

The Wonderful Discoverie of the Witchcrafts
of Margaret and Phillip Flower (1619)

THE WONDERFUL DISCOVERIE OF THE

Witchcrafts of *Margaret and Phillip*

Flower, daughters of *Ioan Flower* neere *Beuer*

Castle: Executed at *Lincolne*, *March 11. 1618.*

Who were specially arraigned and condemned before *Sir*

Henry Hobart, and *Sir Edward Bromley*, Iudges of AC.

for confessing themselves actors in the destruction

of *Henry Lord Rosse*, with their damnable practises against

others the Children of the Right Honourable

FRANCIS Earle of Rutland.

Together with the severall Examinations and Confessions of *Anne*

Baker, *Ioan Willmot*, and *Ellen Greene*. Witches in *Lecestershire*



Printed at London by *G. Eld* for *J. Barnes*, dwelling in the long *Waik*
neere *Christ-Church.* 1619.

N.B. As the English calendar year then began on March 25, this case was heard in 1619, by the modern calendar system. Historians either use the new system throughout, or mark this as March 1618/19. The portraits of Hobart (p.1) and Rutland (p.13) are appended at the end of this webpage. The title of Henry Manners, Lord Roos, is an honorific one, being the second title of his father. The seat of the Manners family, Belvoir Castle, is here spelled as it sounds, "Beaver Castle".

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THE WONDERFULL
 Discovery of the Witch-crafts of
 Margaret and Phillip Flower,
 Daughters of Joane Flower, by Beuer-
 Castle, and executed at Lincolne,
 the 11. of March, 1618.

My meaning is not to make any contentious Arguments about the discourses, distinction or definition of Witch-craft, the power of Divells, the nature of Spirits, the force of Charmes, the secrets of Incantation, and such like; because the Scriptures are full of prohibitions to this purpose, and proclaimes death to the presumptuous attempters

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of the same: Besides, both Princes (yea our owne learned and most judicious King) Philosophers, Poets, Chronologers, Historiographers, and many worthy Writers, have concurred and concluded in this; that divers impious and facinorous mischiefes have beene effectuated through the instruments of the Divell, by permission of God, so that the Actors of the same have carried away the opinion of the world, to doe that which they did by Witchcraft, or at least to be esteemed Witches, for bringing such and such things to passe: For howsoever the learned have charactred delinquents in this kinde by titles of sundry sortes, and most significant attributes; as Pythonissæ dealing with artificiall charmes; Magi anciently reputed so, for extraordinary wisdom and knowledge in the secrets of symples and Hearbs; Chaldei, famous for Astronomy and Astrology; Negromancers, for practising to raise dead bodies, and by them to foretell events of the earth; Geomantici, for conversing with Spirits, and using Inchantations;

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Genethliaci, for presuming on the calculating of Nativities, or if you will, assuming the credit of Figure-casting; Ventriloqui, for speaking with hallow voyces, as if they were possessed with Divells; Venefici, for dealing with poyson, and eyther killing or curing that way: For you must understand however the Professors aforesaid practise murther and mischiefe, yet many times they pretend cures and preservation; with many others, carrying the shew of great learning and admired knowledge; yet have they all but one familiar tearme with vs in English called Witches. As for the conceit of wisemen or wise women, they are all meere coseners and deceivers; so that if they make you beleve that by their meanes you shall heare of things lost or stolne, it is either done by Confederacy, or put off by

protraction to deceive you of your money.

Onely (as I said before) there bee certaine men and women growne in yeares, and over-growne with Malancholly and Atheisme, who out of a malicious disposition

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against their betters or others thriving by them; but most times from a heart-burning desire of revenge, having entertayned some impression of displeasure, and unkindnesse, study nothing but mischief, and exoticke practises of loathsome Artes and Sciences: yet I must needs say, that sometimes the sained reputation of wisdom, cunning, and to be reputed a dangerous and skilfull person, hath so prevayled with divers, that they have taken upon them indeed to know more then God ever afforded any creature, and to performe no lesse then the Creator both of Heaven and earth; making you beleieve with Medea, that they can raise tempests, turn the Sun into blood, pull the moone out of her Spheare, and saile over the Sea in a cockle shell, according to the Poet:

Flectere si nequeam Superos, Acheronta mouebo

If Art do fayle to move the Gods
consent unto my minde:
I will the Divells raise, to doe
what they can in their kinde.

