

it Reminds to the heart of their Real ones. Of this we have many Historical accounts not all together to be Divided into Gasp. Schott. Phys. Curios part 1. lib. 1. cap. 26. § 1. 2. 3. 4. and 5. Gasp. Schott. Phys. Curios part 2. lib. 2. § 2. 5. Gual. of *Mercurius* 10 March 1667 before Sir Mathew Hale Lord Chief Justice of Exchequer in England. Athol. Oracles Vol. 3. pag. 133. & 134. Nor are those wanting in the Books of *De Journal* Pastors of witches seemingly transformed into other Creatures. Gual. of a witch Appeared to a man she had seduced a few weeks ago upon in the shape of a Dog 26 May, 1608 before God. She then came into a house in the likeness of her own cat making a terrible Noise; 10 March 1607 Jacob Grier for her self appeared in the shape of a cat, and thereafter transformed her self into her own likeness; and afterwards into a hare, and thereafter transformed her woman's shape; for 1629 Jacob Young. More times it might be owned, that such transformations are not Real, seeing the Devil or his spirit cannot create or annihilate, nor cause a Creature to be brought down to its former shape; but and only produces the flight of the Devil, Making witches and others to believe themselves to be converted into beasts, and the Spectators think they see what they really do not, by Corrupting the Instrument of their senses as the Humour of the Eye, or by altering the Medium of the Air thro which the object or species is carried to the Eye, or by altering or changing the object or thing seen. V. G. The Devil may suddenly withdraw and Lay in a dead sleep in some hidden place, the person he makes flows to Melancholy, and having assumed to himself the body of a Aerial body of a beast, whose any wounds seems to be made in such a flesh body or any member of it cut off, he really wounds or dismembers the absent person thought by the Spectators to be so transformed. Or the Devil may perhaps Man or woman in the hide of a beast, or in a body of Air shagred about, in which case he or she may be really wounded or have some part of their body cut off when their Brutal or Phanastical covering is struck at. Solus Bisquis magiques 2. Quæst. 18. Gasp. Schott. ibid. § 6. Romig. Dæmonolatriæ lib. 2. cap. 3. Nor can it be any Difficult business for the Devil to show the shape or likeness of any thing

the Eye, when we consider how by the help of looking Glasses and pictures of humane art, the outward features and Limaments of Creatures may be separated from their Souls. It is possible of Witches that they can pass thro the wall of a shut Room and fly out of the Funnel of a Chimney. But this is also more Diabolical Deception or Deception of the sight: the Reality of such an Action or feat being contrary to Nature, and Reasoning to Reason. For our fleshly Body cannot penetrate any thing, the quantity of the Body, (considering) be dissolved of its Dimensions, or Exinanited, nor Rents the quality of it Endure the pain Dolus ibid. Quæst. 17. Gasp. Schott. part 1. lib. 1. cap. 24.

Many Superstitious and Ridiculous usages touching the manner of Apparitions of Witches, Committing them to prison, healing them there, and bringing them to their trial, as the lifting them up in their Coffins, and Carrying them aloft without suffering their feet to touch the ground, till they are laid in prison, Shaving them clear from the sole of their feet to the Crown of their Head; throwing cold water into their Mouths; Hooping them long from Keys till their Noses appear in the shape of cats, dogs, Mice, Rats, Spiders &c. bringing them to their trial backwards with their tails to the Judges face, and taking care that they touch not the Judges Land or any part of his body that is hard. See Romig. Dæmonolatriæ. Some whose practice Dolus did quit Magic. lib. 2. p. 7. Mall. Malif. Gom. 1. part 3. Quæst. 8. & 15. Romig. Dæmonolatriæ. lib. 3. cap. 9. But cannot be accounted for or justified. Nor over it hath been thought advisable, not to let Witches Roman long in Prison without Company, because the Devil is ready to tempt them to kill their selves, Dolus ibid. Mall. Malif. Gom. 1. part 3. Quæst. 14. But if a person suspects of Witchcraft happen to be found dead in prison before Conviction or Confession, it is presumed that he or she died a Natural death, and not that they were strangled or killed by the Devil, Cantis Criminatis d. ab. 41.

It is a Common observation, that as soon as Witches are seized by the officers of Justice in order to a trial, their power to be derived from the Devil ceaseth. Mall. Malif. Gom. 1. part 2. Quæst. 1. part 3. Quæst. 8. Dolus lib. 2.