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255  
OF  
Ghoutes and Spirites,  
Walking by Night,

And of straunge Noyfes, Crackes, and sundrie  
forewarnings, which commonly happen be-  
fore the death of men : Great slaughters,  
and alterations of Kingdomes.

One Booke,

Written by *Lewes Lauaterus* of *Tigurine*.

And translated into English by *R. H.*



Imprinted at London by Thomas Creede.

1596.

Of  
Ghosts and Spirits,  
Walking by Night,

And of strange Noyses, Cracks, and Lunds,  
to waming, which commonly happen be-  
fore the death of men: Great dangers,  
and elevations of Kingdoms.

One Book.

Written by the Learned

And Antient Historian, R. M.





## To the Reader.



Being desirous (gentle Reader) to exercise my selfe with some translation, at vacant times, and seeing, that since the Gospell hath beene preached, this one question, touching the appearing of spirits and soules departed, hath not bin much handled amongst vs, and therefore many, otherwise well affected in religion vtterly ignorant heerein, I thought it not amisse to take in hand some good and learned Treatise concerning this matter. Wherein as many haue both learnedly, painfully, and religiously travelled: so amongst others, none in my iudgement hath more handsomly & eloquently, with more iudgment & better method discoursed the same, the *Lewes Danaterus*, Minister of Tigraie. Others haue handled it indeed wel, but yet *Nil in nostrū hunc*, being either too short, or too long, or too  
oldes a ij darke,



# To the Reader.

darke, or too doubtful, or otherwise so cōfused, that they leaue the Reader more in suspence in the end, then they found him in the beginning. As for Maister *Lauaterus* his discretion heerein, I will no otherwise commend it, then to desire the Reader to view, and iudge himself. For thus much at the first sight he shall see: A cleare methode, with a familiar and easie stile, the matter throughly handled *Pro* and *Con*, on both sides, so that nothing seemeth to be wanting, nor any thing redounding. And if it be true that Horace saith, *Omne tulit punctum, qui miscuit utile dulci*, that is, He winneth the prize, that ioyneth pleasure with profit: I thinke this Authour may also in this respect be pronounced *Victor*, and adiudged to the best game. For he so intreateth this ferious and terrible matter of Spirits, that he now and thē inserting some strange story of Monks, Priestes, Friers, and such like counterfeits, doth both very liuely display their falshood, and also not a litle recreate his Reader: and yet in the end he so aptly concludeth to the purpose, that his histories seeme not idle tales, or impertinent vagaries, but very truthes, naturally falling vnder the compasse of this matter. And how profitable

# To the Reader.

table this his woorke is, those may best iudge, which are most ignorant in this question, some thinking euery small motion & noyse to be Spirites, and some so fondly perswaded that there are no Spirits, who being better enformed herein by this Authour, I suppose will confesse his work to haue done them some profit: if knowledge be profitable, and ignorance discommodious. And againe, those which being hitherto borne in hande that mens soules returne againe on earth, crauing helpe of the liuing, and haue spent much of their substaunce on idle Monkes and Friers, to relieue them, will confesse the like. For when they shall see they haue bene falsely taught, and that they were not the soules of men which appeared, but either falshood of Monks, or illusions of diuels, franticke imaginations, or some other friuolous & vaine perswasions, they will thinke it profitable to haue knowne the truth, as well to auoid error hereafter, as to saue their mony from such greedy caterpillers. Some also which be otherwise well trained vp in Religion, and yet not knowing what to thinke of these matters, will not iudge their labour euill employed, nor the worke vnprofitable, wherby

# To the Reader.

they may be brought out of doubt, and know certainly what to beleue. There be many also euen now a dayes, which are hanted & troubled with spirites, and know not howe to vse themselves, who when they shall learne how a Christian man ought to gouern himselfe, being vexed with euil spirits, wil think it a very profitable point of doctrine, that shal teach them to direct themselves. Profitable therefore it is, and shalbe, no doubt, vnto many, and disprofitable vnto none, except perchance vnto popish Monks and Priests, who are like hereby to lose a great part of their gaires, which sometimes they gathered together in great abundaunce, by their deceifull doctrine of the appearing of dead mens soules. But this their wicked and diuellish doctrine, together with all the patches and appendices thereto belonging, he so notably teareth and cutteth in peeces, that I am well assured they shal neuer be able to cobble and clout them vp again. And this doth he with such a moderation of breuitie and tediousnesse, that I may rightly say; He hath said well, and not too much, and written truly, and not too litle.

Now as touching my translation, although I  
haue



# To the Reader.

haue not made him speake with like grace in English, as hee dooth in Latine: yet haue I not changed his meaning, nor altered his matter, endeououring my selfe rather to make thee vnderstand what thou readest, then to smoothe and pollish it with fine & picked words, which I graunt others might haue done more exquisitely, and perchaunce I my selfe also somewhat better, if I would haue made thereof a study and labour, and not a recreation and exercise. But howsoeuer I haue done herein, verily good reader, I trust thou wilt take in good part, which is all that I esteeme: if any man shall mislike thereof, let him amend it. I trust it be sufficient to testifie my good will to do thee good, and to let thee vnderstand the Authours meaning.

*Farewell.*



To the Reader

I have written this book for the purpose of  
to instruct the reader in the principles of  
the Christian religion, and to show the  
necessity of a true faith in God, and  
the importance of a good life. I have  
written it in a plain and familiar style,  
that it may be understood by all  
sorts of people. I have also written  
it in a concise manner, that it may  
not be tedious to the reader. I have  
written it with the assistance of  
the Holy Spirit, and I hope that  
it will be of use to many souls.  
I have written it with the hope  
that it will be of use to many  
souls. I have written it with  
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Amos 7







To the right excellent and  
most wise and vertuous Lord *Iohn Steigerus* Confull  
of the noble *Common wealth* of Berna, his good  
Lord and Patrone, *Lewes Lauaterus*  
of *Tigurine*, wisheth health.