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But howsoever speciall persons are transported with an opinion of their owne worth, and prevailing in this kinde, yet by lamentable experience we know too wel, what monstrous effects have bin produced, even to the horror of the hearers, and damnation of their owne soules by such kinde of people: For as it is in the tale of the envious man, that put out one of his eyes to have his companion loose both; so fareth it with them and worse, to give away their soules to bee revenged of their adversaries bodies, wherein the monstrous subtilty of the Divell is so apparant, that it is wonderfull one way to relate, and lamentable another way to observe the same. For no sooner shall such motives poyson the inward conceite or apprehension of such damnable Caytiffes: But then steppeth forth the Divell, and not onely sheweth them the way, but prescribeth the manner of effecting the same, with facility and easinesle, assuring that hee himselfe will attend them in some familiar shape of Rat, Cat, Toad,

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Bird, Cricket, &c: yea effectuate whatsoever they shall demaund or desire, and for their better assurance and corroboration of their credulity, they shall have palpable and forcible touches of sucking, piching, kissing, closing, colling and such like: whereupon, without any feare of God or Man, knowledge of Christ, hope of redemption, confidence of mercy, or true beleefe that there is any other thing to bee looked after but this present World; according to that Atheisticall position of Epicurus.

Ede, bibe, lude, post mortem null voluptas

Eat, drink, sport, play and take thy pleasures rest:
For after death who knowes what shall be best.

They admit of those execrable conditions of commutation of soules for the entertayning of the spirits, and so fall to their abhominable practises, continuing in the same till God laugh them to scorne, and will by no meanes suffer them to abuse his holy name nor deceive others by their prophane lives

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any longer: Witsnesse for the generall those infinit Treatises of many of them convinced by Law, and condemned to death, to the fearefull example of all carnall and hypocriticall Christians: but more especially you may over-looke (if you please) that learned Discourse of Dæmonologie, composed in forme of a Dialogue, by the high and mighty Prince, JAMES by the grace of God, King of England, Scotland, France and Ireland, &c. and printed (as I take it) according to the cobby of Edenburgh, 1603. As also a Treatise of Witch-craft made by that learned Mr. Alexander Roberts Preacher at Kings-line in Norfolke, 1615. Uppon the discovery of the witch-crafts of Mary Smith, wife of Henry Smith Glouer, with her vocall contract betweene the Divell and her selfe, in solemne tearmes, and such like imposturing filthinesse: with many hurts and mischiefes which thereby she procured: As also a certaine discovery 1611. made by John Cotta Doctor of Phisicke in Northampton of Empericks, women about sicke persons,

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Quacksalvers and Fugitives, which seeme to worke juggling wonders; Surgeons, Apothecaries, practisers by Spels, the true discovery of Witch-craft, especially in the sicke, with many instances of that kinde: Wizards, and servants of Physitians, who may bee called ministring helpers: To this hee hath added the Methodian learned deceiver, or heretike Physitian: Astrologers, Ephemerides masters, Conjecters by urine, Travellers: and laft of all, the true Artist his right description and election. As also a Dialogue concerning Witches and Witch-craft, composed by George Gifford, Minister of Gods Word in Maldon, 1603: wherein the cunning of the Divell is discovered, both concerning the deceiving of Witches, and seducing of others into many great errors: As also an ancient Discourse of the fearefull practises of foure notorious French Witches, with the manner of their strange execution. As also the severall and damnable practises of Mother Sutton, of Milton Mills in the County of Bedford, and Mary Sutton her Daughter,

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who were arraigned, condemned and executed for the same: As also, 1612, the wonderfull discovery of Witches in Lancashire, being 19 in number, notorious for many infamed actions, and convicted before Sit James Altham, and Sir Edward Bromley, Barons of the Exchequer, together with the Arraignment and tryall of Jennet Preston at Yorke, with her fearefull execution for the murthuring of Mr. Lister by Witch-craft, with infinite other relations concerning the general conviction of Witches, and their practises, and condemnation of the particular opinion of some men, who suppose there be none at all, or at least, that they doe not personally or truely effect such things as are imputed unto them, and which out of some dangerous impression of Melancholy, Vaine-glory, or some other diseased operation, they assume to themselves by reason of a former contract with the Divell. And so much for the certaintie of Story, and fearfulnessse of the truth concerning the damnable practises of Witches and cunning of the Divell to deceive them.

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But yet because the mind of man may bee carried away with many idle conjectures, either that women confessed these things by extremity of torture, or that ancient examples are by this time forgotten (although the particulars are upon record, for the benefit of all posterity:) Or that they were besides themselves, or subject to some weake devise or other, rather to bring in question the integrity of Justice; then to make odious the lives of such horrible offenders. I have presumed to present on the Stage of verity for the good of my Country & the love of truth, the late wofull Tragedy of the destruction of the Right Honourable the Earle of Rutlands Children, who to his eternall prayse proceeded yet both religiously and charitably against the offenders, leaving their prosecution to the Law, and submitting himselfe and deplorable case to the providence of God, who afflicteth his best servants with punishments, and many times, sendeth extraordinary vengeance as well on the innocent, as the bad deserver, to manifest his glory:

13 Portrait of the Earl of Rutland [see below]

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Therefore by way of Caution, I advise thee (gentle Reader) whatsoever thou art, to take heede how thou doest eyther despise the power of God in his Creatures, or viliperd the subtilty and fury of the Divell, as Gods instrument of vengeance, considering that Truth in despight of Gaine-sayers will prevaile, according to that principle: Magnaest verit as & præualebit.

