dispossessed, except it were more for God's glory to have it otherwise. M. Darrell did then and there say thus: you see strange things: but you shall see more strange things done by this boy hereafter before his dispossession, if it please God.

I agreed to M. Darrell's motion, to be one of the Preachers the next day, upon the comfort of M. Darrell, who affirmed that without doubt they should see great good come of it.

M. Darrell did tell me before the fast, that out of doubt I shall see the Devil deal strangely with the boy, and recited many particulars thereof, which I remember not. And further, making some doubt of the event, and success of the said exercise: the said Darrell told me, that he made no doubt, but that the said exercise would work to good effect, in helping of the said boy: and to that end he did persuade the hearers then present openly to believe the same.

M. Darrell said (at that time) that out of doubt we should see the Devil strangely deal with the boy, that we should see before to morrow at night, (if it stode with God's glory) that the devil should be cast out.

Maister Darrell at that time, did pronounce to all the people then present, that they should see the Boye doe many strange
strange things and named them. Amongst all which, I do only remember this, viz. That when the evil spirit went from him, he would rent and tear him, and leave him for dead.

M. Darrell affirmed, that the next day, they should see Satan wonderfully torment the said Somers; and perceive in him the true signs of possession, and that also if it stoode with God's glory, the deliverance of the said Somers should be made manifest by the true tokens of possession.

When the day of the faste came, M. Darrell is charged to have affirmed in his Sermon, that they should evidently perceive by the signs of possession, that Somers was possessed, and by the signs of dispossession, that Somers should be dispossessed, if God would: and that afterwards coming to entreat of the particular signs of possession, and so of dispossession, he used such pawses, as that the boye had leisure to act them in order as he named them.

Whilst the first sermon was in preaching (for there were two,) I did lye still for the most part upon a bed, sauing that now and then, I did struggle a little, some being appointed to holde mee. But when M. Darrell beganne, then I fell to prepare my selfe, according to my instructions. After hee had proceeded a little way in his Sermon, hee did signifie unto his hearers, that they should see at that time strange fittes wrought by the Devil in my person: whereby it would most plainly appear that I was possessed. Not long after, Master Darrell read or saide out of Saint Marke: Hee teared sore, and then I pulled open my doublet, and snatched at the clothes with my hands. After he reade or saide, and he foameth, and then I (being readily prepared) did foame at the mouth. As Master Darrell named wallowing, I did tumble and wallow on the bed. Diverse other kindes of fittes M. Darrell at that time did make mention of, which I then did act severally, as M. Darrell made
made mention of them. After a long time, which M. Darrel and I did spend in shewing of these fits (to the great astonishment of those that were present): then he drew neere to the time, wherein he pretended that I should be dispossessed. Hee told his hearers, that as they had seene mee before troubled by the Deuill with so many fits, and had perceiued me thereby to be possesed: so now (if it stood with the glory of God) they should see me publiclie deliuered, by those signes which the possesed in the scriptures did shew in the time of their deliuerance. When he came to the mentioning of the said signes, I applied my selfe to imitate them accordingly. As he named the first signe, vz. the spirit cried: then I presently cried. As hee named the second, vz. that the spirit would rent him sore: then I did as before is mentioned. And at his mentioning of the third, vz. he was as one dead: then I did presently lie a pretie while, as though I had beene dead.

Whereupon there was presently a great noiffe in the hall, by reason of the peoples voyces, being greatly moved to see me so dispossessed, as they thought.

It falleth out in this point, that M. Darrell himselfe doth not much disagree from Somers. Prosecuting my matter (faith he) as my text gave me occasion, I made mention of fourteen several signes of a man possesed, partly out of my text, and partly out of other places of scripture: which I did, thereby to perswade my auditorie, that Somers was possesed. And as I named those signes, and did insist upon them, the worde and worke of God concurred together. So as Somers in his fits, or the deuill in him, did then acte sundry of those signes, euen as I read and insisted upon them. As for example, I repeated out of my text (and be so ameth) and then presently the boy foamed: & of the rest. And likewise towards the end of my sermon, I noted and insisted upon the three signes of dispossesion mentioned in the scriptures, and presently the boy first cried, without any apparence.
parance of life at all in him, and so continued almost one quarter of an houre.

Thus farre M. Darrell vpon his oath, but in his history he is more free. There he faith, that he handled at that time fifteen signes of possession: (but Somers lyeth there for dead onely some halfe quarter of an houre) that he saide thus to his auditorie. When soever one having an euill spirit, shall bee brought to Iesu to be cured (which is when the means sanctified thereunto is used) and lying there before him, shalbe handled in that manner as Somers is here: that is, rent sore, crie and lie for dead, then a commandment is gone forth from Christ to the devill for his departure, and accordingly he is gone forth. When therefore you shall see these things come to passe, whereof wee are told before hand, then let us know, and be certainly assured, that the devill is as truly gone out of this boy, as wee are now assured that he is in him. This last clause is the truest part of his deposition. The one was as sure as the other: both of them being very cosening pranks.

But let vs heare how the people were affected. They brake forth (faith M. Darrell) confusedly, and all as one man, when they saw Somers lie for dead, into lowde cries vnto the Lord, in his behalfe, as men astonisht. And Rob. Cooper faith thus: the people that were present saw and heard these things, they cried out most vehemently in the doing of them: Lord have mercy vpon vs: Lord have mercy vpon vs: & so did M. Darrell with his hands lift up as high as he could. The feare & astonishment then was exceeding great, there being none present (as I thinke) but that they quaked & trembled, & wept most bitterly. Two of the company (faith M. Darrel) there being present some 150. confessed their sines with teares before vs all publikely. As it came to passe in the 19. of the Act. 19. ver. 17. 18. & 20. even so it fell out with the inhabitants of Nottingham after this worke. For
many were stricken with fear, & some came unto me, confessing the same, and crying mine advice. And presently after I had publickly used some words of exhortation unto them (which was a weeke after the said worke) they made choice of mee for their preacher: and not onely so, but flocked to the house of God, made haste, and were swift to hear the word. And so the worde of God grew mightily in Nottingham, and prevailed.

How such impostors have from time to time inueigled the people by such falle sleights, it were not much to fill a whole volume. The popish crew of Monkes, Iesuites & Friers could never have gotten so much wealth & reputation, nor have possessed the peoples minds with so great an opinion of them, nor have beene able to have drawne them to so great superstition and palpable errors, but by these and such like counterfeit miracles & knaueries. And thus you have the worthie acts of M. Darrell, from the saturday at euening, untill the Monday at night next following.

**Chap. III.**

Of M. Darrels cunning instructing of Somers, by speaking to others in his hearing of Sathan's seeking to repossesse him, & of the acting of certaine trickes under a coverlet, from the seventeenth of November, untill about the xx1. of the same.

He Scope of this Chapter is set downe in the beginning of the former, & proceedeth with M. Darrels course, from the time of his pretended dispossesting of Somers, untill his supposed repossession, viz. for the space of above a moneth: which was caried on so cunningly, as it was sufficient to instruct Somers what he had to do, although they had never beene acquainted at Ashbie, nor M. Darrell privately instructed him at Nottingham.
Whereas it is agreed upon, amongst the chiefest of those writers, (who take upon them great skill concerning the casting out of devils), that Sathan doth seldom return to seake the repossession of those out of whom hee is cast, as it further appeareth in the first booke: yet M. Darrell is charged, that he had no sooner made an end of his sermon on the day of the fast, but that hee laide another ground: for a new coenage, by affirming to his Auditorie, and in the hearing of Somers, that for a certainetie, Sathan would seake to reposse the said Somers, and preuaile against him, except he were mightily withstood by faith. Mayster Darrell denieth that he vsed then any such words to his auditorie, or to that effect. But it is deposited.

At the end of the sermon, M. Darrell said (as I remember.) that very certainly the devill would come againe, and enter into me, except very great care were taken to prevent him by prayer. At Smalles house upon Monday, (where the fast was kept, and before M. Darrell and other preachers brought Somers backe to his masters) M. Darrell said to the boy after the supposed dispossession, that the devill would be busier with him, than with any other: and that therefore it stood him upon, to be careful of himselfe.

And when the boy was disposessed, M. Darrell said that now the boy was cleansed, the devill would returne to him againe, and bee worse with him then before, except hee did withstand him by faith.

After M. Darrell had done his sermon, he said in the hearing of the people, that Sathan would assuredly seake to reposse him the (said Somers,) and that without great resistance by faith, and great care taken, hee would againe preuaile against him.

When the said Somers was disposessed (as it was pretended)
M. Darrell affirmed, that the deuill would seeke againe to repossesse him.

Againe, M. Darrell was charged, that afterwards he affirmed also the same night, in the hearing of Somers, and divers others: that Sathan returned the same night, hee was disposseased out of certaine in Lancashire, and that so returning, he appeared vnto them in certaine similitudes, as of a Rat, a Catte, a Mouse, &c. and sought to recenter at their mouthes: that he verily thought that Sathan would so deale with William Somers, except by faith hee were prevented: and that according to his the said Darrels cunning instruction, Somers afterwards affirmed vnto him & others, that the deuill sought the same night after his pretended dispossession to recenter at his mouth, in the likeness of a Ratte. All this and every part of it, M. Darrell denieth to haue beene vnttered by him that night. Howbeit in another place, being againe examined, hee faith thus. At one time Somers affirmed, that Sathan did attempt to enter into him, the same night after he was disposseased, in the likeness of a Ratte. But that which he denieth is sufficiently proved.

William Somers hauing set downe at large as much as is here objected against M. Darrell (as spoken by M. Darrel vnto him privatiuely that night) faith: The same things that M. Darrel told to me, he also told that night to some others that were in the house (as farre as I remember). Upon these instructions the next morning after my pretended dispossession, I affirmed (but falsly) to M. Darrell in the presence of divers, that the deuart sought to haue reentered into me as I lay in my bed, in the forme of a Ratte, which would haue gone into my mouth, but that I stopped it with my hand. Then (quoth M. Darrel) to those that stood by, I knew that some such thing would happen: and further said vnto them, that the deuill would assault me many other
other ways hereafter.

M. Darrell the Monday at night (as I remember) affirmed to divers in the presence of Somers, that Satan returned the same night that he was dispossessed out of certaine in Lancashire unto them againe.

M. Darrell affirmed that night (the fast being ended) or the next day, or within three dayes, in the presence of Somers and others: that Satan would out of doubt seek to reposse his: al-leading a piece of Scripture to that purpose: that it was his cus-tome so to doe: that he himselfe had seen the experience of it in others, as in Katherine Wright, the boy of Burton, and the seven in Lancashire: that he did use to appeare in divers simi-litudes, as of a Ratte, a Cat, or a mouse, and many other likenesses: that the Devil so appearing, was used to allure them by faire pro- wises, that he might againe reenter: and even so he said, he verily thought the devil would deale with William Somers, & therefore willed him to stand fast in Christ, or otherwise the said wicked spirit would reposse him, and bring seven worse with him.

M. Darrell at his house after the dispossessio, did pronounce to the boy and the people present, that after Katherine Wright, the boy of Burton, & the seven in Lancashire, were dispossessed, the devil came unto them againe at divers times, in divers likenesses, seeking to enter in againe at their mouthes, in the likenes of a Ratte, a Mouse, a Dogge &c.

M. Darrell said after the supposed dispossessio, and in the presence of Somers, that after Katherine Wright, the boy of Burton, and the seven in Lancashire were dispossessed, the devil came to them againe the same night, and at divers other times, in divers likenesses, seeking to enter in againe at their mouthes.

M. Darrell said, that the devil did come to some of the pos-sessed the same night they were dispossessed, even as they were set
at supper, offering to reenter them againe.

Within a day or two after the pretended dispossession of William Somers, M. Darrell dealt with his maister Thomas Porter, that hee the said Somers might goe home to his father in lawes house, Robert Cooper, being a thing which hee much desired. Hereunto his maister did yeeld, so as he went to his said father in-lawes (as he faith) about the xi. of November. And within a weeke after M. Darrell bought out his yeares, upon this pretence, for that he wished the boy to be of some other calling then a musition, because (quoth hee) in that calling, hee shall bee driven to sing many filthy songs.

Thus William Somers having changed the place of his abode, it seemed that M. Darrell thought it necessarie to prepare that place as he had done the other. He was therefore charged by her Maiesties said Commissioners, that resorting to Somers, at Robert Coopers house, he affirmed to the said Cooper and divers others in the hearing of the said Somers (making then no shew of any trouble) to the effect in euery point, as lastly he was charged: adding divers other things: as that when the devill had appeared to some that had beene dispossessed in divers similitudes, they would sometimes start, and sometimes bidde away with the Cat, that Ratte, that Dogge &c. that Satan for a certaintie would deal with Somers as hee had dealt with the rest: that hee would allure him by promises, and sometimes draw him by threatnings: that if hee were not well looked into, he would cast himselfe into the fire, or to seeke to breake his owne necke, or by some other meanes to kill himselfe, and that when Somers had put all these things in practise, sauing killing himselfe: then said M. Darrell to Cooper; did I not tell you that these things would come to passe?

Touching these pointes of M. Darrels foretelling that
Sathan would seke to reenter into Somers, & what would happen in that behalfe, he the said M. Darrell confesseth the substance of them: sauing (that he finding what was collected by his foretelling in Somers hearing, what would come to passe) his memory would not serve him, to set downe the particular times when he used such speeches.

Sometimes (saith M. Darrel) I have told William Somers, that assuredly the devil would returne, and seke to reenter into him, except by faith and prayer he should prevent him.

I have told William Somers, that Sathan would seke again to reposseffe him, and it may be that I did also tell him, how the devil did seke to reposseffe Thomas Darling. And having had talke with some others, I have told them in what similitude the devil departed from some of the parties possessed, as they affirmed: as namely, that he went out of one in the likeness of an Archine, and out of another in the likeness of an old man, with a crooked back: and I have had likewise communication with them, concerning the seeking of spirits to reposseffe them.

What M. Darrel hath not here confessed touching that which is in this place layed to his charge, he denieth to be true. But it is proved very particularly.

William Somers being brought to my house, M. Darrell told me that for a certainty the devil would seke to reenter into him: that the devil had so dealt with the boy of Burton, & with seven in Lancashire, & had reposseffed Katherine Wright: that the devil for a certainty would appeare to Somers in divers likenesises, would assault him with divers promises, and many great things, and not soprevailing with him, would threaten him with many hurts & dangers. These things M. Darrel told me in the hearing of W. Somers, being then present & well. He also at that time did further admonish me very earnestly, that I should not suffer Somers to be alone, and that he might be very carefully looked unto. For (saith he) he will otherwise cast himself into the fire, or secke to breake his owne necke, & by some meanes or
or other kill himselfe. And I was the rather encouraged to look well unto him, because Master Darrell tolde me, I should not loose a penny by him. Within three or foure dayes after these speeches, Somers beganne to make shew as though he had beene troubled, (as M. Darrell had foretold) : hee made mention of a blake dogge that offered him gold and ginger. He said that the Deuill would have stopped his breath : Looke where a mouse comes : now shee goes under me. Hee affirmed that the Deuill offered him a paire of velvet breeches and a Satten doublet: that he saw a rough ugly beast : that the Deuill appeared unto him with a crowne on his head, and six more comming with him: also like a cocke-chicken, like a Crane, and like a Snake, like an Angell, like a Toade, like a Newte, like a sette of violles, and Daners, and that hee ftoode before him with a sower-forked cappe on his head, &c. In all these new kindes of fittes, M. Darrell was feldome absent, and in the beginning of them, he saide unto me: See, did I not tellyou, that all these things would happen? And these words of his foretelling of me of Somers trouble, and the other also of the care I should haue of him: he uttered unto me in the hearing of diverse. Whereupon some of them said, that I must be carefull for him indeed, least otherwise hee might hange himselfe, as one Richarions nise did.

Mai ster Darrel said in the presence of William Somers, that after Katherine Wright, the boy of Burton, and the seauen in Lancashire, were disposess’d, the Deuill came unto them at diverse times, seeking to re-enter into them, in diverse likenesses, and that he entred into Katherine Wright, in the likenes of bread which she did eate, and was again reposess’d. And that the possesed in Lancashire, the boy of Burton, and Katherine Wright, would oftentimes on the sodaine say, take away that Catte, that Ratte, that mouse, that dogge, and that this boy (meaning Somers) would likewise doe so.

I haue heard M. Darrell say in the presence of the boy, that...
Katherine Wright, the boy of Burton, and the sevene in Lancashire, would many times say on the sodaine: take away that cat, that ratte, that mouse, that dogge, and after such his reporte of them concluded: so this boy shall doe.

And William Somers himselfe. After I came to my fathers house, I beganne within a while to looke as though I had beene afeare: I did now and then starte, and make mention of dogges, of cattes, of bulles, of lyons, and saying, when I started, & when I made mention of such things, that they seemed to come towards me. Afterwardes, I beganne to counterfeyte myself to be much more assaileth then before. I cryed oftentimes in my fits, pretending that the devil sought again to reenter into me, in the likenes of a man, a dog, a lyon, a snake, a toade, a newt, &c. that he promised so he might enter into me again, to make me the wisest man that ever was, and likewise to give me gold, and costly apparrell, as velvet hose, and Satten doblettes. Also I affirmed, that the devil threathened me diverse times to hang mee, and to breake my necke. And all those things I did, according to M. Darrels instructions: and as he had tolde both me and others, that the boy of Burton, and the vii. in Lancashire had done before.

After that William Somers was thus drawne on to the acting of his fittes last mentioned, and that M. Darrell (as he sayeth) had renewed his two olde groundes of his want of sense, and the devilles working in him, and ceased not to procure every thing hee did, to bee wondred at: hee the saide Somers deuised new trickes vnder a Couerlette, vppon this occasion. Lying vppon his bedde with a Couerlette cast ouer him, hee moued by chance he knew not how, some parte of his body, when hee was supposed to be in a fitt, and therefore senselles. Whereupon he the saide M. Darrell gave it out, that it was the devil, that made that motion vnder the couerlet: which
was such an instruction to Somers, as hee ceased not to feede that error: M. Darrell still most constantly affirming, to every one that came in: how it was the devil that so moved the cloathes, shewing himselfe vnder them, in the forms of Kitlinges or whelpes.

Likewise, (sayeth Somers) lying in my bed, I did sometimes knocke and sullen with my fingers and toes, against the bedde sides and seete: and this also was acribed by M. Darrell, as to have beene done by the Devill. Hereupon M. Darrell being interrogated, whether he had affirmed that Somers in such his fittes was altogether senseles, and that whatsoever hee did or spake, it was not hee but the devil that did both, considering that then the devil by his sayinges, was not within Somers, but without him, hee the saide Master Darrell confesseth: that he affirmed him to bee senseles in the saide fittes, and that it was a wicked spirite without him, that made those motions, and that the Devil appeared under the saide Couerlette in the similitudes of Kitlinges or whelpes; he himselfe having scene, and felt them.

Upon this his answer, it being objected vnto him, that Somers being troubled, and in case whilest Satan was without him, as hee had beene in the time of his pretended possession, it should thereby seeme, that hee was as much posseffed then as before; his refuge for a answer was this: that those kinde of troubles were not like any of the fittes he had in the time that he was posseffed, but were of another kinde, and different from the same. But it is otherwise deposed.

Being oft at Somers fathers house during the time of his pretended dispossession, I have found him doing the same fittes, as wallowing, tumbling, staring, foaming, and the rest which I have scene him before to doe, being at Porters house, during the time of his supposed possession.
What time it was said, that Satan was seeking to reenter into Somers, I found him at his fathers house, acting his fits, in the same, and after the same manner, that I had seen him act them before at Porters, during the time of his pretended possession.

A few days after that I had heard that Somers was possessed of a Deuill, I went to see him at his fathers house, where I found him doing all the same fits in a sort, and after the same manner altogether, that I had seen him do them before, when he was at his maisters house, and saied to be possessed; which persuaded me more strongly, that he was nothing but a counterfeit.

In the time, whilst the Deuill was saide to seake to reenter into Somers, he had the like fits in every respect (without any difference that I could discern,) that he had before hee was dispossessed, saying, for the running in his flesh.

Somers' fits in the time of his pretended possession, and in the time whilst the Deuill sought to reenter, were all one, saying, for his foaming and wallowing, insomuch as I tolde M. Darrell that I thought he was possessed: but he answered me, that notwithstanding the fits were alike, yet the Deuill was not in him, but assaying of him.

Concerning the vanitie of the said motions vnder the Couerlette, and M. Darrels foolish conceite of the Deuilles appearance in the likenes of Kitlinges or whelpes: besides, that which Somers himselfe before hath confessed, there are sondrie depositions, which are set downe in a place hereafter more convenient.
After that Somers had played his pranks by starting and rayling, and making of motions under a Couverlette, for the space of about a fortnight: then M. Darrell brought him on to another matter concerning the detecting of Witches: affirming in the presence of Somers to divers, that it was ordinary with those that were lately dispossessed to detect Witches, and that Somers would doe the like. These things M. Darrell denyeth, saying: After William Somers beganne to detect some women for Witches, I have affirmed at some time or other, that Sathan useth sometimes to discover by the parties possessed such lewd persons, as he had before stirred up, and made instruments for the possessing of them. But I deny that ever I said that Sathan useth in seeking to repose a man to detect any Witches.

And here M. Darrell was very much plunged: for being demanded whether Sathan in seeking to repose Somers, did not by him detect certaine Witches, hee answereth, that for ought he could perceive, Sathan did not seek to repose Somers, during those daies, wherein he detected certain for Witches. This answer being strange, he was asked how he knew, that Sathan did not for that time seek to repose him. Whereunto hee said, that
he did so conjecture, for that William Somers did affirm no such matter: adding that he had noe other knowledge at any time, that Satan did seek to repose either him, or any of the other nine before mentioned: but their owne reports, and some other outward troubles. If he had been here further pressed, hee would no doubt haue started from this answere: or otherwise he must build a monethes worke vppon this bare conjecture. But this is too farre prosecuted: considering that the point here objected and denied by him, as is before expressed, is sufficiently proved by diuere witnessses.

Mrs. Gray, ad art. 25. pag. 165

I heard M. Darrel, affirm, that it was ordinary with those that were lately dispossessioned to detect witches.

M. Aldridge pag. 88.

I thought that the boy by extraordinarie means had knowledge, that they whome he named were Witches: and I was therein confirmed by M. Darrels speeches of the detection of witches, by certaine that he affirmed had beene possessed in Lancashire.

George Richardson pag. 270.

One Mrs. Wallys and others did talke in the roome where Somers lay, of such persons as were suspected to be Witches, before he the said Somers did name them.

M. Parf, 1, 4

I have heard M. Darrell say in the presence of the boy, that the possessed in Lancashire, Katherine Wright, and the boye of Burton, would often use these wordes: See, See, where the witch standeth thus, and thus attired: see where be commeth, beholde him. And after that reporte of them concluded, so this boye shall doe.

Rob. Cooper, pag. 102.

When M. Darrell understood that Somers had named certain persons to be Witches, he said unto me, that he thought he would come to this. And then he told me, that they who had been in other places so troubled, did ordinarily detect witches. So (faith he) it hath commonly hapned in Scotland. And that one M. Throckmorton's children, did the like not long since.

As
As Somers named any to be witches, M. Darrell procured them to be sent for, for that they might be tried by Somers, whether they were witches, yea, or nay. Wherein M. Darrell is charged with a very notable covenage. When he had sent for the first witch to be brought to Somers: hee told in the mean time to those that were in the house, & in Somers presence, that it was an ordinary thing, that whilst witches came nigh to those that were in Somers case, then they (in such case) would scratch and cry out, & be greatly troubled, and so at the VVitches departure. And that they would lye quietly snoring, as if they were asleep, when the witches stoode by them: and so he said it would fall out with Somers: which comming to passe accordingly, as Somers hath set downe more particularly in the second Chapter of this booke. M. Darrell was greatly admired, and the parties so brought vnto him, were thereupon reputed for witches, and by his perswasion, that Somers could not bee quiet, till they were made fast, they were, as Somers detected them, committed to prison. M. Darrell denyeth, that he either foresolde any such matter, or that afterwards he ever affirmed the same to be an ordinary thing, with those that had bin in Somers case. And he yeeldeth this reason for his saide deniall vz. for that (sayeth he) I had never seen any so troubled before, (at the comming and going of Witches) but in mine experience: and namely, in Katherine VVright, shee was tormentted and troubled onely, during the time, that the Witch was present by her, and remained quiet both at her comming and departure. And the like I have heard of the seauen in Lancashire. By which his deposition, it seemeth very improbable, that the pointes wherewith he is here charged should bee true. For hee had never seene any troubled as Somers was, and his experience is to the contrary. But the Fox was neare druen when
he tooke this muce, and hee ferreted out of it by verie pregnant depositions.

M. Darrell having sent for some, who were named by Somers to be Witches, he did affirm in the hearing of this examin: & divers others then present, that when the said Witches were comming, the boy would be greatly afflict: till they came before him, and then he would lie quiet: till they were gone, and afterwards at their going away, would be greatly molest: again. And accordingly all things happened, as M. Darrell did foretel.

At their comming he was vehemently torment: (as it seemed) when they came to the beds side to him, he would ly: as quiet: as though he had been afsepe, and would sometimes snore: but when they were going away again, then hee seemed to be torment: as before.

M. Darrell affirmed in the presence of Somers, and divers others, that it was an ordinary thing, when Witches came nigh unto one in Somers case: that then such the partie possessed would scratch and cry out: but when they stood close by him, that then he would ly: quietly, snoring as if he were a sleepe: and at their departure away, scratch and cry out again: & afterwards he saw Somers so do in all respects, when diverse suspected to be Witches were brought unto them.

I have heard M. Darrell upon occasion of speech say, that when Witches stode by one possessed, the partie possessed should be quiet: but at the comming in and going out of the Witches, the saide possessed party should be much disquieted.

I have heard M. Darrell say, that it was ordinary with those that were in Somers case, when the Witches have been brought unto them, to be greatly vexed at their comming, & at their departure, and to ly: very quietely whilst the same Witches stode by them.

Somers discovered his Witches after this manner. Being in a fit: he would amongst other speeches say, fetch mee such a woman.
The Second Booke.

Now or ever she came to him, he would seeme to be strangely vexed, and more strangelie when shee approached neere unto him. But when she was with him, he was in quiet as if hee were a sleepe: but if she turned her backe, then was hee troubled as before. And this was their custome (that were his friends about him) so soone as they had tried any woman detected, straightway she was sent to prison, and so they servued sixe or seuen. This was sufficent: Mother Boote (and so of the rest) is a witch, and therefore with the rest must go to prison.

As Somers did name any for witches, M. Darrel procured them to be fetched out of their houses.

Somers naming some for witches, M. Darrel procured them to be sent for, and bringing them to the boy, did afterwardes go himselfe to see them put in prison: saying, that the boye could not bee in quiet till they were laide fast. And this course M. Darrell held upon the boyes words: so as in two daies he procured to be imprisoned sixe or seuen, under this pretence, that they were witches. Afterwardes also upon the like occasion, hee caused to bee apprehended, and examined, on Millicent Hortley and her sister.

Furthermore M. Darrel was charged, to haue growne to such vanitie at that time, through the admiration had of him, especially by his followers, and some other credulous persons, by reason of the saide course which hee and Somers held for the detecting of witches: as that he affirmed, hee doubted not by Somers meanes to detect all the witches in England. M. Darrell confesseth part hereof in these words. I finding William Somers to have discouered thirteene witches at Nottingham, and afterwards, saide in priuate to some friends of mine, that I thought Somers would bee able to discover any witch, if he came where they were, or they came where he was: But he denieth the rest, which is depos'd as followeth.
I heard Mr. Darrell say, that he doubted not by this means (viz. by Somers detecting of witches) to discover all the witches in England.

Besides the folly of that, which Mr. Darrell himselfe doth here confess, might easily by himselfe haue beene discerned: but that through the conceit had of him, he grew to be very impudent. For those whome Somers had named for witches, no man could justly blame.

Mr. Darrell (saith Robert Cooper) desired the Maior of Nottingham, to make inquirie through the towne, if any person could charge any of the pretended witches. The Maior did accordingly: and nothing being laid to divers of their charges, they were all set at libertie uppon bonds, saving two. But this deuise of Darrells concerning the detecting of witches, is almost laide asleepe. Of all the partes of the tragedall Comedie acted betweene him and Somers, there was no one Scene in it, wherein Mr. Darrell did with more courage & boldnes acte his part, then in this of the discoverie of witches. He sendeth for them, procureth the to be examined, carrieth them before Justices of peace, goeth to see the imprisoned, maketh no doubt but that they are witches, and so bestirreth himselfe therein, as many thereby were greatly seduced, and had him in wonderfull estimation. One of his friends maketh this discoverie of witches, to be one of the worthie fruities of that admirable worke of dispossessing of Somers: telling vs, that witches are the Lordes chiefest enemies: that God would not haue them suffered to live; and that the hiding & saving of these witches is justly thought to have beene one of the first and principal causes of slaundering this worke of Somers dispossessing.

But consider how now the tide is turned. The authour of the briefe Narration, making a catalogue of all the worthy actes, that fell out betwixt Mr. Darrell and Somers, skippeth
skippeth over the detection of witches, being the fruites
of a fortynights worke. *M. Darrell* himselfe in his Apo-
logie in this matter is altogether silent, being otherwise
very plentifull in the rest. And this which followeth, is
supposed to be the cause of such a change.

*M. Ireton,* (being a man of very good parts, and yet
somewhat overcarried in this cause, being vnacquainted
with the proceedings in it, & suspecting no euill) is one of
the men, of whom *M. Darrell* and his friendes have great-
ly bragged. And it is true, that his credite wrought some
inconuenience, through his facultie in believing those
things which were told him: albeit his speeches still did
 relie vpon this supposition, that if those things which
he heard were true, then thus, and thus. Besides some
indiscreet opposition in points of learning, did make him
to say something, whereof more hold was taken, then
peraduenture he meant. This *M. Ireton* hauing beene ex-
amined, and particularly concerning the point in hand
of detecting of witches, faith thus: *I thinke that Somers
did counterfeit those fittes, wherein he tooke vpon him to disclose
witches, and am perswaded, that he never had any skil by Sathan's
meanes, or otherwise so to do.*

By this depositions, that deceit of *Darrells* is so dasht, as
it is supposed we shall haue no more of it: and the rather
because it may be thought he was very weary of it, being
divers waies greatly plunged in it.

*Somers* telleth to this purpose one pretie tale. *I cannot
omit (faight he) how Maister Darrell and I had like to have
tbeene foyled in this matter, Widdow Boote suspected for a witch,
being to bee brought vnto me, and I hauing notice thereof be-
fore, did shew myselfe to bee greatly troubled, both at her com-
ing in, and at her going away, as my manner was. But up-
on a cunning tricke used by some that were there present, I
was
was greatly deceived. For after the departure of the said widows, she was brought and carried backe againe into the chamber, and out, twice or thrice secretly vnder one of their cloakes, that had laid that plot as I afterwards perceived: so that neither Maister Darrell nor I haung understanding thereof, nor any suspicion of such kinde of dealing, I could not put in practise my former trickes, but was quiet at every such her going in and comming out. Whereupon they that used this devise, did presently publish the same, and thereby affirmed, that out of all question I was but a dissembler.

Chap. VI.

Of M. Darrells course, from about the seventh of December, unto the 14. of January, whilest Somers refused to dissemble any longer.

By this time Somers began to be wearie of counterfeiting, hauing spent a moneth from the time of his pretended dispossession, in starting & in playing his gamboiles vnder a couerlet, and in detecting of witches. And afterwarde for ought that M. Darrell could doe, he altogether refused to continue his dissembling course any longer: and so made no shew of any of his prankes for the space of five weekes. Howbeit, in the meane time M. Darrel for his part was not idle. For a general opinion being then conceived, that Somers had counterfeited in all his former proceedings, partly in respect of some more apparant arguments thereof, in his trickes vnder the couerlet, and in his pretended detecting of witches, M. Darrel being greatly nettled therewith, flew to the pulpit, and there rang out divers peales with great
great bitterness against that conceit. And for as much as the opinion of Somers former dissimulation, was the rather confirmed by his continuing well, and refraining from such follies: hee the said M. Darrell bent his chiefe force to perswade his auditorie, that Satan would lurke sometimes about one (out of whom hee had beene cast) suffring the partie to be well for a good space, but that he was verily perswaded, that Satan would not give him ouer, vntill in the end hee had reposessed him. Also hee tooke vpon him to answere some such treatises, as had beene set forth of particular persons, concerning their dissimbling in such cases. With this argument of devils hee so troubled his auditorie, that they grew very weary of it, and some blamed him for it to his face. These particulars M. Darrell doth after a sort confesse some to be true. But the depositions are full enough.

