

by Roasting and pricking those with pins, or burying the persons whose Names they bear may be tormenting, initially wasted and Confused with sickness 15 June 1599 Euphan Malon 21 July 1603 James Reid. The Devil's Ban channan in Vita Triffi 78 Reg. Scots Which picture of some wretched baptists in the Name of Robertus Debrae lib. 3 part 1, dwelling pict. 4. Bernard Reid chap. 13 Tardus triumph. parts Relat. 4. 6. 28. That wretched cantabian the life of Men or Women by Roasting of pictures, is not Unlikely as some would have us think it to be. For the the Instrument of Nece hath no Virtue to produce an Effect, wch the Devil can Dispose the form of the afflicted persons spirits, and thus provoke the concurrence of spirits, to promote Deceasing, and supply the Body with fresh Punishment, whilst the other is Disposed and punished. A wretched Destroyed ones Form by casting upon lands mine Slaves suchanted by the Devil 21 July 1603 James Reid. Another was Convicted of bewitching a Man to Death by casting a Black clot upon him 27 June 1596 Christian Stewart. Those Diabolical some times inflict harm and Diseases upon persons ordinary 1630 Alexander Hamilton 3 July 1632 Alison Dalrymple 21 July 1603 James Reid by Laying some suchanted into under the threshold of a door they are to pass over the cavity of which hath the wood been impregnated with suchanted for that sickness which is inherent only in living creatures, cannot be laid under a door. But the objection is of no Moment, seeing it is not the wretched Charms but the Devil upon her using it, as a given to him that works the wonder. A wretched strange unnatural sickness upon a Man by casting a piece of suchanted flesh at his door and after he had seen the Devil in the form of a naked infant appear Nightly for the space of half a year the wife with an enchanted picture in his hand 10 March 1607 Jacob Grierson 87 They use several diabolical Rites and Ceremonies for procuring Men and

Women to love one another, for coming which posturing in his Enchanters Eclog. 8. Delia is Disquiet Mage. lib. 3 part 1. Quat. 3. They Rode on Men and Women suppliant for Venus games not only by tying of knots and pronouncing for lam words, but also by a great many other ways Diabolical. Quat. 4. Sect. 8. Mall. Malofie. part 2 Quat. 1. caps. 6. Wit does are also taught to Loops suchantments and Cures Diseases by using certain Charms Amulets and other superstitious Rites. Maconia Gladus, quantum suppono tribunt, take the fourth part of Pomona's Gladus and lay it under the Pillow of one sick of a Liquid, was an Ancient Magical Charm to cure that Distemper. A wretched under Diseases by her suchantment and prayers 25 January 1590. Agnes Sampson. Another wrought many cures by allowing the Devils Dissections in the use of herbs and Charms 28 May 1588. Alison Barrow adorow cured a female Child who had laboured 8 or 9 years under a grievous Disease by taking a float off her face, signing and crossing the face with his hand, and by covering the face again with the float after his keeping of it eight days 23 July 1605 Patrick Lawrie. Others cure persons by causing them put on spirits washed in South running Water 26 March 1631 John Nait, August 1623 Thomas Grierson. These many other prophecies and diabolical positional Charms have been used by these infernal Agents in the Cure of Diseases 18 December 1607 Br. 1. 3. Pateron; August; 1623 Thomas Grierson. In short the Devil that old Proteous Changes and Metamorphoses his Ceremonious Rites of working Mischief and Cures into such form and dress as is suitable to his pleasure. Some learned Men (Claude Ruelandus of Eminent Mathematicians and others) give us Relations of Eminent Magicians that had great Contest with one another, and opposed Charms against Charms, and Spirit against Spirit, till the last potent Conjurer was subdued or killed by the more powerful. But it will be observed, that these Collish means are in themselves of no Efficacy, and prove only as signs or signals and watchwords