The Story followes.

After the Right Honourable Sir Francis Manners succeeded his Brother in the Earledome of Rutland: and so not onely tooke possession of Beauer Castle, but of all other his Demeanes, Lordships, Townes, Mannors, Lands, and Revenues appropriate to the same Earledome: hee proceeded so honourably in the course of his life, as neyther displacing Tenants, discharging Servants, nor denying the accesse of the poore, but welcoming of strangers, and performing all the duties of a noble Lord, that

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hee fastned as it were unto himselfe the love and good opinion of the Countrey, wherein he walked the more cheerefully and remarkable, because his Honorable Countesse marched arme in arme with him in the same race: So that Beauer Castle was a continuall Pallace of entertainment, and a daily receptacle for all sorts both rich and poore, especially such ancient people as neighboured the same: amongst whom one Joan Flower with her Daughters Margaret and Phillip were not onely relieved at the first from thence, but quickly entertained as Chair-women, and Margaret admitted as a continuall dweller in the Castle, looking both to the Poultry abroad, and the wash-house within dores: In which life they continued with equall correspondency, till something was discovered to the noble Lady, which concerned the misdemeanor of these women. And although such Honourable Persons shall not want of all sorts of people, either to bring the newes, tales, reports, or to serve their turne in all offices whatsoever; so that it may well

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bee said of them, as it is of great Kings and Princes, that they have large hands, wide eares, and piercing sights to discover the unswept corners of their remotest confines, to reach even to their furthest borders, and to understand the secrets of their meanest Subjects: yet in this matter, neither were they busie-bodies, flatterers, malicious Politians, undermines, nor supplanters one of anothers good fortune: but went simply to worke, as regarding the honor of the Earle and his Lady, and so by degrees gave light to their understanding to apprehend their complaints. First, that Joane Flower the Mother was a monstrous malicious woman, full of oathes, curses, and imprecations irreligious, and for any thing they saw by her, a plaine Atheist; besides, of late dayes her very countenance was estranged, her eyes were fiery and holow, her speech fell and envious, her demeanour strange and exoticke, and her conversation sequestred; so that the whole course of her life gave great suspition that she was a notorious Witch: yea, some of her

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neighbours dared to affirme that shee dealt with familiar spirits, and terrified them all with curses and threatning of revenge, if there were never so little cause of displeasure and unkindnesse. Concerning Margaret, that shee often resorted from the Castle to her Mother, bringing such provision as they thought was unbecoming for a servant to purloine, and comming at such unseasonable houres, that they could not but conjecture some mischiefe between them, and that their extraordinary riot & expences tended both to rob the Lady, and to maintaine certaine debaust and base company which frequented this Joane Flowers house the mother, and specially her yongest daughter. Concerning Phillip, that she was

lewdly transported with the love of one Th: Sympson, who presumed to say that she had bewitched him: for hee had no power to leave her, and was as hee supposed, marvellously altered both in minde and body since her acquainted company. These complaints beganne many yeares before eyther their conviction, or publique

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apprehension: Notwithstanding, such was the Honour of this Earle and his Lady; such was the cunning of this monstrous woman in observation towards them; such was the subtilty of the Divell to bring his purposes to passe; such was the pleasure of God to make tryall of his servants; and such was the effect of a damnable womans wit and malicious envy, that all things were carried away in the smooth Channell of liking and good entertaynment on every side, untill the Earle by degrees conceived some mislike against her; and so, peradventure estranged himselfe from that familiarity and accustomed conferences hee was wont to have with her: untill one Peate offered her some wrong; against whom she complained, but found that my Lord did not affect her clamours and malicious information: untill one Mr. Vauasor abandoned her company, as eyther suspicious of her lewd life, or distasted with his owne misliking of such base and poore Creatures, whom no body loved but the Earles

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houshold; untill the Countesse misconceiving of her Daughter Margaret, and discovering some undecencies both in her life and neglect of her businesse, discharged her from lying any more in the Castle, yet gave her forty shillings, a bolster, and a mattresse of wooll: commanding her to goe home, untill the slacknes of her repairing to the Castle, as she was wont, did turne her love and liking toward this Honorable Earle and his Family into hate and rancor: whereupon despighted to bee so neglected, and exprobrated by her neighbours for her Daughters casting out of dores, and other conceived displeasures, shee grew past all shame and womanhood, and many times cursed them all that were the cause of this discontentment, and made her so loathsome to her former familiar friends and beneficiall acquaintance. When the Divell perceived the inficious disposition of this wretch, and that shee and her Daughters might easily be made instruments to enlarge his King dome, and bee as it were the executioners of his vengeance;

