the Devil's power that keeps them from sinking. Martin
Delrio (lib. 4 cap. 4 Quest. 5 sect. 3) is of opinion, that this
Experiment was first tried by Express Covenant with
the Devil, that he should Discover witches this way; and
that others who use this Unlawfull practice and Ceremony
of his Institution, do tacitly send or pay Reverence to
him. But then if this Extraordinary Experiment be of
the Devil (as no Doubt it is) it ought not to be Named
whose the Name of God is called upon: for we may not
tempt God, and we must not trust the Devil. Dr. Hutchinson
(Hist. of Essay concerning witchcraft chap. 11) says, there
is as much Reason and Scripture for swimming all the
Books that have been written for or against the
Belief of Witches, and trying the truth of their Doctrine
that way, as to try witches by swimming. 5. The burning
cakes of the afflicted persons Water, or some
Clothes in which he or she lies, or putting some of the
parties Urine into a Stone Bottle, tying the Cork well
down and setting it on the fire, to put the suspected
person in great pain and torment. Bernards guide to
Grandjurymen Book 2 chap. 17. Saducismus Triumphatus
part 2 Relat. 7. & trial of Amy Duny & Rose Cullender
before the Lord Chief Baron Hale. 6. Spectral Evidence
i.e. the afflicted persons saying they see in their fits the
that torment them, crying out of them by Name and
ling truely where they have been and what they have
done here or there in Distant places. Hath to be some
one, as was done in the trial of the witches of Warboy
(Boulton's Hist. of Witchcraft Vol. 1 chap. 3) and of
the witches in the Hoft of Holland Anno 1697. Because
cause some think the Devil always represents the
person that Employs him, and cannot Make a
fool in fits think that he on the foot the shape or
Appearance of Another, Unless that other hath Made
a Compact with him, King James Demonol.

But as I cannot think it necessary, that
when any person is Bewitched, the Devil is forced
to Inform of that person upon whose Errand he

came: so what Credit can we give to the Devils words
or Actions, or to the words or Actions of those Acted by
him? The Devil who works such Apparitions of the
persons suspected may falsely Represent any innocent
to the fancy of those afflicted, and their Naming such one
in their fits is but the Testimony of him who is called
the Accuser of the Brethren (Revel. 12. 10. And Charged
the Innocent Job, God himself with Hypocrisy (Bernards guide
to Grandjurymen Book 2 chap. 17 Doctor Hutchinson Hist.
Essay concerning Witchcraft chap. 3 Cotta Trial of witch=
craft chap. 15. 7. Another Unlawfull way to know to Dis=
cover Witches is to Make use of a White Loaving which
to find out a Black and Bloody one, by causing the former
show the latter in a glass: and so Make one Devil Instru=
mental to cast out Another. But upon the Whole these
are all barbarous and Unnatural Charms, Superstiti=
=tious and Magical Experiments, not to be used by Christ=
=tians. There is no Good of Unlawfull or Miraculous Means
to Detect witches, more than other secret Crimes. An
Evil and Tumultuous Generation Look for a Sign Matth.
12. 39. And Presumptuously without warrant Expect
Strange Revelations. To try Crimes by a Miracle be=
longs not to Any Judge on earth, but is Reserved for
the Divine throne.

Ordinary Proof of witchcraft.

Ordinary proof is by Confession of the person
Accused or by witnesses.

Many persons have been Convicted of witchcraft
upon their own Confession. Thus a Man (22 January
1630 Alexander Hamilton) and a Woman (7 September
1610 Grizel Gardiner) were Convicted of Sorcery and
witchcraft upon their own Judicial Confessions. A man
was Convicted of Sorcery and witchcraft upon his Confes=
sion Made in the Prosecutory of Dalkeith, 18 December
1607 Bartie Paterson. One Woman was Convicted
upon her Confession made in Presence of the Minis=
ter of Gravesend and divers famous witnesses Subscri=
=bers