Any and diuers things are reason-  
ed vpon, both of the learned and  
vnlearned, as wel of other matter,  
as also of Spirites, which are seene  
and heard, and make men afraid in  
the night season, and in the day  
time, by sea and by lande, in the  
fields, woods, and houses: And likewise concerning  
such straunge things which for the most part hap-  
pen before the death of certain men, especially great  
Princes, and before notable innouations of King-  
domes and Empires. Many which neuer sawe or  
heard any of these things, suppose all that is repor-  
ted of them, to be meere trifles and old wiues tales:  
for so much as simple men, and such as are fearefull  
and superstitious, perswade themselues they haue  
seen this or that, when indeed the matter is farre o-  
therwise. Againe, there are some, which as soone as  
they heare of any thing, especially if it happen in  
the night, they by and by thinke some spirite doorth  
walke, and are maruellously troubled in minde, be-  
cause

cause they cannot discern naturall things from spirits. And some (chiefly those whiche hunt after gaires, by the soules of dead men) affirme that the most part of such things which are heard or seene, are the soules of dead men, which craue helpe of them that are liuing, to be deliuered out of the torments of most cruell paine in Purgatorie. Many not only of the common sort, but also men of excellent knowledge, do maruell whether there be any spirits or no, and what maner of things they are. Yea and some of my familiar friends haue many times requested me, to shew them my opinion concerning these matters. Wherefore me seemeth it shall be worth my labour, if I declare briefly and plainly out of the word of God, what we ought to iudge concerning these things. For the Ministers of Gods Church can take nothing more profitable in hande, than to instruct the people of God purely and plainly, in such necessary matters as come in question out of the word of God, which is a lanterne (as the Psalmist saith) vnto our feete, and a light vnto our pathes: and to deliuer them from all errour and superstition, and bring them out of all wauering and doubt. And verily their studie & diligence is to be highly commended, who for these fewe yeares ago, haue set forth certaine bookes drawne out of the scriptures, written in the Germaine tongue against sundrie errors: and theirs likewise who in these our dayes by writing of bookes do teache, instruct, and confirme the rude and vnlearned people. For amongst many other excellent benefits, which God our heavenly Father hath bestowed vpon mankinde, this also

also is a great and most liberall gift, that in this latter, and as it were old age of the world, he hath brought to light by the Art of Imprinting, aswel many other good Authours, as also the holie scriptures of the old and new Testament, written in diuers languages: whereby he doth not onlie teach vs amply and fully what to beleue, and what to doo, but also mightily subuerteth and quite ouerthroweth diuers and sundrie errours, which by little and little haue crept into the Church. Truly all such are verie vngrateful towards God, which do not willingly acknowledgethis so notable a benefit.

As touching this my treatise concerning Spirits, and straunge wonders, I haue deuided it into three partes for the more cleare vnderstanding therof. In the first parte I shewe, that there are visions and spirits, and that they appeare vnto men sometimes, and that many & maruellous things happen besides the ordinarie course of nature. In the second I discusse what maner of things they are, that, is not the soules of dead men, as some men haue thought, but either good or euill angels, or else some secret and hid operations of God. In the third I declare why God doth sometime suffer Spirits to appear, and diuers forewarnings to happen: and also how mē ought to behaue themselves when they happen to meetewith such things. In these points or partes, the chiefeft thing wheron men vse to reason touching this matter, are contened. Now I meanto handle this matter, being very obscure and intricate, with many questions, (I trust) so plainly, & clerely out of the holy scriptures, whereon we may surely stay our selues, out of the

The diuision  
or partes of  
this booke.



anciēt fathers, allowed historiographers, and other good writers, that those which are studious and lovers of Gods truth, may well vnderstand what may be denied & thought of those apparitions, & other straunge & maruellous matters. And I also trust that euen our aduersaries also, ( in case they wil lay their affections aside, but a litle while) wil say that I haue truly alleaged all their arguments, and confuted thē without any railing or bitterness. For my purposed ende is according to the doctrine of Saint Paule, to edifie and not to destroy.

As touching diuinations, blessings, iuglings, coniurings, and diuers kinds of sorcerie, and generally of all other diuelliſh practises, certaine learned men of our time haue written bookes, as *Gasper Pencerus*, *Ioannes Viera*, *Ludovicus Mellichius*, and perchaunce some others also, whose worke I haue not yet seene. It is not long ago since *Ioannes Rinius* a man learned and eloquent, published a booke in the latin toong, entreating of spirites and superstition. In the which booke albeit very briefly, yet doth hee as he is wont in all things, very finely & eloquently intreat of this matter, and of other foolish superstitions. And albeit that I do write more largely of this, yet was it not my minde to gather together all those things which I could haue spoken and alleaged touching the same matter: but only such as seeme the chiefest and most especiall points, partly because I would not be tedious to the reader, & partly also least my books shuld grow vnto an ouer great quantity. I haue great hope that *Ioachimus Camerarius*, that excellent man, who readeth the auncient writers both greeks and latins,

with

with exquisite iudgemēt, and hath great experience in all things, will shortly write learnedly & at large of this matter, and also of others like vnto it. For so muche hee seemeth to promise in his preface to *Plutarches Booke, De defectu oraculorum, & figura, & consecrata Delphis* (wherin he handleth the nature and operatiōs of diuels) and also in other of his writings. I for my parte had once written this my treatise in the vulger tong, and now because I trust it shall be also profitable to other men, I haue translated it into latin, adding certaine things thereto.

This my booke which I haue with great labour and study gathered out of other mē's writings I present & offer vnto you (most noble consul) according to the ancient fashion & custome: not for that I suppose you haue any neede of my teaching, touching these things which are herein handled. (For I am not ignorant, vnder what teachers you haue attained vnto true learning, and how you haue and do continually read ouer sundry good authors with perfect knowledge in many tongues.) But partly that I might purchase credit and authoritie vnto this my booke with those men, vnto whome your goodnes, godlinesse and constancie (which you haue alwaies hitherto euermore shewed, and yet do shewe, in setting forth true religiō, & mainteining good lawes) is throughly knowne: and partly that I might shew my selfe in some respecte thankfull vnto you. For your honour hath bestowed many benefits on me, whom you onlie knowe by sight, and vpon other Ministers of the Church, wherby ye haue so bound me vnto you, that I shall neuer be able to make any recompence.

The dedica-  
tion.


Wherefore I most earnestly beseech you, not to refuse this signe and token of my good wil, be it neuer so simple: but rather to vouchsafe, whē ye haue leisure from the labour and toile of the common wealth, to reade ouer this my booke: for I haue good hope it will not seeme vnpleasaunt vnto you & others in the reading, as wel for the plaine order I vse therein, as also for the sundrie and manifold histories in it recited.

Almightie God, who hath so blessed you with his heavenly gifts, that for them, (albeit very yong) you haue aspired vnto the highest degree in your noble citie and dominiō of *Berna*, vouchsafe to preserue you in health, and increase and multiply his good gifts in you. My Lords & brethren the ministers of *Tigurin*, and also your old companion master *George Grebelius*, that excellent man in lerning, vertu, and nobilitie, hartily salute your Lordship. From *Tigurin* in the month of January, the year of Christs Natiuitie. 1570.

The







A Table of the Chapters of the three principall  
parts, touchings Spirits walking by Night.

*Of the first part.*

**C**ONCERNING certaine words which are often vsed in this  
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Melancholike persons and madde men, imagining things  
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Fearefull men, imagine that they see and heare straunge  
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Men which are dull of seeing and hearing, imagine many  
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Many are so feared by other men, that they suppose they  
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*Timothens Aelurus*, count erfeiting himselfe to be an An-  
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Of a counterfaite and deceiuing spirite at *Orleauce* in  
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Of a certaine parish priest at *Clauenna*, which fained him-  
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That it is no maruell if vaine sightes haue bene in olde  
time,

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ning



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Testimonies out of the word of God, that neither the soules of the faithful, nor of infidels, do walke vpon the earth after they are once parted from their bodies.