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not caring whether it lighted upon innocents or no, he came more nearer unto them, and in plaine termes, to come quickly to the purpose, offered them his service, and that in such a manner, as they might easily command what they pleased: For hee would attend you in such pretty formes of dog, cat, or Rat, that they should neither be terrified, nor any body else suspicious of the matter. Upon this they agree; and (as it should seeme) give away their soules for the service of such Spirits, as he had promised them; which filthy conditions were ratified with abominable kisses, and an odious sacrifice of bloud, not leaving out certaine charmes and conjurations, with which the Divell deceived them, as though nothing could bee done without ceremony, and a solemnitie of orderly ratification. By this time doth Sathan triumph, and goeth away satisfied to have caught such fish in the net of his illusions: By this time are those women Divells incarnate, and grow proud againe in their cunning and artificial power to doe what mischief they listed: By

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this time they have learnt the manner of enchantations, Spels, and Charmes: By this time they kill what Cattle they lift, and under the covert of flattery and familiar entertainment, keepe hidden the stinging Serpent of malice, and a venomous inclination to mischief: By this time is the Earle and his Family threatned, and must feele the burthen of a terrible tempest, which from these womens Divellish devises fell upon him, hee neyther suspecting nor understanding the same: By this time both himselfe and his honourable Countesse, are many times subject to sicknesse and extraordinary convulsions, which they

taking as gentle corrections from the hand of God, submit with quietnesse to his mercy, and study nothing more, then to glorifie their Creator in heaven, and beare his crosses on earth.

At last, as malice increased in these damnable Women; so his family felt the smart of their revenge and insidious disposition. For his eldest Sonne Henry Lord

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Rosse sickned very strangely, and after a while dyed: his next named Francis Lord Rosse accordingly, was severely tormented by them, and most barbarously and inhumanely tortured by a strange sicknesse: not long after the Lady Katherine was set upon by their dangerous and divellish practises, and many times in great danger of life, through extreame maladies and unusuall firs. Nay (as it should seeme, and they after wards confessed) both the Earle and his Countesse were brought into their snares as they imagined, and indeed determined to keepe them from having any more children. Oh unheard of wickednesse and mischievous damnation! Not with standing all this did the noble Earle attend his Majesty, both at New-market before Christmas, and at Christmas at White-hall; bearing the losse of his Children most nobly, and little suspecting that they had miscarried by Witch-craft, or such like inventions of the Divell, untill it pleased God to discover the villanous practises of these bad Women, and to command the Divell

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from executing any further vengeance on innocents, but leave them to their shames, and the hands of Justice, that they might not onely be confounded for their villanous practises, but remaine as a notorious example to all ages of his judgement and fury. Thus were they apprehended about Christmas, and carried to Lincolne Jayle, after due examination before sufficient justices of the Peace, and discrete Magistrates, who wondred at their audacious wickednesse: but Joan Flower and mother, before conviction, (as they say) called for Bread and Butter, and wished it might never goe through her if she were guilty of that where upon shee was examined; so mumbling it in her mouth, never spake more words after, but fell downe and dyed as shee was carried to Lincolne layle, with an horrible excretion of soule and body, and was buried at Ancaster.

When the Earle heard of their apprehensions, he hasted downe with his Brother St George, and sometimes examining them himselve, and sometimes sending them to others;

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at last left them to the trial of Law, before the Judges of Assize at Lincolne; & so they were convicted of murther, and executed accordingly, about the 11 of March, to the terror of all the beholders, and example of such dissolute and abhominable Creatures: and because you shall have both cause to glorifie God for this discovery, and occasion to apprehend the strangenesse of their lives, and truth of their proceedings: I thought it both meet and convenient to lay open their owne Examinations and Evidence against one another, with such apparant Circumstances as doe not onely shew the cause of their mislike and distasting against the Earle and his family; but the manner of their proceedings and revenges, with other particulars belonging to the true and plaine discovery of their villany and Witchcraft.

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The Examinations of
Anne Baker, Joane Willimot,
and Ellen Greene, as
followeth, &c.

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The Examination of Anne Baker of Bottesford in the County of Leicester Spinster, taken March 1. 1618.

by the Right Honorable Francis Earle of Rutland, Sir George Manners Knight, two of his Maiesties justices of the Peace for the County of Lincolne: and Samuel Fleming Doctor of Divinitie, one of his Majesties Justices of the Peace for the County of Leicester aforesaid.

She saith, that there are foure colours of Planets, Blacke, Yellow, Greene, and Blew: and that Blacke is alwayes Death. and that shee saw the Blew Planet strike Thomas Fayrebarne, the eldest Sonne unto William Fayrebarne of

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Bottesford aforesaid by the Pinfold there, within the which time the said William Fairebarne did beat her and breake her head, whereupon the said Thomas Fairebarne, did mend. And being asked who did send that Planet? answered it was not I.