I preached at Nottingham about that time sixe or seuen sermons, upon the 43. 44. 45. verses of the 12. of Mathew (concerning Sathan's returne to reenter) and in one of them I said: that if any who were strangers did doubt whether Somers was a counterfeit or no, I would bee glad to satisfy them. But for them of Nottingham (I said) that I scorned to confute them. which wordes being laid to his charge at that time of his examination, he did thus expound himselfe: I scorned to confute them: that is, let me (meaning myselfe) be had in scorn or disdain, if I do confute so palpable an error. In an other of my sermons, at such times as it was commonly given out, that Somers was a counterfeit: I did perswade my auditorie to the contrary the best I could: affirming confidently, that he was no counterfeit. And both in my sermons, and at other times I have affirmed, that the devill would seeke to reposseffe Somers. What he hath not here confessed of the premises, hee faith is untrue. But consider of the proffes.
It seemed that divers, who affirmed that I was a dissembler, were induced so to think, because they had heard of some, who having done such things as I said, afterwards confessed upon examination, that they had altogether dissembled. Some of them I heard my selfe make mention of a booke that was set out of a certainte maide in London, that had deceived many by algoing at her mouth pinnes and needles, and by doing of other very strange things. Of this booke M. Darrell made mention in one of his sermons, and did greatly blame those, that because some had dissembled, did therefore affirme, that I was but a dissembler. And in this point he was so earnest, that after many words, for the justifying of me and my doings, he said, that they should be condemned, who having seen the great worke of God in me, did notwithstanding give it out, that I was but a dissembler. And in most of his sermons he did enter into divers discourses of the devils seeking to reenter into those, out of whom he had beene cast: and of bringing with him seven other wicked spirits worse then himselfe.

M. Aldridge. In five or sixe of his sermons concerning the spirits returne, M. Darrell did greatly reprove those, that would not believe that Somers had been possessed: but gave it out that hee had dissembled: and likewise against those, who did maintaine that he the said Somers was not dispossessed. He said also, that for a certaintie Satan would repose Somers, except he did mightily withstand him. He dwelt so long upon that text, Mathew 12, concerning the spirits returne, that this examineate was much moved with it, and told him he did not well therein: affirming, that the people were cloyed with his often repeating of one thing, and much offended, in that as they said, they could hear of nothing in his sermons, but of the Deuill. But I was especially moved with his often repeating of these words: even so shall it bee with this wicked generation, applying them still to the people of Nottingham,
Nottingham, where I have beene a preacher these twentie yeares: the people there being but as other such congregations are, & as willing to heare the word of God preached, as any other in mine opinion.

This M. Aldridge was then a great companion of M. Darrels, but not of his cozenage. Howbeit, when hee thought his freehold touched, he was moued with it. But what will he say when hee readeth the briefe Narration, wherein the Author writeth thus. Upon Somers dispossessio: M. Darrell was retained preacher in Nottingham, that populous towne, having had no settled preacher there before this time, since the beginning of her Maieslies raigne. Either M. Aldridge or this companion are in daunger of an hard imputation: except it may be thus holpen: M. Aldridge is Vicar of Saint Maries in Nottingham: whereas this fellow peraduenture accounteth neither Parsons, nor Vickars, nor any that beare such popish names, for preachers: the Doctor to be chosen by the parish, as M. Darrell was, is the preacher (for sooth) that must beare the bell.
The Second Booke.

Chap. VII.

How Somers about the xiiij. of Januarie fel againe to the acting of certaine fits, wherein he continued at times, till about the xxiiij. of Februarie, and how M. Darrell pretended that he was reposessed.

After that M. Darrell had spent about a moneth or fiue weekes in preaching, & reuiling of those that held Somers for a counterfeit, & in dealing privately with him, (as he faith) to undertake againe his former dissimulated course: hee the said Somers began to stagger, not knowing what was best for him to doe. For (faith he) by M. Darrels doctrine I well perceiued, that many did expect the Deuils assaileing me againe, and so looked for my further trouble: wherby, together with M. Darrels former persuasions, I was the rather induc'to bethinke me of my former dissimulation, as perceiuing the same to tend to the justifying of all my other actions: With this inducement some others also did concurre.

Whereas my father in law (he faith) had receiued at two collections, made by M. Darrels means, the summe of twentie nobles, or thereaboutes, in respect of his trouble and charge, when I was in my former pretended fits: and likewise of such as came to see me at those times, divers gifts in money: For as much as now by my desisting so long from my former practises, I felt some want of my former relief, & perceiued that my father grew very weary of me, using my mother very hardly, & threatening to drive both me & her, & my sisters out of his dores, I thought with my selfe, that it wold be best for me to enter again into my accustomed dissimulation: that so my father receiuing more reliefs, I & my mother
might be better used, and furthermore, in respect of M. Darrell's former persuasions, that if I would so doe, I should never want.

Now whilst I was thus debating with myself, what I should do: there hapned a very strange matter, which made me to resolve with myself, to fall againe to my olde trickes. One Sterland of Swenton neare Nottingham, having beene one day in the market at Nottingham, upon his coming home fell sicke of a bastard plurisie, as the positions reported. Of this sickness he died, but before in his raving he said (as his wife and others affirmed) that I had troden upon his heele, when he was last at the said market, and that I had certainly bewitched him. Hereupon his said wife charging me with felony, before the Mayor of Nottingham, I was committed to prison, where I remained about an houre or two, untill I was bayled by my father in law, and by my uncle, one Randolph Milner. When I was in prison, then not knowing what issue the said false accusation might have, and in the respects before specified, I thought it the safest way for myself that I could take, to return to my old byas again of dissimulation. Whereupon, whilst I was in prison, I affirmed that the devill came unto me in the likenes of a mouse. And so about the fourteenth of Januarie, I began to pretend, as though I had beene againe vexed, being come home (after I was dismissed) to my father in lawes house.

Vpon this William Somers relapse before mentioned, M. Darrell was charged before the Majesties said Commissioners, that although it be accounted (amongst those who take upon them the chieuest skill in casting out devils) to be a matter of especiall difficultie to discerne when one is repossed; yet he upon the sight of Somers in his first new fitte, did confidently affirm, and afterwaides preach, that for a certainty hee was repossed, and that the former spirite had brought seauen more with him
worse then himsel: blame those with great bitterness, who had before affirmed, that the boy was a counterfe
t.

M. Darrell hereof confesseth thus much. I haue saide at
diverse times that Somers was againe repossesed, and that the
same spirite that was cast out of him before, was returned againe
into him, and had brought seauen more with him worse then him-
sel: And so likewise I haue preached.

When these things thus fell out, (sayeth Somers) his falling
againe to his new fittes, M. Darrell did grow to bee more and
more in credit, it being commonly belived, that I was indeed
repossef, as hee in his sermons had foretold, that it was like to
come to passe: which opinion M. Darrell did nourish as much as
he could and was verie bitter upon every occasion against those,
who had said before that I was but a dissembler.

Whilst Somers was imprisone, he said that a mouse began
to follow him: and comming home to his father in lawes house, he
cast himselfe upon a truckle bed, and so fell presently into a fitt.
Upon the sight whereof M. Darrell told mee, that for a certainty
he was reposef. And afterwedes also, so affirmed in some of
his sermons in S. Maries publikely, blaming greatly, and also
condemning those in Nottingham, who had before affirmed,
that Somers was a counterfeyte. And this hee did with very
great earnestnes and vehement.

In this place it is to be obserued: how some of M. Dar-
rels chiefe friends have left him after a sort in two of the
chiefest pointes of this whole action. One of them hauing
given his opinion, that Somers did not dissemble those fitts
which he acted before the Commissioners, deputed from
the L. Archbishop of Yorke: but that it was the Deuill in
him, that played those pranke in his body, could (it see-
meth) be content to acknowledge, that he was possesf,
but at the time of his examination, he would not affirm, that
that he the said: Somers had beene at any time dispossessed, although (layeth he) I haue heard by depositions and other reports, that might induce me probably to thinke that hee was dispossessed. The other being a very rash and headstrong young man, one M. Brinsley a Minister: he at the time of his examination, doubteth as much of Somers repossession, as the former did of his dispossession. I am fully perswaded (layeth hee) that William Somers was possesed with an evil spirit, and that he was dispossessed: but concerning his repossession, I am not therein so fully perswaded: although I haue many reasons to induce me so to thinke.

Upon M. Darrels reporte and preaching that W. Somers was reposessed, there was then greater refort unto him then before, M. Darrell still perswading every one that came (as Somers layeth) that he the said Somers was reposessed: and that he remayned in all his fittes utterlie senselesse.

It might greatly be maruayled (by such as haue not experience, how easie a matter it is, with faire pretence to reduce the simpler sort): what estimation and credite M. Darrell gat by this new forgery of Somers pretended repossession. Howbeit manie of the wiser sort, that were not possesed with the giddie humor of nouelties, couered forsooth with zeale and sighinges, did laugh this to scorne, as they did the rest: & the rather, because the boyes fits after his pretended repossession, when hee was supposfed to haue eight delilies in him, were not so grievous or strange in shew, as when he had but one: which argued sufficientlie M. Darrels vntruth, infaying he was reposessed. That they were not then so grievous and strange, M. Darrell denieth it: but it is deposed.

The most of those things that Somers did at Garlandes, and Catalonia, &c.
(vz. after his supposed repossession), were mere fooleries

Somers latter fittes (having as he thought gained sufficient credite in his former), were more loose and not so cunningly handled as the first were.

The fits which Somers had at my house, were not so strange as those were which he had at Porters house, but were more suspicious and likely to be dissembled, then the other were, either at Porters house, or at Coopers house, after his dispossesssion.

Somers fits in the time of his repossession were lesse grievous then the other in every respect. And I thinke if M. Darrell had not put the boy in mind of his foaming and gnashing in the saine time of his repossession, he would not have shewed those signes.

How Somers grew wearie of this his said relapse, after he had continued therin about six weekes, & of his words to John Cooper, that he should be quiet if he might get out of M. Darrel's fingers, and be at S. Johns: he himselfe in the former Chapter hath made mention. So as now we are come to the xxiii. day of Februarie, mentioned in the beginning of the third Chapter: because thinges being made so cleare, that M. Darrell was a meere dissembler, and a packer and contriver in all the premises: there was no great care taken to looke into his practises: during the time of the said six weeks, whilest hee was pretended to bee repossessioned.

The end of the Second Booke.

The
The Thirde Booke.

This Booke containeth William Somers publike confession, that aswell his pretended possession, as his dispossession & repossession & all hee had done or pretended, touching the same, was counterfeyted and dissembled, together with the opposition and deuises of M. Darvel and his frends, to discrede & impeach the same, from the time that he first came to S. Iohns, by the Maior of Nottingham's direction, untill his departure thence. Vz. from about the xxiii. of Februarie, untill the Assises at Nottingham, that Lent.

Chap. I.

How Somers confessed his dissimulation at S. Iohns in Nottingham, as soon as he was out of M. Darrels disposition.

Concerning the occasion of William Somers remouing from his father in lawes house, to S. Iohns in Nottingham, (a place where the poore are set to worke,) John Cooper the keeper there, depofeth thus. Being oftentimes with William Somers, in his fitnes, and diligentlie beholding the course of his carriage in them: I grew verie suspitious that he did but dissemble, and thereupon was well content, to haue the tuition of him, to make triall of the matter: the rather, for that the boyes keepers & friendes that were about him, were willing to please him in all his humors. This Cooper, after hee had signifiied to some
of the Aldermen, what Somers had saide vnto him, touching his desire: that he might remaine with him, that so at the length he might be in quiet: and also what his conceiute was of the boyes dissimulation: order was gien by the Maior of Nottingham, that Somers should bee fetched from his Father in lawes house, and carried to S. Iohns, there to remaine with the said Couper. This was no sooner determined, but notice thereof was forthwith gien to M. Darrell: who thereupon resorted to Somers, (as suspecting what might be the issue, when the boy must be in a place, where he could haue no access to vnto him without licence, and being altogether ignorant of the wordes he had vsed to Couper,) hee is charged by her Maiesties faide' Commissioners, to haue persuaded him; that in no wise he should be drawn to confesse hee had dissembl'd: hereof Somers deposeth thus. When M. Darrell understande this order, he persuaded me to stand to that which I had done. They will threaten thee (quoth hee) with roddes and whippes, to urge thee to confesse, that thou hast dissembl'd: but bee not persuaded by them.

But consider what M. Darrell himselfe confesseth. Verderstanding (fayeth hee) that Somers was to goe to S. Iohns, from his mother, I had him be of good comfort, and to sticke to the truth: and tolde him, that though they should vsse any rigor against him, yet in stickeing to the truth, God would in the end deliuer him. This faire close he made vpon the matter, because there were in his Company, (as Somers fayeth,) M. Aldridge, and Robert Couper his father in law.

The day after that Somers came to S. Iohns, bee did counterfeyte himselfe (fayeth Nicholas Shepheard) to bee in a fit, because (as I think) certain women were come thither vnto him to see him, who did greatly bemoane him. Whereupon, I removing the saide women from him, told him, whilest he was in his tricks,
and in John Coupers presence: that if he would not leave, and rise vp, I would set such a pair of knip-knaps upon him, as should make him to rue it: and thereupon Somers did presently rise, and left his saide trickes, and had no more fittes, whilest he continued there, being the space almost of a moneth. The next day, I falling into some better acquaintance with him: he (upon my promise, that I would be his friend, and procure him favour from M. Maior, and his Brethren) did confesse unto me, that all hee had done in the course of his former trickes, were but counterfeited, and said, that when I would, I should see all his saide trickes, and how hee did them. The same day I tolde John Couper, what Somers had confesse unto me, and willed him, that when they were in bed together, he should talke with him thereof: saying, that I verily thought, he would confesse al unto him at large. And accordingly it fell out. For as John Couper hath deposed, Somers tolde him, that all the trickes hee had done in his saide possession and repossession, were all of them counterfeited.

The 26. of February, being Sunday, William Somers was desirous to goe to the Church: and I tolde him, that if he should so doe, and then fall againe to one of his olde trickes, the people would be much troubled. Whereupon (quoth William Somers) you know what I have confesse unto you, and I will stue you mine hand, and doe promise you faithfully, that I will not then fall into any fittes. And so I went to the Church with him, both in the fore-noone and in the afternoone, and he kept his promise with me.

The next day, I signified to John Couper, and Nicholas Shepheard, that I was desirous (if they thought it good) to write to M. Maior, and to confesse what formerly had hapned; and to desire him to pardon the same. Whereupon by their advice, I did write to M. Maior, and the Aldermen, this letter following. 

May it please your Worshippes to understand, that whereas
I have foolishly overstated my selfe, through lewd pracitising, saying and doing many things against Almighty God, and her Maiesties laws, and to the great rumor of the Country. First I doe desire Almighty God to forgive me, desiring your Worships all to forgive me. Thus trusting your Worships all will forgive me, and I will tell you the truth. I was from my master, and had a disease in my body with wading, and for any other infirmity, I never had, neither divell nor spirit, and for Witches witcheries, I have delivered my mind to my Keepers.

Upon the receiue of this letter, three of the Aldermen, M. Hunt, M. Freeman, and M. Jackson, with M. Gregorie the Towne-clarke, were sent by M. Maior, to examine Somers. The effect of whose confession, at the time of his said examination, hath since been testifyed, and subscribed with the handes of the saide parties that did examine him. The pointes whereof are agreeable unto his confession, before her Maiesties said Commissioners, (saying that as he now sayeth) he perceyued that he erred somewhat in the Computation of the times, and that being loath to detect M. Darrel's practises with him, he did then seake to couer them as much as hee could. Besides his saide confession before those Aldermen, he did likewise acte in their view many of his trickes, making it apparant how hee did them: Foaming at the mouth, (say they) he shewed, by gathering his spittle in his mouth, and working it some little time with his toung, till it grew to whiteness, and then he put it betweene his lips, and so shewed it. Drawing his mouth towards his eare, he shewed, by mouing his face towards his left shoulder, and pulling his mouth the same way, which gave a strange view to our beholding. Grasping his teeth, he shewed, by opening his lips a little, and softly striking his upper fore-teeth upon his nether. Scriching, hee saide, was nothing but the hollownes of his voice, which hee did by the straytning of his throat, and seiching it deepe within him. Swelling of his belly,
he shewed by staying of his breath so dainly, and then by fetching it
up from the bottome of his bellie softly by degrees, yelding his
bodie after it, to give apparence of the passage thereof, from the
bottome of his bellie to his cheest. Doubling of his tongue, and hiding
of it, he shewed, by hyding the tippe of his tongue under, and pull-
ing of it neere his thraote, and there hee lodged it closely in the
bottome of his mouth, neere to the roote of his tongue. Turn-
ing of his eyes, hee shewed, by the winking of his left eye, and
opening of the other very broade, turning the sight thereof to-
wardes his right shoulder. His falling hee saide was but ordi-
narie. His strength in strugling, he died vs to spare him in,
for that by the use thereof, his legges, his armes, and his other
limmes were so sore, that he could not bend, nor bow himselfe a-
y way, which was by the strength of men, laid to him in his
former striving: which weakenesse, and starkenes of his limmes
we did most euidently perceiue. For the thing that crept in his
bed, hee said it was nothing, but when the people helde his
armes to his bodie, hee had his handes at libertie, and with
his finger softly rowled under the sheete, from the bottome
of his belly upward, as farre as hee had liberty, and so with
his toes likewise towards the beds feete, kept the likelifting.
The thing that knocked in his bed, hee said was nothing els,
but sometimes his finger rapping softly on the bedstockes side,
and sometimes his toe rapping at the ende of the bedstocke,
being boarding at the bottome. The naming and disclosing
of witches hee did by this meanes. His Dame before time
hauling a fore legge, sent him to one Bende for his helpe,
who hee thought was a Witch. An other time, Adam
Iackfon sent him to two of Bridgeford, for their help to a sicke
manchild, supposing him to be bewitched: & then he had heard
of mother Higget, and Alice Freeman, & some others likewise
to be suspected: all which he nominated in his fittes, upon these
former presumptions. For Cattes comming to him he never saw any such thing in his life, nor any other vnare supposed apparition. For shewing the severall manner of offences: he heard M. Darrell and others speake of them, and of his owne fantasie, bee devis'd to shew them by demonstration. Falling into the fire, he did voluntarily, being assured, that alwaies some bodie was neere him to catch him vp againe, before he could receive any hurt.

After that William Somers had made this confession, before the Aldermen the same night (faith Nicholas Shepheard) he & I being to lie together: at our going to bed, he shewed unto mee at my request some of his trickes, in the presence of John Cooper, vz. the knocking with his toes, his motions under a couerlet, the writhing of his mouth, and how he thrust his tongue backwards into his throate, with some others. About three or foure daies after, Nicholas Shepheard, acquainting one Fraunces Wyron with Somers dissembled course: and he the said Fraunces being thereupon very desirous to see his trickes, the time was appointed. Somers prepared himselfe: Fourre or fuite persons meete together: a couerlet was laid upon the ground for the purpose, and so the boy goeth to his worke.

And first (faith Shepheard) he fell downe as though he had beene in a sivound: then hauing lyen so a little while, he wawled and tumbled, he foamed at the mouth, hee gnashed with his teeth, he thrust his tongue backwards towards his throate, and gaping, those that were present looked into his mouth. These trickes thus performed, he rose vp, but still pretending to bee in his fit, he leapt and daunced, as he did the first night that M. Darrell came to him, and shewed the same gestures, which he then also had used, and were interpreted to signifie the sinnes of Nottingham. Then the company desired him to shew his trickes under the couerlet, and bee hauing laid himselfe downe upon the couerlet that lay on the floore, I cast a cloake vpon him, under the
the which he did shew them: they that were present catching at the said thing that moved under the said cloak, being his hand, and he divers waies preventing them: sometimes by clapping his hand under his side, and some times under his hamme. Lastiy, we moued him to fall into the fire: whereunto he would in no sort yeeld: but after a while (as we were talking together) he came unto me & told me in mine eare, that if I would stand by the chimney, & be ready to catch him, he would on the sodain fall into the fire. Accordingly, (I not acquainting the rest then present with our purpose) stood by the fire: and Somers standing by me, hee did (sodainly running a little backe) fall upon his buttocks into the fire, and presently I plucked him vp. With this his sodaine fall into the fire, those that were present, were greatly amased: whereat the boy laughed, and then they demanding of him, why he would not cast himselfe into the fire, when they willed him: he answered, that if hee had so done, it woulde not haue seemed strange unto them: whereas falling into it upon the sodaine, they saw it did amaze them. And in deed I perceiued them to be greatly affrighted therewith, as they then confessed, and doe yet acknowledge. At that time also they asked him, how he became so heauie as it was reported, and he willed them to come and trie him. The manner whereof was thus: He standing upon the floore, did shrinke himselfe downewards, and then, first M. Scot, & afterwards Frauncis Wyrom, comming to lift him, and taking hold upon the upper part of his body, the boy clapped himselfe close unto them, and seemed to bee so strong and heauie, as they could not lift him. But Donnycliffe going unto him, and by my direction taking him below his girdlestead, he did lift him vp very easliy. And then the rest perceiving their owne errour, did also lift him vp at their pleasure, and went away fully perswaded, that (as the boy himselfe had confessed) he had in deed dissembled in all the course by him formerly held.

All which hitherto is depoed by Nicholas Shepheard;
The Third Booke.

is likewise affirmed from point to point, in effect by the depositions of four of them: Henry Scot, Fraunces Wyron, Thomas Donnicliffe, and John Cooper.

Chap. II.

How M. Darrel dealt with Somers, for the revocation of his said confession, that he had dissembled.

Hileft thus some were desirous to see the boy do his seats, and to be satisfied, concerning the truth of his confession, & the manner of his tricks, acted before the said Aldermen of Nottingham: so on the other side, M. Darrell and his pertakers were wonderfully perplexed, how the matter might (as it seemeth) bee bolstered out and valued: wherein, how Master Darrell troubled himselfe, it is not to bee doubted. For although he neuer had suspected, that Somers would have detected the secrete plottes betwixt them: yet because hee had taken so much vpon him, and in respect of his pretended experience, had beeene so resolute in every thing, it went to his hart: as well perceiving, that thereby his credite in casting out of Deuilles woulde bee altogether dashed. Hee therefore to encounter this detection, having heard what Somers had confessed and done before the said Aldermen, was charged before her Maiesties saide Commissioners, to have gone vnto him at Saint Johns, and to haue dealt with him very earnestly, for the revoking of his said confession: & for the iustifying of his former proceedings, in sticking vnto it, that he was no counterfeite. This M. Darrell doth in effect confesse, in these wordes.

Once
Once I went to William Somers, to S. Iohns, after that I understood that he had confessed, how in all his former dealings he had dissembled, and laboured to make him revoke his said confession, that he had dissembled, and to affirm the contrary.

Furthermore, M. Darrell being charged, that he was so moved with William Somers at S. Iohns, when he affirmed constantly to his face, that all hee had done before was dissembled: as that he pronounced him to bee in a desperate case, and in the state of damnation: answered thus: I did at that time use divers sharpe words unto Somers, upon the occasion mentioned, but I did not use the words of damnation, or desperation, or any words to that effect. But it is depofed.

Somers, having affirmed to M. Darrell at S. Iohns, that he had dissembled, he the said M. Darrell told him, that he was now in worse case then ever he was. For now he was possesed with legions of Deuils, and that if he continued thus, hee was in state of damnation, and could not be saued.

Maifter Darrell, upon Somers saying unto him, that he dissembled, grew impatient, and threatened him, that he was in state of damnation.

M. Darrell, upon the boyes affirmation of his dissembling, said, thou art a lying boy, and were possesed, dispossesed, and are now repossesed with many Deuilles: and are in a desperate case. Which I thinking to be uncharitably spoken, persuaded M. Darrell to forbear such speeches, and to comfort the boy by some good meanes.

Againe, M. Darrell was charged by her Maiesties said Commissioners, to haue sought so many waies to haue withdrawn Somers from his said confession, & haue stuck vnto it, that he was possesed, as the poore boy was driuen to write vnto him, intreating him to let him alone, and to intermeddle no more in that matter, for his owne credit: and that notwithstanding he still persisted, urging him as before
before. The tenor of the letter was thus. M. Darrell, my hartie commendations unto you: This is to desire you, that you would let me be at quiet. For whereas you said that I was possessed, I was not: and for those trickes that I did before you came, was through folkes speeches that came to me. And those which I did since, was through your speeches & others. For as you said, I could not heare, I did heare all thinges, that were spoken, and knew all thinges that were done in the house, and all thinges that I did were counterfeite: and I pray you to let it passe: for the more you meddle in it, the more discredite it will bee for you: and I pray God and you, and all the world, to forgive mee. M. Darrell hereunto answerung, faith: I confesse that Somers did write unto mee, to the effect here mentioned: and yet such his letter notwithstanding, I did afterwards perswade him, that he should not say that he had dissembled his former fits: but confesse the truth: meaning thereby, that he should confesse that he was possessed.

When M. Darrell perceiued that Somers, by no private means that he could use, would be drawne to follow his humour any longer, but did constantly perseuer in the affirimation of his aforesaid confession: he the said M. Darrel was charged, that then he sought to worke for himself in the pulpit, and that so grossely & ignorantly, (but yet very maliciously) and that he presumed to preach: that Somers was not onely repossed in bodie as before, but now also possessed in soule, which was worse. And his answere hereunto is thus. I confesse, that I did both preach in one of my sermons, and afterwards affirmed so much to divers, that Somers was not onely repossed in bodie as before, but also possessed in soule, which was worse. And the reason that moved me to say, that Somers was possesed in soule, was this: viz. Because in saying he had in the whole course of his former fits dissembléd, he lycked there ingrieusly against his owne conscience, to the
the dishonor of God, & hurt of his Church. Consider the gentlezeale of benefiting the Church, by his facultie and skill in casting out Deuils. But wretched is his owne case, if lying should be so dangerous, who hath so oft by the testimonie of so many witnesses, forgotten his oth in this cause.

**CHAP. III.**

How M. Darrell devised two or three shifts, to have avoided Somers confession, that he had dissembled.

E haue found by the premifes in the former Chapter M. Darrelles care to haue brought Somers whilst he was at S. Johns from his foresaid confession, by perwa- 
sion and preaching. Now there com-
men he to bee considered, how, when hee could not preuaile thereby, hee devised two or three sleights, as well as hee could, to occur so bad a matter.

Touching the first, whereof William Somers deposeth thus: When my confess ion before the said Aldermen was blown abroad, M. Darrell and such as favoured him, gave it out, that it was not I, that had made that confession, but the Deuill, and that my said confession was a sure argument, that I was againe repossessed. Part hereof M. Darrell himelselfe confesseth: & for the rest, an other witness doth concurre in effect with Somers.

Somers, being at S. Johns, & telling me and others present, that in the former course of his pretended fits, he had dissembled. I answered, that he lyed in so saying: and haue said at sometimes, that the said speeches of Somers were a confirmation, that hee was againe repossessed. M. Darrell asked William Somers, being at Saint Johns, whether he had said, that hee had dissemi-
bled. To whome Somers answered, what I haue said, I haue
have said, I have said, that I have counterfeited, and so do I say now, the Lord forgive me for it: I protest before God, & before Jesus Christ, that I have in this action greatly dissembled with God and the world. Satest thou so (quoth Darrell.) But how shall I know that this is thou William Somers, which now speakest unto me: unto whom I said, that I thought that to be a vain & frivulous question: for that Somers used his tongue & throat with other parts of his mouth, in as orderly & as natural an habit as that instant, as any of us all, that were present could do: & M. Darrell, could yeeld no other reason to the contrary, but that William Somers might as well aske of him, whether it were M. Darrell that mov'd the question.

At the same time M. Darrell, proceeding with the boy asked him some other questions: as if he had dissembled then, whether he could acte those fittes againe. The boy said hee could: let vs see quoth Darrell. The boy did diuers of them: whereupon M. Darrell, growing to be in a great chafe, breathed out his second oracle: saying, that it was no meruaille though he could do them, considering that hee had more D. uils in him then before. Hereof M. Darrell hath not beene examined, because it was one of the interrogatories whereunto hee refused to answere. For true it is, that after that he had beene examined diuers times about this matter, he found himselfe so perplexed, as that he refused to be any further examined: saying, that his conscience was troubled, in that he had answered so much alreadie. Wherein hee is not greatly to be blamed. For although a lyer must haue a good memorie, yet by many croffe questions, he may be taken short, as it hath happened to him in many particulars. But to follow the purpose, thus M. Shute hath deposed. M. Darrell proceeded with Somers into further questions. How couldst thou frame so vehemently? send forth such loud & fearfull cries? draw & extort thy month.
mouth to thy eares: frame thine eyes so wide & broad: & so gably

to behold: &c. To whom Somers answered: I did nothing at the
time & day of dispossessen, but I can performe it, as absolutely

Then let vs see saye:... M. Darrell. Whereupon Somers

mouthe immediately, after hee had a little prepared him-
selue thereunto, that the foame ranne downe on both the sides of
his mouth, and about his chimne. After that hee sounded forth
very loude and fearefull cryes, &c. Herewith (as also in re-
spect of some other speeches,) M. Darrell being offended, was
readie to depart the house: and being desired to stay, and see the
boy performe some other actions, he answered, that he would not
stay any longer. For (quoth he) I am perswaded, that bee can doe
the like againe in that he doth them by the same power, whereby
hee did them before?: but I will stand to it till death, that he was
possessed, and was dispossessed, and is now repossessed, with many
devils. And so for that time in great impatience departed.

When M. Darrell perceyued, that Somers acting of the
like fittes voluntarily, that hee had done dissemblingly, it
beginne to be hold more commonlie, that the boy was a
counterfeite: then thirdly, hee the saide Darrell, and his
adherentes, turned their tale, and gaue it out, that his vo-

tuntary fittes were but toys, and nothing like those that
hee had when hee was possessed. But the contrary is de-
posed.

Tho. fittes which William Somers did acte, before M. Dar-
rell at S. Iohns voluntarily, did very aptly resemble those that
hee had, vpon the day of his supposed dispossession.

In the presence of M. Scot, and others, William Somers,
did voluntarily acte his fittes in like sort, and as strangely to the

fire of them, that had seene him doe them before, but especially,
to one that was a stranger, they seemed to bee done very exstra-
ordinarily, as when it was saide, that hee was possessed. Howbeit, u-
pon the actinge of them, (though indeede they differed nothing:}

Bb 3.
from the former) yet I said to the boy, that they were not so strange, to see what the boy would say unto me. To whom the said boy answered, that now I knew them to be done voluntarily, they might seem not so strange; but if I had not known them to have beene counterfeited, they would then have seemed as strange as before.

I having beene present at Porters house, and at mary of W. Somers fittes, in the time of his pretended possession: these fittes, (meaning the voluntary fittes, which Somers had acted before him, & 4 or 5 more at S. Johns) were as strange for the manner of them, as those that I had seene him doe in the time of his supposed possession, and the very same, for the kindes and qualities, and continuance of them, as those were in every respect. And besides the casting of himself into the fire, being sodaine & unlooked for of me (the boy having a little afore denied earnestly that he had seene that fitte by name) did affright and scare me much, untill Shepheard told me, that it was done upon compacts betweene Somers and him. With this deposition of Fraun-

Thos. Don- 

ces WYRON, agreeeth the deposition of Thomas Donnyciffe, 

nycliffe p. 3. Henry Scott, and Nicholas Shepheard.

CHAP. III.

How M. Darrell and his friends to discredite Somers confession, did falsely report, that he was induced thereunto by promises, threatenings, and enchantments.

Hethree sleightes mentioned in the former Chapter, albeit they were of some force to content those, who were desirous to take any thing for payement, yet were they not thought sufficient, without some further stregthing: whereupon (as it seemeth) sondry factions and flaunderous
rous deuises, were cast abroad by M. Darrel and his frends, to discredite the boy, and all that he had confessed, by surmising, and thereupon constantlie affirming, that Somers had beene induced there to speake against the truth, by indirect and unlawfull meanes.