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That the true Samuel did not appeare to the Witch in Endor. Chap. 7. Fol. 127.

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Whether the Diuell haue power to appeare vnder the shape of a faithfull man? Chap. 9. Fol. 140.

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What those things are which men see and heare: and first that good Angels do sometimes appeare. Chap. 14. Fol. 159.

That sometimes, yea and for the most part, euill angels doo

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Of wondrous monsters, and such like. Chap. 16.

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That it is no hard thing for the diuell to appeare in diuers shapes, and to bring to passe straunge things.

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Diuels do sometimes bid men do those things which are good, and auoyde things that are euill: sometimes they tell truth, and for what cause. Chap. 18.

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God by the appearing of Spirits doth exercise the faithfull, and punish the vnbeleeuers. Chap. 1.

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What the cause is that in these our dayes, so fewe spirites are seene or heard. Chap. 2.

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Why God doth suffer straunge noyses, or extraordinary rumblings to be heard before some notable alterations, or otherwise. Chap. 3.

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After what sort they should behaue themselves, which see good or euill spirits, or meeete with other straunge aduentures: and first how both Iewes and Gentiles behaued themselves in the like cases. Chap. 4.

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How Christian men ought to behaue themselves when they see spirits, and first, that they ought to haue a good courage, and to be stedfast in faith. Chap. 5.

Fol. 190.

It behoueth them which are vexed with spirites, to pray especially, and to giue themselves to fasting, sobrietie, watching, and vpright and godly liuing. Chap. 6.

Fol. 193.

That spirits which vse to appeare, ought to be iustly suspected: and that we may not talke with them, nor enquire any thing of them. Chap. 7.

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Testimenes out of the holy Scripture, and one example whereby it is prooued, that such kinde of apparitions are not

to be credited, and that we ought to be verie circumspect in  
them. Chap 8. fol.201.

After what sort the faithfull in the primatiue church, v-  
sed themselues, when they met with spirits. chap.9. fol.204.

That sundry kindes of superstition haue crept in, wherby  
men haue attempted to driue away spirts, chap.10. fol.206.

That spirites are not to bee driuen away by cursing and  
banning. chap.11. fol.214.

After what sort we ought to behaue our selues, when we  
heare straunge cracks, or when other forewarnings happen.

Chapter.12. fol.216.

**F I N I S.**



I have been thinking of you very much lately  
 and wondering how you are getting on  
 I hope you are well and happy  
 I have not much news to write  
 at present  
 I shall write again soon  
 I am your affectionate friend  
 M. W. 1. 2.







The first parte of this  
 Booke, concerning Spirits walking by night.  
 Wherin is declared, that Spirits and lights  
 do appeare, and that sundry strange and  
 monstrous things doo  
 happen.

CHAP. I.

Concerning certaine wordes whiche are often vsed in this  
 Treatise of Spirits, and diuers other diuinations of things  
 to come.



¶ The intent, that those men which oc-  
 cupie themselves in reading of this my  
 Booke, and especially in perusing of o-  
 ther auncient writers, may the better  
 vnderstand euery thing, I will at the  
 first enteraunce bryevely expounde those  
 things which shall seeme to concern the  
 proprietie of wordes and termes vsed in

this my Treatise of Spirits.

*Spectrum*, amongst the Latines doth signifie a Shape or *Spectrum*.  
 foyme of some thing presenting it selfe vnto our sight.

Scaliger affirmeth, that *Spectrum* is a thing which offe-  
 reth it selfe to be seene, either truly, or by vaine imaginati-  
 on. The Diuines take it to be a substance without a bodie,  
 which being heard or seene, maketh men afraide.

*Visum*, signifieth an imagination or a certaine shewe, *Visum*.  
 A which

which men being in sleepe, yea and waking also, seeme in their iudgement to behold: as we read of Brutus, who saw his owne angell. Cicero in his first booke *Academ*, quest. writeth, that *Visum*, amongst the Grecians is called *φαντασμα*, a fantasie, or vaine imagination.

Viso.

Also the Latines call those things *Visiones*, which the Grecians name *φαντασμα*.

Terricula-  
menta.

*Terriculamenta*, are vaine visions or sights, which make men afraide. The Latines also call it *Terriculum*, because it breedeth feare.

Phantasma.

Mat. 24.

Marke 6.

That which S. Matth. 24. and Marke 6. call *φαντασμα*, Erasmus doth translate it *Spectrum* but the old interpreter vseth the Greeke word.

Phasma.

*φασμα* in like manner doth signifie an else, a sighte or vaine apparition. Suidas maketh a difference betwene *Phantasma* and *Phantasia*, saying, that *Phantasma* is an imagination, an appearance or sight of a thing which is not, as are those sights which men in their sleepe do thinke they see: but that *Phantasia*, is the seeing of that onely which is in very deede.

Pncuma.

Luk. 24.

*πνεμα* is taken in Luke 24. chapter, for a spirite or vaine imagination. Howbeit most commonly some other word is ioyned vnto it, if it bee put for an euill spirite: as *πνεματα πλια, πομεα*. The Gentiles (as S. Augustine and other Fathers doe testifie) supposed that the soules of men became *Demonēs*, that is, good or euill angels: which if they had done well, then were they called *Lares*, that is priuate gods: but if they haue done euill, then were they named *Lemures*, or *Larue*, bugs and Elues. But if it were doubted whether they had liued well or ill, then were they called *Manes*. Apuleius and other old writers affirme, that *Genij* and *Lares* were all one.

Larés.

It was supposed (as Festus witnesseth) that *Lares* were the soules of men, or else infernall gods. *Lares* were called *Præsites*, because they made all things safe with their cics: that

præsites.

# of vvalking Spirits. 3

that is, they saued and p̄serued all things.

And Authoꝝ affirme, they were called *Hostily*, for that Hostilj. they were supposed to dꝛiue away enemies. Neither were they thought to beare rule only in priuate houses, & in crosse meeting waies, but also to defend Cities. They were likewise worshipped priuately in houses, and openly in the high wayes. As touching those that were called *Lares*, you may read moꝛe in Anthonius Constantius, of Fauentia his Commentaries, and in Ouid. lib. 5. Fastorum.

*Genius* (say the Grammaticians) is the naturall god of Genius. euery place, of euery thing, or of euery man when we are boꝛne, as it is wꝛitten, we haue two *Genij*, whereof the one encourageth vs to do well, the other to do euill. *Genius* (saith Censorinus) is a god in whose gouernance euery man doth liue, so soone as he is boꝛne: either because he taketh care for our begetting, or that he is engendꝛed with vs, or else that he taketh charge and defence of vs when we are begotten. Sure it is, he is called *Genius*, à *gignendo*, that is, of begetting.