Further shee saith, that shee saw a hand appeare unto her, and that shee heard a voyce in the ayre said unto her: Anne Baker, save thy selfe, for to morrow thou and thy maister must be slaine: and the next day her maister and shee were in a Cart together; and suddainely shee saw a flash of fire, and said her prayers, and the fire went away, and shortly after a Crow came and picked upon her cloathes, and shee said her prayers againe, and bad the Crow go to whom he was sent, and the Crow went unto her Maister, and did be at him to death, and shee with her prayers recovered him to life; but hee was sicke a fortnight after, and saith, that if shee had not had more knowledge then her maister, both he and shee and all the Cattell had beene slaine.

Being examined concerning a Childe of Anne Stannidge, which shee was suspected to have bewitched

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to death; saith, the said Anne Stannidge did deliver her childe into her hands, and that shee did lay it upon her skirt, but did no harme unto it; And being charged by the Mother of the childe, that upon the burning of the haire and the paring of the nailes of the said childe, the said Anne Baker came in and set her downe, and for one houres space could speake nothing; confesseth shee came into the house of the said Anne Stannidge in great paine, but did not know of the burning of the haire and nailes of the said Childe; but said she was so sicke that she did not know whither she went.

Being charged that shee bewitched Elizabeth Hough, the wife of William Hough to death, for that shee angred her in giving her almes of her second bread; confesseth that she was angry with her and said she might have given her of her better bread, for shee bad gone too often on her errands, but more she saith not.

This Examinat confesseth that shee came to Joane Gylles house her child being sicke, and that shee intreated this Examinat to look on the Child, and to tell her whether it was for spoken or no, and

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this Examine said it was for spoken; but when the said child died she cannot tell.

And being asked concerning Nortley carrying of his Child home unto his owne house, where the said Anne Baker was, shee asked him, who gave the said Child that loafe, he told her Anthony Gill, to whom this Examine said, he might have had a Child of his owne if hee would have sought in time for it; which words shee confessed shee did speake.

Being blamed by Henry Milles in this sort: A fire set on you, I have had two or three illnights; to whom shee made answere, you should have let me alone then, which shee confesseth.

The said Anne Baker, March 2. 1618. confessed before Samuel Heming Doctor of Divinitie, that about 3. years agoe, shee went into Northamptonshire, and that at her coming back againe, one Peakes wife and Dennis his wife of Beluoyre told her that my young Lord Henry was dead, and that there was a glove of the said Lord buried in the ground; and as that glove did rot and wast, so did the liver of the said Lord rot and wast.

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Further shee said, March 3. 1618. before Sr. George Manners Knight, and Samuel Fleming Doctor of Divinity, that shee hath a Spirit which hath the shape of a white Dogge, which shee calleth her good Spirit.

Samuel Fleming test.

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The Examination of Joan Willimot, taken the 28. of February, in the 16. yeare of the raigne of our Sovereigne Lord JAMES, over England King, &c. and over Scotland the 52. before Alexander Amcots Esquire, one of his Majesties Justices of the Peace of the said parts and County.

This Examinat saith, that Joane Flower told her that my Lord of Rutland had dealt badly with her and that they had put away her Daughter, and that although she could not have her will of my Lord himselve, yet she had spied my Lords Sonne and had stricken him to the heart. And she saith, that my Lords Sonne was stricken with a white Spirit, and that shee can cure some that send unto her, and that some reward her for her paines, and of some she taketh nothing.

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She further saith, that upon Fryday night last, her Spirit came to her and told her that there was a bad woman at Deeping who had given her soule to the Divell: and that her said Spirit did then appeare unto her in a more ugly forme then it had formerly done, and that it urged her much to give it something, although it were but a peece of her Girdle, and told her that it had taken great paines for her, but she saith that she would give it nothing, and told it that she had sent it to no place but onely to see how my Lord Rosse did, and that her Spirit told her that he should doe well.

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The Examination of the said Joan Willimott, taken the second day of March in the yeare above said, before the said Alexander Amcots.

This Examinee saith, That shee hath a Spirit which shee calleth Pretty, which was given unto her by William Berry of Langbolme in Rutlandshire, whom she served three yeares; and that her Master when hee gave it unto her, willed her to open her mouth, and hee would blow into her a Fairy which should doe her good; and that shee opened her mouth, and he did blow into her mouth; and that presently after his blowing, there came out of her mouth a Spirit, which stood upon the ground in the shape and forme of a Woman, which Spirit did aske of her Soule, which shee then promised unto it, being willed thereunto by her Master. Shee further confesseth, that shee never hurt any body, but did helpe divers that sent for her,

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which were stricken or fore-spoken: and that her Spirit came weekely to her, and would tell her of divers persons that were stricken and forespoken. And shee saith, that the use which shee had of the

Spirit, was to know how those did which shee had undertaken to amend; and that shee did helpe them by certaine prayers which she used, and not by her owne Spirit; neyther did she imploy her Spirit in any thing, but onely to bring word how those did which she had undertaken to cure.