Somers being at S. Iohns, there was a rumor cast about the towne one euening, that the Deuill had carried him thence, and in his departure with him, had dashed out his braines against a wall. This was of likelyhoode a simple deuise of M. Darrels grossest friendes: but yet such as it was, it wrought for the time. And thereof there are these depositions.

One euening, whiles Somers was at S. Iohns, two Shoemakers, viz. one Randall Triuette, and one Phillippes, hearing heard (as they sayde) that the Deuill carrying him away, had dashed out his braynes against a post, came running in great haste to know if it were true.

I hearing of John Bate of a reporte, that the Deuill had taken away Willia m Somers, and dashed his braynes against a post, went downe to S. Iohns, to see whether it were so or no.

Amongst many wayes whereby men are corrupted, & induced to speake falsely, allurements by fayre promises, have not the least force: which being very well knowne to M. Darrell and his good frendes, they thought it might carry some good probabilitie, and ferue for a shifft, to guide it out: that Somers was so wrought and drawne on to affirme, that hee had dissembled. But how vntruly they haue charged him hercinc, the depositions following. will declare.

William Somers depositeth, that hee was not induced by any promises to to confesse, but that he did it willingly, as being weareie of his former dissimulation, and thinking (layeth he) that I could not use these wicked vices, that
I used before, but it would be spied, God put it into my minde to reveale the truth. Onely he addeth this, saying, that when the Aldermen, and M. Gregory came first to examine him, he desiring that he might be pardoned for his former foll-lyes, and then affirming that hee would reveale all vnto them: they, the said Aldermen and M. Gregory, promised to be a meanes for him to the towne in that behalfe. The men, who were chiefly suspected to haue dealt with Somers (as here it is supposed) were John Cooper, and Nicholas Shepheard: whome M. Darrell procured to bee examined at Nottingham, by his owne Commissioners, touching that pointe: and thereunto they haue sworn as followeth.

N. Shepheard. fol. 17.

I never knew of any promises made to the boy, to confessse that hee had counterfeyted: but I remember that M. Lackfon promised, that if hee would declare the truth, hee would be good vnto him, and helpe him to a service in London: And John Cooper thus: I do not know anie that perswaded Somers to confessse himselfe to be a dissembler.

Richard Hunt, Anchor Jackson, and William Freeman, Aldermen of Nottingham, & William Gregory Town-clerke: do affirme, that reparing to William Somers, at S. John's, he made this suite vnto them, viz. that they would be a meanes to procure the towne's fauour towards him, that hee might not be punished for any of his follies past, and that he might bee sent to London, out of that Country, to avoid disgrace: and then he sayde hee would disclose the secretes of his supposed possession. Whereupon they promising him, that if they found him to declare trulie, they would be a means for him, as he desired, hee shewed them all his trickes, together with the generall wayes, how hee did acte them: as it is before set downe in the first Chap-
ter.

Againe, that which was saide of the force of promi-

ses,
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fes, what they are able to worke, may also be verified of threatenings: and therefore considering that (as they say,) euerie thing eeketh. M. Darrell and his adherentes haue laboured to impeach the aforesaid confession of Somers, by giuing it out, that he was moved thereunto by terror, and threatenings. But vpon what slender groundes they haue so done: it will partlie appeare by the deposition of those, whome M. Darrell himselle procured to bee examined at Nottingham: and by the Testimonies also of others.

John Couper sayeth, that Somers, (after his comming to S. Johnes) did pretend himselfe, thrice within a day or two to haue certaine fittes. Whereupon the saide Couper, putting at one time sondrie wiuers out of the house, (at whose comming he the saide Somers, did fall into one of the saide fittes;) and then giuing him some wordes of correction, viz. threatening to whip him, he the saide Somers presentlie rose vp.

Alfo Nicholas Shepheard confeseth, that in one of the boyes fittes at S. Johnes, hee threatened to have a paire of pincers to pinch him by the tees, if hee vsed those trickes: and in an other place alfo (as it is before specyfied,) he sayeth, that vpon his saide threatening wordes, Somers being acting certain trickes, hee the saide Somers gave them over, and never vsed them afterwardes, whiles hee was at S. Johnes. By neyther of these depostions it can be collected, that they threatened the boy, to say he had dissembler, or that thereby he was induced so to affirm. But by M. Darrel's owne rule; in that Somers being in a fitte, heard their saide threatening speecches, and rising vp, had no more fittes, whiles hee was in that place, it seemeth to be apparant that he was a dissembler.

The saide M. Hurt, M. Jackson, M. Freeman, and M. Gregory, doe further also testifie, that after William Somers had
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Shewed unto them his fittes, with the manner of the doing of the, he did acknowledge that all he had formerlie done, when he was supposed that he was possessed, was dissembled, and done by himselfe voluntarily, without the assistance of any Diuell or spirite: which he knew to be so, for that he was (as he saide) in good and perfect memory, at the doing of every thing: and constantly affirmed, that whatsoever hee had then confessed unto them, hee had done it of his owne free will, without compulsion anie wayes.

Moreouer, for a surcharge unto the saide promises and threatninges, it was also giuen out by M. Darrell, or his adherents, that the said Somers, whilst he was at S. Johnes, was compelled through sorcery and charmes, vsed by one Nicholas Aire or some others, to say that hee had dissembled: insomuch that (as it seemeth) some were examined by M. Darrels means at Nottingham, vpon that point, But nothing was proved, the conceite proceeding from a shifting and detracting humor.

William Somers, when hee heard of this reporte, wripte therof thus. Be it knowne unto all men, &c. that I did confesse my counterfeiting voluntarily, without any witchcraft, sorcery, oyntementes, papistry, or conjurations, or any other unlawfull meanes.

John Cooper deposed sayeth, that hee never knew one Nicholas Aire to have accesse to the boy, whilst he was at S. Johnes, to his knowledge. Of all likelyhood, this Ayre was suspected by M. Darrell, to be eyther a Witch or a Coniurer: and then if he were with the boy at all, it was sufficient for M. Darrell to worke vpon, and to enforce the saide effect of sorcery. But the surmise of charming was pretie. One M. Gregory finding by Somers wordes, that his legges were so sore, that hee could not acte his trickes, hee the saide M. Gregory gave direction to the boyes keepers, that they
they should anoint them with some oyle, whereby hee might be the more nimble to shew them. Now forsooth, this oyle was eyther charmed, or when the boye was an
notated, some charmes were vied: and so he saide that he had counterfeyted.

Touching this grave point, there are these depositions. William Somers answered, that his legges were so sore, he could not shew his trickes, and then M. Gregory commanded, that some ointment might be given him; which I did, and the boye anointed his knees. And John Cooper: It is true that there was an ointment brought to Somers, by Nicholas Shephard, appointed thereunto by M. Gregory, with the which Somers was anointed, because hee might bee more nimble to shew his trickes: But wordes of charme, I heard not at the anointing of him. But there of to much: because M. Darrell (as it seemeth) being ashamed of this ridiculous flaunder, hath in his Apologie, where he hath set downe the rest, omitted this.

CHAP. V.
Of M. Darrels ridiculous pretence, that Somers was induced by the Deuill in forme of a blacke dogge, and an Asse, to say hee had dissembled.

East there might be any defect ascribed vnto the said promises, or threatninges, or force-ry, or charmes mentioned in the former chapter, as being insufficient to draw Somers vnto his saide confession, the deuill is brought in by M. Darrell and his friendes, as a chiefe Actor to that effect: who appearing vnto him forsooth, first in the likenes of a blacke dogge, and then of an Asse, perswaded him to affirme, that he had dissembled. The beginning of this thiste may not be concealed.
William Somers having affirmed before the Commissioners deputed from York, that he had not dissembled, was asked, why he had then said before, that hee had dissembled. To whom (as the tale goeth,) he made this answer: the blacke dogge with a bagge of golde: and being able to goe no further, fell downe into an other fitte. It had been well, if hee had made an end of his answer, before hee so fell, that so the sense might have beene perfect. But it forceth not. For one George Small deposeth, hath made it vppe: who reporting his saide answer, delivereth it thus. The boye offered twice or thrice to have answered before hee could answere, his winde seeming to bee short: but at the last sayde, that hee had seene a blacke Dogge, which blacke Dogge, had induced him to say, that hee had dissembled. The rest that were present, could heare nothing (it seemeth,) but his said abrupt speech, viz, the blacke dogge with the bag of golde: but this fellow was of a quicke eare.

Somers being hereof examined, telleth vs this storie. It had beene a thing of course with him, (as hee sayeth,) in those his pretended fits, when Sathan was said to seake to repose him, to name a blacke Dog amongst other similitudes, wherein M. Darrell had affirmed, the devill was accustomed to seek the repossessio of those, out of whom he had been cast,) which blacke dogge he fayned then to have allured him with golde and faire promises, that hee might again reenter. The remembrance of which his former instruction and practice, caused him to name the saied blacke dogge with a bag of golde. Now for that hee had left his saide speech imperfect, and also upon some other occasions, he the saide Somers being sent by the saied commissioners, to one Edmond Garlandes house: he the saide Garland demanded of him, why he had affirmed whilst he was
was at S. John's, that he had dissembled: seeing that hee had now affirmed the contrarie before the said Commissioners. Whereunto Somers answering (as he faith) in his knauerie, told him: that being at S. John's, a thing did appeare unto him, in the likenes of a blacke Dogge, and then of an Asse, which persuaded him, partly by promises, and partly by threatnings, to say that he had dissembled, and that if hee would yeeld therein, he should doe any thing that he would. This tale of Somers was no sooner vnderstood, but it was giuen forth, that whereas there was a blacke Dogge by hap in the chamber, whilest Somers was acting his trickes before the saide Commissioners: the said blacke dogge was out of question the Deuill, that had willed the boy to say he had dissembled, the dogge belonging in deede to a Spurrier in Nottingham. Of this idle conceit M. Brinsley hath beene a chiefe spreader, relying (as he faith) upon the reportes of M. Ireton, and M. Leigh. Touching M. Leigh hee reporteth that he the said M. Leigh, seeing the Dogge at the chamber dore, did thinke the dogs eyes did gloare like fire. But M. Ireton, and M. Leigh themselves being deposed, do testifie hereof as followeth.

The blacke Dogge, which was said to be in the place where the Commissioners sat, was a blacke Spaniel, which since M. Hurt hath shewed to me (as I verily thinke) in the marketplace.

A speech or conceite was raised (faith M. Ireton) I know not how, that the said blacke dogge was a Deuill: which I thinke to be a meere toy, understanding that it was a Spurriers dogge.

I saw a blacke rough Dogge in the Chamber, whilst the boy lay in his triskes: which Dogge was one Thomas Clarkes, a Spurrier in Nottingham, and I doe thinke in my conscience, that it was the same, that was about William Somers there & none other.

Now M. Darrell building his Apologie vpon such lies Apologie.
and fooleries, telleth vs this matter very gravely in this forte. \textit{Sathan visibly appearing unto Somers (as his usuall manner is to those he possessest) sometimes promised him golde, and that he would be at hand, to doe those things for him, he had done, howsoever he would haue him, if he would say he had counterfeyted: at other times Satan also threatened to pull him in pieces, if he would not say so.} A man would thinke by these confident wordes, that \textit{M. Darrell} had beene present, and a witnes of the Deuils said speeches: whereas if he bee well pressed, you shall find he hath nothing but the premises to ground vpon: besides his great learning, whereby he affirmeth, like a coening impostor, what Sathans custome is in such cases.

\textbf{Chap. VI.}

\textit{How M. Darrell hath falsely affirmed, that William Somers was induced to say he had dissembled, for feare of hanging: whereas as he falling into his fittes before the Commissioners at Nottingham, (upon a former compact) the feare of hanging was one of the chiefest causes, that he then affirmed, that hee had not dissembled.}

T should seeme, that \textit{M. Darrell} hath a good vaine in teaching: \& that \textit{Somers} had a strong retentiue facultie in holding of that which hee hath learned, in that hee was so hardly drawne, as it is pretended, to confess that he had dissembled. For besides that which hitherto hath beene reported, of the said promises, threatnings, forcerie, charmings, and the deuill himselfe: there is added a \textit{sixt inducement, viz. the feare of hanging:} hee being
being flaulndered to haue bewitched one Stirlande to death. Whereof Maister Darrell telleth vs: that un- Apologic.
doubtedly, if hee had stooed to the truth, and neuer acknowledge any counterfeeting, hee had beene arraigned and sore laide at for his life. Now the proverbe is, life is sweete, and who almost will not make a lie for the sauung of it. Assuredly, this fellow through his acquaintance with Sathan, (as it should seeme) is growne to extraordinarie and pre-
sumptuous boldnesse: not shaming to say any thing that may serue his turne.

For the clearing thereof of this vntruth: Somers before hath depofed, that one cause why, about the foure-
teenth day of Januarie 1597: he fell againe to those fittes, (whereupon Maister Darrel affirmed that he was repoffes-
tled ) was this, vz. The feare of such daunger, as hee otherwise might have fallen into, by reason of the said accusation, concern-
ing his bewitching of Stirland to death. And this depo-
tion of Somers, is strengthened with that which M. Crouen hath hereof depofed to this purpose, saying: that one of 
the reasons which moued him to think, that Somers dissembed,
was: because that after his release, vz. from acting of such fittes 
as hee showed, when the Deuill was pretended to reenter into 
him, at the time of his detecting of witches, hee never had a-
ny fitte, for ought hee knew, till he was bound over to the Afi-
zes for a witch.

Besides, after that Somers vpon that occasion, and some 
others, fell to his old trickes, he continued in them about five weeke, & did not make his dissimulation publikely 
knowne, for all that time, and till his comming to Saint 
Johns.

So as it is apparant, that Somers for feare of hanging, fel 
againe to his former byace of dissimulation: knowing, that 
thereby he should be sure to be defended and upheld by
M. Darrell and his friends, so farre forth as they were able themselves, or by any other means that they could procure on his behalfe. It was therefore too much presumption in M. Darrell to tell us, that he was drawne to say hee had dissembled, for feare of hanginge. But what, if it was the feare of hanging, that caused him not onely to fall to his olde course of dissimulation, (as is before expressed,) but likewise (after hee had confessd for the space of a moneth together, that in all his former courses he had dissembled) to deny the same before M. Darrells Commissioners, and to affirm for his safetie that hee had not dissembled. Surely, it will so fall out, if you can be content to have the same by degrees, made manifest vnto you: as first why Somers fell into his fits before the said Commissioners, and then why having so begun, he was driuen to affirm, that he had not dissembled.

Concerning the first, Somers deposeth thus. It being knowne, that I was to appeare before the Commissioners, Nicholas Shepheard, and others moved me, that when I should come before them, I should shew some of my trickes in such manner, and forme as I had before done them, and not rise againe; vntill M. Mayor should call me, that thereby (say they) it may plainly appear to the Commissioners, that whatsoever thou hast done before, was done of thine owne accord, and meerely counterfeited. This counsell being agreeable to M. Mayors desire (as I was informed) I did willingly yeeld vnto it.

Somers fell into a fit at Nottingham, before the Commissioners from the Lord Archbishop of Yorke, to the thinking of the beholders, that he was repossest: where in truth, that very fit was determined of, about seven daies before his comming before them, viz. that he should fall into a fit before them, and lie in the same, vntill M. Mayor should call him: and accordingly M. Mayor was acquainted herewith.
Somers told me, that he would fall into a fit before the Commissioners, and would rise againe at M. Mayors call, but at no mans els.

I well remember, that about a weake before my Lord of Yorks Commission was set on, John Cooper or Nicholas Shepheard came to my house, and told me, that William Somers, when he did appeare before the Commissioners to be examined, he would fall downe into his fits, & lie still on the ground, untill M. Mayor (being one of the Commissioners) should bid him arise. And further the said Cooper, or Shepheard said, that they would acquaint M. Mayor with Somers purpose, that he might call vp. on him, and bid him rise, and so satisfie the company of his counterfeiting.

Cooper & Shepheard being the boyes keepers at S. Johns, did acquaint me with a determination, that Somers had to fall into a fit, before vs that were Commissioners, and that I should have called him vp from forth the said fitte: at which call he would arise, so to satisfie all men, that it was but dissembled. Of which practise they acquainted me, at the least a weake before the Commission was set on.

Now for the second point, let Somers proceed: and the rather because that which he faith is otherwise deposed into very fully. Upon the said agreement, I appearing (faith Somers) before the Commissioners, and after some speeches had with me (by some of them) fell downe, & plaid divers of my tricks, as I was accustomed to doe in my pretended fits. There I continued tumbling & acting my tricks for a long time, still expecting when M. Mayor would calme. Whilest I was thus tumbling, two did pricke mee with pinnes: one in the hande, and another in the leg: which although I felt most sensible, yet I endured it, because I still waited, that M. Mayor should call me: but he forgetting so to do, and I being no longer able to continue in that sort, I did rse vp of myselfe, as I was wont to doe, in the ende of
other in my dissembled fits. When I had thus ended these pranks, the Commissioners asked me, whether I had beene troubled with any fit, since I came into that place before them, or had sett any hurt done unto me: and I answered no: and after affirmed upon other speeches, that I had not dissembled. And being here demanded why he so answered, he faith thus.

Whilst I was in my pretended fitte, I heard many rejoycingly say, that now it was most plaine, that I was repossessed, and utter very sharpe words against those, who had given it out, that I was but a dissembler. Besides, I began to suspect, that either Mayster Maiors opinion was altered, who was fully perswaded before (as I thought) that I had altogether dissembled; or els that he durst not speake his mind therin, and call me, seeing the rest of the Commissioners, and many others so confident in deed, that I was repossessed. Furthermore, I also then feared, lest Mayster Markethams, and one Iaques words, with sundry others, would prove true: who the same morning and overseyght had told me, that if I were found to be a dissembler, I must bee hanged: Whereas (quoth Iaques) if it appeare that thou art not a counterfeite, there can no law nor Judge hurt thee. In these respects I thought it the safest way for myselfe, to yeeld for that time to their humours, and to answer as before is expressed, that I had not dissembled.


Now, for the better justification of this which Somers hath depoed: Nicholas Shepheard faith thus. I went to the Maior, and desired him, to bid the boy rise out of his fittes, saying, that therupon the boy would rise. But Mayster Maior, being (as I thinkke) terrified, by reason of the hard speeches of the Justices, given out against those that had said the boy was a dissembler, and by the generall clamour and speech of all that were in the place, being addicted to Maister Darrell and his dealings he the said Maior woulde not call upon him. And the then Maior himselfe, I must needs confesse, that I omitted
so call upon Somers, and thereby the people grew to confirme their opinions, of the truth of his possession.

And touching that part of Somers deposition, concerning M. Markeham, and one Iaques threatening words unto him, they are iustified in this forte: The evening before William Somers appeared before the Commissioners, Sir John Byron, and M. Robert Markeham (two of the said Commissioners) as they were riding homewardes by S. Iohns, called for the boy: who being brought unto them by mee, Sir John Byron said unto him: art thou the boy, that doest thus disquiet the Country? And the boy answered, yea: Then (quoth Master Markham) if it be proved, that thou art a counterfeit, thou deservest to be hanged. The next morning also, a little before the boy was sent for to come to the Commissioners, one Iaques, a servant of Master John Stanhope (another of the saide Commissioners) came to William Somers, & said unto him, in the hearing of me, and of Iohn Cooper, that if he were proved a counterfeit, he must be hanged.

Master Markham said to William Somers, the night before he was to appear before the Commissioners, that if he were found to be a dissembler, he must be hanged: whereby I perceived the boy to be much terrifyed, in so much as he fell a weeping. Also one Iaques, tolde the boy in my hearing, the morning before he was sent for to the Commissioners, that if he did counterfeit, he would be hanged: & persevered so a long time in threatening forth unto the boy: and afterwards added, that if he were in case, as he was before, then he was innocent, and no law nor Judge could take holde on him, or condemme him. Diverse others, at the least halfe an hundrde the same morning before he went to the said Commissioners, used the like words of terror to the boy.

By these depositions, if the humor then regnant in M. Darrel's zealous adherents, so much addicted in outward
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shew to set out the glory of God, do not somewhat ap-
peare, the peruser of them may out of doubt be de-
emed partial. This was threatening and terrifying in deed,
able to have shaken the constancie of a stronger man per-
aduenture then Somers was, the time and the persons con-
sidered, that dealt so with him. It had beene good for M.
Darrell, if he had omitted in his Apologie this calumnia-
ton, seeing that thereby he is fallen himselfe into the same
snare, which he had laid for others.

Chap. VII.

How Somers was perswaded by threatnings, & promises, to have
continued his dissimulation, after hee had beene before the
Commissioners at Nottingham, untill M. Darrell might a-
gaine dispossesse him.

William Somers, having confessed be-
fore the Commissioners at Notting-
ham, that he did not dissemble, he
was sent by their authoritie (upon
the desire of Master Darrell & his
friends) to one Garlands house. Of
his being there, and of the course
then held with him, he deposed in
this sort. When I came to Garlands house, there was great con-
course again unto me, and divers persuasions were used, that I
should never say againe, that I had dissembled. Also Mistres Al-
tridge, & (as I think) M. Aldridge himselfe said unto me, that
now it was apparant unto all the Commissioners, that I was re-
posessed & that if ever hereafter I should affirme, that I had dis-
bled: M. Major, & the rest of the Commissioners were certainly de-
termined to hang me, & that they had a comission from the Queene
so to doe. Shee therefore with the rest encouraged me to continue in the course that I had againe newly begunne, and promised me, that the next fryday after the judges were gone (whose comming was not then farre of) there should be an other fast, and that M. Darrell would then dispossesse me againe. They also said, that there should be the same day a collection for me, and that then I should, being dispossessed, be placed for halfe a yeare with M. Bolton Chaplain to Sir John Byron, & afterwards wait upon one of the said knights grand children.

These persuasions added to the reasons that caused Somers to say, he had dissembled before the commissioners, moued him, as he confesseth, to continue his old practises, for the space of about ten dayes: vntill the Maior of Nottingham sent for him thence by the direction of the Lord chief Justice of the common Pleses. And then he confessed before the said Maior, (the last day of March, 1598.) Richard Hurt and William Freeman, Justices of the Peace, the reasons that moued him to tell the Commissioners, that he had not dissembled, and to continue his fittes at Garlandes house, to the effect in every point, as is before expressed. Within two or three dayes after, the judges comming to Nottingham, he the saide Somers, being sent for before the L. Anderson, confessed at large, how he had dissembled: & there shewing his tricks before his Lordship, & divers others, in some extraordinarie sorte, to thosc that had not seene him before: he presentlie started vp, vpon his Lordships bidding of him to arise, and shewed himselfe to bee as well, as he was before. Since which time (layeth Somers,) I have beene very well, I thanke God, notwithstanding that M. Darrell did then, and hath since diverse times affirmed, that I remaine still repossed with viii deuils, and that I am likewise possesed in soule. And I trust that God will hereafter giue me grace, from euer consenting againe to any such
such wicked courses: hoping that God will grant both M. Darrell and mee true repentance, for our abusing of the world so notoriously, with such, and so manie our ungodly practices.

That William Somers did acte his fittes before the Lord Anderson, and confessed as it is aboue mentioned, to the Mayor of Nottingham, and others, after he was taken from Garlandes house, it will not be denied. But for the rest, concerning a pretended姿态 for Somers second dispossession, that M. Darrell make that altogether strange, as though he had never mentioned any such matter: and Mrs. Aldridge qualifyeth her speeches in some parte, as well as shee can.

Howbeit there are depositions which doe argue, that to be true which Somers hath herein deposed.

I heard M. Darrell affirmie (sayeth M. Aldridge) that there should be a new fast after the Assizes, for the dispossession againe of Somers.

When William Somers was first brought vnto my house, I heard speeches delivered vnto him, to this effect, viz. that now he having anowed the truth, in saying that he was no dissimiler, hee should stand fast vnto that truth: that there should within a short time, an other fast be appointed in S. Maries: when God were so pleased, he should be againe disposseased, and that afterwardes meanes should be made to M. Bolton, that hee might be with him. Again, I heard Mrs. Aldridge say to the boy, when he was at my house, sent thether by the Commissioners, that if he would sticke to the truth, shee made no doubt but to place him with M. Bolton. And Mrs. Aldridge her selfe: I willed the boy to sticke to the truth, not doubting to make meanes by some friendes, to place him in service with M. Bolton; Sir John Byron's Chapleaine, there to waite upon one of Sir Iohns Grand-children.

M. Aldridge also confesseth, that vpon Somers comming from the Commissioners, or very shortly after: he saide
unto him: that now it was apparant to the Commiffioners, and to the Major himfelfe, that he had not before diſſembled, and that now if he fhould hereafter (as before he had done) affirme, that hee had diſſembled, hee deferued to bee punifhed very sharply.

If the Proverbe bee true, that a man may fee day at a little hole, what may hee then doe at a great breach? If the Affizes had not beeene to neare, M. Darrell (it feemeth) would have quitted his handes of Somers, as being verie weary of that matter. Hewan therefore (as it feemeth) very earnest, both by himfelfe and his friendes, to haue had the boy continued his diſſimulation a little longer: then he might haue bin rid of him with some shew of honesty. But it would not be: such iugling will out: and not be concealed.

C h a p. V I I I.

Of the depositions taken in M. Darrells behalfe at Nottingham, and how upon the reexamination of his own witneffes, it faileth out: that the bodilie actions of Somers in his fitts, were not extraordinary, as they have beeene misreported.

E arenow come to M. Darrells last shift, wherein both he and his felowe do greatly triumph: which is, the authority of certain depositions, taken before the faid. Commiffioners, on his behalfe, at Nottingham. Somers, who knew his owne doinges best, faide hee had diſſembled, and M. Darrell affirmed that he had not diſſembled. The wifer fort believed Somers, such as had some good experience of the course held betwixt him and Darrell: others (not to be impeach...
ed, so much for their want of wisedome, as for their blinding the eye thereof, by their preposterous affections, they helde with M. Darrell. The issue was, it must be tryed by a Commission, whether Somers said truely, in affirming that he had dissembled. The Commission was procured, and expedited the xx. of March 1597, by these Commissioners, (if the printed Narration saide truely.)

John Thorold Esquier, high Sheriffe, Sir John Byron knight, John Stanhope, Robert Markham, Richard Perkins Esquiars: Peter Clarke Maior of Nottingham, Miles Leigh officiall, John Ireton, John Brown, Robert Euington, and Thomas Bolton, Ministers and Preachers: men for their sufficiencie, it is true, very meete to have dealt in a farre greater matter. The Gentlemen are very well knowne, to be verie fitte Gouernors, and are a great stay in those parts of the countrie where they dwell. If the examination of a matter of high treason had bee committed vnto them, or any other of a lower degree, concerning the good and peace of their Countrie, they had beeene within the compass of their owne element, and would no doubt with all sufficiencie haue discharged themselues therein. But the hypocritickall sleights of false seducers, in matters that concern religion, they are of another nature, or else it had beeene impossible for Popery to have so farre preuayled: the chiefest pointes thereof hauing beeene upheld by lyes, and fayned miracles.

The Commissioners that were Cleargie-men, their oversight was the greater, because they could not be ignorant, (at the least one or two of them) how the Church hath beeene abused from time to time, for aboue these 800 yeares, by false Impostors, and jugling Exorcists, who for their own glory, profit, and other preposterous ends, have taken upon them to cast out devils. Howbeit some-
thing also may be said to extenuate their oversight, in that none of the Ministers had ever scene Somers before, in any of his fittes, nor were acquainted with such courses as were held on from time to time, betwixt Darrell & the boy. Besides, they had (as it seemeth) a good opinion of M. Darrell, and could not easily be led to suspect more then they saw. And for them altogether: who almost being strangers to that cause, would not have conceived as they did. They found M. Darrell readie furnished with many abettors: but no man shewed his face on Somers behalf. M. Darrell, (as the Narrator reporteth) had taken the names of threescore persons, who were readie to have beene deposed; touching the extraordinary handling of Somers: but no one witnesse was sought out to be deposed for Somers. Of the said threescore, seauenteen were examined: which might very well haue seemed to haue beene sufficient: considering that the boy did also concurre with them, in saying, that he had not dissembled, as it hath beene before declared.

And concerning also the witnesse themselves, much might be said for their excuse. They, having conceyued well of M. Darrell, could not easily suspect any treachery in him. And to say the truth, those grounds presupposed to be true, (which M. Darrell had taught them,) viz. that whatsoever he did or spake in his fittes, it was not Somers, but the devill that did it and spake it: it may rather be marvayled, that they deposed no more, then blamed that they deposed so much. For who seeing a man lye, in his conceite, as senselesse as a blocke, would not admire the very shaking of his toe: especially being persuaded, that the Deuill made the motion. But when he should see him leape and friske, moue the calues of his legges, the flesh of his thighes, thrust out his belly, and make fondry.

Ee strange
strange motions with his iawes, eyes and tongue: it could not bee chosen, but it must seeme terrible. Adde hereunto the weakenes of mens nature, which is subject to be terrifyed with Deuilles, and wicked spirites, especially when they suppose the saide spirites to be present, and in action before their eyes.

M. Aldridge being asked, why heretofore he had affirmed, that he perceyued, whilst Somers was acting his trickes, the formes as it were of kitlings, under the Courerlete that lay vpon him, the saide Courerlette being betwixt his eyes and them, rather then the forms of whelps, of Conyes, of Rats: &c. answereth, I thinke my so affirming, did proceede of this, &c. because I had heard before, that certaine Witches had spirites in formes of Kitlinges; and those formes then came to my minde. And againe, I doe very well know, that a mans senses may be deceyued. Besides, I was then very greatly afaide, which is a great meanes to deceaue a mans senses: being a mighty passion, that will procure many imaginations, & cause a man to think, that which is but little, to be great, that which standeth to move, and that to be, which is not. Wherby I confesse (my great feare considered) that I might be deceyued, in affirming many things, concerning the particularities of the saide Somers sittes: and I verifie thinke it may be true, that Somers affirmeth, of making certaine motions with his fingers under the saide Courerlette, and of his knocking against the Beddestocke, whilst I was praying by his bed side. Adde hereunto, that the said witnesses were fully perswaded, that Somers had beene possessed, dispossessed, and was repossefled: and that they conceyued some good effects wrought in Nottingham, by that which they had heard so oft, both in their Pulpittes, and else where, concerning a power left to the Church, to cast out Deuils.

There haue beene many lewde practises of late yeares
in England, thrust forward by sondry trayterous Exorcistes, vnder the pretence of casting out Deuillcs: numbers of that generation, vpon secret intelligence flocking vnto them. Whereof, if any enquirie should be made, & examinations taken, you may be sure, you should haue most strange thinges deposed by that crue, although all that was done, was feyned and counterfeyted. To let men therefore in such cases, and being so affected, runne on forwardes with their owne tales, no maruaile if they seeme verie admirable. But one thing concerning our witnesses in hande, is worthie of consideration: that the most of those that were examined, were but simple persons, and such as had not beene past twice or thrice with the boy, in all the time of his trouble. Some (hauing threescore ready) would haue produced his chief witnesses first, but peraduenture it was thought good policy to lay the burthe vpo the simper for. Thee points thus premised, concerning the expedi- ting of the saide Commission; you are now further to be aduertised, that sondry of the saide witnesses being re-examined by her Maiesties authority, in causes ecclesiasti- cal, from the L. Archbishope of Canterbury, and others directed, haue greatly qualified their former depoitions, by diuerse and sundry interpretations of their meaning, and as though some parts of their depoitions had beene mistaken. Inasmuch as now, the bodily actions of Somers in his fits, which were supposed to haue been extraordinary, do appeare to haue beene but ordinary, or at the leaft, such as a knauish expert boy might easely counterfeyte, in such a company as he had about him: and therby also, that which Somers hath deposed of the saide supposed extraordinary motions, is in effect fully justified: concerning the extraor- dinary motions of my body (as they were termed,) many things were.
were reforted of me, which I never did: and these things which I did indeede, were made much more strange then they were: I having done nothing in any of my fittes, which another man by practice may not easily doe, without the Devils help. The said re-examinations are as followeth.