*Penates* likewise are domesticall gods. Penates. Macrobius affirmeth, that they are gods by whom we onely breathe, by whom we enioy this body, and by whom we possesse the reason of our mindes. Nonius saith, *Lemures* are spirites walking by night, and terroꝛs rising of pictures of mē & beasts. Other say, that *Lemures* are euil and hurtfull shapes which appeare in the night, yea and that they be the soules of those that make men black and blew, called after that name.

Some men call the ghosts of all dead things by the name Vmbra. of *Lemures*. Thus saith Apuleius, Of those *Lemures*, he that hath care of his posteritie, and inhabiteth the house with a peaceable and quiet kinde of rule, was called *Lar familiaris*, god of the house. And because among the people of olde time, as they counted *Lares* good, so they supposed *Lemures* to be naught, therefore to dꝛiue them away, they did sacrifice vnto them.



Lemures.

Some other affirme, that *Lemures* are soules which tarry about the bodies. Porphyrius calleth them the wandring soules of men departed befoze their time, as it were *Remures*, taking their name of Remus, whose soule folowed his brother Romulus: who to the intent he might pacifie them, instituted feastes called *Lemuria*.

Laruz.

Seruius writeth, that *Vmbræ* were called *Laruz*: and they called dead mens soules by the name of *Vmbræ*. Of *Laruz* men are called *Larvati*, that is to say, frantike men, and such as are vexed with spirits. Who also as (Nonius witnesseth) are called *Ceriti*.

Ceriti.

Manes.

Seruius saith, that mennes soules are called *Manes*, at suche time as departing from their bodies, they are not yet passed into other bodies. And he iudgeth that they are so called by the figure *ἀντιεργον*, (whiche is when one speaketh by contraries) of the olde adiective *Manus*, that is good, because they were nothing lesse than good. For the auncient people supposed, that *Manes* were infernall gods, and therefore did they number them amongst their euil gods, and pacified them with sacrifice, least they should hurt them. Some affirme that *Manes* are indeed infernall gods, but yet good: whereof commeth *Mane*, which signifieth good, and *Dii Manes*, as if you would say, god and prosperous gods, and therof also is said *Immanes*, for, not good.

Some other suppose, that soules separated from the bodies, were called after this name: Wherby we see the auncient monuments of tumbes haue bene dedicated to *Dii Manibus*, to the infernall gods: In the which opinion Apuleius was, as we said a little befoze.

There are some that iudge *Manes*, to be the very same, that the old people called *Genii*, and that there were two of these *Manes* assigned vnto mens bodies, euen immediately after their begetting, which forsake them not whē they are dead, but continue in the graues after the bodies are consumed. For the which cause, those men who defaced Monument,



# of vvalking Spirits. 5

ments, were thought to doe wrong vnto the gods called *Manes*. The soothsayers called as well the celestially as the infernall gods by the name of *Manes*, and that because they beleued (as Festus doth write) that all things did *manare*, that is, were deriued from them. Other thinke they were so called *à manando*, of flowing, because the places betwèen the circle of the Moone and the earth, from whence they come, are full of soules.

*Manix* are deformed creatures, as Festus saith: and al- Manix.  
so ugly shapes, wherewith nurses make childzen afraid.

*μορμω* is a woman with a face almost of a monstrous fa- Μορμω.  
shion: hereof it is taken for a hege: as also *μορμωλοχου*, doth  
signifie a terrible sight, a spirit, or an else. Nicephorus saith  
in his Ecclesiasticall history, that a woman vsing to walke  
by night, is called by the name of Gilo.

*Lamix* were supposed of the auncient people to be wo- Lamix.  
men hauing eies to put out or in at their pleasure, or rather  
certaine shapes of diuels, which taking on them the shewe  
of beautifull women, deuoured childzen and yong men, al-  
lured vnto them with swæte inticements.

Philostratus in his booke Appollonio, writeth a maruel-  
lous history or fable of one Menippus, beloued of an hegge.  
The same authour writeth, that *Lamix* are called of some  
men *Larvæ*, spirits walking by night: and *Lemurei*, night  
spirits of horrible shapes: and of many *Empusa*, ghoasts of  
variable fashion: and that nurses so named them to make  
their childzen afraid.

Chrysolomus Dion writeth, that in the inmost part of  
*Affrike* are certain wild beasts, hauing the countenance of  
a woman, which in like manner are called *Lamix*: and he  
saith that they haue their paps and al the rest of their breast  
so faire as any Painters wit can deuise, which being vncou-  
uered, they deceitfully allure men vnto them, and when  
they haue taken them, doe forthwith deuoure them.

In the fourth chapter of the Lamentations of Hieremie; Lament of  
Hier chap. 4.

it is saide : *Lamie nudauerunt mammas suas, &c.* Apuleius wꝛiteth, that *Lamie* are things that make Childꝛen as fraide.

Striges.

*Lamie* are also called *Striges*. *Striges* (as they say) are vnluckie birdes, which sucke out the blood of infantes lying in their crables. And hereof some men will haue *Witches* take their name, who also are called *Volaticæ*, as *Festus* wꝛiteth.

Gorgones.

The name of *Gorgon*, was inuented to make childꝛen as fraid : so; they say these *Gorgons* are rauening spiritos, such as men faine *Lamie* to be.

Incubi.  
Succubi.

*Ephialta*, and *Hyphialta*, that is, *Incubi* & *Succubi*, (which we call *Maeres*) are night spirits or rather *Diuels*, which leape vpon men in their sleepe. The *Physicians* do affirme, that these are nothing else but a disease.

Empusa.

*Empusa*, is an apparition of the *Diuel*, or a spirit which sheweth it selfe vnto such as are in misery, chaunging his shape into diuers soymes, and so; for the most part appeareth at some time. Read more hereof in *Suidas*.

Dicelon.

*Dicelon*, is so called, because it is sent to make men as fraid : those kinds of terroꝛs the *Grecians* call *Hecatæa*, as *Apollonius* wꝛiteth, because *Hecate* or *Proserpina* is the cause of them, who therefore is called *βερμαί δὲ τῷ βερμαί*, that is of terrifyng, and that by reason that terroꝛs by night were thought to be stirred by her.

Acco.  
Alphito.

*Plutarchus* wꝛiteth, that *Acco* and *Alphito*, were monstrous women, by naming of whome, mothers kept their childꝛen in awe, and made them feare to do euil.

Telchines.

*Cardanus* calleth these *Diuels* which keepe vnder the earth, and many times kill men as they are vndermining, by the name of *Telchines*. Men vsing witchcraft, and such as are possessed with a Spirit, and out of their wits, are called amongst the *Grecians*, *τελχινες*.

Pan.  
Faunus

Of these sort are those monstꝛs, halfe like men, and halfe like beastes, whiche men say are founde in woods,  
and

# of Walking Spirits. 7

and oftentimes haue appeared vnto men. It is saide, that *Panes* and *Fanni*, are all one, hauing their nether parts like vnto Goates feete.