And shee further saith, that her Spirit came unto her this last night (as she thought) in the forme of a woman, mumbling, but she could not understand what it said. And being asked whether shee were not in a dreame or slumber when shee thought shee saw it, shee said no, and that she was as waking as at this present.

Alexander Amcots.
Thomas Robinson test.

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The Examination of Joane Willimot of Goadby in the County of Leicester Widdow, taken the 17. of March, 1618 by Sir Henry Hastings Knight, and Samuel Fleming Doctor of Divinitie, two of his Majesties Justices of the Peace of the said County of Leicester.

She saith that she could one Cookes wife of Stathorne in the said County Labourer, that John Patchett might have had his Child alive, if he would have sought forth for it in time, and if it were not death stricken in her wayes and that Patchets wife had an evil thing within her, which should make an end of her, and that she knew by her Girdle.

She saith further, that Gamaliel Greeete of Waltham in the said County Shepheard, had a Spirit like a white Mouse put into him

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in his swearing; and that if hee did looke upon any thing with an intent to hurt, it should be hurt, and that hee had a marke on his left arme, which was cut away; and that her own spirit did tell her all this before it went from her.

Further she saith, that Joane Flower, Margaret Flower and shee, did meet about a weeke before Joane Flowers apprehension, in Black-borrow hill, and went from thence home to the said Joan Flowers house, and there she saw two spirits, one like a Rat, and the other like an Owle; and one of them did sucke under her right eare, as shee thought: and the said Joan told her, that her spirits did say that shee should neyther be hanged nor burnt.

Further she saith, that the said Joan Flower did take up some earth and spet upon it, and did worke it with her finger, and put it up into her purse, and said though shee could not hurt the Lord himselfe, yet shee had sped his Sonne, which is dead.

H. Hastings.
Samuel Fleming.

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The Examination of Ellen Greene of Stathorne in the County of Leicester, taken the 17. of March 1618. by Sir Henry Hastings Kt: and Samuel Fleming D. of Divinitie, two of his Majesties justices of the Peace of his said County.

Shee saith, that one Joan Willimot of Goadby came about sixe yeares since to her in the Wowlds, and perswaded this Examinee to forsake God, and betake her to the divell, and she would give her two

spirits, to which shee gave her consent, and thereupon the said Joan Willimot called two spirits, one in the likenesse of a Kitlin, and the other of a Moldiwarp the first the said Willimot called pusse, the other hiffe, hiffe, and they presently came to her, & she departing left them with this Examinee, and they leapt on her shoulder, and the kitlin suckt under her right eare on her neck, & the Moldiwarp on the lftside in the like place.

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After they had suckt her, shee sent the Kitlin to a Baker of that Towne, whose name shee remembers not, who had called her Witch & stricken her; and bad her said spirit goe and bewitch him to death: the Moldiwarpe shee then bad go to Anne Dawse of the same towne and bewitch her to death, because she had called this examinee witch, whore, jade, &c. and within one fortnight after they both dyed.

And further this Examinee saith, that she sent both her spirits to Stonesby, to one Willison a husbandman, & Robert Williman a husbandmans sonne, and bad the Kitlin goe to Willison and bewitch him to death, and the Moldywarp to the other, and bewitch him to death, which they did; and within tenne dayes they dyed. These foure were bewitched while this Examinee dwelt at Waltham aforesaid.

About three yeares since, this Examinee removed thence to Stathorne, where she now dwelt: upon a difference betweene the said Willimot and the wife of John Patchet of the said Stathorne Yeoman, shee the said Willimot called her this Examinee to goe and touch

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the said John Patchets Wife and her Childe, which shee did, touching the said John Patchets wife in her bed, and the childe in the Grace-wifes armes, and then sent her said spirits to bewitch them to death, which they did, and so the woman lay languishing by the space of a moneth and more, for then shee dyed; the childe dyed the next day after she touched it.

And shee further saith, that the said Joane Willimot had a spirit sucking on her, under the left flanke, in the likenesse of a little white Dogge, which this Examinee saith, that she saw the same sucking in Barley-harvest laft, being then at the house of the said Joan Willimot.

And for her selfe, this Examinee further saith, that shee gave her soule to the Divell to have these spirits at her command; for a confirmation whereof, she suffered them to suck her alwayes as aforesaid about the change and full of the Moone.

H. Hastings.
Samuel Fleming.

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The Examination of Phillip Flower, Sister of Margaret Flower, and Daughters of Joane Flower, before Sr William Pelham, and Mr Butler, justices of the Peace, Febr. 4. 1618. Which was brought in at the Assizes as evidence against her Sister Margaret.