Whereas Thomas Hayes deposeth, before the L. Archbi-
shoppe of Yorkes Commissioners at Nottingham: that he saw something runne out of William Somers legges into the other, and thence forthwith into his belly, swelling the same: in somuch that the same was much bownd upwarde: and when the same departed thence, he saw it plainly in his throate, in his toungue, and in his cheeke, near to his ear root, to the quantitie of the yolke of an egge, which be taking betweene his fingers, found the same to bee in softnes like the yolke of an egge. Being reexamined, he layeth thus: I saw a swelling in his cheeke, to the quantitie of a yolke of an egge, and in his throate, of the same quantitie: further then his throate and his face, I could not nor did see it: (William Somers lying in his clothes) but I saw a stirring runne down his breast, and into his legges, without any rising, or quantity that I could discern, sauing in his belly, the boy at that time lying on his backe, somewhat bended.

This swelling and running of some thing in Somers body, is one of the chiefest supernaturall actions or passions, (for the Apologie it seemeth knew not whether to call them,) that M. Darrell and the Narrator do insiste vpon, for the proofe that Somers was possessed. But if they were no other, then M. Hayes, vpon his last examination, hath deposed: there was no greate strangenes in them. It is supposed that M. Darrell will bee very angrie, to haue these supernaturall runninges so extenuated: Hee himselfe having labored so much to haue them admired. But hee must bee content, for it is very agreeable to his former
The Third Booke.

former success, when he would have made them strange and marvellous. Hereof consider what M. Crauen hath deposed. When the Devil was said sensible to move within Somers bodie: first in one legge, and then in another, I could perceive the legge (faith be) to shake and move, but nothing in the legge, till Master Darrell catching hold of the boyes thigh, affirmed that he had it under his hand, and called mee and M. Aldred to feel it likewise. But Somers, being unwilling that we should so doe, turned himselfe violently upon his belly, till by force wee drew him backe, and then wee found nothing, but his gloues, or some such things as he had in his pocket. If M. Darrell do not here saie, that the Devil skipped out of the boyes thigh into his pocket, and turned himselfe into a paire of gloues: the Devil may rather be thought to have run vp and downe in his owne cozening pate, then in the boyes bodie.

Of these swellings and runnings, Somers, who should know them best, hath thus deposed. Whereas (faith he) it hath beene reported, that I had divers swellings, proceeding from my legs to other parts of my body, contrary to all course of humours, or winds: this I say, that of mine owne knowledge, & in mine owne hearing, very many false reports have beene made thereof: some affirming, that they saw a thing runne in my body of the bignesse of a mouse, some of a Ratte, some of a mans fist, and that sometimes those who were present, would affirm as much, of one and the same thing at one time, differing in their opinions, concerning that which they said they did then see. Besides, he likewise setteth downe, how hee did make the said motions that seemed to runne in his bodie, in these words: I did move first the calfe of my legge, then my knee-bone, which motion of the knee, will likewise make a motion or rising in the thigh. Also by drawing and stopping of my wind, my belly would stirre and slew a kind of swelling. The bunch (as
they teared it) about my chest, was by the thrusting out of my breast. Likewise my secret swallowing did make the end of my windpipe to move, and to shew greater then usually it is: Againe, by mowing of my iawes, one bunch was easily made in the side, my cheeke neere mine ear: and about the middle of my cheeke, with the end of my tongue thrust against it. These motions by practice I woulde make very fast, one after another: so as there might easily seeme to bee running in my bodie of some thing, from place to place: especially when he was thought at those times to be as fencelesse, and for any motions of his owne to lye as a blocke.

Againe, Henry Nuffey deposed before the said Commissioners faith: that bee saw William Somers with his mouth wide open, speake certaine wordes to John Wiggen in Latine, which he understand not, his chappes nor teeth moving, when he did so speake: and that he saw these things evidently, for he came very neere to him to behold him.

Also, Richard Newton deposed then of this point, after this sort faith: I found Somers in one of his fittes, and heard him speake plainly with a continued speech, with his mouth wide open, his tongue drawne into his throat: so that there could bee seen nothing of it, but the rootes in his throat, neither lippes nor chappes moving, and uttered this speech amongst other: Ego sum Rex; ego sum Deus. And hereupon Maister Darrell telleth vs this tale, relying for the most part of it, vpon one singular witnesse. He speake (faith he) with his mouth wide open: yea his tongue retorted into his throat, and namely these wordes: Ego sum Deus, ego sum Rex: I am God, I am King. But let vs see what Nuffey, and Newton, being reexamined, do deposite of these points: I hearde Somers (faith Nuffey) speake some words, which I understood not: but one John Wiggen told me, that Somers said in Latine, I am God: But I am not able to say, that he speake those wordes, or any other, without the help of his tongue, neither am I able to affirme, that
that his tongue was turned into his throate, at the time that hee spake the said words. And with this reexamination of Nussey, agreeeth the deposition of John Wiggen, in these words. Somers, in one of his said fits said, Ego sum Deus, ego sum Rex: which wordes (I thinke) he spake with his owne tongue, and with the moving of his lippes, and I never meant to bee understood, that Somers spake, having his mouth wide open, and his tongue turned into his throate, nor did euer at any time hear or see any such thing in him. And touching Richard Newton, he being reexamined faith thus: I heard Somers say these wordes: Ego sum Rex, ego sum Deus: and no more words that I remember: which wordes, I thinke he could haue said at any other time, when hee was well, as haue beene at Latine schoole. He spake then after the same manner and fashion, as hee spake them when he was well, with his tongue and lippes, and his owne voyce, sauing that I thinke he counterfeited his voice a little. I had heard say before I came, of many extraordinary and strange things to bee done by Somers, as that hee could speake with his mouth wide open, without his tongue, or without moving his tongue, which I never see him doe, nor thinke hee either did or could doe: for to my remembrance, his lippes did then move, and his tongue both, when he said the wordes: Ego sum Rex, ego sum Deus.

With these three depositions of Nussey, Wiggen, & Newton, as M. Darrelse feined wonder is by them detected, so is Somers confession in that behalfe fully ratified. Concerning (faith he) the report of my extraordinary speaking, with my mouth wide open, & my tongue drawne into my throat, neither moving my lippes, jawes or tongue: I say, that the most of these reports are utterly untrue. But I confess, that I did divers times change my voice, speaking sometimes hollowly, and sometimes more shrilly: and likewise that I haue spoken many wordes, my mouth being open, as any other man may doe, and also when my lippes seemed (in a manner) to bee shuts. But I
neuer spake any word, when my tongue was thrust into my throat: onely I confesse that when sometimes divers would looke into my mouth, I did often sodainly conuey my tongue backward, as it were, into my throat. Many are ashamed, I believe, of these their fond reports, and I hope, that in time they will vanke.

Furthermore, one Richard Mee did depoſe before the faide Commissioners, That hee had seene William Somers stand, and turne his face directly backward, not moving his bodie, and that his eyes were as great as beaſtes eyes, and that his tongue would be thrust out of his head, to the bignesſe of a Calves tongue.

The feuerall partes of this deſpoſition are pretermitted by Maſter Darrell, in his Apologie: saying that of turning his face backwards, which he doth somewhat alter, turning it, the setting of his face againſt his backe. But let vs see what the faid Mee hath depoſed, upon his reexamination.

Whereas I haue beene conceyued, to say and sweare, as is before expressed, my meaning was, and is (faith hee) that he the faid Somers turned his face a good way towards his shoulder, and not otherwise: and likewise my meaning was, and is, that his eyes were somewhat gogling out, but otherwise no more then ordinary.

And thirdly, my meaning was, & is, that by reaſon it was candle light when I saw his tongue thrust out, and by reaſon of my conceite of the strangenesſe of Somers troubles, before I saw him: his tongue being thrust out, it seemed somewhat bigger, then if Somers had beene well, I should have thought it to haue beene.

Againe, one Ione Pye, being depoſed before the faid Commissioners, affirmeſh, that William Somers in one of his fittes, upon the Saturday, that Maſter Darrell came to Nottingham, used these wordes, with his mouth extraordinariſly wide, and strangely open, and without moving or stirring his tongue or lippes, in speaking any of these words: viz. I will use William Somers tongue & members for three dayes: and that
in another fit the same day, he saw his body doubled, his head between his legs. But being reexamined, he faith thus: I heard W. Somers say in the voice, he was wont to speak, his mouth not being wide open, but with his lips moving as at other times, as I then marked and saw, these words: I will use William Somers tongue for three dates: but I saw not his head between his legs, neither at that time, nor at any time after.

Lastly, William Hunt deposed before the said Commissioners: that he heard a voice proceed from William Somers, lying in one of his fits, his lips being close shut, and neither moving his lips or jaws, to his understanding, and that hee continued so speaking, to the space of a quarter of an houre. This deposition, though it be but singular, yet M. Darrell hath thrust it into his Apologie, but with some falshood, saying: that he did speake distinctly, with a continued speech for a quarter of an houre, his mouth being shutte close. I heard a voice proceed from William Somers (faith Hunt): hee spake distinctly with a continued speech (faith Darrell.) But let vs heare Hunt being examined. Whereas I have been conceiued (faith he) to report and affirm, that William Somers did continue speaking by the space of a quarter of an houre, havung his lippes close shut, and neither moving his lippes, nor his iawes: I now say, that many times the said Somers would mumble some secrete words alone, & not seeme to open his mouth wide: but when he spake many words together, he opened his mouth, and stirred his lips, as any other man doth. And when he seemed to mumble any words as is aforesaid, I could not well marke, whether he stirred his lips, and opened his mouth, as at other times, by reason the said Somers did so turne and writhe his face, as I coulde not well see.

These were the chief points, which seemed most strange in the said depositions, taken at Nottingham: whereupon
it was thought good to have the said witnesses examined. And how they qualifie their former wordes, you see it apparant: neither is it to be doubted, but that if all other reports, which haue beene made touching somers fittes, were throughly looked into, and the authors of them discreetly examined, now that the heat of their affections is somewhat cooled, the issue thereof would fort and agree, with the second cogitations of these their fellowes.

The end of the Third Booke.
The Fourth Booke.

In this fourth Booke it will appeare, how M. Darrell made all things strange that Somers did: How loath he was that any man shold make trial, whether he had any fence in his fits; and how he shifted to excuse the boy, when by divers circumstances it was supposed he dissembled. Besides, it is herein directly proved, contrary to M. Darrells grounds and assertions: that Somers in his fits had his fences & understanding: that the casting of himselfe into the fire: the motions and knocking in his bed: his pretended knowledge: his supposed great strength, and his skill in divers languages, were no waies extraordinarie: Briefly, that there was no impossibilitie at all in the boyes fits, and that as he was accounted a dissembler, before M. Darrelles comming to Nottingham, so was he still reputed by divers, all the while that Somers and he were practising together at Nottingham, notwithstanding that M. Darrell could either do, say, or preach to the contrary.

CHAP. I.

How Maister Darrell laboured from time to time, to make those things that Somers did, (and were but very toys) to bee thought both strange and extraordinarie.

Things that bee strange, doe cause men to wonder. If a man go to Rome, and be desirous of nouelties, hee shall find sundry Priests that will feed his humor. They will shew him Christes napkin, S. Inkes head, S. Andrews arme, S. Blases wezand, a peece of S. Christo-
S. Christopher's arme, Saint Peter's fingers, the pincers where- with divers Martyrs were pinched, a piece of the earth where Christ appeared to Marie Magdalen, Saint Annes thumbe, Saint Dominickes soale, a piece of Saint Paules staffe, that bee walked with, Saint Peters tooth, the Table whereat Christ last supped, some of the fragments of the five Barly loues mentioned in the Gossipell, a piece of the chaine that Saint John was bounde with: Moysis rodde: Aarons rodde; some of the (beewe-bredë) the towell wherewith Christ wiped his Apostles fetes: parte of the reede that Christ was strucke with at Pilates house, the askes of Saint John Baptist, the vesseell into the which bloode and water flowed out of Christes side: many cloutes died with the bloud of Martyrs: a stone of Christes Sepulcher: a stone or piece of earth of Mount Caluarie: a stone or piece of earth from the place where Christ ascended into heauen: the spunge wherein they gave Christ Vinegar and gall: the cribbe that Christ was borne in: the thornes of the Crowne that Christ was crowned with: our Ladies hayre: the Chinne of Saint John Baptistes father: some of Mary Magdalens hayre: a piece of the fatte of Saint Laurence: a piece of the arme, and some of the braynes of Saint Thomas of Canterburie, with many such trinkettes.

And they will vow and protest with great deuotion, that these are no fictions, nor feigned reliques: but the very things themselues whose names they beare, whereby many credulous and superstitious people are drawne to admire them. It is the manner of the Mountebankes in Italie, resembled by some of our Pedlers, when they open their packes, to set out their ware with many great wordes. Unto which kinde of people, and seducing Misabilties, Maister Darrell in his praftiles with Somers, may well bee resembled: When the boy spake, hee tolde the people:
people it was the Deuill that vsed his voice: when hee did any thing in his fittes, hee sayde that it was the Deuill that did it. If hee stirred his handes or any parte of his body as hee lay in bedde, hee affirmed the Deuill to be in bedde with him. The mouing of the boyes fingers vnder a Couerlkke, hee made to bee Deuilles, in formes of Whelpes or Kitlinges: when hee strug-led, hee pretended, that for strength hee was almost another Goliath. If hee spake any thing, whereof those that were present vnderfoode not the reason how hee knew it: hee was straight become a kinde of Prophete, and to haue supernaturall knowledge. Two or three wordes of Latine, which hee hadlearned at the schoole, was sufficient to giue it out, that in his fittes, he spake Greeke, Hebrew, and Latine. Briefly, all that the boy did in his pretended fittes, M. Darrell would needes haue to passe, and exceede the naturall power of any man: and so must bee done of necessitie by the Deuill. Whilest hee was thus letting vppe and downe the place where Somers was playing his pranke, and setting out the boyes actions, as his chiefe Wares, with luch strange wordes and qualities, a man may well remember the saide Romish Priestes in extolling their feyned Reliques, and the saide Mountebankes, and Pedlers, in lying and cogging, to make the best of their packes.

The particulers before mentioned, haue bene part-ly proved already, and it will appeare to bee true more plainlye hereafter: and touching some others, there are these depositions following. M. Darrell tolde those Rob. Coop. that were present, Somers being in a fitt, that the Boyes toungue was drawne into his throte, quite out of his mouth, and taking the Candle in his handes, would needes haue the compa-
ny to looke into his mouth, (the boy lying with his mouth open) and then saide: see you not that it is so? what reason can be given of this? It passeth nature to doe any such thing: with Cooper herein, concurrent Edmond Garland.

Upon the Sonday at night, sayeth M. Hallam, M. Darrell saide: (the boy lying in his fitte,) beholde his face is just behinde him, which is most strange: but I saw not the same strangeneses.

M. Darrell tolde the people present at Porters house, on the Saturday at night, when he came to Nottingham, that those things that the boy did, passed the power and skill of any man to doe. With this deposition M. Parre doth fully agree in effect, word for worde.

Concerning the ridiculous gestures mentioned before, that were pretended to signifie the sinnes of Nottingham: M. Darrell himselfe hath tolde vs in his history, that Somers did them in that lively manner, that bee thinketh, that the like dumbe description of sinnes, cannot be made, by any humane skill or power. It hath also before beene obserued, how hee willed the boy to utter some darke speeches, whereby the people might wonder at him: especially, when they heard his the saide Darrels profound exposition of them.

Somers in one of his pretended fittes, did take vpon him, to expound the Articles of the Creede, which (be sayeth) he was in some sorte enabled to doe, by reason that almost every Minister, that came unto him, had in their speeches with him, interpreted them divers times unto him. Towardes the end of the which his discourse, M. Darrell came in: who being enforced thereof, and also of some errors, which had escaped therein, he made the matter very wonderfull: first obserue what is depos’d, and then what M. Darrell sayeth.

Th Clearke

Comming one evening to Coopers house, Somers fell in-
to a fit, (as they called it) of squeaking, and scratching: and in his fitte he beganne to repeate the Articles of the Creede, and to tel the meaning of every Article orderly. The which his exposition, I thinke, and doe now thinke, to have beene made by Somers himselfe, by the assistance of God, and not by the operation of the Deuill.

Somers did expound the Creede at my house, by the space almost of an houre. Whereupon, M. Darrel then saide to those that were present: that heretofore the boy had noted unto them, the sinnes that raigned in Nottingham, and that now they should heare him deliver unto them, the groundes of their faith, every Chriitian dutie, and other godly rules, whereby they might learne to guide their wayes: and therefore willed them to hearken unto his sayings, and to practise the same. But now M. Darrell would be heard. Somers (saying hee) haung made a very glorious interpretation of the Creede, I came in, even as hee made an end: and being informed thereof, and that some of the simple people were so ashamed by the saide interpretation, as they supposed it to be done by the Ministry of a good Angell: notwithstanding, some others tolde mee of some errors that had escaped him: I answered them, that undoubtedly, the said glorious interpretation had beene made by an euill spirite, transforming himselfe into an Angell of light: adding, that thereof they might be assured, by his mingling of some errors amongst many truths. And againe, in his Apologie, speaking of Somers supernaturall knowledge forasfooth, he writeth thus: From hence it was, that divine-like he continued his speach, in expounding the Creede for an houre together.

M. Darrell was not (as you haue heared) at this exposition, and the commendation it had, did proceede from the simple people: and yet here he saith, it was made divine-like, and tearemth it a very glorious interpretation. But his reason why hee ascribeth the same vnto an euill spirite,
spirit is very strange, and peradventure may touch himself as nearly as Somers. For if amongst many truthes by him preached, the falling upon some errors, be an argument, that it was the Deuill that preached in him, the most of his sermons at Nottingham, touching the possession, dis- possession, and repossession of Somers, will haply bee cen- sured in Nottingham, to have proceeded from the Deuill.

But amongst all the rest of Somers actions, which M. Darrell ascribed to the deuill, there is one other that may not be pretermitted: which argueth, that he thought himselfe to have wonne such credite, as hee might say any thing, were it neuer so absurde, without suspition of falsehood or iugling. At some such times, as Somers being in his fittes, called for drinke, M. Darrell would suffer him to have none, affirming that it was not Somers, but the deuill that called for it. This M. Darrell denyeth, but it is depos- sed in forte, as followeth.

William Somers asking for drinke, (sayeth Edmond Garland) M. Darrell caused it to be denied him: saying it was not bee, but the Deuill that asked for it.

Robert Cooper thus: I heard Thomas Porter say, that the boy being drye and hungry in the morning, before his dispossession, they durst give him neyther meate, nor drinke, till M. Darrell had beene first acquainted with it. Againe, Somers being at Porters house in a fitte, he said he was drye, but yet durst not drinke, because M. Darrell had tolde him, that the deuill would make him drye and hungry, and did forbid him therefore, to take any drinke or meate.

Few men but M. Darrell (it is supposed) would have suspected, when the boy was drie, that the Deuill called for drinke. But it was his glory to shew his skill and acquaintance with Sathans practises, and still to pretend that
that the boyes actions were wonderfull. Many that were present, when they saw Somers doe his trickes, supposing that it had beene the Deuill that did them, were greatly afraide. But M. Darrell was so strong in faith (forsooth) as, seeming greatly to disdain both Satana and all his doinges, he checked him, commanded him, and reuiled him at his pleasure: whereby the simpler sorte of people, ascribed great vertue and holines vnto him. If the resemblances before made of M. Darrels practises in this point, to Pedlers, Mountebanks, and the Reliquemongers of Rome be not so fitte: then as you remember, Somers and Darrell dissembling and colluding together, thinke vpon the pretie feats, betwixt Bankes and his horfe. Indeed it was one of the greatest wonders that hapned in those actions at Nottingham, that so many were seduced by such palpable fooleries.

**Chap. II.**

How M. Darrell would not suffer (as neare as he could) any to deale with Somers in his fittes, to trie whether he were senseles or dissembled.

F M. Darrell in his practises with Somers, had been of a single heart, none should have been more carefull then he, to haue searched and tryed out his dissimulation: considering the common opinion after a while, that he was but a counterfeyte. But hee was to tarre from that, as he bent himselfe to the contrarie. For the chief ground that M. Darrell wrought vpon, being the opinion that Somers was senseles in his fittes: when
when some who suspected him for a dissembler, thought good upon diverse occasions to make trial of it, by touching of him, and asking of him many questions: M. Darrell withstand them, as much as he could, greatly blaming them for so doing, and alledging fondry pretences in that behalfe. Herewith M. Darrell being charged, hee confesseth partethereof, but much more is deposed.

While Somers was in sondrie of his fittes, diverse attempting to trie whether he had any sense, and whether hee had dissembled, and to that purpose, pricking him with pinnes, and offering violence to some parts of his body, I did reprove some, and hinder others for so dealing with him: affirming, that though he could not then feel them, he would afterwards feel the hurt of it, and be sore.

And touching the asking of the boy any questions: his shift to hinder that, was a pretence, that hee helde it unlawful so to doe: because in demanding any thing of him at that time, it was to aske the deuill a question: wherein the Gentleman disagreeeth from all his authors, that write of this arte: who giue many precepts, when, how, and what they must charge Satan to tell them: as who sent him: for what cause: what Saintes prayer hee feared most: what is his name: what company he hath with him: and such like. Besides, he also differeth from himselfe: for when he dealt with Katherine Wright, he had one or two pretie Dialogues with the Deuill. But it was expedient for him in this case, to dislike of that course. I confesse (fayeth he) that I charged the spirite to tell his name, which I did then in ignorance, being drawn thereunto by reading a little treatise that came to my handes, concerning the dispossessing of one in the South Country. Furthermore, being charged to have asked Somers fondry questions in his fittes, when hee was grown
grew a great man in the understanding of these misteries, he answereth thus: I never asked any one question of Somers, when I thought him to bee in a fitte, supposing that if I should so have done, I should have asked questions of the Deuill, which I account a thing unlawfull. But true it is, that Satan oftentimes of purpose to deceive me, would suffer the boy by quietly when he was in his fitte, whereby it came to passe, that I supposing his fitte had beene done, asked him a question, whereunto Satan hath answered. Here is fast and loose, as the Egyptian lifteth.

Somethat floode by (sayeth VVilliam Somers,) endeavoring to make triall, whether I was void of sense or no, did call upon me: with whom M. Darrell was angrie, saying, that I heard no more then a blocke. Others would have pinched me, but M. Darrell did prohibit them: affirming that it would make me sore afterward. Within a while also, the same night, viz. the 5. of November, another asking me a question, I forgetting my selfe did answer him: wherewith M. Darrell was discontented, and blamed the partie in so doing, saying, that it was not I, but the Deuill that gave him that answer.

Somers many times in his fittes, would talk merily with the bystanders, and answer any man directly to any question he would propound: Which thing M. Darrell himself hath oftentimes with the people, saying, that the Deuill tooke delight in such vaine prattle.

Somers falling to toys and laughing in his fittes, the fift of November, M. Darrell sayde in the ende to the people, let him alone: for he is so full of knauerie, that there is no dealing with him.

M. Darrell blamed such as asked Somers any questions, saying, it was the Deuill to whome they spake, and who answered them: though the boy did answer aptly and directly, to any questions that were propounded unto him. Again, diverse wold
aduere the boy in his fittes, or the devill in him, (as it was pretended) to tell them how he came into him, whome M. Darrell would finde fault with, saying, it was the devill, and not the boye to whome they spake.

I have asked some questions of Somers in his fittes: and M. Darrell hath answered, let him alone, for he neither heareth, seeth, nor knoweth any thing, whilst he is in these fittes.

M. Darrell having tolde mee that the devill was in bed with the boy, and another shewing me where he was moving under the Couerlette, I catched holde of him, (as it was supposed) with my left hand, and would have puled the cloathes off with my other hand, saying in the name of God, whatsoever it is, I will see it: whereupon M. Darrell helde the cloathes downe, not suffering me to uncover him, and affirming, that the boye being in his bed, and in his fittes, to uncover him, was as much as his life was worth.

M. Darrel, talking with the saide Pendleton of the boyes knowledge, by reason of the wicked spirite that was within him, he the saide Pendleton, affirming that he had lost something by the way as he came to Nottingham, would needes know of the boy, what it was, that hee had lost: nay quoth M. Darrell, he cannot of himselfe answer any questions, but doth speake onely that which the euill spirite doth put in his minde to speake. This was a pretie evasion vpon the sodaine: but Pendleton was no way satisfied with it. M. Darrell knew very well, that the boy was not able to answere him: and therefore he vfed that shifte, whereas if hee had beeene indeede perswaded that the deuill had beeene in him, he would no doubt haue suffered him to have beeene put to his plunge, in answering the saide question. The thing that Pendleton had lost was his rapier. Furthermore the saide Pendleton, demandynge of Somers diversse other questions, and he answering none of
of them. *What (quoth he) is the boy deafe? No* (said Maitster Darrell) he is not deafe, but he cannot speake of himselfe in his fittes, except the Deuill doe move him thereunto. Shift vpon Shift.

It being objected to M. Darrell himselfe, that at one time he catching at that which moued in Somers bed, and vnder the coverlet, said he had hold of the wicked spirit: but would not doe so much, as turne vp the clothes to see what he had in hand, that thereby both he himselfe, and others that were present might haue leene their erreurs: he the said Darrell doth thus answere. *At one time, taking hold of that which seemed to moue vnder the couerlet, (being about a foote from the masse of his bodie) I did seele the same stirre and moue, as if it had been a living creature, but I did not turne vp the clothes, as thinking or regarding so to doe. The fellow was neere druen, or at the leaft growne verie drie in saying: that he thought not, nor regarded to turne vp the clothes.*

In an other place he faith, *that when they saw, as it were, a Kitling, and sometimes three or foure running vp and downe vnder the couerlet, wherewith the boy was covered, as he lay vpon his bed, they did sodainely cast vp the said couerlet, to see what was vnder it: but still the supposed formes of Kitlings were vanished away.*

And is it then possible, that when hee had grasped one of the saide Kitlinges in his hand, that hee should neither thinke, nor regarde to see and trie what hee had holde of?

But of all the examples wherein Maitster Darrelles courage hath appeared, there remaineth one pertinent to the point in hande, wherein hee shewed himselfe a man: regarding, or waighing the presence of five or sixe Deuilles no more, then if there had beene but so many Butterlyes. *I very well remember (sayth he)"
he) that at one time while some were busily catching at the De-

vill or spirits, under the couerlet where Somers lay, and had so
done for a good space, one saying here he is, another, there he is,
and so catching at them {there being five, six or seven spirits at
that time there} I willed them to desist, saying, they were but
wicked spirits, that had taken upon them certaine bodies.

They were but wicked spirits: a matter of noting: M. Darrell's familiar acquaintance, and not to be feared. The
truth was, that the boy was playing the knave with his
handes, elbowes, and knees, and other partes of his bo-
die vnder the couerlet: which Maister Darrell could not
chusa but know, and therefore did what he could to pre-
uent his detection.

Chap. III.

How M. Darrell indevoured to excuse Somers when hee was ta-
ken short, and did such toyes, as did argue him sufficiently to
be but a counterfeit.

Hen M. Darrell could not alwaies
so preuaile, but that many vpon
diuers occasions would bee dea-
ling with the boy in his fittes: and
thereupon perceived by their
words, that they did collect by di-
uers circumstances, that he had his
fences, and so did dissemble: he the
said Maister Darrell was charged by her Maiefties said
Commissioners, to haue laboured by all the meanes hee
could with this excuse, and that excuse, how hee might
withstand and prevent that conceit and opinion. Some-
what to this purpose he himselfe confesseth: but more is
deposed.
deposed. I have at sundry times said, that Satan in his subtle hath done in the boy some sleight and trifling things, at divers times, of purpose to deceive the beholders, and to beare them in hand, that he did never greater things in him: thereby to induce them to thinke, that he was a counterfeite.

Whilst I was in these practises (faith Somers) divers would Somers. snatch at the spirite, which they supposed to have beeue under the couerlet or clothes with me, and did thereby sometimes catch mee by the hand, sometimes by my foot, and sometimes by my knee: which M. Darrell perceiving, and that some did thereby imagine that it was but my knavery, hee told them that out of doubt it was the Deuill that made those motions, and that he did sometimes put my hands or feet into their hands that caught at them, of purpose thereby to hinder the glorious of God, which in this work he said, did manifestly appeare. But when he was present, he would not suffer (as neere as he could) any to catch at the said supposed spirits, nor to cast up the couerlet or cloathes, as otherwise usually they did, to have seen the Deuill, as they pretended.

When Somers and M. Darrell had beene deceiued by the secret bringing of widdow Boote the pretended witch into the chamber, where Somers lay in one of his fittes: whereby they not knowing thereof, Somers lay quiet, both at her comming in, and at her going out: M. Darrell greatly misliking that practife when he knew of it, and perceived that some thereby supposed the boy to dissemble, did labour to perswade those that were present (faith Somers) that they should not so thinke or suspeete: affirming it to be the Deuils practife, and that Satan woulde not of purpose vexe me at those times as he had done before, that so he might (as much as lay in him) rob God of his glory, and blemish the great works which he did shew in me.

When Somers fell to his fittes againe after Christmas,
The Fourth Booke.

ing him doe and acte certaine foolish toyes, was therewith discontented: and tolde Maister Darrell before diners, that I verily thought the boy did dissemble. And Maister Darrell gaue me this answere: that such things as hee did, were but the illusions of the Deuill, assuring me, that hee did not dissemble, but was againe repossesed. And againe: Maister Darrell would alwaies excuse the boy, if he didany thing that might be thought to be counterfeit: saying, that it was the Deuill that did the same, thereby to blemish the glorie of God.

Being many times andoften with the boy, I observed in him many foolish and frivolous gestures: which gaue me some sparke of suffition of his dissimulation. For in all those stites, Maister Darrell would say: let him alone, it is not hee in deed, but the Deuill that doth it: and upon the like occasions would further affirme, that the Deuill indeuoured to darkne the worke of God.

Againe, I heard Maister Aldred charge the boy, to take heed that hee did not dissemble: whereunto the boy answered, that he did not dissemble: for (faith he) I do not know of any strange thinges that you say I haue done: and thereupon Maister Darrell said: let him alone, it is not hee in deed, but the Deuill that doth it. And againe, Maister Darrell did labour to perswade the people, and that in his Sermons, that when the boy haddone something that might argue him to be a dissembler, it was but a practife of the Deuill, thereby to blemish the glorie of God.

Maister Darrell hath saide before the boy, to such as haue beene medling with him in his fits: let him alone, for it is not hee, but the Deuill, and that the Deuill would hinder the glory of God, by all the means he could.

I telling Maister Darrell diners times (faith M.Lowe) that if the Deuill were in Somers, I wondere that Somers could speake no language but English: Maister Darrell answered me (as
(as hee did generally to my argument that was alleadged of the boyes counterfeiting) that the Deuill did it to hinder the glory of God in his dispossession.

Being intreated by M. Euington to come to Garlands house, to see the boy in his fits, and to confirme mee that hee was not a counterfeite, because I had always doubted him so to bee: I went thither, where I found Master Darrell, M. Dodde, M. Hildersham, M. Aldridge, M. Euington, and others. At my first comming into the house, I found the boy in no fitte: but upon some few speeches used to him by the Ministers, he presently fell into one. In the which fitte he continued awhile, and then foamed excedingly: whereat (quoth M. Darrell, and the rest of the ministers) marke I pray you, for this is the especialle signe of his repossession. Hereupon suspecting something, I laid my head close to the boyes head, where I heard a kind of grating of something betwixt his teeth, & then I told Garland the boyes keeper, that I thought something was in his mouth. Whereupon Garland, taking him by the haire of the head, and I by his mouth, we hooke out of his mouth a piece of blacke leade, & thereupon he a-waked out of his fit. Then quoth Master Aldridge, Will. haft thou not a piece of blacke leade about thee, or in thy mouth: no quoth the boy. And upon this the foresaid ministers generally concluded, that it was a practife of the Deuill, to throw the said black leade into the boyes mouth, thereby to choke him.

In one fit I saw William Somers sroath at the mouth very much, so as the foame roaped downe into his necke: and at one time I found a piece of blacke leade in his mouth.

At one time I foaming (saith Somers) very much in my fit, Edm. Garland upon some mans motion (as I suppose) would needes search if I had any thing in my mouth: and I confesse, that he found there a piece of blacke leade, which I had put into my mouth, that thereby I might foame in more abundant maner.

Some other examples might be brought of M. Darrels shifting
Edward Freeman, going one morning with two or three Shoemakers to Garlands house, and perceiving that while he was there, Somers would not fall into any of his fits, he departed, being desirous that the Shoemakers (who had never seen him) should then see a fit: and at his departure he told them, that as soon as he was gone, they should see him in one.

