

Callarini Oswald 29 Decemb^r 1643 Janiel Barker and others
 whose Sad misfortune triumphs part 2 Relat. 3. Bit of Rum
 they think with some learned men (Delrio Disquis.
 Magic lib. 5. sect. 4. 528. Binsfeld pag. 626) that the
 sign of a witch is not much to be depend on, because of
 the great Difficulty of Ascertaining it, seeing it is of
 several forms and shapes, and some witches have Con-
 fess'd that it hath been taken away and grown again. Be-
 sides that fear and Conter-nation a poor wretch is
 upon being seized for witchcraft, may weaken and interrupt
 the Animal powers, so as the blood for want of a sufficient
 out force to Drive it forward, grows languid and slow
 in its Circulatory Motions. At the same time the no
 great weight in a certain Author (Causis Criminea-
 Sub. 93) saying, that the Devil was too much a fool
 if he should mark his own that they may be known, as
 if he should mark his own that they may be known, as
 so little honour, that as he depends to torment them
 at last, he is not able to prevent them to prevent
 ties, that he may the sooner have them in his possession
 56) that the first parties persons have thinking, that
 other words, are thought to be signs that they have
 because the pots or vessels where these are kept stink
 Detestably. But such presumptions are slender, upon
 which no great weight can be laid; tho' they are al-
 ways used to strengthen and support other Evidence,
 as several little cards can give as much light as a
 great one.

Presumptions drawn from the use of Unnatural
 Moans, that is of Barbarous and Unnatural Cries
 Superstitions and Magical Experiments are of the
 drawing blood of the first parties person by scratching
 or burning the Thatch of his or her house, where by
 it said that the fits or Dissays of the Bewitched
 peculiarly Cease, or the burning someone of the
 Creatures bewitched for firing the best Collar
 trial of witchcraft chap. 14. Binsfeld Disquis. of
 witchcraft chap. 7. sect. 2. Boulton Hist. of witch-
 craft vol. 1. Chap. 3. pag. 56. 8. 148. Gual. of the

Abundance & Rose Fullondor, which is offering sacrifices to
 the Devil for an Attainment to free the Bewitched from
 pain. of the putting some thing under a Christoph where the
 first parties person ~~into~~ goes in, or under a stool, where the
 first parties person lies. Book 2 chap. 17. Cooper lib. Book 2 chap. 2
 sect. 1. 3^d Causing him or her come into the Room where those
 afflicted are and touch them for relieving them of their
 agonies: upon a supposition that the evil spirit is oblig'd
 by contract to fall then to work. Botta trial of witchcraft
 chap. 15. Boulton Hist. of Witchcraft vol. 2. chap. 1. trial
 of Elizabeth how in Salem vol. 1. chap. 3. pag. 78. But they
 who for is another to do that which he cannot possibly do
 without assistance from the Devil, have implicitly from
 minion with that evil spirit, Jonson. Practic. Medicin.
 lib. 6. part 9. cap. 4. Binsfeld, this Experiment is various
 and fallible: for some times the afflicted person
 is made sick and Formant in stead of being made whole
 or pass'd upon the witches coming in to the Room and
 being touch'd by that person according to the usage that
 the witch makes with the Devil. Boulton lib. vol. 1
 chap. 3. pag. 55. Vol. 2. chap. 9. Increase, Mathew, cases of
 Confessions concerning Witchcraft. And sometimes the
 power of Imagination is such, that the touch of some fine
 coat and not receipt hath the same effect, Increase
 Mathew lib. of another trial of a witch, that she does
 not sink when put thro' into water. King James (Demond
 Book 3. chap. 6) describes this manner of Discovering
 does to the power of God, who will not have the Water
 receive such persons in its Bosom, as have Acknowledg'd
 their Baptism by Water. But if this Reason prove
 good, why should not bread and Wine (which are Ele-
 ments in the Sacrament of the Eucharist) turn back
 and fly away from the throats and thro' of witches?
 It will not fight with Reason, that because a small
 part of the Element of water is set apart to that holy
 grain service, all the water in the world should thereby
 obtain any General, or natural quality. R. Boulton
 (Vindice of his Hist. of witchcraft pag. 12) and others
 must justly say, that if witchcraft from, it must be