And menne saye, that *Satyri*, are almost lyke vnto men: And those whiche are of full age are called *Sileni*.

Satyri.  
Sileni.

*Onocentaurus*, is a beast of a straunge fashion, which is reported to be like a man in the vpper part, and downward like an asse.

Onocentan-  
rus.

*Onosceli*, as it is wrytten in Plutarche, are Diuels, hauing legges like vnto asses.

Onosceli.

The olde people imagined, that *Hippocentauri*, were creatures, who befoze were like to men, but the hinder parts had the similitude of hozes.

Hypocen-  
taurus.

And they do faine, that *Sphinx* is *Animal* *αἰθερομορφον*, a beast of the similitude of a man.

Sphinx.

*Scilla*, and *Harpyæ*, are rauening Diuels, with faces like vnto maydens.

Scilla.  
Harpyæ.

As touching men liuing in the Sea, as *Tritones*, *Nerides* and *Syrenes*, who as the auncient people affirmed, had faces like vnto men. Reade Gesnerus in *Historia Aquatili-um*, where he intreateth of them. For he proueth out of many Authoꝝ, that there are sounde Monsters in the Sea, hauing shapes and countenaunces somewhat like vnto men.

Triton.  
Nerides.  
Syrenes.

Some of these Monsters which are indède, bee of the kinde of Apes, and some are onely fabulous, or false: yet notwithstanding, it may be, that the Diuell doth deceiue men vnder the formes of them.

Thus much concerning tearmes, which we must vse in this our Treatise of Spirits or Visions.

Hereunto haue I adioyned straunge happes, and foze tokens, which for the most part chaunce befoze great matters. And therefore I knit them vnto these, because they haue great resemblance vnto them.

For



Portentum.

For vaine imaginations also appeare vnto our sights: armed men as it were are seene on earth, or in the aire: and other such like shapes, voyces, noyses, crackes, and such like. But as touching the very words, *Portentum* is that which foresheweth some thing to come, as when straunge bodie appeare in the aire, or blazing starres, or thunder in faire weather, or whirlewindes do chaunce. Festus saith, that albeit *Portentum* be a naturall thing, yet it happeneth sildome, and doth betoken some thing to come to passe after a certaine season.

Ostentum.

*Ostentum*, is some straunge thing, which sheweth some thing to come to effect speedily. They giue the like examples of them both.

Prodigium.

*Prodigium*, is a thing which albeit it often chaunce by course of nature, yet notwithstanding it doth alwaies betoken some euill thing, being called *Prodigium*, as it were of *porro agendum*, to be done afterward.

Monstrum.

*Monstrum*, is that which hapneth against nature, as when any thing is brought forth hauing members belonging to an other kinde: the which is also called *Promonstrum*, as who should say, *Porro aliquid monstrans, sine monens*, that is, shewing or warning some thing to happen afterward. Notwithstanding these termes are many times confounded together, and taken in one signification, and that because they respect one ende, that is, to tell befoze or giue warning of things to come. The vaine visions wheren we here intreat, appertaine nothing to naturall philosophers, neither yet these things which we haue ioyned with them. For if a sodaine cracke, or sound, or groning, or rumbling, as though the house would fall, or if any other thing chance which standeth by naturall reason, it doth not properly belong vnto this matter which we haue in hand. But letting these things passe, we will by Gods helpe and aide come nearer to the matter it selfe.

## CHAP. II.

Melancholike persons, and mad men, imagine many things which in verie deed are not.



There haue bin very many in al ages, which haue vtterly denied that there bee any spirits or straunge sightes. The Philosophers of Epicurus sect, did iest & laugh at all those things which were reported of them, and counted them as fained and counterfeyt, by

Some men deny there are Spirits.

the which only childzen and fooles, and plaine simple men were made afraide. When Cassius, who was an Epicurian, vnderstood by Brutus, that he had seene a certaine vision, he (as Plutarch doth iestifie) indenuored to attribute the matter vnto naturall causes. We read in the 23. chapter of the Actes of the Apostles, that the Sadduces did not beleue there should be any Resurrection of the dead, and that they denied there were any spirites or angels: Yea and at this day, many good & godly men beleue those things to be but tales, which are talked of to and fro concerning those imagined visions: partly because in all their life, they neuer sawe any such, and partly or rather especially, because in time past men haue bin so often deceiued with apparitions, visions and false miracles done by Monkes and Priestes, that now they take things y<sup>e</sup> are true, to be as vtterly false. Whatsoeuer the cause is, it may be p<sup>ro</sup>oued, by witnesse of many w<sup>ri</sup>ters, and by daily experience also, that spirites and strange sightes do sometime appeare, and that in very deed many strange and maruellous things do happen.

47.33.

True it is, that many men do fallly perswade the m<sup>is</sup>elues that they see or heare ghoasts: for that which they imagine they see or heare, proceedeth either of melancholic, madnesse, weakenesse of the senses, feare, or of some other perturbation: or else when they see or heare beasts, vapors, or some other naturall thing, then they vainly suppose, they

haue ſeene ſightes I wotte not what, as hereafter I will ſhew particularly by many and notable examples.

There is no doubt, but that almoſt al thoſe things which the common people iudge to be wonderfull ſightes, are nothing leſſe than ſo. But in the meane ſeaſon it cannot be denied, but that ſtraunge ſightes, and many other ſuch lyke things, are ſometimes heard and alſo ſeene.

Sundry imaginations of melancholike perſons.

And firſt it cannot be denied, but that ſome men which either by diſpoſitions of nature, or ſoz that they haue ſuſtained great miſerie, are now become heauie and full of melancholy, imagine many times with themſelues being alone, miraculous and ſtraunge things.

Sometimes they affirme in great ſothe, that they verily heare and ſee this or that thing, whiche notwithstanding neither they, nor yet any other man did once ſee or heare. Which thing we ſometimes ſee by experience to be true in thoſe men, which be troubled with great headache, or ſubiect to other diſeaſes of the bodie, or cannot take reſt in the night, or are diſtraughted of their wittes. Thoſe which dwell with ſuche kinde of men, when they here them tell ſuch abſurd tales, ſuch ſtraunge things, and ſuch maruelous viſions, albeit they pittie their vnsortunate eſtate, yet can they not many times containe themſelues from laughing. Aristotle in his booke *de rebus mirandis*, writeth of a certaine man diſtraught of his wittes, who going into the Theatre of *Abydos* a Cittie of *Aſia*, when no man was therein, and there ſitting alone, by clapping of his hands, ſignified that he liked as well euery thing there, as if ſome Comedie or Tragedie had bin notably ſet forth on a ſtage. The verie lyke Hiſtozie hath Horace, in his ſecond booke of Epistles, of a certain man, who comming into the Theatre at *Argos*, behaued himſelfe euen as the other man did: And when his kinſfolke through the helpe of good Phiſicians, had reſtored him to his right wittes againe, he was very angry with them, ſaying, that he neuer liued