This Freeman was one, to whom Somers before had confessed his counterfeiting, and therefore he forbare his fits while he was present. But he was no sooner out of the dores almost, when he fell to his pranks. Now at the said Freeman's departure, Missrs Aldridge affirmed, that the Devil would not shew any thing to them that did not believe.

Likewise when M. Crauen twitching Somers by the finger in one of his fits: he the said Somers cried: Oh who is that that nips me? One Wilkinson to excuse the matter said, that it might be the Devil was then leaning him, when Misses Crauen began to nip him.
How contrarie to M. Darrels assertion, Somers had his fences & understanding in his fittes.

Here is no building bee it neuer so strong, that will long continue, if the foundation be not sure. He is therefore accounted a very vnwise man, that wil build either vpon the lands, or vpon hollande & false grounde. Which point of good architecurce or husbandry, if Maifter Darrell had well learned, he would neuer haue set the frame of all his cozening practises, vpon that moist and marish conceit, that Somers in his fits was altogether fencelesse. For besides, that none of his fellow Deuill druers was euere so absurd, as to maintaine his po-sition in that behalfe generally, his weake ground in this particular of Somers is shaken and ouerthrown, by many depositions.

The chiefe deceit to bleare all their eyes at Nottingham, was the perswasion beaten into them by M. Darrell, that Somers was fenceles in al his fits, & that when he spake, it was not he, but the Deuill that spake in him.

George Noble alledged the three reasons, why he thought Somers to haue his fences in his fits, and consequently, to dissemble in pretending the contrarie. The first is, because (said he) that Somers dancing vpon a bed, and a window being somewhat low, that would haue hurt him, if hee had not taken some heed of the same, he the said Somers would still be looking carefully at the said window, least he shold chance to hit it, and so hurt himselfe. Secondly, in that a Londoner being by, and bid-
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...d blogging him the said Somers to serve God: he the said Somers bad him get him into his country: and after being asked by the said Londoner where that was, he bad him scoffingly, go looke. Thirdly, he also then heard, that one should bid him put up his shir, then hanging out at his knee, whilst he was dauncing upon his bed, and he did so.

Upon the Sunday in the morning I went againe to see Somers, where after I had a while remained, & that the boy was dancing, leaping, and playing divers triskes upon his bed, it happening that his shirt hanging out of his knees, and speaking of it to one Rhodes, that stood by me, he the said Somers as he was leaping & dancing in his said fit, did with his hand pull up his shirt; whereby I, together with Peter Rhodes, George Noble, John Rhodes, and Thomas Freeman, perceived, that the boy bad fence in that fit, contrarie to M. Darrels saying ouer night.

Upon the Sunday morning, after that M. Darrell came to Nottingham, I went to see Somers, and the house being full, he began his tricks, and as he was dancing and leaping, his shir did hang out of his hose, and he put his hand in at his codpeece, & pulled it vp: and as he ran backward, he looked behind him how neere the wall was for hurting himselfe.

It was constandy receiued (saith M. Hallam) that Somers in his fits bad neither sense, memory, nor understanding: which he refelletth: First, because he answered directly unto certaine questions when he was in his fittes, as being asked whether a certaine woman could see, he said she could: being asked how a Sow was killed, he answered, that a waine ranne over her. Secondly, for that staring with his eyes (when I made as though I would have put my fingers into them) hee the said Somers winked. Thirdly, because Somers lying quiet when mother Boote was brought in by me, I perceived, that at such times as Somers showed himselfe to be troubled, at the comming in of witches, hee knew of their comming before hand.

M. Crauen

Nich She...
M. Crauen setteth down, this position, that Somers being in his fittes, had the vfe of all his senses. And hee proueth the same by five or sixe reasons: the summe whereof followeth. First, because Somers remembred what he saide in his fittes, and was afeade, which shewed to him to haue both memory and fancie. Secondly, for his outward senses, as for seeing, in that I haue beene many times present, when the boy hath rayzed himselfe uppon his bedde being in his fittes, to see who came in at the dore; and hath named them as they entred, and dierfed upon them; also hee would spie if any children stode neare the bedde, and at them especially hee would many times leape and make faces, and laugh exceedingly when hee saw them afeade. Thirdly, touching hearing, because the boy would many times talks merrily with the by-flanders, and answered any man directly to any question he would propound. Fourthly, concerning smelling, for that a Gentlewoman comming in, who had cinette, and sweete powder (which yeelded indeed a sweete savour) oh (sayeth the boy in one of his fittes) what a sweete smell is here? Fiftly, for his sense of feeling, in that being pricked with a pin before the Commissioners at Nottingham into the legge, hee sodeainely plucked it vpppe: and because the same day in another fitte, I made him to cry out with a twitch of his little finger, & he saide, oh what is it that nips me?

Somers in one of his fittes, whilst I was present, did laugh exceedingly: and I demaunding of him when his fitte was ended, what moved him so to laugh, he told mee, it was because the Deuill shewed him a bagge of golde, and solde him hee would giue it him. &c. which moved mee to think, that he understoode and remembred what hee did, or suffered in his fittes.

His taunting and using of slaunderous speeches (when he was in his fittes) against such as he liked not, might easily bee obserued to proceede from his owne ordinarie lewde
invention, besides, many lewde and grosse gestures, not fit to bee
mentioned. Againe, where it was saide, hee had no sense in his
fittes, I haue heard him diverse times being in his fittes, call
many by their true names, and describe others by nicknames, so as
it appeared, hee had both sense and understanding. With Gar-
land also do agree in effect word for word, M. Parre, M.
Aldridge, M. Aldred, and John Sherrart.

By Somers answeres unto mee in these wordes: Ah sirrha,
you thinke I counterfeyte, I resolved my selfe, that hee had sense,
and understanding in his fittes, as at other times also I had obser-
ued in him.

CHAP. V.

Of the motions and knockinges which were heard and seene about
Somers in his fittes, that they were done and mad: by him-
selxe, and were not as M. Darrel hath reported, extraordinary
or supernaturall.

N the Certificate to the L. Archbishop of Yorke, from the Commissi-
oners at Nottingham, the knocking
and motions about Somers in his bed, were certified amongst the
extraordinary actions done by
him in his fittes. M. Darrell ter-
meth them extraordinary, and super-
naturall actions: and in his Apologie writeth of them in
this sorte. Hereunto, adde that most rare accident that hapned
under the Courerlette, where Somers lay. There were certaine
things, sometimes 4. or 5. at one instant, stirring and moving
under our hands, as if they had beene kitlinges, whelpes, or such
living creatures: the Courerlette being sodainely cast uppe, they
The Fourth Booke.

vanished away, but throwne downe, they were presently there againe.

He that once hath pass'd the limitez of modesty, doth easily grow in short time to be impudent. What Somers himself hath saide hereof, together with some other fooleries of M. Darrelles, you may peruse in the fourth Chapter of the second booke, and what is depos'd, doth hereinsue.

Having heard of many wond'rs, of certaine knockinges in Somers bedde, I was very desirous carefully to observe the same: so as one night about twelve of the clocke, Somers being waken, I heard this noyse somewhat dully, and thinking it to bee about the beddes feete, I conveyed my hand into the bedde verie secretly and softly, and on the sodaine laide my left hand on the boyes feete, and there felt one of his toes, slipping downe from the other, which was the verie knocking at that time. After which time the boye never used the like knocking in my presence.

For motions, I have beene oftentimes there, when others haue sayde, they haue felt the quantitie of a Mousse, moving and pating under their handes: but myselfe, though I have often endeavoured to feele, and presently followed the hands of them, that sayde they felt, cou'd not withstanding, never perceiue any thing. For the knocking, I haue also heard it &c. not withstanding, I more wondred at the boyes cunning, then at the Deuilles dancing. Again, this Deuill was of a strange constitution, palpable to some, but visible to none. And againe, I haue discovered the sleighte of his iugling in many things: as when the noyse of foure or five knockes were heard together in manner of a chime, I found one of them to bee his finger, thrust under his thigh, as he lay upon his backe: which thing I would haue shewed unto the people, had not the boy by force of his thigh wrested it from me, and tur-
For any likenes or shap, or motion of any bodilie substance, to bee seen or felt aboue or under the Couerlette, I utterly deny it: except it were the body or partes of the body of the boy, who lying alwayes under a Couerlette, might by the sleight and nimble motion of some partes of his body, deceiue the eyes of the beholders. Touching the likeneses of Kitlinges moving in Somers bed, I haue heard much wonder thereof, and at one time Thomas Slater being with mee, wee behelde a thing moue and rolle under the Couerlette, whereupon Slater caught it in his handes, and drew his dagger of purpose to stab it, and presentlie wee turned up the cloathes, and it was the boyes foot, which I know to be true, because I was present at the feeling and doing thereof. Again, to the tapping and rapping, I haue heard the same, and did upon the hearing of it, imagine that it was the fillipping of one toe with another upon the bed, and sometimes with his fingers as he found occasion, which I suspecting, did at my going to bed secretly practise it. And it fell out to be so agreeable with that which the boy did, as my wife being in bed with mee, was on the sodaine in great seare, that Somers spirite had followed mee.

Catching on a time at that which I saw moue the cloathes, I got holde of it, and offering to cast uppe the cloathes, to see what I had in my hand, it slipped from me, and I did then suspect, and do now believe it to be true, that the thing I had holde of was the boyes privie members, and that I offering to pull up the cloathes, he shrinking in his bed, pulled them out of my hand, I not holding fast, because I then suspected so much. Againe, Somers lying at my house, I found him in a plaine tricke of dissimulation, viz. being in a bed, and I hearing a knocking at the beds feete, stepped hastily to the place, and catched the boy by the toes, which I perceyued to haue made the former knocking, and then I said,
this is a counterfeyte knacke indeede: Whereat Somers laugh-
ed.

For the knocking and tapping, I haue oft heard the same, &
now verilie think, that it was done by the boyes own denise, which
I did not formerly conceiue; for that I gaue too much credite to
the opinion and learning of M. Darrell.

Touching the rapping about Somers bed, I and M. Hall-
ham came to the beddes side and heard it: and afterwardes con-
ferring together privately, M. Hallams opinion was, that it was
nothing else, but the tapping of one of his toe nayles upon an o-
ther.

I haue heard sometimes a tapping about the boyes bed, which
I verily think was either the fyllipping of his fingers, or some
motion with his toes. Againe, touching a matter of substance,
which moved in his bed, I did once catch holde of it, and grasped
it in my hand, and I doe thinke, that it was either his knee or his
thigh.

I saw a thing move in the boyes bed, and laide my hand on it,
but it got from me I know not how. The second time I catch-
ed at it under the clothes, and something pulled my hand very
straight, and held it fast, and I thinke it was my brothers hand:
for that I complayning of the hurt I had, hee fell a laughing at
me: and at that time both his handes were in the bed.

II.

Chap.
CHAP. VI.

How Somers casting himself into the fire, was voluntary, and no extraordinary matter, as M. Darrell hath pretended.

Mongst the admirable works of William Somers, his casting into the fire, hath no mean reputation. M. Darrell telleth vs in his Apology: that the boy being cast into the fire, his handes sometimes were in the fire, and that sometimes his face did lye there a while, and yet that he was not burnt at all. Omitting some other reports, as of likelyhood condemned by himselfe, vz. that lying in the fire, neither his freeze ierkin, nor his hayre touching the burning coales, were so much as singed. But Somers himselfe, who should know somewhat hereof, deposeth as followeth.

As touching the reporte of my casting into the fire, without any hurt or singing either of my hayre or apparel, this is the truth therein. Because the worthes of casting into the fire, do seeme to importe much. First I say, that the fyres in my Mistresse's house, and then afterwardes in my father in lawes, were but very small, made of slate coales, and so compassed at the endes and foreparts with barres of iron, that except I should haue thrust my selfe betwixt the saide barres, and the wall, or haue thrust my fingers betwixt the barres, I could not in any wise haue cast my selfe into the fire. But I confesse, that M. Darrell hauing told me out of S. Marke, and likewise hauing straitely warned such as kept me in my supposed fits, that they should bee very carefull to looke unto me. I did cast my selfe now and then into the Chimney, or upon
upon the yron or grates: but I never did so, but when there was company by, that would pull mee out presently, and then also I did it with such warines, as I was sure, that rather then faile, might helpe my selfe. And for the sundring neither of my hayr nor apparrell: when I cast my selfe into the fire, I had commonly either my hatte or cappe on, which might keepe my hayre if my head had touched the fire. And touching my apparrell, it is untrue that it was not sundged, for the wings and skirtes of my freeze ierkin did shew the contrary. For my manner was so to fall into the Chimney, as that sometimes my shoulders onely should touch the grate, and sometimes my buttockes onely, whereby the wings, shoulders, and skirtes of my ierkin, were apparentlie sundged. But I wearing then old leathern breeches which were greasie, they indeed tooke little hurt. And more then this in eʃect, whatsoever is reported, I say it is false. Unto this depoʃition of Somers diuers other testimonies may be added. One thing amongst others, (sayeth M. Bernard) I saw William Somers acte vere foolishly. Hee standing by his sister in the Chimney, sodainely clapt his buttockes upon the fire by her, haʃting on a very good strong payre of leathern breeches, and in his falling downe, hee did not clap himselfe right on the fire, but reeled on the one side, & was snatched up immediately: which I seeing so vainely done, I went away fully resolved of the boyes villanous dissimulations, and could nouer after bee entreated to see him any more. Somers at the end of one of his fittes sodainely starting up, went backwardes to the fire, and fell down with his shoulders on the fire, but no man stepping to him, hee tumbled quickly out againe of himselfe. Hereunto also appertayneth that which is set downe in the first Chapter of the thirde Book, concerning his voluntary falling into the fire at S. Johns, to the admiration of those that were present, and knew not the compact betwixt him and Nicholas Shepherdayd.
The Fourth Booke.

CHAP. VII.

Of Somers pretended strength and weight in his fittes, that contrary to M. Darrell's and his friends reportes, there was nothing extraordinary in them.

Stouching the pretended strength of Somers in his fittes, it hath bin reported & auowed: that three or foure had inough to do to hold him: that foure or five had much adoe to holde him: & that sometimes three, sometimes foure, and sometimes six could scarcely holde him. And M. Darrell enlarging the matter aboute the warrant of his authors, sayeth: that his strength was often such, that sometimes six men could not rule him, had much adoe to holde him, could scarcely holde him. Had inough to doe to holde him, (say his witnesses): could not rule him, sayeth M. Darrell. Hee hath so vfed his tongue to deceite, as hardly he can reporte any thing truely. Somers hath dealt since his examination at London muchmore sincerely and particularly in this matter.

Concerning my supposed extraordinary strength, (sayeth he:) in that it is saide, that three or foure, five or six, and sometimes seaven men using their whole strength, were much troubled to hold or carry me. I thinke indeede that I seemed divers times to be more strong then I was: because I often perceiued that they were greatly afraid, who tooke uppon them either to hold or carry me. Insomuch as at sometimes I have so sharred sonly with my lookes, as they have started from me. Again, I also so seemed, for that they (being many that toyled themselves about mee) much hindered one an other by pulling of me contrary wayes.

Besides,
Besides, for one of my years and bignesse, I have a reasonable strength, and doe thinke it no great matter to trouble foure or five, that should take upon them to carrie me: as I did those that tooke upon them to carrie me to Smalles house, the morning before the fast. It hath also beene reported, that when I have seemd senseless, that I have not breathed, that my pulse hath not moved, and that I have beene colde, as though I had beene dead: they might as well I thinke, haue said, that I was dead, and that M. Darrell hath restored mee to life againe. That therefore which hath beene given out touching my pulse, my coldnesse, and my not breathing, is utterly untrue. I confesse that the time of the yeare was very colde, when I did prattise those sittes, and I being for the most part in my doublet and hose, could not chuse but be often very colde. But of these last points, as by the way: his supposed extraordinarie strength is the thing in hande: whereas ther are these subsequent depostitions.

Sometimes Somers woulde make shew of great strength, when being proved by mee, it was but ordinarie according to his person. And againe, whereas it was reported, that Somers had extraordinarie strength, I found him often of easie strength, and to make shew of greater strength then in deede he had.

I saw and heard great admiration of the boyes strength and wight, and seeing one attempting to lift him, was tossed and sweat much therefore, I for my satisfaction indewoured to lift him up in his sitte, and did it very easily: neyther finding nor perceiuing any supernaturall strength or wight in the saide boy.

I was at Garlands house with the boy, where were present M. Darrell, M.Euington, M.Aldridge, M.Hidertham, & M. Dod, & some others: & there some one said, it is given out that this is counterfeit, and therefore let vs see him that doth think so,
now to trie his strength. Whereupon M. Euington called out me, (because he heard my opinion thereof before) and bad mee trie the boyes strength. And so said, the boy was in a fitte, and presently thrust downe his leg as stiffe as might be, and I came to him & heaued at him & lifted him vp. The ministers asked me what weight he was, & I answered, that I had lifted an hundred and an halfe with more ease in my youth: yet do I not thinke him to be of that weight. Then they bad me to bow the boyes legge: and I seeing how he had stretched it out, set my knee to his knee, and then bended his legge backward at my pleasure.

Hearing of the boyes extraordinary strength, I thought good to trie it: and upon proosfe, found it to bee but ordinarie: and so likewise for his weight, I could never perceiue it to bee extraordinary.

I have often proved the boyes strength in his fittes, but never founde it to bee but ordinarie. And I have oftentimes, when he hath fallen upon the floore, taken him vp my selfe, and laide him upon the bed, never perceiving him either to be extraordinarily strong or heauie.

Towards the euening, the boy making shew as though he would throw himselfe into the fire, I caught at him, and notwithstanding the great strengthe & weight that he was supposed to have, vz. that foure or five could scarce stirre or hold him, I threw him easily upon the bed, which when the boy perceiued, and that bee was in my hands, to whom he had before discovered his counterfeiting, he presently cried out: Lord have mercie vpon me, and gave over his fit.

Being with Somers one night, after his knocking had bee discovered, he assaying to heave vp his bodie in a maruellous manner, and I indenouring to kepe him downe, could not doe it: but looking more neerely vnto him, I spied that hee supported himselfe with his legs & holders, wherefore putting my hand into the bed, & taking his legs from under him, he came downe quickly &
More to this purpose may be seen in the fourth Chapter of the second booke, how the boy by shrinking downe, and standing close to him that assaide to lift him, made shew of greater strength, and weight then he had.

**Chap. VIII.**

Somers knowledge in his fits was not extraordinary, as M. Darrell and his friends have falsely pretended: neither could he speak Greeke, Hebrew, or Latine, otherwise then hee had learned.

He authour of the briefe Narration, to proove that Somers had extraordinarie knowledge: and thereby to inforce that hee was possessed, the same his knowledge proceeding from Sathan that was within him, doth tell vs, that Somers in his fittes spake of things done in his absence, at the instant when he spake them: as that (faith he) of the examination of Millicent Horsley, and of M. Darrels & M. Aldriges comming, unknowne to any there present. These examples which the Narrator alleageth, being meere vntruthes, & cosenages, M. Darrell (it seemeth) is in his Apologie ashamed of them, and therefore hee omitteth them. Or if not so, his fault is the greater, in that he hath so set downe this matter, as though it had beene much more wonderfull, then by the said examples it could bee well induced. For thus hee reporteth it: His knowledge was such, that by vertue thereof, hee told of those things which were done and spoken divers miles of him, at the same instant they fell out, and foretold things to come. From hence also it was, that divine like he continued his speech, in ex-pounding.
pounding the Creede for an howre together. Who woulde
not thinke by these generall tearmes, that the boye had
beene a kinde of Prophete. But they are (bee you sure)
a couple of false seducers, and counterfeyte companions:
it being impossible, (if they were not madde) but that
they should write these thinges, against their owne con-
sciences, and of purpose for their owne reputations, to a-
buse their Readers.

Concerning the boyes diuine-like expounding of the
Creede, the truth thereof hath bee shewed in the first
Chapter of this booke: and for the rest, how ridiculous
it is, that which ensueth will declare and make manifeast.

And first, as touching this fore-telling of M. Darrels com-
ming to Nottingham. Besides, that the boy understoode
by Hugh Wilson, and by other speeches of diuerse persons,
(to omit the compact betwixt them of his promised re-
paire, when Somers could so acte his fittes, as he should be
thought thereby to be possesse) that M. Darrell was still
expected, he sayeth thus, for his saide pretended extraor-
dinarie knowledge. As M. Darrell was comming, one o-
vertaking him upon Trent bridge, and overgoing him, reported
in Nottingham, that M. Darrell was coming, which reporte
being brought to the house where I lay, I heard thereof, and did
also perceiue, that he was comming by their looking out, and by
the speeches of some others, that ranne forth to see him. Where-
upon I did say, that M. Darrell was comming: which wordes of
mine, they that were present & heard them, tooke them (as it see-
meth) to be miraculous, because M. Darrell had sent worde by
Hugh Wilson (but falsly) that in my fittes, I heard no more then
a blocke, which conceiue I did nourish as much as I could, during
the time of all my counterfeyting. And more then this, conser-
ving this supposed wonder of my foretelling of M. Darrels com-
ming, I deny to be true.

Now
Now, for his supposed skill in foretelling of M. Aldridges coming unto him, and so of divers which might as well haue beene added, I protest (faith Somers) that this is the truth which is sueth, whatsoever is given out to the contrarie. There were for the most part divers in the place, where I did ly, when I was in my fits: and some of them would bee commonly looking out at the windowes, and as they saw any Preacher coming, or any other man of note, they would say amongst themselves, one to another, that such a man, naming him, was coming. Whereby I still our hearing them (they supposing me to beare nothing at all) I did oftentimes then say, that such a man was coming, and likewise named him: which they alwaies thought through M. Darrels instructions, to be done by the Deuill, they supposing me to be possessed.

And thirdly, as touching the report of his skill, concerning Millicent Horley, thus also Somers himselfe doth depose. It hath beene given out, that I, hauing before named Millicent Horley for a witch, should tell the time, and the words that she uttered, when she was examined before one M. Parkins, a Justice of the peace, and others, foure miles distants from Nottingham, where I then remained: the truth whereof is thus: Maister Darrell told my father in law, and others in my hearing, that he the said Maister Darrell, Maister Aldred, and some others, were going to carrie Millicent Horley (that present morning) to the said Maister Parkins, to bee examined. Whereupon, I guessing by the time of Maister Darrells departure, and by the distance of the way, and of the likelihood that she would deny her selfe to bee a witch, said to those that were present by mee in one of my fittes, about eleven of the clocke, that then Millicent Horley was in examining, and that she denied her selfe to bee a witch. Hereof when Maister Darrell at his returme was certifed, bee accounted it a great wonder, affirming, that I had truly spoken, both concerning
the time, and the witches wordes. And then bee and others tooke uppon them to write divers things about that matter, which I had never thought of: as that I had foretold, that the said witch was picking of her toes, when they came to her house in the morning: and that she denying to go with them, they were compelled to draw her forth by force: which things they also said, were true. Howbeit, I did verie well know, that I had never spoken of them: but I was content to let them say what they list, because such reportes did giue the more credite to the rest of my doinges. And whereas one Ione Pie hath depo-

sed before the Commissioners, authorised from the Lord Arch-
bishoppe of Yorke, that I made mention of Millicent Horf-
leyes examination, about one of the clocke in the afternoone, I doe not thinke, that therin she deposed truely, or at the leaft I thinke Maister Darrell at his returne, signifying, that the said Millicent was in examining, about one of the clocke, did thereby make her the saide Ione to imagine, that it was about that time, when I had spoken of the saide Millicent Horfley.

But I maruaile, why some other examples of my supposed won-
derfult knowledge of one Berefforde, whom I was thought neuer to haue scene before: notwithstanding, that about a yeare or more then past, I went with the said Berefforde towards Chesterfieldc. Whereupon, when bee came unto mee in my supposed fittes, I named unto him certaine stiles in the way: and some other thinges, whereof wee had spoken, as we were going together: as that bee should haue beene a schoolemai-
ster, and that bee was going to his brother, &c. which things Maister Berefforde, confessing to bee true, it was recko-

ned for a miraculous matter: the rather because bee affirmed, that bee had never scene mee before, neither was it knowne to any then present, that I had ever beene in his com-

Like,
Likewise, it might here bane beene added, how I tolde one of the Taylors, (as I remember) of the Queenes prison, how much money he had in his purse: which happened in this sort: I desired to borrow sixe pence of one Henry Ball that stood by me: who presently said to the rest of the companie, that I had truly tolde him what money bee had in his purse, and that hee had in deed but sixe pence in it. Whereupon quoth one of the saide Taylors (leaning upon Henrie Balles shoulder by my beds head,) If bee can tell mee how much money I have in my purse, I shall then verily thinke that he hath a Deuill in him. And so the said Taylor telling Ball softly in my hearing (whom they supposed alwaies to bee senseless in my fittes,) that bee had three shillings in his purse, and no more, he did then aske mee what money bee had in his purse: and I tolde him he had three shillings: which seemed to be a very strange matter to all that were present. And thus farre Somers himselfe, of his owne extraordinary knowledge. Now let vs heare what is deposed of this matter.

Four things are worthy the marking (faith Master M. Crauen.) First, that the boy never cryed (in my hearing) at the approach of any person accused, but either when some noyse was made about the door, whereby he might gesse of her comming, or else some bodie tolde aloude in the house, that the Witch was comming.

Secondly, that he would raise his head from the pillow at the comming in of every Witch, and be sure to see her within the house, before bee fell (as they called it) into his sleeping trance.

Thirdly, that hee cryed sometimes, as though a Witch had beene neere at hande, when none was either comming, or sent for. As once when the Constable said, they would fetch one...
Morris's wife, whom he had affirmed to be a witch, having a familiar, in likeness of a birde: upon a noise of people at the dore, he cried out after his usual manner: which made every man present to looke for the witches comming in: whereas the Constable upon some better advice, never went for her. Fourthly, that when a woman, accused for a witch, was closely brought in for an experiment by M. Hallam, (a minister of honest report) the boy neither cried at her comming or going, nor slept as he was wont whilst she staid in the house.

I thought that Somers had named some for witches by an extraordinary knowledge, being therein confirmed by Maister Darrel's speeches, of the detection of certaine witches by some in Lancashire. But now because he named none for witches, but such as were commonly reputed so before, and for that Somers faith, he had no other knowledge whereby he named them: I rather thinke it to be true, which the boy affirmeth, that he had any extraordinary knowledge of them. And againe, at one time, I came to Robert Coopers house when the boy was in a fit, & there was brought into the house widdow Else of Carleton, formerly nominated by him to be a witch, and sent thither. by M. Aldred (as I thinke.) Upon her comming, the boy grew to increase in his fitte: but when she came neere, and that he saw her, he became quiet. Whereupon I purposing to make triall, whether he dissembled in that point or no, took the widdow Else away, and walked to the Church dore, (which was about thirtie yards distant from Coopers house.) And after some stay made there, I returned to the house againe, & brought the said woman close behind me: where we found the boy well & at meat. And after some few speeches with him (as asking him if he had any good meat, and whether I should eate with him: & he answering yea, if it pleased me) I moved my bodie awrie: by meanes whereof, he viewing the woman that stood still close behind me all the while at my backe, did fall presently into a fit.
It is likewise proved by M. Hallam's deposition, that the boy had no extraordinary knowledge, as it was pretended. First, in that when a blinde woman was taken in suspicion to be a Witch, he asking Somers being in a fitte, whether that Witch could see or no: he saide shee could: Secondly, in that when widdow Boote was brought in and out, three several times secretly, he not knowing of it, neither altered eyther at her coming in, or going out, as otherwise his manner was.

Now concerning Somers pretended extraordinary knowledge of diuerse languages. M. Darrell was charged before her Maiefties saide Commissioners, that hee had very confidentlie affirmed, that the boy in some of his fittes, did speake Latine, Greeke, and Hebrewe, in a very admirable forte. And he confesseth the same in effect to be true: But hee is conuinced of great overlookt therein, by sondrie depositions. What M. Darrell hath deposd, doth here ensue: and the witnesles to the contrary doe afterwards follow.

I have saide that William Somers in some of his pretended fittes, did speake some Hebrewe, and Greeke, being altogether ignorant in both those languages: but it was verie little, that hee so speake. And in that he speake no more, it did proceede from the subteltie of Sathan, who if hee had spoken much in that sorte, should have made his owne worke in Somers most manifeet: and likewise I confesse, that divers questions being propounded in Latine to Somers, he the saide Somers answered aptlie in Latine so long, that hee drwe one speaking unto him in that language, to a non plus, as I believe, being one that was no great scholler, although he the saide Somers (as I believe) could not of his owne selfe have answered so in Latine.

The saide M. Darrell being here demaunded, whether he was present, when the boy did speake eyther Hebrewe, Greeke, or Latine, answerez, that he was not; but sayeth, that
that the Greckewordes (which he doth not remember) were deli-
uered unto him in writing, by a Maister of Arts, one M Ber-
nard; and the Latine wordes (which he hath also forgotten) by
one Iohn Wiggen: And touching the Hebrew, hee sayeth,
that he hath so heard, but knoweth not who tolde him, nor anie
thing of the certasney thereof. A man of such good partes
as M. Darrelles friendes do account him, would not have
published suche matters vpon fo slender groundes. And
yet if he had saide truly therein, his credulitie might in
some sorte have excused him. Consider what is heresof
deposed.

Whereas it hath beene conceiued, that I should reporte, that
William Somers in his fittes did answere in Greke, and Latine,
to many questions demanded of him: for the speaking of Greke,
I remember that one Maister Iohn Lowes spake unto him in
Greke, and he answered him nothing but laughed. And for his
speaking of Latine, my meaning was, that Somers saide: Ego
sum Deus, Ego sum Rex: and sometimes, etiam, non, &
minime, and otherwise, not any saying, or sentence whole
together.

Albeit, (sayeth M. Bernarde) that I was oftentimes
with Somers in many of his fittes: yet hee did neuer speake or
pronounce any Hebrew, Greke, or Latine, at any time, when I was
present. And with M. Bernard, doe agree word for word in effect,
M. Crauen, and M. Hallam.

I went to William Somers, of purpose to trie, whether hee
could speake, or the supposed Deuill in him, eyther Latine, Greke,
or any learned language, that I might enforce my selfe concern-
ing the truth or fallhoode of his pretended possession. Where-
upon apposing him with divers questions in Greke, and in Latine,
neither he the saide Somers, nor the supposed Deuill in him, did
answre one word, eyther in Greke, or Latine, except etiam, or
minime, or such like, without any fitte relation to that which had
been
been asked. And againe, talking with Maister Darrell ibid. diverse times about the premisses, and telling him, that if the Deuill were in Somers, I wondred that he could speake no languages but English: Maister Darrell answered mee, (as hee did generally to any argument that was alledged of the boyes counterfeyting) that the Deuill did it to hinder the glory of God in his dispossession.

By the perswasion of Mistresse Gray, I did goe to see William Somers with this resolution, that if he had (as it was reported) a Deuill in him: the Deuill hauing the use of his tongue, coula speake Latine, Greeke, or any other learned language. Whereupon, when I came unto him, I spake in Latine, and asked an answere from him in Latine againe: but hee did not answere me any thing at all in Latine, but non, and nolo: which I perceiving, tooke him for a counterfeyte, and so afterwards did alwaies repute him.

Chap. IX.

There was no impossibility in Somers fittes, as M. Darrell and his friendes haue falsly pretended.

He generall plee of M. Darrell in his Apology, and of the author of the briefe Narration, with the rest of his friendes, in defence of himselfe, and to proove that Somers did not dissimble, is this: vz. that those things which he did in his fittes, were impossible for him to have done by any naturall or artificiall power: and that therefore there was some supernaturall cause of them, which was (sayeth Maister Darrell) an euill spirite possesling him. For sayeth hee further, if those things most strange,
and admirable can be done by any humane skill, I deny not but hee may bee a counterfeyte. For the better satisfaction therefore of the Gentleman, it may please him to peruse the last Chapter of the thrilde Booke, and there to consider, what his owne witnesses vpon their reexamination haue deposed, touching these pretended impossibilities, and also to vouchsafe the reading of these depositions following.

Now I consider without feare, what things the boy did in his fittes: I thinke any other of his nimblenes and capacitie may doe the like.