She saith, that her mother and her sister maliced the Earle of Rutland, his Countesse, and their Children, because her Sister Margaret, was put out of the Ladies service of Laundry, and exempted from other services about the house, whereupon her said sister, by the commandement of her mother, brought from the Castle the right hand glove of the Lord Henry Rosse, which she delivered to her Mother; who presently rubd it on the backe of her Spirit Rutterkin, and then put it into hot boyling water, afterward shee pricked it often, and buried it in the yard, wishing the Lord Rosse might never thrive, and so her Sister Margaret continued with her mother, where shee often saw the cat Rutterkin leape on her shoulder, and sucke her necke.

Shee further confessed, that shee heard her mother often curse the Earle and his Lady, and thereupon would boyle feathers and blood together, using many Divellish speeches and strange gestures.

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The Examination of Margaret Flower, Sister of Phillip Flower &c. about the 22. of January. 1618.

She saith and confesseth, that about foure or five yeare since her Mother sent her for the right hand glove of Henry Lord Rosse, afterward that her mother bade her goe againe into the Castle of Beauer, and bring downe the glove or some other thing of Henry Lord Rosse, and shee askt what to doe? Her Mother replied to hurt my Lord Rosse: whereupon she brought downe a glove, and delivered the same to her Mother, who stroked Rutterkin her Cat with it, after it was dipt in hot water, and so prickt it often, after which Henry Lord Rosse fell sicke within a weeke, and was much tormented with the same.

She further saith that finding a glove about two or three yeares since of Francis Lord Rosse, on a dung hill, she delivered it to her mother, who put it into hot water and after tooke it out and rubd it on Rutterkin the Cat, and bad him goe upwards, and after her mother buried it in the yard, and said a mischiefe light on him, but he will mend againe.

Shee further saith, that her Mother and shee, and her Sister agreed together to bewitch the Earle and his Lady, that they might have no more children: and being demanded the cause of this their malice and ill will; shee saith, that about foure yeares since

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the Countesse (growing into some mislike with her) gave her forty shillings, a bolster, & a mattresse, and bad her lye at home, and come no more to dwell at the Castle; which she not onely tooke in ill part, but grudged at it exceedingly, swearing in her heart to be revenged. After this, her Mother complained to the Earle against one Peake, who had offered her some wrong, wherein she conceived that the Earle tooke not her part, as shee expected, which dislike with the rest, exasperated her displeasure against him, and so she watched an opportunity to bee revenged: whereupon she tooke wooll out of the said mattresse, and a paire of gloves, which were given her by Mr. Vauafor, and put them into warme water, mingling them with some blood and stirring it together, then she tooke the wooll and gloves out of the water, and rubd them on the belly of Rutterkin her Cat, saying the Lord and the Lady should have more Children, but it would be long first.

Shee further confesseth, that by her mothers commandement, shee brought to her a peece of a handkercher of the Lady Katherine the Earles daughter, and her mother put it into hot water, & then taking it out, rubd it on Rutterkin, bidding him flye, and go; whereupon Rutterkin whined and cryed Mew: whereupon shee said, that Rutterkin had no power over the Lady Katherine to hurt her.

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The Examination of Phillip Flower, the 25. of February, 1618. before Francis Earle of Rutland, Francis Lord Willoughby of Ersby, Sr. George Manners, and Sr. William Pelham.

Shee confesseth and saith, that shee hath a Spirit sucking on her in the forme of a white Rat, which keepeth her left breast, and hath so done for three or foure yeares, and concerning the agreement betwixt her Spirit and her selfe, she confesseth and saith, that when it came first unto her, shee gave her Soule to it, and it promised to doe her good, and cause Thomas Simpson to loue her, if shee would suffer it to sucke her, which shee agreed unto; and so the last time it suckt was on Tuesday at night, the 23. of February.

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The Examination of Margaret Flower, at the sametime, &c.

Shee confesseth, that she hath two familiar Spirits sucking on her, the one white, the other black spotted; the white sucked under her left brest, and the blacke spotted within the inward parts of her secrets. When shee first entertained them she promised them her soule, and they covenanted to doe all things which she commanded them, &c. Shee further saith, that about the 30. of January, last past, being Saturday, foure Divells appeared unto her in Lincolne Jayle, at eleven or twelve a clocke at midnight: The one stood at her beds feete, with a blacke head like an Ape, and spake unto her; but what, shee cannot well remember, at which shee was very angry because hee would speake no plainer, or let her understand his meaning: the other three were Rutterkin, Little Robin, and Spirit; but shee never mistrusted them, nor suspected her selfe, till then.

There is another Examination of the said Margaret Flower, taken the fourth of February, 1618. tending to this effect.