Theatrum a place to behold plaies, and paſtimes in.]



more pleasantly than while he was beside himselfe. Athenus lib. 12. writeth of one Tresilaus, whose braines were so dis tempered, that he verily supposed all the ships which arrived at Port Piræus, to be his owne: he would number them, he commaunded the Mariners to launch from shore, and when they returned after their voyage home againe, he as much reioyced as if he had bene owner of all where with they were laden. The same man affirmed, that in all the time of his madnesse he lived a verie pleasant life, untill the Physitian had cured him of his disease. I my selfe haue seene a man, Iohannes Leonardus Sertorius by name, whom very honest and graue men, which knew him well, would testifie to be a godly man, which was thzoughly persuaded w<sup>th</sup> himselfe, that he could proue our Religion which we now professe, to be true and Catholike, euen by a miracle from heauen as sometime Helias did. He desired the Magistrates of certain Countreies to call together their Papists, and Protestants: for he was ready (he sayd) to shewe this miracle, and in case he did it not openly before them all, he refused not to sustain any kynd of punishment. The lyke reason is also of other men whiche are besides themselues: for they take on them maruellous things, either because they haue mused long time on some matter conceiued in their minds, as cunning Artificers oftentimes do: or because they haue bin long wexed with sicknesse, or else because they loue extremely. You shall finde some that imagine themselfe as it were armed with horns of an Ore: other appeare to themselues to be either bestels, and therefore they wil shun euery thing for feare they be broken.

Ioannes Sertorius.

Of such an one writeth Galene, *De locis affectus lib. 3. cap. 6.* and also *lib. 4. cap. 1.* Other suppose themselves dead, other thinke themselves great Princes, other to be learned men, other to be Prophets & Apostles, & therefore they wil saye tal things to come. The same he writeth of them y<sup>e</sup> are taken with frenzie \* and namelg, of one Theophilus a Physitian,

Ste. Ludouic. Cæli. li 17. ca. 2. antiquitat. Galen de locis affectus. Libro de Simtomatum diu chap. 3.

who in other things was wise, and could dispute wel and perfectly knowe euery man: yet notwithstanding, hee thought there were certain minstrels did haunt that corner of his house where he vsed to lye, and that they toned their pypes and played on them euery daye: And hee verily thoughte, that he sawe them, some sitting, and some standing, and in such sozte continually pyping without intermission, that they ceased at no time, neither in the day, nor in the night. And therfoze he neuer ceased to crie, and to commaunde his seruants to dziue them out of his doyes. When he was thzoughly recouered of his sicknesse, then he tolde all other things which euery one of them had sayd or done: and also he called to mind the imaginations which he conceiued of the tediousnesse of the minstrels.

Paulus Aegineta  
licanthropia.

Paulus Aegineta writeth in his thirde booke and xv. chap. that those that are taken with *Licanthropia* (which is a kynde of madnesse) leape out of their houses in the night, in all things imitating the nature of wolues, and that vntill it waxe day, they keepe about the graues of dead men. Moreover, sometimes the diuel (emie to mankinde) so deceiuet men, that they seeme vnto them selues to be beastes. Wherof Augustin writeth In Genesis ad litteram lib. 7. cap. 11. they which are bitten with madde Dogges are afraide of water. This disease they call *Hidrophobiam*: out of which Aegineta lib. 5. ca. 3 reporteth, that they which are troubled with this disease, looking on the water, and being brought vnto it, flee from them sone: other vnterly refuse all kind of moisteure: and that there are some which barke like Dogges, and bite them that come vnto them. Rufus shewing the cause of their feare, saith that they suppose they see in the water the shadowe of the Dog which bite them.

Augustine vpon Genesis.  
Hidrophobia.

Rufus.

Ephialtes the  
maarc.

*Ephialtes*, which the Physicians call the *Maare*, is a disease of the stomacke, concerning which, reade Paulus Aegineta li. 3. cap. 6. Many which are taken with this disease, imagine



imagine that a man of monstrous stature sitteth on them, which with his hands violently stoppeth their mouth, that they can by no means cry out, and they strine with their armes and hands to dzive him away, but all in vain. Some led with vaine fantasie, thinke him who oppresseth them, to cræpe vp by little and little on the bed, as it were to de- reiuue them, and anon to runne downe. They se me also to themselues to heare him. This disease is called by an other name *πικάλιον*, and *πικράμων*.

Mad men which haue vtterly lost the vse of reason, or are vexed by Gods permission, with a Diuell, whome the Gospell calleth *δαίμονιζομένους*, do maruellous thinges, talke of many visions and diuers other matters. Their sight deceiueth them, in so much as they mistake one man for another: which thing we see by experience, in Bedleme house where madde and frantike men are kept. We read that Ajax tooke the matter so grieuously, when Achilles armour was adindged vnto Vlisses, that becomming mad through grieffe, and drawing out his sword, he set vpon herds of swine, supposing that he fought with the whole army of the Grecians. Afterwards hanging by two of the greatest of them on postes, with rayling words he whipped them, thinking one of them to be Agamemnon, the other Vlisses, of whom with the first he was angry as an euil iudge, with the other because he was by him vanquished in iudgement. But afterwards when he came againe to himselfe, for very shame he slew himselfe. It hath many times chanced in battaile, that the souldiers falling into great fury, their captaines haue bene forced to take away their armour, because by rage they tooke their own felowes for enemies, and began to set on them violently.

Tertullianus saith thus: Those which are mad see one man in an other, as Orestes sawe his mother in his sister, Ajax beheld Vlisses in an heard of swine, Athamas and Agauæ wilde beastes in their owne children, &c.

## CHAP. III.

Fearefull men, imagine that they see and heare straunge things.



That whiche we haue hitherto spoken concerning melancholicke men, and men out of their wits, may also be vnderstood of timorous and fearefull men. For if any man be timorous by nature, or subiect to feare through great dangers, or by some other wayes, he also imagineth straunge things which indeed are not so, especially if he haue in him any store of melancholy. Women, which for the most part are naturally giuen to feare more than men, (for which cause S. Peter in his first Epistle speaking of the dutie of married folke, calleth them the weaker vessel,) do more often suppose they see or heare this or that thing, than men do. And so do young women, because commonly they are afraide. If when men sit at the table, mention be made of spirites and clucs, many times women and children are so afraide that they dare scarce go out of doores alone, least they should meete with some euill thing: and if they chauce to heare any kinde of noise, by and by they thinke there are some spirites behinde them, such vaine perswasions they haue. A cowardly soldier iudgeth his enemies to be more in number than they are: the noyse of a leafe being moued so affrighteth him (which thing God in his lawe threatneth his people of Israel, except they do their duties) that he be taketh himself to his heeles: if he but heare a woodspeck with his bill beating on a tree, he straight thinketh the enemy readie to leape on his shoulders: yea if he heare but a mouse moue, by and by his heart is in his hose. These and such like things neuer trouble a stout and couragious souldier.