I never did see anything that Somers did, to make mee to thinke, that it was supernaturall. And againe, I tolde M. Darrell, that Somers was no more possesed then I was my selfe: for (quoth I) I have seene him doe all his fittes, and I my selfe can doe two more then he hath done. Why then (quoth M. Darrel) thou art possesed with a Devill: to whome I answered, that hee lyed, and that I was as good a Christian as he.

Notwithstanding, all the wonders by other men seene, and reported, it was neuer my happe, though often there to see him doe any thing, which an other boye that woulde haue en-dowoured himselfe to the like lewdenes, might not easily haue performed.

I was but twise with Somers in all his fittes, and at one of the same times, I well remember, that M. Aldred asked mee my opinion, touching the truth or falshood of the boyes repossession, whereunto I answered, that I saw nothing but it might bee counterfeited.

I was ofte with the boy in his fittes, and could never see any thing done by him, but I could doe the like.

Seeing Somers in his fittes the fift of November, beaving uppe his belly, drawing his mouth towards his eares: scribing &c. I departed away perswaded that he was a counterfeyte, and that
that he did nothing, but that which a boye naughtely disposed might doe as well as he.

Standing near to the bed where Somers lay upon the day of his pretended dispossession, and well noting the manner of his present fittes, I could not perceiue any extraordinarie thing to be done by the boy, but what any other might well have done, although M. Darrell did then endeavour to perswade the hearers present, that they were past the power of any naturall man to doe.

Although (saide M. Wallys, brother in law to M. Darrell,) I had diverse times heard, that the boy did thinges past the naturall power of man: yet when I saw them, I could not perceiue any such strangenes in them: and therefore I did forbeare much to visite him.

Seing William Somers upon the Saturday at night (before his pretended dispossession,) lye on his bed gaping, strugling, and spurning, I observed that any body naughtily disposed, might have done the same.

I never saw (sayeth Richard Newton, one of M. Darrels chiefe deponentes) Somers doe any thing, but that a boye of his yeaeres might easily doe.

Whether these depositions will satisfie M. Darrell & his friends, it may be doubted, they are so strongly posfessed with their owne conceites: but to anie reasonable men they will be sufficient, to shew the vanitie of the fayed pretended impossibilities.

L1 Chap.
How contrarie to M. Darrels and his friends assertions, William Somers was accounted by many in Nottingham, for a dissembler; from the time that he began his practises there, until he confessed the same himself.

Th'ath beene falsely given out by M. Darrell and his friends, that there was no suspension and reporte that Somers was a counterfeyte, till about a moneth after M. Darrels comming to Nottingham, and that then, hee the saide Somers, having detected a kinswoman of M. Freeman for a Witch, he the saide M. Freeman began to reporte that the boy was a counterfeyte. For the truth is, that he was deemed for a dissembler, not only before M. Darrels comming to Nottingham, but likewise as well whilst M. Darrell dealt with him about his dispossession: as afterwards also in the whole course of his pretended fittes, as by the depositions following it will appeare.

First therefore concerning the opinion held of Somers, before M. Darrels comming to Nottingham. It being objected against M. Darrell before her Maiesties commissioners, that he was advertised upon his first comming thether, that he the said Somers was thought by many to bee a dissembler: he denyeth the same: but that is deposed, as also that Somers was so reputed: and that hee the saide M. Darrell understanding thereof, laboured as much as he could to perswade the contrary.

At M. Darrels comming to my house (faith Thomas Porter) on the Saturday at night, the first of November, I told him, that
that it was reported by the townsmeat that the boy did counterfeit: and M. Darrell in the presence of the boye, and of many people there present answered: I doe assure you, they that thinke so, shall see with their eyes the contrary.

After three or four days, that William Somers did begin to have fittes, I did verily thinke that bee did but dissemble: and when I could not perswade him to desist from that course, I did refuse afterwardes to come to him for the space of a weeke or more, untill M. Darrell came: by whose wordes I was drawne to be of his opinion, vz. that the boye was possesed: for the which I am now very sorry, and that I was so deluded. And againe, it was very generally receyued and thought, a fortnight before M. Darrels comming to Nottingham, that the boy did dissemble.

M. Aldred also departing, upon the fift of Novemem, from Somers with this perswasion, that hee was but a counterfeitye, as before it is expressed in the former chapter, he further deposeth thus. The next day (sayeth he) I spake with M. Darrell, who told me, that the boye was no counterfeitye, but possesed with a Dauill: and that hee knew it by the signes in the boy, which were like to those signes that he had found in Katherine Wright, and in the vii. in Lancashire. And then and there, I did change my mind of the boyes counterfeitye, reelying on the report, credite, and experience of M. Darrell onely: and yet I did alwaies doubt in my hart, that he did but dissemble.

Indeed it was thought by many before M. Darrels first comming to Somers, that the Boy did absolutely dissemble.

Vnto these depositions, all those witnesses may be added, who have teftifyed that M. Darrel, the first three daies that he came to Somers, endeouored nothing more, then to perswade the people, that Somers did not counterfeitye, but was indeed possesed, thereby to beate down the opinion of his dissimulation: which argueth directly that he was acquainted (as Porter hath deposed) with the said opinion.

Secondly,
Secondly also, notwithstanding M. Darrel's peremptory assertions, and all his persuasions, for the first three days, and afterwardes, that hee came into Somers, that he the saide Somers did not dissemble, but was possessed, and afterwardes assaulted to be repossessed; yet many still retained their former opinions that hee was but a counterfeite, as the depositions, following do declare.

M. Darrel, at his first comming to Somers, did signifie to the people, that the boy did not dissemble, and made many speeches to assure them thereof: but yet many did still holde the contrary opinion. And againe, M. Darrel in many of his sermons, and at sondrie other times, hath related the manner of the boyes fits, before the dispossession, and at the dispossession: setting forth the manner and strangenes of them, and hath blamed such as would not believe the same, charging them with weaknesses of faith: And yet notwithstanding, sondrie persons still holde & affirmed, that the matter was but dissembled.

M. Darrel, at his first comming to Somers at my house, both on the Saturday, Sunday, and Monday, did signifie that the Boy did not dissemble, and in those times used many reasons and speeches to persuade the people there present, to think so: but all that notwithstanding, diverse persons still holde opinion, that the boy did dissemble. And againe, M. Darrell in many of his sermons and other speeches, after the dispossession, urging that the Deuill would seeke to enter into the boy again, did blame those that would not believe that the boy was possessed, and disposessed, and charged them with unbelief: and used many such like speeches: but yet all that notwithstanding, sondrie persons still holde opinion, that the boy did but counterfeite.

When Somers was at my house, and made shew that hee saw the Deuill, in this forme, and that forme: and that Master Darrell tolde the people, that hee saw the Deuill rolling under the couerlet, and expounded the knocking and tapping to bee
be the evil spirit: Maister Hallam, and some others began then to suspect the matter to be more strangely accounted of by Maister Darrell, than in deed it was. And from thenceforth, many began to observe the boyes fittes with less ease, and more circum- spect: But at all times sundrie persons still held opinion, that all was but counterfeit: whereat M. Darrell was continually much displeased. And againe, M. Darrell in sundry of his sermons, after the supposed dispossessiion, did blame those, who held that the boy did dissemble in his fits, both at the time of his dispossessiion, and at other times, charging them with unbelief, and delivering speeches of scorne and disdain to satisfy them any further therein. But all this notwithstanding, many still held and affirmed, that it was but dissimulation.

Likewise Peter Rhodes, George Noble, Thomas Freeman, and Nicholas Shepheard (as it is before deposed & mentioned) perceiving by the boies pulling vp of his shirt, in one of his fits upon the Sunday morning, after M. Darrells coming vnto him, that hee had his fences, they went their waies with this resolution: that for a certainty (as they thought) he was but a counterfeit.

And thirdly, although M. Darrell, when it was commonly given out in Nottingham, that Somers was a counterfeit, did (as he confesfeth in his sermons) perswade his auditorie (the best he could) to the contrary, affirming confidently that hee was no counterfeit: and notwithstanding all that hee could say and protest concerning Somers fits, when Satan was seeking to repose them, or any thing hee did allege for his repossession, eyther before or since: yet the generall opinion in Nottingham and thereabouts, then was & still doth continue amongst the discreter sort, that he the said Somers was in all his said practises a counterfeit dissembler.
The depositions to this purpose doe ensue: Master Crauen faith, that upon the wonderfull report of the boyes possession and dispossessio, he could not at the first but thinke it to be true: which if hee had seene, hee should not perhaps have so lightly beleued. But after his repossession (as they called it) I soone changed (faith hee) mine opinion: First, because I never sawe him doe any thing, which an other lewdly disposed, might not easily have performed. Secondly, for that I discovered the sleight of his ingling in many thinges, viz. in playing his trickses under a couerlet. Thirdly, because the boy seeming wearie of his servise, did peraduenture take this course to beere rid of it: which I doe conjecture, because that after hee was released, he neuer had any fitte (for ought I know) till upon an other discontentment, when he was bound ouer to the assises for a Witch.

M. Bernard yeeldeth in like sorte certaine reasons, whereby hee was induced to thinke, that Somers dissembled. The summe whereof is. First, because hee had heard that Somers began the like fits foure or five yeares before. Secondly, that being a prentife, hee might thereby procure his libertie. Thirdly, because his counterseyting was gainefull. Fourthly, for that he being a proud boy, his pretended wonderfull fittes, did bring him great admiration, which pleased his humour. Fiftly, in that his latter fittes were more loose, and not so cunningly handled as his first. And lastly, because in discovering of Witches, he named none but poore and base people, such as hee thought he might bee bold with. And againe, seeing the boy acte his fittes vainely and ridicoulously, I verily thought that all his doinge was but villanies and knaue-rics.

I observed many fittes to bee seynd by the boy, during the time that hee was at my house: whereupon I held him, and accounted
accounted him afterwurdes for a counterfeite. And Maister
Leigh: When I perceyued that the Deuill, that was pretended
to bee in Somers, could speake no language but English, I tooke
the boy for a counterfeite, and so alwaies after did repete
him.

Having talked with William Somers, and comparing to-
gether all things, which happened in the time of his supposed
possession and repossession, and what hath beene brought to light
since, and considering the present estate of the boy, and divers
particulars, whereof I have beene now examined, I doe verily
thinke and beleue in my conscience, that they were all in Not-
ttingham, who thought the boy to have beene possessed, and re-
posessed, very much abused diversely: and that the said Somers
was but a dissembler in all the course of his said fits: and so con-
sequently, that he was neither possessed by Sathan, as it was ima-
gined, nor dispossessed, nor repossessed.

And the boyes father in law: I doe verily thinke, and
believe in my conscience, that William Somers did counterfeit
all that he did: that he was never possessed, dispossessed, nor re-
possession: and that Maister Darrell hath dealt very ungodly
in all this cause, and eyther by compact or cunning, did draw on
the said boy in his dissimulation, for what cause I know not, ex-
cept it were for his owne estimation: which I doe verily su-
spect.

These generall depotsitions are further strengthened
by sundry particular testimonies, in every Chapter al-
most of this booke: especially in the fourth and fift
Chapters, where it is proved, that the pretence of the
boyes want of sense in his fittes, and the knockinges and
motions vnder a couerlet, were all meere fooleries and
dissembled cozenages. Besides, although this treatise
hath:
hath grown to be overly tedious: yet very many things have been omitted, which would more fully have discovered Master Darrel'sugglinges, and unconscionable practices. It is true, that less might have been sufficient in such a paltry matter: saving that many have been carried so headlong with a prejudicate opinion of it, as it seemed fit for their better satisfaction, to set out the same more at large, then otherwise it had been convenient.

The end of the Fourth Booke.
The Fift Booke.

In this fift Booke are discovered M. Darrels proceedings with Thomas Darling, commonly termed, the boy of Burton, & with one Katherine Wright, concerning their pretended possession and dispossession: and likewise a new course which he had begun at Nottingham with the sister of William Somers, one Marie Cooper.

CHAP. I.

How M. Darrels credit, touching his dealing with the boy of Burton, doth relieve upon a false & foolish booke, that was published of the said boyes pretended possession and dispossession.

Ne Thomas Darling of Burton vpon Trent, beginning to bee sickly in February, 1595. did afterwardes take vpon him to dissemble certaine tricks: wherein continuing till the weeke before Whitson tide following, he was deemed by M. Darrell to bee possessed, and the next day after (as it is pretended) was disposessed. From which time hee continued well, by the space of about eight daies, and then being at the schoole, hee fell againe to certaine trickes, and persevered in them by starts two daies, whilest it was pretended that Satan sought to reposelfe him. But since hee hath left those practices. Of this whole matter, a storie was after-
wardes published in print, and is of such credit with M. Darrell, and his adherents, as hee the said Darrell doth account it in his Apologie a great absurditie, to call the truth of it into any question. Darling is said to haue counterfeited. I anfwer (faith M. Darrell) that, that can not possibly be. For in the booke which is printed concerning him, it is reported &c. And againe: To say that Darling counterfeited, is to deny the truth of the booke printed: which for the substance of it, hath beene offered to be confirmed by the oathes of a great many: and is still, if by authorities they may be thereunto called. In one of his examinations he faith thus: I account that history to be true in substance, but I will not justify it in every circumstance. And being then demanded what he meant by substance, whether he thought that Darling was troubled & vexed, & had such dialogues with Sathan in his fits, as the said book doth report: his anfwer is, that he so thinketh. Concerning therefore the credit of this booke, it was penned by one Ieffe Bee, a sadler of Burton, allied by marriage vnto the said Darling, in this sort: Darling having had many fits in my absence, sometimes I was informed of them by worde of mouth, from those two that kept him, & sometimes I received some short notes. But for the most part, such informations as I had, were by word of mouth, both from the said keepers, & divers others. And when I was present my selfe at his fits, I tooke the notes of his speeches and other thinges which happened, which notes (when I came home) I joyned together, as my memory would serve me: always studying rather to write then in better order, then the boyes speak then in worse: & rather binding my selfe to the fentence of the boyes words, then to the wordes themselves. I also confesse, that the boyes speeches were ofentimes delivered so fast one upon another, as I not being able to write the brefs notes of them, one man would tell me one pence, and another some other pence: which when I came home, I did still joyn together,
as is before expressed. But I am not sure, that eather they told mee the truth directly, or that I haue therefore written every thing as I should haue done. And againe, I doe confesse that in penning the saide booke, I did of purpose set downe many points, to fauour and give credit unto Thomas Darlings pretended torments: & that in all my speeches and dealings, I used to countenance, & make likely the boyes pretended possession: wherein I confesse my selfe to haue beene greatly overseen.

Besides the said Iesse Bee, being absent from Darling, by the space of a moneth, and at London, one Thomas Saunders procured the latter parte of this booke to be penned, and that in this order. He the said Saunders did take short notes in his tables, and when he came home, he did cause one Edward Wightman vpon his report to set them down. Also vpon the said Iesse Bees returne from London, the schoolemaister of Burton tolde him something, which he likewise thruft into the latter ende of the booke. So as (faith he) all these pointes touching my treatise conside-red: there may be for ought I know, very many untruthes in it. This booke being penned thus faithfully by Iesse Bee and others, was afterward abridged by one M. Denison, a minister, at the request of M. Walkeden, Tho. Darlings grandfather. In doing wherof (faith M. Denison) after I had read two or three leaves together of the said treatise, I did set down the sum of the, as my memory wolde serue me, leaving out many things, and adding sometimnes of mine owne according to the general sence, as I imagined. Furthermore, being fully perswaded by the constant reports which I had heard, that those things which were written by the boy, were in substance true: I did in the contracting of the saide booke, very willingly amplifie the boyes commen-dation: as well in respect of his owne wordes, as also those speeches, which sometimes the beholders used of him: and I did bend my selfe to make many things appeare more probable.
then they were in the written coppie. As when I found such points, as I thought might seeme absurd or repugnant one to another. I did of purpose leave them out: or els amended them as well as I could. For example: where it was in the written coppie (at large) the boyes torments and afflictions in his fit; were all of them no doubt meere illusions: I judging those words to crosse the whole intent and meaning of the booke, did of purposeleave them out of my Abstract. Againe, where it is in the said written coppie, of the boyes fittes which bee had the ninth of May, vz. Wilt thou giue me whatsoever I will defire of thee, if I will giue thee leave to enter into mee againe? Auoide Sathan, thou wert in me late enough: all these words I purposely omitted (as I think) for that they could not agree with the rest of the discourse of the boies fits before the supposed dispossession.

Moreover, by reason that I did so much trust my memory in the contracting of this booke, I perceiue by comparing it with the written coppie, that I have disordred some of the fitts, and likewise the circumstance belonging unto them, ascribing that to one fit which did belong to another: as also some points of the boys supposed speeches to Sathan are mistaken by me, & some displaced, altering the sentence from the written coppie.

M. Denison

Besides these omissions, alterations, & mistakes, confessed by M. Denison him selfe, it further appeareth that his abstract, falling afterwards into some hucksters hands, received some new additions. For faith he, whereas in the printed coppie in the 15. page, it is said, that the partie of whom mention is there made, did utter an oath: I do verily thinke that the same was added by the printer or some bodie els. Againe, where it is said in the printed coppie, pag. 39. (speaking how the boy was assaulted after his supposed dispossession) vz. here is to be noted, that howsoever Sathan grievously assaulted him, yet did he not once torment him, because hee was not as before in him: I confesse that there were no such wordes in the written copie, nor beleue that
that I of myself did add them, but am rather of opinion, that M. Darrell when he perused my abstract, having recyued it from M. Walkeden, did add them.

The occasion that the abstract came into M. Darrell's handes, was this: I having sent the booke abridged, to have it printed at London, (sayeth M. Walkeden) I afterwards met upon occasion M. Darrell and M. Hildersham, & telling them of the sending of the sayde booke to be printed, they desired mee to send for it backe, that they might have the perusing of it before it were printed, which accordingly I did, and upon the receipt of it backe againe, I sent it unto M. Darrell. And (as I thinke) both M. Darrell, & M. Hildersham had the perusing of it, and upon their approbation I sent it to London againe to bee printed. And M. Darrell himselfe confesseth, that hee read, or at the least did heare the saide booke read ouer, before it went to the press: and yet acknowledgeth vpon diverse occasions, as M. Darrell hereafter shall appear, that sondrie pointes in it are vntrue. Which being considered together with the premises, it may well be thought that M. Darrell writeth falsly, when he telleth vs, that a great many would depose the saide booke to bee true, if they might bee called thereunto by authority, and that the credite of it notwithstanding, Darling may well enough be judged a counterfeyte. Besides, it is here likewise to bee obserued, that for ought which hetherto hath appeared vpon any deposition, M. Darrell did himselfe neuer see Darling in aboue one fitte. So as all those particulars that are grounded vpon his experience, how the devill dealt with the boy of Burton, and wherof he made so oft mention, in his practices with Somers, do in effect all of them, depend vpon that corrupt and fallye and ridiculous treatise.

Mm 3  Chap.
Of M. Darrel's rashnes in affirming Thomas Darling to be possessed, and of his cunning instructing him, how to behave himselfe upon the day of his pretended dispossession.

Hileft M. Darrell was instructing of Somers at Ashbie by fittes, this matter of Thomas Darlings fell out at Burton, about a yeare and a halfe before Somers was ready for him. And it seemeth it was so acceptable unto him (hauing been out of worke from the pretended dispossession of Katherine Wright, vz. for about nine or ten yeares,) as that hee thrust himselfe into it somewhat grossely. For being at Burton vpon occasion, about a moneth before the pretended dispossession of Darling, and before he had seene him in any fitte, he gaue it out, that he thought him to be possessed, vpon the bare report of one Robert Toone the boyes vnkle, concerning the manner of his troubles: not doubting (as it seemeth) but that (being the only man of note in the Countrie, that had skill in casting out Deuilles,) hee should againe bee imploied, if hee could procure that the boye might bee thought to bee possessed. This his rashnes being objected vnto him, before her Maiesies saide Commissioners, he denyeth it: but the same is proved as followeth.

About a moneth before Thomas Darlinges pretended dispossession, John Darrell vpon the day of the common exercise at Burton, came with M. Hyldersham, M. More, (as I thinke) and diverse other Preachers vnto my house, to see the said Darling
ling: but at the time of their being there, he had no fits. Where-
on I did relate unto M. Darrell, and the rest of the saide prea-
chers, the manner of the boyes fitses: and then M. Darrell an-
swered, that his opinion was, the boy was possesed. But M. Hil-
dershiam, & M. More (as I remember) did say, that they were of
an other opinion, and asked of M. Darrell his reasons, why he
thought the boy to be possesed. And then the Preachers said,
they would conferre further about the matter.

Touching this conference mentioned by Toone, it
should seeme, it was had by the saide ministers before their
departure from his the saide Toones house, and that M. Dar-
rell did so farre preuaile therein, as hee did not onely per-
swade them, that the boy was possesed, but resolved with
them of a fast to bee had at Burton for his dispossesion:
which resolution was altered upon a very light accident.

The third of May.1596. (layeth Jesse Bee) M. Hildersham,
M. Darrell, and divers other Ministers (having kept an exercise
that day at Burton,) came unto Thomas Darling: unto whom
M. Hildersham used some short godly speeches, the rest being
altogether silent, and not offering euyther then, or afterwardes to
speake to the boye. At this time, as it should seeme, the ministers
had resolued to have helde a fast at Burton, for the recoverie of
the boy: but they altered that their determination (as I have beene
enformed euyther by good wife Toone, or by mine owne wife,) for
that (as the Ministers thought) one being present, when they were
with the boy, did laugh at them, wherein they were deceyued, the
cause of the laughter being this. Whilest M. Hyldersham was in
his prayer, I did set my knee uppon the leg of M. Haftinges Grif-
ley, who thereupon smiling, willed me to remove my knee, saying,
that I did hurt him. And this was the laughter that hindred the
saide fast, as I was enformed.

Afterwardes Darlinges friendes hauing taken diuerse
courses in the boyes behalfe, it was resolued that M. Dar-
rell:
rell should be sent for, and accordingly at the request of
M. Walkedon, M. Darrell himself confesseth he went to
Caldwal, where the boye then lay. Before whose com-
ing thether there was (as it seemeth) great expectation,
that he would worke wonders, as partly it may appeare
by these wordes of Darling. About three or foure days be-
fore M. Darrells comming, I heard that one should come from
Ashbye, as without doing mee any hurt should relieue me. It
is here alfo to be noted, that the faide Darling deposes the
That although hee had heard it commonly supposed, that he
was bewitched, and that the Witch her self had confessed as much:
yet he did neuer thinke himselfe to be posseszed with a wicked spi-
rite, untill M. Darrell had so affirmed to his Grandfather.
And true it is, that vpon the examination since of some of
the boyes friends, touching his counterfeiting, so they
might haue faide, that the boy was bewitched, and did
not therefore dissemble those things hee did: for his
possession or dispossesion, that they would not stande
upon.

But to proceede with M. Darrell. Being come to Cal-
wall, he no looner saw the boy in a fitte, but presentlie he
affirmed him to be posseszed, as Thomas Darling hath
deposeth, and as he himselfe in effect hath confessed: sa-
ing (that to set some little colour vpon the matter) hee
fayeth (but vntruelie) that hee had firffeene him hade three
or foure fearfull fittes, before hee so affirmed. If hee had done
so, yet the fame had not beene any sufficient ground for
that rash affsertion, as it hath beene declared in the first
booke and first Chapter. Now for the better perswasion
of the boyes friendes, that he was posseszed, and likewise
that the boy might haue an example, (as it seemeth) to
imitate, hee told theme as hee was charged in his hearing
of Katherine Wright: who hauing beene posseszed, was
troubled
troubled in such sort, as he the said Darling had bene troubled. This Maister Darrell denyeth: but hereof the boy deposeth thus. Maister Darrell tolde divers in my hearing that were then present, of a certaine woman, whom he affirmed to have bene possessed, and said: that she in the time of her possession had some such fit as I had indured. He also at the same time repeated (as he was charged) in the boyes hearing, what were the signes, both of possession, and dispossession, mentioned in the scriptures: whereby Darling might learne, what he was to acte and practise the next daye, when he was to be dispossessed. These poynites, M. Darrell also denyeth: But Darling deposeth thus unto them: M. Darrell then also repeated unto them the signes of possession mentioned in the scriptures: as foaming at the mouth, and some others: and in like manner, he also then told the signes of dispossession, as that the parties would lye as though they were dead, and some other signes he then named.

It being further objected to M. Darrell, that then moving the boyes friends to haue a fast for his pretended dispossession: he tolde them, that that kinde of spirit was not cast out, but by prayer and fasting: thereby taking upon him to discerne the nature of the spirit, which he pretended to be in the boye: He the said Darrell doth denye it. Whereupon, being pressed (out of the booke before mentioned, perused by himselfe) that haueing appointed the faste, and moued the parents of the boye, with the whole familie, to prepare themselves to that holy exercise of fasting, and prayer, he alledged (to put by all doubts) the wordes of Christ: this kinde goeth not out, but by prayer and fasting: his answere is, that this point is not set downe truly in the saide booke, and that he is therein injured.

Againe, M. Darrell was charged, that haueing appoin-
ted the said fast to be held the next day, hee foretold to those that were present in Darlings hearing, that they should see the diuell cast him into verie strange fits: and that they should heare the diuell speake in him, whereby the sayd boye might learne, that hee was to acte that day the fittes before mentioned: and hee the saide Darrell, procure to himselfe great credite, when all things should fall out as hee had prophesied. Whereunto hee the saide Darrell aanswering, confesseth somewhat: but more is depoed: I told (faith hee) some of the companie aparte, that if the next daye in their exercise, they should see the boye almost continually vexed, (as I said I thought it would fall out,) then they should bee thereby further confirmed, that the boye was possessed, and incouraged to continue their exercise, &c. But Darling himselfe hereof faith thus: Master Darrell tolde my friends in my hearing, that they should see mee cast into veriestrange fittes the next day, and namely (as I remember) that they should heare the Diuell speake in mee: and willed them notwithstanding, that they should not bee discouraged: for (faith hee) when you shall see these things, his deliuerance is at hand. And whereas, the Booke heereof perused by himselfe, sayth, that hee foretold them what interruptions were like to follow by the enemies rage: Hee sayth, that this poynt, as it is sette downe in the said printed booke, is not true.

When the pretended fast for Thomas Darlings dispossession beganne, there are onelie named foure persons (besides the boye) to have beene present: and when hee is sayde to haue beene dispossessed, there were but nine. Besides, the boye is noted in the treatise penned by Ieffe Bee, to have had eightenee or nineteene fittes that daye.

Furthermore, whereas there was no Minister to bee
bee present at the sayde fate: Master Darrell prescribed certaine prayers to bee read out of a Booke intituled the *Enemie of securitie*.

Againe, for outh that appeareth in the sayde Treatie, none read the Prayers appoynted in that Booke, but the boye himselfe: and commonlie after hee hadde read five or sixe worudes, hee fell into a fitte. These poyntes considered, it being objected to master Darrell, that it is not likelie that the Diuell could bee dispossessed, by such almost private, slender, interrupted, and scambling prayers, assisted with the forbeating of one meale: hee the sayde Master Darrell answereth thus: Howsoever the prayers articulated were interrupted, yet I beleue they were answerable with the fasting that then was used. Whereby it shoulde seeme, that the Diuell, wherewith the boye was posossed, was not anye of that kinde, whereof our Sauiour speakeith in the ninth of Mark, that was so harde to bee cast out, but rather such an one, as Tyraus maketh mention of, that by going to the church, or by some little checke, might easlie bee outer-ruled.

But peraduenture master Darrell in his answers, hath further relation then to the fasting and prayer, that was used at Caldwall, where Darling was. For in the said printed Booke, the Diuell forsooth, is made to haue vuttered these worudes by the boyes tongue, in one of his fits. Brother Glaspsap we cannot preuaile, his faith is so strong, and they fast and pray, and a preacher praieth as fast as they. And by the preacher master Darrell saith (as elsewhere to another purpose it hath beene noted) that hee beleueth he himselfe was intended and meant. Besides, in

N n 2
the ende of the said booke, the pretended dispossession of the boye, seemeth to be chiefly ascribed unto M. Darrell: he had the chief commendation of it, inasmuch, as when the seuen in Lancashire were to be dealt with, M. Dees Butler tolde M. Starkie what a fellowe this Darrell was, and what he had bene a meanes of, at Burton.

It being furthermore objected as a fault to M. Darrell, in that having taken order for the saide fafte, and being very earnestly intreated to be present the next daye at it, and like-wise knowing, that except he stayed, no Minister was likely to be there: Yet he woulde not be intreated, but made this answere, (as it is set downe in the saied booke of his owne perusall,) viz. My assistance in prayer and fasting you shall haue: but not my presence: His answere hereunto is thus: Where it is expressed in the printed booke, that I promised my assistance in prayer, and fasting: it is not true: Howbeit, being reexamined hereof, about three or foure monethes after, he made this answere, viz. I believe that I said vnto them, that I would not be unmindefull of them, and of that which they had in hand, in my prayers. But ( faith he) being earnestly intreated for my presence at the fafte, I denied the same, and that for these two reasons: viz., for avoyding the note of vaine-glory, and that the people might through mine absence be kept from ascribing any speciall guift to me in casting out diuels. In which his second reaon it may be observed: First, his conceite, that the diuell the next day would be cast out: then it appeareth that he had vfed great vauntes of the dispossession of Katherine Wright, or otherwise, why should he haue suspected any such thing by the people? Againe, if this were not a shifting reason, how came it to passe, that he was present at the dispossession of the seuen in Lancashire: but especially of William Somers, when his name was almost at the highest: And touching
touching his first reason of vaine-glory, it being objected
unto him, that the cogitation thereof, as the case then
stood, could never haue entred into a man of a single
harte, and that thereby it might be reckoned for a note of
vaine-glory, for any Minister to be present in such an ac-
tion: his answer is, as followeth. Albeit, it be not in it
selfe a note of vaine-glory, for a Minister to be present at the dis.
possessing of Sathan: Yet forasmuch as I did feare, that some
thought that I did glory somewhat too much in the action of ca-
sting forth devils: I for mine owne parte, thought it would be
a note of vaine-glory in me, to have bene present at the farte of
Darling. At the time of this examination, hee had set
downe parte of his former answere, thus: Yet, forasmuch
as in mine owne experience, I did finde that some thought that
I did glory too much, &c. But afterwardes, vpon his repe-
tition, he strooke out these wordes (I did finde in mine owne
experience,) and in place of them, added these: I did feare
that some, &c. Howbeit, if he had bene so carefull to haue
avoided the note of vaine-glory (as he pretendeth,) he
would never haue suffered the wordes before mentioned
of the diuell, touching his praying, as fast as they did, that
were with Darling, to haue passed his handes, for
thereby he seemeth so greedy of some com-
mendation, as rather then faile, he
was contented to receive
it from Sathan.
Of Mafter Darrells shiftes and absurdities, concerning the pretended dispossessing of Thomas Darling.

Orasmuch as Mafter Darrell holdeth this for one of his groundes, that the partie to be dispossessed by fasting and prayer, is more tormentend that day, then at any time before (Sathan knowing that he hath but a short time in him) it being demanded of him, the sayd Darrell, how it came to passe that Thomas Darlings fits did grow vpon the day of his pretended dispossessi- on, to be lesse and lesse (as it is reported in the said booke which hee perused) this is his shifting answere: If his fits did grow lesse towards the end of the day, as the booke reporteth, I can giue no reason of it, except it shoulde bee that hee was possesséd with two spirits, as the booke doth seeme to insinuate, and then it might be (I thinke) that one being gone out, his fittes might be somewhat the lesse troublesome. Mafter Darrell (we see) is in this poynt ful of uncertainties: as whether it bee true that the booke reporteth: if it bee true, hee can giue no reason of it, except the boye had two diuels in him: and then hee is furnished, relying vpon that which is written in the saide booke, in these words. In the ende of one of his fits, about two of the clocke in the afternoone, he strained to cast with great vehemencie, and got up some sleagme, and choller, at which time if hee were pos- sesséd with two spirits (as it is probable hee was,) one of them went out of him. Probable: it is more then probable, that these are more then palpable fooleryes, some perad- uenture
venture will say, ridiculous covenages. But let us see what became of the second diuell. About sixe of the clocke, saith the booke, the boy being in a fit, beganne to heave and lift vehemently at his stomacke, and getting up some spagme and choller, he saide, (pointing with his finger, and following with his eies) looke, looke, see you not the mouse that is gone out of my mouth? and so pointed after it unto the furthest part of the parlour. Hereof Maister Darrell being interrogated, saith: I beleue that the spirite then left Darling, when getting vp some spagme and choller, he said, looke, looke, see you not the mouse that is gone out of my mouth? And therein I am the rather confirmed by mine owne experience, in that it hath been so with others at the instant of their dispossesson.