That being asked what shee knoweth concerning the bewitching of the Earle of Rutland, his wife, and children, shee saith, that it is

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true, that her selfe, her mother, and sister were all dis pleased with him, especially with the Countesse, for turning her out of service, whereupon some foure yeare since, her mother commanded her to goe up to the Castle, and bring her the right hand glove of the Lord Henry Rosse, the Earles eldest sonne; which glove she found on the rushes in the Nursery, and delivered the same to her Mother, who put it into hot water, prickt it often with her knife, then tooke it out of the water, and rubd it uppon Ruterkin, bidding him height and goe, and doe some hurt to Henry Lord Rosse, whereupon hee fell sicke, and shortly after dyed, which her Mother hearing of, said it was well: but after shee had rubd the glove on the Spirit Rutterkin, shee threw it into the fire and burnt it, &c.

These Examinations and some others were taken and charily preserved for the contriving of sufficient evidences against them, and when the judges of Assize came downe to Lincolne about the first weeke of March, being Sr. Henry Hobert, Lord chiefe Justice of the Common Pleas, and Sr. Ed: Bromley one of the Barons of the Exchequer, they were presented unto them, who not only wondred at the wickednesse of these persons, but were amazed at their practises and horrible contracts with the Divell to damne their own soules: And although the Right Honorable Earle had sufficient grieffe for the losse of his Children; yet no

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doubt it was the greater to consider the manner, and how it pleased God to inflict on him such a fashion of visitation: Besides, as it amazed the hearers to understand the particulars, and the circumstances of this divellish contract, so was it as wonderfull to see their desperate impenitency, and horrible distraction, according to the rest of that sort, exclaiming against the Divell for deluding them, and now breaking promise with them, when they stood in most need of his helpe. Notwithstanding all these aggravations, such was the unparalleld magnanimity, wisdom, and patience of this generous Nobleman, that hee urged nothing against them more then their owne confessions, and so quietly left them to judicial triall, desiring of God mercy for their soules, and of men charity to censure them in their condemnation: but God is not mocked, and so gave them over to judgement, nor man so reformed, but for the Earle; sake, they cursed them to that place which they themselves long before had bargained for

What now remaines (gentle Reader) but for thee to make use of so wonderfull a Story, and remarkable an accident, out of which, to draw to a conclusion, thou maist collect these particulars. First, that God is the supreme commander of all things, and permitteth wonderfull actions in the World, for the try all of the godly, the punishment of the wicked, and his owne glory: of which man shall never attaine to

know the reason or occasion. Secondly, that the Divell is the meere servant and

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agent of God, to prosecute whatsoever hee shall command rather then give leave unto; limiting him yet thus farre in his owne nature, that he can go no further then the bounds within which hee is hedged. Thirdly, that this God hath punishments, ad correctionem, that is to say, chasticements of the godly, & ad ruinam, Videbicet, judgements against the wicked, wherein yet man must disclaime any knowledge, and forsake prejudicate opinions. For the very lust shall be tried like gold, and no man exempted from castigation whom God doth love. Fourthly, that this Divell, though he bee Gods Instrument, yet worketh altogether by deceit: for as hee was a lyer from the beginning; so let no man trust him, because he aymeth at the confusion of all Mankinde. Fiftly, that the wicked, (however they may thrive and prosper for a time) yet in the end are sure to be payed home, either with punishment in this life or in the life to come, or both, as a finall reward of monstrous impiety. Sixtly, that Man in his frailty must not presume of prosperity; but prepare a kinde of stooping under the hand of God, when it pleaseth him to strike or punish vs. Seaventhly, that there is no murmuring nor repining against God, but quietly to tolerate his inflictions, whensoever they chance, of which this worthy Earle is a memorable example to all men and Ages. Eightly, that the punishments of the wicked are so many warnings to all irregular sinners to amend their lives, and avoid the judgement to come, by penitency and newnesse of lite. Ninthly, that

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though man could bee content to passe over blasphemies and offences against the Statutes of Princes, yet God will overtake them in their own walks, and pull them backe by the sleeve into a slaughterhouse, as here you know the evidences against these people tooke life and power from their owne Confessions. Tenthly, and last of all, that private opinion cannot prevaile against publique censures: for here you see the learneed and religious Judges cryed out with our Saviour, Exoretuo. Therefore though it were so, that neither Witch nor Divell could doe these things, yet Let not a Witch live, saith God, and Let them dye (saith the Law of England) that have conversation with spirits, and presume to blasphem the name of God with spels and incantation. O then you sonnes of men, take warning by these examples, and eyther divert your steps from the broad way of destruction, and inrecoverable gulph of damnation, or with Josuahs counsell to Acban, blesse God for the discovery of wickednesse, and take thy death patiently, as the prevention of thy future judgement, and saving innocents from punishment, who otherwise may be suspected without a cause.

Vtinam tam facile ver a innenire possens, quans falsa conuinsere.

FINIS.