2. Pet. 3.

And

And yet sometimes in the chase, lustie souldiers flying away from their companie, are so troubled in minde, that they thinke their friends enemies, and cannot tell in the world where they are, and whither they go: all the which commeth by feare.

Plutarche in his booke *De sera numinis vindicta*, reporteth a marvellous and notable hystorie, of one called Bessus: who after he had murdered his father, hid himselfe a long season. But on a time as he went to supper, espying a swallowes nest, with his speare he thrust it downe: and when those which supped together with him, mistaked and abhorred his cruelty (for we like not those men that trouble little birdes and other beastes, because we iudge them auerere and cruell) he answered: haue they not (saith hee) falsly accused me, a great while crying out on me, that I haue slaine and murdered my father. Those which were present, being striken with great admiration, reported these his words to the king, who immediately caused him to bee tormented, and examining the matter diligently, at the last found him guiltie, and punished him as a manquiler of his owne father. Hereof ye may gather what feare can doe: the swallowes coulde not speake, and yet he persuaded himselfe that they vphrayed him with murdering his father. Euen so many through feare, imagine that they heare and see many thinges whiche in deede are mere trickes.

Procopius in the beginning of the warres of *Italie*, declareth, that as Theodoricus satte at meate, after he had put to death Boethius and Symmachus his sonne in lawe, a fishes head being brought befoze him, he sawe in it the countenance of Symmachus looking horribly, which byting the nether lip with lowering eyes seemed to threaten him; wherewith the King being sore abashed, fell into a grieuous sicknesse, wherof he after wards died. *Pea feare if it be*  
vnuca

Theodoricus  
imagining  
that he seeth  
Symmachus:



Matth. 14.

Luke. 21.

Stout and courageous men seldom see any Spirits.

unmeasurable maketh vs to abhorre those thinges, which other wise should be comfortable vnto vs. The apostles of our Lord Iesus Christ may be examples hereof. Who in the night season being in greate daunger in the Sea, when they sawe Christ walking on the water appochoing towards them wor maruelously appalled. For they supposed they sawe a Spirit, and cried out for feare. But the Lozde came to deliuer them out of that pzesent daunger whercin they were. After his resurrection they were maruellously affraide, and as S. Luke saith, they verily supposed they sawe a Spirit, when in dede he appeared vnto them in his owne body. Therfore the lozd comforteth & hartneth them saying: Behold my hands & my feet, for I am euē he: handle me and see: for a spirit hath not flesh and bones as ye see I haue. They through great ioy could not beleue it, but maruelled at it. Here thou seest, by feare it came to passe, that the Disciples supposed y Lord him self to haue bin a ghost. And therfore no man ought to maruell if we hindered by feare, mistake one man for an other, and perswade our selues that we haue sene spirits, whereas no such were. They which are of stout and hautie courage, free from all feare, seldome times see any spirits. It is reported of the Scythians, a warlike natiō dwelling in mountains (from whom it is thought the Turkes take their originall) that they neuer see any vaine lightes of spirits. Authoys write that Lions are not feared with any bugs: for they are full of stomacke and deuoid of feare.

CHAP. IIII.

Men which are dull of seeing and hearing, imagine many things which in verie deed are not so.

**T**hey whiche are weake of sight, are manye times in suche sorte deceyued, that they beholde one man in steade of an other. Poare-blinded men whome the Grēkes call *Meoroi*, whiche can not see

see

see any thing, except it be verie neare their eyes (as for the most part students are, which night and day turne ouer their bookes) are so much deceiued in their sight, that they are many times ashamed to vtter what they haue thought they haue seene. And it standeth by naturall reason, that an oare seemeth to be broken in the water: and a towler soure coznered, a farre off sheweth to be rounde. Those which Dronken men  
 dzinke wine immoderately, in such sort that their eyes be see straunge  
 gin to waxe dimme, and stare out of their heads, like hares things.  
 which haue bin caried hanging on a staffe a mile or twaine, see things farre otherwise than sober men doe. They suppose they see two candles on the table, when there is but one: desiring to reach the potte, they put their hand amisse. In Euripides Tragedie named Bacchis, Pentheus affirmeth, Euripides.  
 that he seeth two Sunnes and two citties of Thebes: For his bzaines were maruellously distempered. It is a common saying, that if wine haue the victorie, all things same to haue turned vpside downe: trees to walke, mountaines to be mowed, and riuers to run against the head, &c. Salomon exhorteth all men from dzunkenesse, in his p<sup>ro</sup>. Pro. 23.  
 uerbs, cap. 23. shewing what discommodities ensue therof, and amongst other things he saith thus: Thy eyes shall see straunge (to wit) visions and maruellous apparitions. For as tinorous men imagine miraculous things, euen so doo dzunken men, who of purpose corrupt and spoile their sight. And albeit God shew many wonders in the aire, and in the earth, to the ende he may stir men vp from idlenesse and bring them to true repentaunce, yet notwithstanding, we must thinke that dzonken men which sit vp vntill midnight, do often say, that haue seene this or that vision, they haue beheld this or that wonder, when as indeed they are vtterly deceiued. For in case they had returned home in due season, and not ouercharged themselues with too much wine, no such thing had appeared vnto them. For indeede their eyesight had not bene blinded. Doth it not often come

to passe, that when men are once thoroughly warmed with wine, they mistake one for another, of whom they thought they were abused in word or deed, and violently lie on them with weapon. The place before alleaged out of Salomon, may also be vnderstood to this purpose: Thy eyes shall see straunge (to wit,) women, to lust after them. For experience teacheth vs that men being drunke, assaie to rauish matrones and maidens, which being sober they would neuer once thinke vpon. Wine immoderately taken, is the nurse of rashe boldnesse and filthie lust.

Some see  
themselues,

Aristotle writeth, that some men through the feeblenesse of their sight, beholding in the aire neare vnto them (as if were in a glasse) a certaine image of themselues, suppose they see their owne angels or soules: and so as the Pro- uerbe is, they feare their owne shadow. Although men in obscure and darke places can see nothing, yet do they not (I pray you) imagine they see diuers kindes of shapes and colours. And we many times suppose those things which we see, to be farre otherwise than indeed they are.

