

about by any Magical Virtue or Efficacy in the Means and
 Ceremonies used by them; but only by their Infernal Masters
 Influence; and that there is no Natural cause of the Mischief
 done is the Reason for ascribing it to witchcraft. A Woman
 was convicted and burnt for persuading the Soul in the form
 of her Mother's brother's Son, who had been carried away with
 the fairies, and restored her to the power of her Head and Feet
 where of she was Disabled, and with whom she continued in
 familiarity seven Years; and for haunting several Years with
 the Queen of Elphing and the good Neighbours, of whom she
 killed, as she was informed, was sent every Year to hell 28 May
 1588. Allson was son. That when a Man went out of Timor
 with his Father's boat to the bearing down a man who had
 conceived Malice against him, he ordered it by his art
 that when all other boats of that town received their full
 loading, he was all together disappointed; was found
 went to prefer witchcraft. All told, it was so bad, that his
 had success in the Grand fishing, might have been ascribed
 to his Musick skill, want of servants, or insufficient
 Note 5 Feb. 1629 of good Young.

The Law of Constantine the great punished the use
 of Charms to do hurt, but Indemnified those who use them
 for good ends, as for restoring Health or preserving the
 fruits of the earth. L. C. de Malis. 3. Malis. But this
 was not only justly abrogated by the Emperour about Novem.
 6. 5) who forbids all use of Charms whether for good or
 bad ends; but it is also disallowed by the Canon Law
 de sortil. c. 15. can. 26. Dist. 7. And Contrary to the Law of
 Scotland, which condemns without Distinction hunting
 and curing by Superstitions means. Melonius Crim. par.
 1. tit. 10. 510. seeing the Law gives could not exactly know
 the efficacy of Natural causes, they might very well be
 charge Superstitious Unaccountable Acts under the name
 of witchcraft, of the poverty where of the offenders can
 not complain because sibi imputent that Vergerant
 in reprobata and use forbidden things. M. Lenz. lib. 1.
 §. 9. infra. Bernardus Guide to Grandjurymen Book 2
 chap. 20. Casper's History of Witchcraft Book 1. chap. 2.
 And it is better a thousand Bodies should perish than
 One Soul's Soul a Man was judged to be burnt for

using the following acts of Sorcery, Viz. 1^o for curing one
 of an unknown distemp' by administering to him drink
 Rubbing him with fatness made of several green herbs, and
 by causing him to lie down on his knees three several nights
 at bed time, and every night thrice nine times to cast his
 health at Lovina bright above and under the earth in
 the name of Jesus, and thereafter take nine peckes of wheat
 nine peckes of salt and nine pieces of Rومان bread; and
 wear them continually upon him for his health. 2^o for
 curing his own Child with the water of the Dove Lake near
 to Brunlanrick, by washing him thrice at each corner
 thereof, and casting in and leaving the Child in the Lake;
 and for Administering the said water to one of his Child,
 and causing him at each time when he lifted the said Child
 it was utter these words; I Giff this water in the Name of the
father son and Holy Ghost to do good to them for whose health
it is used; which words were to be repeated thrice nine
 times. 3^o for using the following words to cure a Ulcer of
 Phlegm the for arrow shot, for deer shot, for wind
 shot, for eye shot, for tongue shot, for liver shot for lung
 shot, in the name of the father son and Holy Ghost 18 Novemb.
 1607. Bartie's Story. For the Names of the blessed Vir-
 ginity when abused in Charms by the Devils agents to work
 Wonders, are so sacred a Sacrament to affect their tricks by
 Virtue of the Compact between the witch and him. This
 the Devils did not work their Wonders by the Name of
 Jesus, but their faith in his Name, Act 3. 6. 16. An Article
 charged upon one who was burnt for witchcraft, was
 his curing a man of a Grossness sickness by causing him
 put on his shirt after it was first washed in a fount
 running water 26 March, 1631 John Nels. Another was
 judged to be burnt for curing persons by causing them
 in like manner put on shirts washed in fount running
 water; Advising a woman of a great sickness by drawing
 her hand times back ward and forward by the leg; and
 for curing another of a fever by causing a hole to
 be made in the north wall of the house, thro which a
 quicken was put forth three several times and taken
 in at oft at the door with flint, and thereafter putt