It seemeth that Maister Darrell hath mette still with cholericke spirits, which are so hard of digestion, as no maruaile if his patients from time to time, have strained themselves to vomit. But vppen occasion of his saide answer, it being demaunded of him howe it came to passe, (is hee the said Darling was dispossessed, when the mouse went from him) that hee did not giue GOD thankes for his deliverance, till about an horae after, as the booke dooth reporte, hee sayth thus: Although I beleue that Satan wente out of the boye, when hee sayde: Looke, where the Mouse goeth, yet I will not define it, because it may bee, that hee continued longer in him: and for his thankes giving, I beleue that hee did then giue thankes to God, when the spirit of God moved him therunto. This fellow, his faith is as it seemeth, of a strangue quality, that can beleue the diuel was gone, when for ought hee knewe, he might remaine still in him. Besides, it was usuall with Darling to giue God thanks presently, at the end of every fit, (Sathan remaining in him,) which maketh it the more strangue, that being cast out of him he should remaine so vnthank-
vntthankful by the space of an howre. But the impostor
will haue an answere for every thing, be it never so un-
learned or foolish. He, the said Darrel, being here further
demaunded, how ( he beleuing that the boye was dis-
posseffed, when the saide moufe went forth of him ) it
came to passe, that an howre after, he had ( as the Booke
reporteth ) two fits or trances more: this is his answere:
I can not giue the cause of it, but I thinke that Satan being
without him, might cast him into the saide trances. It had bin
more probable, if he had said, that the boye was so weak-
ened in strayning to get Satan out of his stomake, as
it could not be chosen, but that he should afterwardes
haue diuers sore pangs and gripes.

Moreover, whereas it appeareth by the saide Booke,
that Thomas Darling did not take himseld to be (forsoth)
possessed, nor his friendes that were present, untill after
his last trance: wherein these wordes were heard to pro-
ceede from him: viz. My fonne, rise up and walke: the euill
spirit is gone from thee. Foras much, as M. Darrell affirmeth,
that the boye was dispossessed an howre before, when the
moufe went from him, it was asked of him, who it was
that uttered those wordes: and he answered in this forte.

I am fully perswaded, that the saide Wordes were not Darlings
wordes: but were delincrest eyther by a wicked spirite, or by an
holy Angel. Whereunto, I rather incline. It is muche, that
there should be such an affinitie betwixt the diuell, and
holy Angels, as that they so hardly be distinguisht. But
it was well, that he rather inclineth to the holy Angel: for
otherwise it might have bin suspected, that his patient
had bin the childe of Satan: in that the voyce saide:
My fonne, rise up and walke. If M. Darrell had considered
better of the saide Booke when he perused it, he would
have prevented the occasions of these shifts. For the in-
countering

M. Darrel
ad art. 14.
pag. 154.
countering whereof, wee finde nothing in the premisles of any certanetie but within. Here is nothing but within him: without him I believe I am the rather confirmed: it may be: I cannot giue the cause of it: I wil not define eyther this or that, I rather inchne: If a man had bee hyred of purpose, to haue marred a good matter, hee could not haue managed it possible worfe: so skilfull a Catte is Master Darrell in hunting after Darlinges moule.

Againe, M. Darrell is of opinion, that the or ly certaine meanes of discerning one to be possessed, are the signes mentioned in the scriptures, vz. the crying of the spirt, his renting sore of the partie, and the saide partie lyng as if he were dead. which signes because they are not mentioned in the saide book, and for that M. Darrell himselfe was not present to see whether the saide signes did appeare in the boy or not, vpon the day of the fast, it was demanded of him how he knew, or is yet assured, that he the saide boy was then, or is yet dispossessed? and thus hee answereth. I am fully perswaded that the signes of possession appeare in the boy that day, and I verily think, in that the saide signes of dispossession are not mentioned in the saide Booke, it did proceed from the ignorance of those that were present, or of the penner of it, or of both.

And being afterwards further interrogated: vpon what grounde his saide full perswasion was bulit: hee answereth: the reasons that mone mee to thinke that the saide signes were shewed, vz. all three, or at the leasle one of them is, for that I am fully perswaded, that Darling is dispossessed. And that my perswasion of his dispossession is confirmed. First, by his continuance so long well: Secondly, by his sensible perceyuing of the egresse of Satan in the o o
likeness of a mouse, and by his very cherefull and hartie thankes-giving to God for his deliverance. Note by the way, that one of these signes is sufficient to shewe one to be dispossedfed: If the partie doe but crye: M. Darrell can discerne that the diuell is departed. It was here further objected to M. Darrell: that Darlings continuance so long well, could be no certaine argument vnto him the said Darrel, that the boye is yet dispossedfed, considering how hee helde: that Satan may lurke in one that is possesfed, without making signes of his being in him for a long time: as hee hath oft affirmed of William Somers. And hereunto, he shapeth an answere in these worudes: Satan is contented to lye hid, whilest according to his desire, it goth with the partie and others, that doe not acknowledge the worke of God in their saide parties dispossessyon: but doe denye and gainsay the same: but in asmuch as it falleth out otherwise in Darlings case, he justifying the worke of God in his owne deliverance, and praying him for the same, and others likewise praying God for that worke of his, and induroring to profite by it: it cannot be, but if Satan were in Darling, he would shewe himselfe in vexing of him.

You may remember what hath bene noted of these kindes of juglers in the last chapter of the first booke: how by their owne rules, they seeke to preuent the detection of their cozenages: Somers being dispossedfed (as it was pretended) in November 1597. and hauing now continued well aboue a yeare and a halfe, yet forsooth Satan lyeth lurking in him, because he hath confessed his dissimulation. Nay, here wee see that Darlings friends maintaining that he was dispossedfed, is made an argument that Satan doth not lurke in him. Howbeit if Darling were at all possessed, it is very likely, for ought that herherto M. Darrell hath said, that so he continueth still: for hee is nei-

M, Dar, ad err, 17 pag. 144.
there certaine when Satan departed from him, nor hath any assurance, otherwise then by conjecture, that there appeared upon the day of the said faste, so much as the signes of his dispossession. Such vnskilfull Exorcistes deserve no great reward.

**Chap. III.**

Of M. Darrel further practises with Darling to pretend, that Satan sought to reenter into him, and of some other his untrue assertions, concerning the boyes fittes, and of his cunning dealing likewise with him, that he should never confess his dissimulation.

He third or fourth day after the pretended dispossession of Darling, (hee the saide Darling remayning very wel without anie shew of trouble) M. Darrel came to the place of his abode and after some other communication, entred cunninglie into speech with him, concerning one of his slender grounds, vz. how it was the custom of Satan when he had beene cast out of any, to seek by all his skill, that he might againe reenter: and thereunto added, that for a certainty, he would so deale with him, the said Darling. This in effect M. Darrell confesseth in these wordes. The monday after the dispossession of Darling, I came unto him, & told him apart out of the xii. of S. Mat. that the deuill would seek to repossesse him: and therefore counselled him to watch over himselfe, and to resist him. A godly pretence to couer a sleight with. If he had put no such thing into the boyes head, he had never dreamed of any such matter.

Againe, for the boyes further instruction (as it may be judged...
judged), when M. Darrell had beaten it into him, that the deuill would seeke to repossesse him, he added (as he was charged) that peraduenture in so doing he would appear vnto him in the likeness of a friend, and use all the meanes hee could devise to perswade him to some euill, that so he might catch him and reenter. This M. Darrel denyeth: but Darling depoeth it in these wordes. M. Darrell coming vnto me saide, that peraduenture the Deuill, in seeking to reenter into me, would appeare in the likenes of a friend, and use all the meanes he could to perswade me to some euill. And about seaven or eight dayes after these speeches of Maister Darrell, thus vied vnto him: hee the laide Darling hauing continued perfectlie wel in the mean time, and being then at the schoole, did fall newly againe into his former course, and pretended himselfe to hauie that day and the next, leauneteene or eightteene fits, as perceyuing by M. Darrell, that if he meant not to be reckoned a dissembler, in that hee had done before, hee must also pretend that the deuill was seeking to repossesse him.

Vpon the second day, after the vndertaking of this new dissimulation: Sathan to with floode, (as the laide booke pretendeth) by the strength of the boyes faith, that hee durst assaile him no longer: insomuch, as a voice was then heard, but vterted with his tongue, saying: the Lorde thy God hath tyed thy enemies fast in a chayne: unlesse thou fall againe, hee shal neuer attempt thee: and thereupon the Boye (as the BOOKE reporteth), was well both in minde and body, and so hath ever since remayned. This was a quicke dispach: too hastie a great deale, if that which the book layeth be true. For although M Darrel affirmeth: that he verily beleueth, that the said Darling was never repossessed: yet there it is laid, that the first night of his pretending that Sathan was seeking to reenter into him, a voice was
was heard from him as vittered by the Deuill, and saying: be fell, and I caught him. And also the next morning, the like words in effect are reported to have beene vittered, as in the person of God: thou diest fal, and be caught thee.

Besides his friendes supposing (as it seemeth by the booke) that the deuill had caught him againe: they fell againe to their prayers, for the remouing of that heauie displeasure of God. And there appeareth nothing in the printed booke, whereby it might be denied, that he is not stil reposessed: but the said words pretended to be spoken by the Doue, viz. the Lord thy God hath tyed thy enemie fast in a chaine: which wordes M. Darrell ascribed to the Deuill. Moreover, Ieffer Bee comming from London, and finding the boy in these kinds of fits, faith there of thus: I verily thought, that he was as much possessed then, as he was before, & still I see no reason why I should thinke otherwise. In deede therein he faith truely: for a dissembling knauish boy hee was before, and so he then shewed himselfe, by the cunning instruction of that Impostor his maifter: to whom he was not yet so much beholden, in that he allowed such things in the said booke, as doth argue as much the certaintye of his reposession, as of any thing els that therein is reported.

Furthermore, whereas M. Darrell did never see Darling in any fitte but once, and cannot say much of the manner of his pretended trouble, but by hearersay: yet he is confident, that in all his fittes, as well before his supposed dispossession, as in those that followed after: he the said Darling was altogether senseless, having neither memory, nor understanding of any thing he either the did or spake. It shall not be needfull to repeate his words, because he affirme as much of all that haue come vnder his handes: it being one of his falle generall groundes, whereupon the
the chiefe parte of his iugling consisteth. The vntruth whereof (as it hath beene shewed in the discourse of his dealing with Somers) so will it most manifestly appeare in the actions and proceedings of Darling: as they are set out in the said booke, that he himselfe approv'd to bee fit for the preffe, & to bee published: and as the boy himselfe hath confess'd, and some also have depo'd.

Aboue fixe weekes after the boy beganne his trickes, he had vpon the fiftenth of Aprill, three feuerall fittes in effect together: wherein he had a Dialogue or discourse (as is pretended) with Sathan: which fittes being ended, the booke reporteth thus: He told them that stood by, that if Sathan came againe, he would aske him many questions, and charge him with many things: for he remembred what he had spoke as well as any that was present. Likewise after some other dialogues had with Sathan by the boy, as it is pretended, M. Eccarshal Parson of Burton perswaded him (as the booke faith) that if Sathan spake to him againe, hee should not answere him. Whereupon, he being ouerthrowne into foure feuerall fits, one after another, (the last whereof was most intollerable) it seem'd by the boyes lookes and gestures, that the euill spirit spake: but because of M. Eccarshals advice, he kept a discontented silence, as afterwards he told his mother. Againe, the said booke proceedeth to divers other particulars which doe enuoe: when in his fittes he was depriv'd of the use of speech, he would make signes of praying with folded hands: sometimes lifting them uppe, and sometimes strik'ing them vp'pon his brest. And being asked if hee could remember what he did, when he made such signes, he answered, that sometimes he prayer.

Againe, being asked at the end of one of his fits, wherein he did scritch pittifull, the reason thereof: he answered: that the paine which he endured was very grievous, like the pricking with daggers, or stinging with Bees, which caused his
his crying. Againe, after an other fit, hee was asked what he saw: he answered, a greene Catte: and then, oh (quoth he) this hath beene a grievous torment unto me.

Likewise at the end of an other fit, he said, that a thing spake unto him with a voise small and shrill: Againe, being asked what he had seene in some other conflicts: hee answered, many and fearesfull things, and called to mind a thing that spake to him. The same question being also demanded of him after an other fit: he said, a great Beare came roaring upon him: Againe in his extreamitie, he made signes to the standers by to pray: and himselfe by folded hands and other gestures, gave testimonie, that the spirit of God was mightily labouring against his infirmities, &c. he said, pray pray, &c. he desired the standers by to sing the first Piaume: and so they did, he singing with them very cheerfully &c. he sweat exceedingly &c. dried his face, as though he had not beene in a fit. Divers other things in the said booke to this effect are here omitted: these being sufficient to controlle M. Darrels folly, he himselfe unjustifying so confidently the booke to be true. But if they will not serve him, let Darling himselfe be heard.

In all those Dialogues (faith the boy) wherein I did as it were dispute and answere Sathan, I thinke I had my memorie, as I had the use of my tongue. Againe, I confess, that in all my fittes generally, I felt my selfe to be inwardly sore tormented and troubled: and as they asked me when my fit was done, of the torments and grieues I had indured: so I told them more or lesse how I was troubled.

And lesse Bee, the author of the said booke deposeth: that he verily thinketh the boies fitts were meere illusions: that the boy was very willing to fall into his fittes, because thereby he might shew the graces of God in himselfe, by resisting of Sathan, as he did in some of his Dialogues with the Demill: that he thinketh that Darling, being well, did know he should have the use
of his memory, when he fell into his fits: that he might have avoided many of his said fits, if he had lifted: that he did of him- selfe willingly cast himselfe into some fits, when the deuill did not reinforce him thereunto: that he did willingly so cast himselfe into divers fits of purpose, that when the word of God was read, those who were present might thereby the better bee brought to thinke that the deuill could not abide it: & so have a more due and godly regard afterwardes of it. And further (saith the said Ieffe Lee) I confesse that finding Darling so willing to cast himselfe into his fittes, I did also oftentimes vnto him for the same cause (last before mentioned) and used the wordes as they are in the booke, of provoking him to battaile with Sathan: for thereby I well perceiued, that divers that were present, and had beene before of prophane life, were very much terrified, and haue ever since much more regarded the word of God. Besides, my practis was, when at the reading of the worde of God, Darling did seeme to the beholders, to haue beene cast into a fitte by Sathan, then to desire those which were present carefully to marke what force the word of God had. And againe: as I saw occasion, by reason of some licentious persons then present, and was thereupon willing that Darling should fall into any fit: I in reading would give some verse that I thought to contain substantiall matter, an especiall twinge: that is, I read it more earnestly, and with a sharpe voyce: and then presently the boy would fall into a fitte. This course he confesseth hee held with the boy, whilst he the said Darling continued at Burton. And the chiefe matters of the booke penned by him, doe containe the great wonders that were wrought in those fittes, to set out (forsooth) the force and power of the word of God.

By reason of sundry the testimonies before mentioned, & some other crosse interrogaatories ministred to M. Darrell touching this point, hee was driuen greatly to the wall
wall, by mincing the matter after this seely sort. I believe (faith he) that Thomas Darling had not his fences or memory in his fittes: but I thinke that Satan might so order the matter, as that hee eyther had, or might have had his fences in his said fittes. The reason why I thinke he had not his fenses or memory, is for that in my experience I have seene it so in others. But concerning Thomas Darling, I have no certaine knowledge, whether he was alwaies without his fenses in his fittes, because I have not searched nor inquired into it. And thus having oftentimes resolutely affirmed at Nottingham, and in sundrie of his examinations: that the boy of Burton was fenceles as well in such fits as hee had before his pretended dispossessio, as also in the other while Satan was seeking his reentrance: Now he confesseth, that he never searched nor inquired into that point, to know the truth: and besides shaketh his false ground in that behalf, in that he faith: that Satan may to order the matter, as those who are possessed may have their fenses in their fits.

Moreover, as M. Darrel hath presumptuously & falsely affirmed, that Darling was fenceles in all his fittes: so hath he as groffely and gracelessly maintained, that whatsoever hee the said Darling seemed to doe or speake in any of his said fittes, it was not he but Satan, that both did it, & speake it. And thus hee faith particularly of certaine dialogues (where it seemeth that sometimes Satan, & sometimes the boy should speake): I thinke(faith he) that it was Satan onely that used the wordes in those dialogues mentioned in the said booke: be the said Satan transforming himselfe into an Angel of light, at such times whe he seemed to speake godly. And in an other place speaking of Darling & others he faith: that the deuill at such times did use their members and parts of their bodies, without their knowledge or understanding. For the disproofe of which bold vntruths, that which hath beene set downe
Thomas Darling, who should be the fittest judge in this matter deposeth thus: I do not believe that what I did or spake in my fits, was done or spoken alwayes by Satan: for that divers things were uttered & spoken by mee through the assistance of God's spirit, in the time of my fits. And againe, as I know at this present for a certainty, that I haue the spirit of God within mee: so do I with the like certaintie believe, that in my dialogues with Satan, when I alleadged sundry places of scripture, to withstand the temptations he assaulted we with: I had the spirit of God in me, and by that spirit resisted Satan at those times, by alleadging the scriptures to confound him. True it is, that hee the laid Darling (about a moneth, or 5. weeks after his depositions laft mentioned) having learned as it seemeth, that M. Darrel was peremptory, that it was the deuil who uttered all the words in the laid dialogues: & being again upon occasion examined touching that point, he deposeth in another sort, viz. I beleue (saith bee) that Satan did spake and utter such Godly speeches, as were used in those dialogues, & that they were not spoken by me, through any assistance of God's spirit. This contrarietie doth arife from the boyes affection to Darrel, being so bewitched with a false opinion of his holines, as he supposeth he may say or do any thing that he would haue him. As for a further example; He the said Darling, being asked whether if M. Darell and the rest of his adherents should now say, that they tooke all his former fits to be fooleries & deceits, & that they think he was notpossessed, he wold not now think that he was notpossessed: His answer is thus: Yes I would think that I was not at all possessed. Againe, being asked whether if M. Darrel & the rest of his fellowes should then at that very instant: tell him that he had fits, and that he were at that instant possessed, he would at the same instant
I do verily believe, that whosoever affirmeth, that it was the devil that moved us then to pray and sing Psalms, he saith not truely, but doth lie in so affirming. Againe, both I and the rest of the boyes friends (as I believe) did verily thinke and were persuaded, that when Thomas Darling did seeme to use the godly speeches mentioned in the Dialogues, he himselfe did use them, being directed by the spirit of God: neither did we once imagine or suspect, that the said speeches were uttered by Sathan: and I do still believe, that they were uttered by the assistance of God's spirit, and not in any sort by the devil. And againe, if it bee held for a certaine ground, that whosoever is possesse, is so far in Sathan's bondage whilest he is in his fittes, as that whosoever he saith it is not be, but Sathan that speaketh it: I do then fully believe that Thomas Darling was not possesse, and that he saith untruely, if be affirmeth that he was possesse.

Furthermore, wheras it appeareth by the said book, that Th. Darling & all his friends were of opinion, that all the godly speeches in shew therein mentioned, to have beene uttered by the boy in his fitts, were spoken by him the said Darling through the assistance of God's spirit: and that likewif the principall scope of the booke doth tend to the magnifying of the boyes faith, and his wonderfull constancie in his combats with Sathan: M. Darrell being demanded
The Tift Botke.

demanded why he suffered the sayde booke to passe his hands with that great error, considering his owne judgement, that all those things and speeches, which the boyes friends rejoyced in, proceeded from Satan: hee the said Darrell answereth thus: I do thinke that the boy, the Author of the Booke, and the boyes friends, were of such mind and opinion as is here mentioned: and for the Booke, I suffered it to passe to the press, hauing read it ouer at that time cursorylie: and I was then of opinion, that a great part of the speeches mentioned in the said dialogues, were uttered by the assistance of Gods spirit, or by the ministrie of an holie Angell. Howbeit, since uppon better advisement, as I thinke, I am perswaded that all the said speeches were uttered by Sathan transforming himselfe into an Angell of light. If any man will take the pains to perufe those speeches, which Iesse Bee hath fathered vpō the boy in the said dialogues: he shall find them to be such, as will hardly be found againe in any story (that euer was written) to be ascribed to sathan, But peraduenture M. Darrel may haue some conceit: that the boy being supposed to haue two devils in him, one of the had finished the time of his torments, and so was become a faithfull spirit, ready to be translated from hell into heauen, as some in that behalf haue moralized.

Lastly, it is to be obserued, that Darling after he had continued a while in his first pretended fits, many supposed & gaue it out, that he was but a dissembler, as it may appeare by the depositions following. Whilst Darling was troubled, (faith Iesse Bee) many diathinke and affirm it, that he dissembled: & one of their reasons was, for that he did pretend that the devil spake unto him, when none els did heare him that were present: at which times they heard Thomas Darling pretend as though he answered him. And Edward Baker: I believe (faith hee) that the boy did dissemble, and I using these words
wordes to his mother: I pray God he doe not dissemble: she said, that I had no faith. This opinion of the boyes counter-
feytynge being held by many, it was feared (as it seemeth) least he should be induced by some meanes, at one time or other to confesse his dissimulation, and therupon some of his friendes did encourage him to take heede thereof, and to continue constant in affirming, that he had beene possessed, and was dispossessed. Some thing to this pur-
pose Darling acknowledgeth in these wordes. I confesse that since the time of my supposed dispossession, my uncle Toone told me, that although it should be saide, that I had but dissem-
bled: yet I should not be discouraged by their wordes. And M. Darrell being charged, that since the time of the pre-
tended dispossession of Darling, hee had cherished, ent-
tertayned and lodged the boy at his house: and that least his owne packing and dissimulation might happen to be detected as well as the boyes: hee did vse this, or the like perswasion in effect vnto him: vz. that hee shoulde continue constant, and not suffer himselfe by any allure-
ment to be drawne to say, that hee had dissembled in his former fittes, and that he was neuer possessed with any wicked spirite. And his answere is thus: One night I en-
tertayned the saide Darling in my house at Ashbye: and the rest he denyeth: but Darling himselfe hath deposed it. I haue beene with M. Darrell (saith he) diverse times, sometimes at Burton, once at Apleby, once at Packington at severall ex-
cercises: from whence I went home with M. Darrell to Ashby, and supped that night with M. Hyldersham, M. Darrell, two other Ministers, and Mrs. Ireton, at M. Hyldershams house, and I did lye that night at M. Darrels. Also I confesse that Master Darrell hath had some communication with mee, and hath willed me at some times that I should bee constant, and sicke
The First Booke.

Sticke to the truth, meaning, that I should not suffer my selfe to bee drawne to affirme that I was not possessed: but that I had disem- bled in all my saide fittes: and so consequentlie, that God had not delivered me from the possession of Satan.

Chap. V.

How Darling confesseth his owne dissimulation.

Homo-}

Darling being sent for by vertue of her Maiesties Commission for causes ec- clesiasticall: was examined, concerning his pretended possession, and dispo- ssession, and afterwaries againe was dismiss- ed. Of which dismissiion, the author of the briefe Narration sayeth thus. When they perceived that the power of God in the boy, was stronger then the malice of Satan, they let him goe. His meaning is, that the boy could not bee remoued from justifying his own, and Master Dar- rels proceedings with him. It may please you therefore to consider, what the boye depos'd, before hee went. Inprimis, (sayeth hee) I doe voluntarily of my selfe confesse, that whatsoever Master Darrel did say about my supposed possession, or about prayer for my dispossessiion, or about my fittes before or after my dispossessiion: I did al yeather of ignorance, or to gette my selfe a glorie thereby. Item I confesse that I verily thinke, that if I may speake with M. Darrell, I can perswade him neuer to take any more such courses, nor to take upon him any such power, to bee able to cast out a deuil. Item I confesse, as that I thinke, if my Lord will deal favourably with Master Darrell, and bee good Lord unto him, hee will of himselfe confesse the truth, viz.

that
that hee did thinke mee never to haue bene possesseed, and
that hee wil promis neuer to enter into any such practis e a-
gaine. Item I confesse, that I felt indeede at first some prick-
ings in my legges; and that at the first I vomited, and was some-
what euill at ease: but as for all and singular the fittes men
tioned in the booke, and the dialogues with Sathan, viz. my say-
ing of sentences out of the scriptures to Sathan, his supposed
saying to mee, as also all those supposed apparitions of a Catte,
a Dragon, a Bear, Lightnings, Thundring, a Lambe, a Doe,
a Woman, and so of all the severall visions and torments sette
downe in the printed booke, I confesse they bee all untruths,
and no credite to be giuen to them, or any of them.

And again: the speciall occasion hee layth, that first
drew him on more apperantly to the fayde fictions, was
this conceite put into his heade: that the Deuill coulde
not abide the worde of God: that therefore when the worde
of God was read, hee did willingly at the hearing of some es-
peciall pointes, cast himselfe into many fittes: that in the
same hee used sondrie godlie speeches: that the Standers-
by thereupon observed the power of the worde: and that
hauing little discretion, partlie for his owne praise, and part-
lie because hee thought the worde of God thereby woulde bee
better revuerenced, hee did proceeide in his dissimulat on, as in
the saide booke is more at large expressed.

Being then further asked, why after his pretended
dispossession, hee fell againe to his former course: his
answerve is: that hauing hearde of Mai ster Darrel, that
Sathan was accustomed to seeke to reenter into those, out
of whom hee had bene cast: hee thought it meete for the
better credisting of his former dealing, to take uppon him
as though Sathan had sought to haue againe repossesseed
him.
Much more he hath set downe to the effect specified, and hath thus subscribed unto it with his owne hand. This my confession being read over by the L. Bishop of London in my hearing, I doe acknowledge to be true, and this I doe affirm without feare or constraint, very willingly, by the vertue of my oath taken to deliever the truth in those pointes, whereof I should be examined concerning my pretended possession. Howbeit, true it is, that within a fortnight after he was set at libertie, and had conferred with M. Darrell in the Gatehouse, and with some others, he writ a letter to the Bishop of London: affirming that he had beene drawne on by subtildies to make the said confession: and addeth these wordes: what is all this to the purpose? If I of fraughtie should say, that all was dissembling, was it therefore? If I say that this paper is blacke, is it so therefore? Those articles which I was sworne unto before, I will stand unto them, andjustify them: but concerning the other, I will never consent unto them: It must be even as the apte scholler of M. Darrells liste: a more proude and desperate forsworne boy, hath not lightly fallen into any mans examination. His answeres, that he sayeth he will justify, are those which haue beene mentioned in the former Chapter: which are in effect as much as is included in this his aforesaid voluntarie confession. And this may suffice touching this matter, aswell of the boye of Burton's dissimulation, as of M. Darrels practises with him.
A briefe of Katherine Wrights confession, touching the beginning of her dissimulation, and of the reasons that moved her so to do.

He first beginning of M. Darrels glorie, did proceede from his practises with Katherine Wright: and hee hath enjoyed the fruit thereof, now about thirteen or fourteene yeares. The generall cause it selfe, touching the late attempts of casting out diuelles, is of great importance: otherwise it is not usual, that matters so long past should bee searched into. Neither had this beene dealt with, but that Master Darrell hath in all his practises, with the rest of his Demoniackes, still insisted vpon his experience in the pretended dispossessing of this poore woman. Shee therefore, the saide Katherine Wright, being examined, confesseth vpon her oath, that which will not please Master Darrell. For she saith: That in all the course of her pretended possession and dispossessio, and of her fits both before and since, whatsoever she did that seemed to be extraordinary, it was all dissembled. And yeeding some reasons of the beginning of this her dissimulation, shee saith, That her father in law, one John Mekin, did for sundry yeares use her hardly, in beating and bruising of her verie sore, that she grew therewith to some weakenesse, and for wante of sleepe to bee idle-headed: that being in this case, and going one morning for water to a well, she imagined she saw a childe without feete, and that being therewith greatly atraide, she began to be more and more troubled in her fancie, supposing that she saw divers shapes and apparitions.
Furthermore, he affirmeth, that about the time of her forefaid weaknesse (she being then about the age of seinteene yeares) she beganne to be troubled with a kinde of swelling in her body, occasioned (as since she hath learned) by some stopping of humours, not unknowne to divers women: that upon signification unto her father in law, & to her mother of her forefaid sight of the seeteleffe child, and what shapes shee saw at sundrie times, and also in respect of her said swelling, her sayd father in law made much of her: that she finding this alteration in her said fathers usage towards her, thereupon grew to bee indifferently well, sauing that her sayde swelling would often rise, yet she did still pretend to bee troubled with her former kinde of fancies and apparitions, and in her fits of swelling, did voluntarily make her selfe to seeme worse then indeede she was by scrishing, casting her armes abroade, starting vp sodainely from the place where shee sate, and sometimes by falling downe, as though she had swooned.

And this course shee confesseth, she hath helde from the time shee began it, vntill the time almoast of this her examination, viz. about thirteene or foureteene yeares: partly because shee was by that occasion much made of, and for that shee feared, that if she had shewed her selfe to haue beene perfectly well for any long season, her father in lawe would haue fallen to his former hard usage of her. But when shee was examined, she professed, That thenceforth shee would become a new woman, and leue all her former dissimulation.
Chap. VII.

Of Master Darrels proceedings with Katherine Wright, for her pretended dispossesssion.

It seemeth that after K. VVright had continued a while in her aforesaid dissimulation, a bruite thereof was spread abroad, and divers came to see her. Amongst whom, one master Beresford resorting to her, and being moved in compassion towards her, tooke her away from her fathers, & carried her home to his own house, because, (as hee sayth) her sayne fathers house was no fitte place to give entertainment, to any that should come to helpe her. At master Beresfords house shee continued about a moneth, and then (as hee sayth) bee sent her to Mansfielde, to be comforted or cured of her insirmitie, because he had heard master Beckingham to be a man of note, and master Darrel, dwelling then in Mansfield, a man of hope, for the releeving of those which were distressed in that sort. At this time master Darrell was not aboue three or foure and twenty yeares old : but yong it pricketh that will bee a thorne.

The sayd Katherine VVright comming to Mansfielde vpon the Thursday, master Darrell had dispatcht the diuell out of her, by the Saturday at noone next following, and in this maner, as he himselfe confesseth. Vpon the Saturday in the morning, M. Darrell accompanied with his own wife, the goodman of the house, named Edward Loades, & the rest he remembreth not, undertook this worke. He began (hee sayth) to pray about foure of the clock in the morning, & continued in a maner til about twelve, at what time she was delivered. The prayers which he vled, were
were partly described, and partly conceived by himself. One of the prescribed prayers, he read out of the booke intituled *The enemy of Securitie*. Being heere demaunded whether the fiue his associats did continue with him all the while that he praised, he answered thus: *It is likely that some did stay with me all the while, and that some of the family, viz. the householders, did not continue theirs at the while without departure, as haply not being so devout, that they would forbeare all worldly businesse to attend that holy exercise, by which his answer were, it is likely, that the whole burden for Katherine Wrights dispossession, did relie upon the shoulders of M. Darrell and his wife. A diuell could not well be cast out with lesse trouble, if this had beene all: but there was another engine vfed, as Katherine Wright hath deposed in these wordes. One fashion of Maister Darrell in my pretended dispossession at Mansfield, was to lie upon my belly, saying that he would by so lying, presse the diuell out of me. When this strange fashion was objected to Maister Darrell: <i>Ab</i> (quoth hee) *I looked for this*, and then framed his answer vnto it in this sort: *I haue read in the scriptures, how Elias and Saint Paule did stretch themselves along on some that were dead, in their recouerie to life, and being a yong student in divinitie, not past foure or 25 yeares of age, I did in a blinde zeale (as I thinke) lie vpon the saide Katherine Wright as it is objected. Afterwards this his said answer being repeated (as the manner is,) he did thus amend it. viz. *I did lie vpon the said Katherine Wright, but not vpon her bellie, as I beleuee*. This his qualification being allowed of, hee desired about three daies after, a second review: & then for the discharged of his conscience (as he saide) in delievering the truth, hee sette downe his minde in this sort: *Whereas, being examined vpon the sondaine of a fact done twelve yeares past, I have said that I did the same, as there it is expressed*.
expressed in a blinde Zeale, meaning a foolish and indiscreete imitation of the Prophet and the Apostle: I do now protest, that having called myself better to minde, by conferring with my wife, (who was then present) and by better deliberation upon the same, that I verilie beleue, I did not the saide fact, to the ende there specified: both for that I never dreamed at that time of working any myracle, neyther did looke for her delineance from Satan: but shee being at that time verie vnrulie, I did it to keepe her downe, there being also at that time, another upon some part of her, and upon me, that we might the ra-
ther keepe her downe. And thus at the length you have his perfect answere: wherein it is to be feared, that he hath made bolde with his oath. For whereas at the third time, hee faith he was taken vpon the sodaine, when he made his first answere, that seemeth not to bee true, for that his said lying vpon her was no sooner mentioned vnto him, but he affirmed that hee looked for it, and had two examples readie for his excule therein. But the cheefe matter hee feared, that would haue beene inferred of his first answere, was this, viz. that thereby it would haue beene collected, he had a purpose to haue wrought a myracle, which he (forsooth) by no meanes can indure to heare of. You may tarme his casting out of diuels, a strange, a wonderfull, and a myraculous worke (as his friendes haue done in their writings, with his good liking) but not a myracle.

Furthermore, as touching the effecting of this myraculous worke; maister Darrell affirmeth, that although he inclined to thinke, that Katherine Wright was possesed when he tocke her in hand: yet bee was not fully perswaded of it, till after her dispossessio. Howebeit, Katherine-Wright layth thus: Maister Darrell as soone as bee sawe mee, saide hee was of opinion, that I was possesed of a diuell, but maister Becking-
ham thought otherwise: and master Darrell was the first that ever I heard say, that I had any diuell in me. But vpon his own laid speeches, he being demanded why he continued so long in prayer vpon the Saturday, being not fully persuaded that she was possesseed, he answered after this manner. I was then fully persuaded that she was vexed with Satan, either within or without her, and knowing that faithfull prayer is the best means to withstand Satan, &c. I did joyne and continue in prayer so long with her. But being here interrogated, that forasmuch as prayers must be made without wauering, whether hee had not hope by his prayer, to deliver her from Sathan's molestation, whilst hee continued therein so long: I do not thinke (sayth he) I am bound to answer whereunto. So as here was a diuell cast out by chaunce. Master Darrell meant somewhat that Satan could not indure, and therefore hee departed.

Moreover, forasmuch as Master Darrel holdeth that Christ did ordaine fasting and prayer to be the ordinarie means to continue in the Church for casting out diuels: and that the dutie of the partie to be dispossessed, is to dispose himselfe before to prayer and fasting, and to performe the same if Satan do not hinder him: hee being againe demanded, why he did not appoint a fast, as well as use prayer for the dispossessing of Katherine Wright, this is his answer: I was not then of the opinion mentioned, and as nowe I am, and therefore I did but onely use prayer. But whether I myself purposed to fast, or advised Katherine Wright so to do, I do not nowe remember: but I believe that I did not make mention of any fasting to the rest of the company: This is a loose shift if it bee looked into. For if hee were not then of the sayde opinion, why doth he forget why hee purposed to fast or not? hee would not bee thought at that time, to haue had anie needelesse purpose.
pose. But bee it as hee lift, yet there wee see, that Katherine Wright was dispossessed, but not by the ordinarie means that Christ hath appoynted: and so he must bee druen to confesse that he wrought a myracle.

Againe, it being objected to maister Darrell, by her maiesties Commissioners, that hee knowing the layde Katherine WVright to dissemble in her pretended fits at Mansfield, had private cōference with her, & taught her how to order her selfe in the manner of her counterfeiting, wherby he incouraged her in that her lewd course: he doth deny it, but thereof Katherine WVright deposeth thus. M. Darrell after his comming to mee at Mansfield, did tell and teach mee alone, howe to use and order my selfe in my fittes.

Likewise maister Darrell being charged to haue had private speech with Katherine WVright, before her pretended dispossesion, and in the same to haue tolde her, that shee had sundrie diuels in her, that hee heard them speak, and one of them cal another by the name of Middle-cub, and diuers other names, he answereth thus: I with some others did heare from within her the saide Katherine WVright, (being in a trance) the morning of her dispossesston, an intercourse of certaine speeches dialogue-wise, of which speeches, I do not now remember anything. A strange matter that diuels should talk togethier in M. Darrels hearing, & yet that their communication uppon his first acquaintance with him, should make no deeper impression in his memory. Some others (he faith) heard the saide speeches, meaning of likelihood his wife: for hauing but 5. with him, & they of the houshold applying their worldly busines, many could not heare them. But consider what Kathr. WVright hath hereof deposed. M. Darrell told me once alone that I had diuels in me: and I said I knew I had none: but he told me yes,
saying, that he heard them speake in mee: that were strange
(quoth I) seeing I myselfe do not heare them. Why (quoth he)
I heard them call themselves in thee, Midlecub, and other names
which I cannot remember. Nowe least any should doubt
how these diuels came into her, M. Darrell so continued
it, as they were sente thither by one Margaret Roper, a
witch. Hereof master Darrell sayth thus: When Katherine
Wright came first to Mansfielde, I demaunded of her
when and how her fittes beganne: she answered, that they began
shortly after that she had denied to give something unto an olde
woman, one Margaret Roper of Eckington. Whereupon
(quite John Meekin, the maides Father in law, master Darrell presently affirmed, that the saiเด Margaret was a
witch, and had bewitched her. Many other things happened
no doubte betwixt master Darrell and his patient,
the first three daies before her pretended dipossession,
but these are sufficient to shew, how being but a nouice
in that trade, he bestirred himselfe in so short a time.

Againe, it being objected to master Darrell, that hee
did falsely pretend the said Katherine Wright to be dipossessed,
in that she departed from him, as she came to him,
and continued presently afterwaeres, when she was caried
backe to master Berisfords, to be as shee was before,
he answere thin thus: I doe verilie beleue that she was dipossessed, and that she continued well after, for the space of sixe or
eight weekes: saving that three or foure times, whilst she was
at Mansfield, the diuell seeking to reenter, did trouble her a lit-
tle for some quarter of an houre, or an houre, whom she for that
time did resist, and I did assist her therein. And whilst she re-
mained at maister Berisfords, she was not troubled with any
fit. But Katherine Wright deposeth thus: I remember
that M. Darrell said he had cast a diuell out of me, notwithstanding that I neither perceived nor thought any such matter: but was
was when I parted from him in the very same case, when
that he came to Mansfield: that is, I was somewhat held
with my swelling, and the rest I did willingly acte of myself.

And Maitster Beresford. I remember that Maitster Darrell
brought Katherine Wright from Mansfielde to my house,
and tolde me that hee had recoverid her. Howbeit, I finding
her shortly after to bee as euill as before, discharged myselfe of
her, and sent her home to her brothers house at Whittington.
Likewise Thomas Wright. Maitster Beresford tolde mee,
that my Syster Katherine Wright hauing beeene with one Mait-
ster Darrell, was not amended, and so willed mee to take her
home with mee, which I did accordingly. And John Mee-
kin. Katherine Wright being returned to Maitster Beres-
fordes house, I came vnto her, and carefully obserued to see what
change was in her, and founde her after her wonted manner,
according to her former sigts, nothing bettered by her being
at Mansfield. It is to be obserued that Katherine Wright
went to Mansfielde about Easter, and remaining there a
moneth, was carried backe againe to Maitster Beresfordes,
and from thence to Thomas Wrightes, about the Whit-
fontide after. By which conference of the time, it ap-
peareth directly, that maitster Darrell is herein greatly
deceiued, and that Katherine Wright was not at all in any
sort releued by him.

Within a fortnight or three weekes (as it (eemeth) af-
ter Katherine Wright was with her brother at Whittington,
thee continuing her former practises, maitster Darrell was
againe sent for to come vnto her, by the direction of M.
Beresford (as Thomas Wright affirmeth) and vpon his first
fight of her he presently affirmid, that shee was repossed-
seed. This M. Darrell confeseth in these words. As soon as
I came and saw her, I affirmed to those that were present, that
shee was againe repossal, but I am uncertaine whether I so said
when
when I was in her presence. If there were nothing else but this to charge M. Darrell with, yet were it sufficient to shew either his childish rashnes, or that he is an Impostor: it being impossible for any man upon the sodaine to pronounce any to be repostess'd, except hee had the gift of discerning of spirits, which M. More faith, is now abolished. But according to this beginning, so he did proceed. First he affirmed that she was in her fits altogether senseless: and that whatsoever she either did or spake, it was not she, but the Deuill in her that did both. Which two pointes being objected vnto him: he answereth thus: I doe not believe that I affirmed her to bee in her fittes altogether senseless: but I doubt it might bee that I said, that whatsoever she either spake or did in her fittes, it was not she but Satan. Whether shee said then she was senseless or not, it is not materiall: seeing shee hath so affirmed many hundreth times since: but how vntruely concerning them both, these depositions following will declare.

M. Darrel at his comming to me to Whittington, told the landsers by that I was senseless, notwithstanding that I will knew every one of my acquaintance there present, and heard him every word what he said, and could answer ready & directly to any that asked any questions of me. It was M. Darrel's maner (faith Th. Wright) to affirm that she was senseless, & that it was the deuil in her that answered him: notwithstanding that both I & all others present (as I thinke) judged that she had the commandment of her owne senses, & knew what she spake, because at all times she understood any questions made vnto her, & would answer roundly and aptly to the same. And M. Beresford. At the time of her seconde pretended dispossess, I and others did ask her in her fitts some questions, which she answered sensiblie.

Furthermore, as touching the ordinarie meanes of calling out Deuils by fasting and prayer, according to M. Darrels
Darrel's own rules, he being charged not to have used the same, and yet after some interrupted prayers, to have affirmed, that she the said Katherine Wright was again dispossessed: he confesseth, that he so affirmed, and for the other point faith thus. There was no fast appointed: but I for my part did fast, and I thinke I did move Katherine Wright to do the like. How likely this is to be true (considering hee was not then of opinion, that fasting was necessarie in this case) may easily be gesed. The day of his owne pretended fast was vpon the Sunday: and thereof M. Beresford deposeth in this sort. M. Darrel comming to my house, wee went together vnto Whittington vpon a Sunday after dinner. By which wordes, it seemeth that they dined together that day: and then Maister Darrels was but a curtolde faft.

Before M. Darrels comming to Whittington, but after it wasknowne that hee should come thither, there was a great bruite that a myracle should be done there: as William Sherman deposeth: whereupon hee amongst others repairing thither: I found (faith hee, as I thinke) foure or five hundred people gathered togither, at, and about the house of Thomas Wright, where the maidelay. To which effect, M. Beresford likewise deposeth, that when he and M. Darrell came to Whittington, they found a great number gathered together, to see what would become of the matter. Hereupon we may not doubt, but that M. Darrell laboured to shew his skil: and besides, that which before is expressed, did play indeed sundry pretie tricks to move the greater admiratio. For whilst he was indevoring to dispossesse her, he induced her by cunning speeches, to lie as though she were senselesse, which he termed a trance. It is true that he denieth this: but thereof K. Wright deposeth. I confess that M. Darrel put me in mind to be in a trance, and
to lie as though I were senseless after my violent fits, and that at the time of my pretended dispossession at Whittington, when I should have lien as though I had beene dead: I fell fast a sleepe, and then when I awaked, I heard Master Darrell say to them that stood by, that I had beene in a trance. Another of his feats was this, whilst hee was thus working with her to cast out the diuels: (for you must understand that the first had brought more with him) he set to shew the strength of his faith, in daring to enter communication with the said spirits, divers in the mean time trembling & quaking, as fearing some hurt to their selves, when they should bee cast out. In this his great shew of courage, he commanded the diuels to tell him their names, and one of them (forsooth) saying his name was Roofye: thou lyest (quoth M. Darrell) that name is common to all spirits: and then further urging them, another (forsooth) sayde his name was Midlecub, which M. Darrell approued to be his true name. Unto these particulars M. Darrell answereth thus.

I confess, that I charged the spirit to tell his name, (which I did then in ignorance) and that one spirit sayd, his name was Roofye, in a very great voice, and in very fierce and cruel manner, & that another said his name was Midlecub. But Th. Wright deposeth of the other circumstances. I well remember (saith he) that at the time when M. Darrell charged the spirit to tell his name, he answered his name was Roofye, to whom M. Darrell sayde, that hee lyed, for that was a common name to all spirits: and then he charged him againe to tell his name, and he gave divers other names which nowe I remember not. Nowe how it came to passe that Katherine Wright vsed those names, she hath before signified: when M. Darrell told her at Mansfield, that he heard the spirits within her, tearming themselves by those names: which names (faith shee) I remembered, when Master Darrell asked the supposed diuels
diuels their names: and so did answer him in the person of the diuelles, according to the names that I had learned of him. Besides, it would be considered what evil lucke M. Darrell hath in his depositions. For whereas he saith, that the spirit Roosye told his name in a very great voyce, and in verie fierce and cruel maner: William Sherman deposeth, That he heard a voyce, which he thought to be no other, then the maides voyce, she lying under a couering. And Thomas Wright. The speeches spoken (as Master Darrell sayd) by the spirit, were very taken to be the speeches of Katherine Wright, and spoken by her naturall voyce, and none other. Againe, he played a third legerdemaine, answerable to any of the former. For whilstt he was further labouring in this matter with the maid, he took upon him to discern when every of the said 8. spirits departed: saying to those that were present, there goeth out one spirit: and then after a while, there goeth out another spirit, and so the nimble fellow proceeded vntil as he pretended, 8. diuels were gone out of her. It may bee easily conceived, in what a perplexitie the people were, whē these eight diuelles were thought to be flying amongst them. But let maister Darrell speak the best for himselfe. Vpon the sunday, &c. (sayth hee) the sayd Katherine Wright shewing the signes of dispossessio, as renting sore, crying lowde, and lying for dead, I affirmed, that I beleued, that then one of the spirits went out of her; which signes appearing in her eight seuerall times that day, and the next following, I sayd she was possessed of eight wicked spirits, and was also dispossessed of them. The rest of the premises hee denieth. But they are deposed by Katherine Wright. I heard ( faith she) M. Darrell affirmes: there goeth out one spirit, there goeth out another spirit, and so till all were gone: notwithstanding, I knewe well, or at the least thought, that I had none in me.

Further-
Furthermore, it being objected to M. Darrell, that upon Katherine Wrights naming of Middleeub, as is before expressed, he (having learned of the said Katherine Wright, that she and one Margaret Roper of Eckington were at some jarre, and thereupon had affirmed to Katherine Wright, that she the said Margaret had bewitched her) did aske the said Middleeub who sent him thether: and the maid or Middleeub forsooth, answering Margaret Roper, he the said M. Darrell gaue it out publiquely, as hee had before priuately to the said Katherine: that Margaret Roper was a Witch, and had bewitched the saide maide: and thereupon procured a Constable to carry her with him the saide Darrel to one M. Fouliambe a Justice of the Peace, who disliking his course, threatened to sende him to the Gaole. Hereof M. Darrell confesseth part, and there are some depositions for the rest.

Upon the occasion mentioned (sayeth M. Darrell) I did procure the said Margaret to be carried to M. Fouliambe, who would have sent her to the Gaole. But John Meykin thus. At M. Darrells instigation, she was carried to one M. Fouliambe a Justice, and he reproving the said Darrell for accusing the said woman, told him, that if he so demeaned himselfe any more, he would send him to the Gaole. And Thomas Wright. M. Fouliambe examining the matter, found no cause in any sort to touch Margaret Roper, and forthwith discharged her.

Againe, M. Darrell was charged to have persuaded Katherine Wright to scratch Margaret Roper the pretended Witch, till shee drew blood of her: saying, that in so doing shee should be cured, and that hee accordingly procured the said Margaret to be brought vnto her, and that she the said Katherine did draw blood of her. These points M. Darrell doth after a sort deny, but with some shifting. Thus he faith. I verily thinke that Margaret Roper would
sundry times have confessed herself to have bewitched K. Wright, but that still at the instant, when she should have delivered those words, she duel (as I think) did stay her: A substantial conceit to be delivered vpò his oath. But he proceedeth, & telleth vs, that he stayed her from the gaole, as he remembereth. It seemeth that this could not have bin forgotten, if it had bin true. But he sheweth this reason why he so intreated for her, telling M. Fouliambe this tale, viz. that the spirit, which had affirmed, that Mar. Roper had sent him to K. Wright, did likewise affirm, that if the said M. Roper were brought to the said Katherine, she the said Katherine should smart for it: or words to that effect. M. Fouliambe is dead, so as this dependeth upon M. Darrels poore credit. He could not deny but that the pretended witch was brought to K. Wright, & therefore as it seemeth, deuiseth this shift to couer that poihte objected vnto him in this behalf. But he goeth on further sayeing thus: Mar. Roper being brought to the said Katherine, &c. some others, I not being amongst them, as I believe, would have had the said Katherine to have scratched the said Margaret by the face, but as I was informed, the said Katherine was not able to scratch her, nor did draw any blood of her as I believe. This scratching of witches, is generally accounted a thing unlawful, which caused M. Darrell (it may be thought) to pretend this great uncertaintie. Howbeit, though his memorie be weak, his faith we see is strong. But K. Wright affirmed upon her examination, that maister Darrell told her, as is before expressed, and that accordingly, when M. Darrell brought Margaret Roper vnto her, she the sayd Katherine scratched her, and drew blood on her. And for the better justifying of her words therein, T. Wright her brother deposeth thus: In my hearing M. Darrell persuaded K. Wright to scratch Margaret Roper, and to draw blood of her, assuring her that the said Margaret had bewitched her, and
and that by drawing of bloud from her, shee should bee cured. And to that purpose Master Darrell procured the saide Margaret to be brought to my house to Katherine Wright, and accordingly shee the said Katherine did scratch her by the face, and drew bloud of her. All which notwithstanding, the saide Katherine received no ease thereby.

Lastly, whereas M. Darrell did pretend that then Katherine Wright was dispossess’d of eight diuels, and hath since so often bragged of his dealings with her, both at Burton & in Lancashire, & at Nottingham, & in every place in effect where hee hath come, in so much, as some of his friends thought, hee tooke too much vpon him in that behalfe: the truth is, as it appeareth by sufficient depositions, that hee deliuered her no more from the sayde eight spirits, then he had done before from the first, and that she received no benefit at all, by his prayer and pac-king with her, but then left her againe as hee founde her.

To this purpose there are these depositions: M. Darrell continued making of a wonder and a dinne to and with her, (when he pretended to cast out eight diuels of her) but what good hee did her thereby, I could not perceiue, neither could I finde that she receiued any ease thereby. This I certainly knowe that M. Darrell spent at W. Whittington some three daies, and that after his departure, she continued as before in the selfsame maner of fits, that formerly shee had used. And Th. W. Wright: I could never finde, either by mine owne judgement, or by the opinion of others that were present at the time of her said dispossessions, or afterwardes, that the sayde Darrell had done any good or ease unto the saide Katherine, during her aboade with mee. Which I most certainly do beleue, for that the fits which she had before Darrells comming to her in my house, and at the time of his being with her, and likewise all the time after, were still al-like, without any change or alteration.

And
And to conclude, Katherine Wright deposeth, that when in her pretended fits shee scritched, started, striued to seeme strongly, feyned to speake in the person of the deuill, and to acte many such trickes, shee did dissemble, and counterfeyte them all, and acknowledge that in so doing, shee deserveth to bee grievously punished, both by God and the Queene, and is hartily sorry, and beggeth pardon for the same. But M. Darrell will stand to it like a man, that shee did not counterfeyte and dissemble: but was indeede first possesse d by one deuill, then dispossesse d, and afterwardes repossesse d with eight, and againe dispossesse d of them all: Katherine Wright layeth, that none in the world did know shee dissembled, but M. Darrell, and that bee at Whittington did charge her, that what meanes soever were used, she should keepe her owne counsell and his: for if euer shee confessed her dissembling, they were both undone for euer. And shee addeth, that shee thinketh bee will never confesse, that he practised with her to dissemble, by reason of the wordes he used unto her. But M. Darrell will start at this, and verifie her opinion. Katherine Wright deposeth, layeth, that since M. Darrels first dealing with her, shee hath continued her dissimulation at times, till within a quarter of a yeare or thereaboutes, before this her examination, for the same causes, that first shee pretended herselfe to be worse then indeed shee was: viz. to live at some ease, and to bee much made of: but now promiseth and auoweth to leaue all her former practive, and to become a new woman, and to live and work orderly and quietly with her mother and father, as it becommeth an honest poore woman to doe. But Master Darrell, he (forsooth) is resolute, that shee was repossed within a short time after bee had left her, and that so shee hath continued euer since, and so remayneth at this present.
Present. True it is, that if he should not so holde, he must be druen with shame to confesse, that all his dealinges with her were vaine and frivolous: which woulde very much discracte the rest of his wonderfull workes.

CHAP. VIII.

Of M. Darrelles proceedings with Mary Cooper the sister of William Somers.

He last that M. Darrell had in hand to worke his skill vponpon, was one Mary Cooper of Nottingham, wife of Robert Cooper the younger. This Mary remayning with her father in law, had seene her brother and Maister Darrelles dealinges with him, at her faide father in lawes house, and did her selfe beginne to practise her brothers trickes: pretending to bee troubled as he was presentlie after Christmas, 1597. at what time her brother falling againe to his olde trickes, was judged by Maister Darrell to be repoffesed. Of which matter Maister Darrell in his Apologie writeth vauntingly in this forte. If Somers be a counterseyte, and I haue taught him, then undoubtedly Mary Cooper his sister is such, and hath also confederated with us herein. For shee cannot onely doe some of his trickes, as they call them, but besides, for a time beganne her fittes, when shee had entred his: bee in like forte following her, hauing their fittes by course. And this they did althought they were in seuerall roomes, as I am able and offer now to prove by a multitude of witnesses. But hereof as shee will cleare me, so is bath not heitherto beene saide, that shee hath any hand in this counterseyte action, why then doe any charge that.
The present: Is it not time well bestowed to deal with this Imposter? See how in effect he reasoneth: I taught not Mary Cooper to counterfeite: therefore I taught not Somers. And againe, if I haue taught Mary Cooper to counterfeite, then she hath conferredated with mee and her brother. But because M. Darrell will needes bee to gallant in this matter, it shall appeare both what may be, and hath beene laide to his charge, together with his answers thereunto.

First, Mary Cooper layeth thus: many times Master Darrell would call me unto him alone, being in my fathers house, and tell me that he doubted, that I would prove in time to bee possessed, and therefore bad mee looke unto it. These points Master Darrell doth in effect confesse to be true in these wordes: I believe that I haue had diverse times private speeches with Mary Cooper: but so as I alwaies did cast to avoid suspicion of incontinencie: and also that sometimes or other, I haue saide unto her, that as I thought, shee would prove to bee possessed with a wicked spirit. Hee was never charged with any suspicion of incontinencie, nor other crime, which did not concerne his casting out of deuilles: so as therein he was too cautious.

Howbeit in that, which here hee hath confesse, hee was not so circumspect. For his particular speeches with her were nothing else, but a cunning project to put Mary Cooper in mind, that shee might counterfeite such a matter, and so shee tooke it. Hereunto also that appertayneth, which shee depoสeth thus: I oftentimes heard M. Darrell say before my pretended evilneS, that it was the deuilles custome, when he had possessed one in a Family, to seeke to possess more of the same familie likewise. This, (as arguing too plainly his cunning packing) Master Darrell denyeth:

but
but it is somewhat strengthened by Somers deposition in this behalf : Before time (sayeth he) that I fell againe into this course, meaning his pretended repossession, I heard M. Darrell tell some that were present, that except very good heed were taken, the devil would not cease with afflicting me: but would also, as he thought, assaile some other in my father in laws family. Of which wordes, I did not then know the meaning, till afterwa. that. my sister did pretend herself to have the like fittesto mind, and then I did verily suspect that M. Darrell had brought my sister to imitate me. But afterwaries I was out of doubt thereof: for I desiring to understand of Maister Darrell, what my sister ayed, hee had me not to feare her: for (quoth he,) she is but as thou art, and shall doe well enoue.

Furthermore, whilst the said Mary Cooper was meditating (as it seemeth) upon Maister Darrels former speeches, it fellout, that a childe of hers died a little before Christmas: which shee tooke so heaulie, as it made her (as shee sayeth) indeed and truely euill at e.fe, and somewhat weake: whereupon certaine women, and others in the towne, comming unto me, tolde me (saith shee) that I was worse, then I knew my selfe to be: and that I would be as euill as my brother William was. These wordes added to M. Darrelles former speeches: that hee doubted, shee would proue to bee possessed, and that Satan was not contente with one in a Familie, together with her experience of the signes of possession, which shee had seene in her brother, and of
ten heard of Maister Darrell, made her, (as shee sayeth) to doe that which shee never thought to have done: that is (as shee addeth) to tomble and toffe, to talke idely, and to laugh: which laughing, I woulde sometimes haue restrayned, but could not by reason of the peoples foolish speeches that were present. This laughing and fleering, some woulde thinke
The First Booke.

Think to bee but a small matter: but consider what Mr. Darrell gathered of it. I affirmed (faith he) in Mary Cooper's hearing, that her laughing and fleering countenance was such, as I had seene in others who were possessed.

Againe, the said Mary Cooper being thus deemed to be troubled with Satan, it fell out, that besides her saide grief and weakenesse, she had also some swelling in her bodie: whereby she verily thought herselfe to be with child. And otherwise whatsoever she pretended in outwarde shew, she neither had, suffered nor felt (as she hath depos- ed) any thing in the world. Against her opinion of being with child, M. Darrell opposed himselfe as much as he could: M. Darrell (faith the) laboured to bring me from my perswasion of being with child: by often saying, that it was no child, but such a child, as God blesse every good bodie from: and such a child as would sticke by me, as all there in Notting- ham should see apparently.

These wordes of Mary Cooper being deduced into an article (as they are here set downe) M. Darrell answering vnto it, faith thus: I haue at sometimes laboured to perswade the said Mary, as it is articulated.

Furthermore, notwithstanding that the said Mary Cooper hath confessed her dissimulation, and the reason that moved her thereunto: & moreouer also deposeth thus: when I spake any idle wordes to the beholders, I knew very well what I saide and did: but made shew to speake idly: when I laughed, I knew that I laughed: and in all my pretended fitts, I heard and saw, and understood as well as any present: and did answer directly to any thing that the standers by demanded of me: and when M. Darrell in my pretended fitts was vehement and earnest with me, laughed at him, and could not but laugh, if one had giuen me neuer so much: yet notwithstanding M. Darrell faith in this sort: I confess that I affirmed, that the
strange troubles, which she endured, did eyther proceed from
Sathan within her, or by his outward operation: that I believe she
was senselesse in her fittes, and I haue said, that her laughter in
her fittes did proceed from the devill: and I doe likewise believe,
that when she spake, it was not she but Sathan. It may hereby
evidently appeare, what a garboyle this Lewde Impofter
would haue made in Nottingham, if he had not beene pre-
vented: for vpon his sayd speeches, divers of his adher-
ents, specially women, they bestirred themselves in this
matter, as Mary Cooper hath depos'd.

When mistris Gray (sayth Mary Cooper) and the rest of her
companie came about me, saying and reporting, that I should bee
delivered of some monstrous thing, I laughed heartily at their
folly: and this my laughing they termed my fitt, and would cry
out: now Lord blesse her, she is in a sores fit: the which their foo-
lush wonderings made mee laugh more and more: and the more I
laughed, the more they cried: Lord haue mercy on her, she is in a
strange fit. Besides, when I had laughed till my heart was sore at
them, and so was faine of necessitie to lye still, and not stirre, be-
cause my strength was spent with laughing, then would the whole
company of women, namely Mrs. Gray, and the rest, cry out: LORD
blesse her, Lord saue her: Lord Iesus haue mercie on her,
now she is in a traunce.

And whereas M. Darrell in his wordes before recited out
of his Apologie, doth offer to prove by a similitude of wit-
nesses, that for a time Marie Cooper began her fitts, when So-
mers had ended his, and that he in like sort followed her, bawing
their fitts by course, and that this they did, although they were in
severall roomes: which hee maketh a strange matter, and
doeth thereby insinuate, that they being in divers rooms,
could not know by any ordinary knowledge when ey-
ther of their fittes ended, that so the one might begin after
the other had done. Consider what M. Aldridge doth here
here depose. William Somers and his sister (faith he) being troubled together, (as it is pretended) I had very much to do with them: for I had no sooner done with the one, but presently I was compelled to go to the other. When I had been a while with Somers, he would breake out of his fit, and cry vehemently unto me: go looke to my sister: and accordingly I still going unto her, found her in her fits. But here it is to bee observed, that there was but a thinne wall betwixt both their beds, so as she might easily heare her brother when he willed me to go unto her. Furthermore, when I had beene in like manner with the said Mary, and that she had continued a space in her fittes, she would also breake out of them, and cry out unto me: go looke to my brother. And still when I came upon her motion to Somers, I found him in his fittes. Now these wordes, vz. go looke to my brother, go looke to my sister, were spoken by them both so lowd, as that they might easily heare one the other. And in this case they both continued together (as I remember) about five dayes, whereby I was very much wearied and troubled. And thus this great mysterie being laid open, Mayster Darrell needeth not to produce his multitude of wittneses.

Againe, it being objected to M. Darrell, that Mary Cooper imparting vnsto him, how in her dreame she had seene certaine sightes, which made her afraide: he laboured to perswade her, that she was in no dreame, but that she saw such things in deed, and willed her to affirme and auow, that in her fittes she had had such apparitions: his answer thereunto is as followeth. Mary Cooper hath divers times tolde me, that sundry nights she being brode awake, and not in any dreame, hath seenediverse shapes appearing unto her, as of Cattes, Dogges, &c. which I believe were wicked spirits, appearing in such shapes: and I confesse that I have affirmed so much unto others, but cannot depose that so I have affirmed. M. Darrell. ad art 8. pag. 212.
affirmed unto her: howbeit, I believe if I have not spoken so much unto her, yet I have done it to others in her hearing. But Mary Cooper deposeth thus: The relation which I made before the judges at the assizes, of my seeing strange sights and apparitions, as the apparition of cattes and flames of fire, with the rest, I had dreamed of them by night in a dreame onely: and when I had told M. Darrell what I had dreamed, he persuaded me, that it was no dreame but a true vision: and had me say & aume, that I had seen those cattes and flames of fire in deed. By this his persuasion I did so say & aume, and caused it to be believed for a truth.

You heare in this deposition some mention of the judges: whereupon it is fit to remember unto you, what a very strange and malicious practice was undertaken to have procured the death of a poore woman, one Alice Freeman upon pretence that she was a witch. This Alice Freeman was one of those whom Somers had named for witches, & is allied to M. Freeman an Alderman & Justice of peace in Nottingham. This M. Freeman (as it seemeth) had no liking of M. Darrelles proceedings with Somers, which stirred vppe great hatred and malice against him: which because M. Darrell and his adherentes could not execute upon him: they thought they would be requenged upon his kinswoman. It is said (but vntruly) by some of M. Darrelles friends, that before the detecting of Alice Freeman for a witch, it was not reported in Nottingham, that Somers was a dissembler, thereby inferring, that the offence taken by her detection, was the cause that raised vp a flaunder (forsooth) of Somers dissimulation: & therefore no maruaile, if M. Darrell & his associates, were greatly inflamed therewith. Now this Alice Freeman having escaped that imputation in respect of Somers, for that his bewitching was one while laid upon the Darbishire witch, and
of Misselham and to the same town called Elithorpe last given that is to say the bigly brent of hants under theEymerage the Maiden Sute the Barne Sutost the four hahst of all those bigs orvantent of all thereof belonging or in anywise appertaining to their and every of their appointanted son and one yeare if the said Joseph Maylok shall therefort be not forth yearly and every yeare (to say) at the feast of St Martin the 25th of the episcopate of the sayd towns or upon the 25th of the feast of the sayd Joseph and twenty first day of September next ensuing his baptist our thousand six hundred and sixty
said next after any of the sayd feast or which assigned into the sayd dominion pr"