It is well knowne, a mans sight may be so deceiued, that he verily thinkes that one deuoureth a sword, spitteth out money, coales, and such like: that one eateth bread, and spitteth forth meale: one drinketh wine, which after runneth out of his fozehead: that one cutteth off his fellows head, which after wardes he setteth on againe: and that a Cocke seemeth to dye after him a huge beame of timber, &c. Moreover it may be brought to passe by naturall things, as by perfumes and such like, that a man would sweare in earnest, that all men sitting at the table with him, haue no heads at all, or else that they are like the heads of asses: & that sometimes a vine spreadeth it self as it were ouer al the house, when indeed it is a mere deceit, or a plaine iugling cast. Of which matter there be booke commonly set abroad. The like reason is in hearing, & in the other senses. Those men whose hearing is somewhat decayed, many

Hearing de-  
ceiueth.

times.



times seeme in their owne imagination, to heare the noyse of boysterous winde, or violent tempest, the sparkling of fire, the roaring of waters sodainly increased, singing and sounding of instruments, and also the iangling of belles, when as indeed these things are not so, but only chaunce by default of hearing: for others which are conuersant with them, hauing the right vse of hearing, do not heare any such thing at all. Somtimes in very dead such things are heard, as the crackling of wainscot walles, and such like, which are naturall signes of some tempest shortly after ensuing.

There are also certaine hollowe places, through the which the winde whizling, giueth a pleasant sound, as if were through a pipe, much like vnto singing, so that men wonder verie much thereat. We reade in wryters of Philosophie, that the very same also chaunceth in bankes of riuers, which bende a little in compasse. Hearing is also deceiued when we thinke we heare thunder, and it is indeed but the rumbling of some Carte. There be many which thinke they handle something, and yet are deceiued: As men sicke of the ague, drinke wine of the best and sweetest sorte, yet they thinke it is moze bitter than Gall: if they eate pottage neuer so good, yet they iudge it vsauorie: which thing commeth not of any faulte in the Cooke, but of the mouth and stomacks whiche is dissempered with sicknesse. For vnto them which haue abundance of choller, all things seeme bitter. And even so it commeth to passe, that a man supposeth he seeth, heareth, feeleth, or is felt of some spirit, when indeed it is not so, and yet no man can perswade him the contrary.

The sense of feeling is deceiued.

If feare and weaknesse of the sight and of other senses meete together, then men fall into strange and maruellous imaginations, believing things vtterly false, to be verie true: Neither will they be brought from their owne opinions by any meanes or reason.

Weaknesse of the sight and feare.

We reade that not only perticular and priuate men, but also whole armies of souldiers generally haue bene so deceiued, that theſe haue verily thought their enemies hard at their heeles, when as no man followed. And hereof haue proceeded many horrible sightes in battaile.

Cominæus.

Cominæus, a knight and diligent writer of histories, in the ende of his first booke of the Acts of Lewes the II. King of *Fraunce*, writeth, that when Charles Duke of *Burgundie*, with other Princes, had remoued their armie to *Paris*, theſe vnderstood by their espials, that the next day the king had determined to set on them with all his power of men. Wherefore the next day Charles sent out certaine horsemen to vie w his enemies: who comming forth, by reason that the element was somewhat darke, supposed they sawe a huge number of pikes and speares, but when they had passed a little further and that the aire was a little clearer, they vnderstood the same place wherein they iudged the king to be with all his armie, to be planted and ouergrowne with many high thistles, which a far off shewed as it had bene long speares. For the night beguileth mens eyes. And therefore none ought to maruell, if trauellers towardes night or at midnight, mistake stones, trees, stubbes, or such like, to be sprites or elues. We reade in the last booke of the kings the 3. chap. that after the death of king Achab, the Hoabites revolted from Ioram his sonne, wherefore he desired Iosaphat to aide him, and with all his power he determined to make warre en the Hoabites, to reduce them to obedience, and subiection. Which thing when the Hoabites heard, they prepared to defend themselves, so many as were able to beare armour. But when they had set forthward verie earely in the morning against their enemies, supposing in the rising of the Sunne, the waters which God had miraculously brought out to be redde, they said amongst themselves: Surely the two Kings haue encountred together, and eache haue destroyed

King. 4.

stroyed

stroyed other, whereupon they running on heapes without order, to spoile the Israelites Tents, were by them vanquished and slaine: here you see all the Armie mistooke water in stead of blood.

CHAP. V.

Many are so feared by other men, that they suppose they haue heard or seene Spirits.



Furthermoze, it cometh to passe many times that not only pleasant and mery conceited men, but also spitefull and malicious men, chaunging their apparel, make others extremely affraide. It is a common custome in many places, that at a certaine time of the yeare, one with a nette or bizarde on his face maketh Childzen affraide, to the ende that euer after they should labour and bee obedient to their Parentes, afterward they tel them that those which they saw, were Fugs, Witches and Waggges, which thing they verily beleue, and are commonly, miserably affraide. Howbeit, it is not expedient alwayes so to terrefie Childzen. For sometimes through great feare they fall into dangerous diseases, and in the night crie out, when they are fast a sleepe. Salomon Salomons pro. teacheth vs to chasten childzen with the rod, and so to make them stand in awe: he doth not say, we must beare them in hand they shall be deuoured of Bugges, Wags of the night, and such like monsters.

Many times, pleasant & mery yong men, disguise themselves like vnto Diuels, or else shroud themselves in white sheetes to make other men affraide: with whome if simple men chaunce to meete, they make no doubt of the matter, but verily thinke they haue seene spirittes, and strange sights. And yet it is not alwayes the safest way, so to de-  
 ceive



ceiue men with iests and toyes; for many examples might be brought to shewe how euill some men haue sped hereby. It is an vsuall and common thing that yong men merily disposed, when they trauell by the way, comming to their Inne at night, tie ropes to the bed side, or to the couerlet or garments, or else hide themselues vnder the bedde, and so counterfeiting themselues to be Spirites, deceiue and mocke their fellowes. It chaunced once at *Tigurin* where we dwel, that certaine pleasant yong men disguising themselues, daunced about the Churchyard, one of them playing on a bære with two bones, as it were on a drumme. Which thing when certaine men had espied, they noysed it about the cite, how they had sene dead men daunce, and that there was great danger, leass there should shortly ensue some plague or pestilence.

Moreover, it is well knowne to all men, that harlots, and whoremongers, haue practised their wickednesse a long season vnder this cloake and pretence, perswading their family, that walking Spirites haunt the house, leass they should bee taken with the deede doing, and that they might enioy their desired loue. Many times such bugges haue bin caught by the magistrates, and put to open shame. Thèues likewise vnder this colour haue many times robbed their neighbours in the night time, who supposing they heard the noyse of walking Spirites, neuer went about to driue the thèues away. Touching this point, that an euil Spirit, by means of naturall things which haue strange vertues, can do maruellous things, by deceiuing mens senses, I will at this present speake nothing.

Priests

Daunſing  
Spirits,

CHAP. VI.

Priestes and Moncks fained themselues to be Spirites : also how *Mundus* vnder this colour defiled *Paulina*, and *Tyrannus* abused many noble and honest matrones.



¶ These things may bee added, that there haue bin in all ages certaine Priests, which praicising strange deuises, and giuing themselues to Necromancie, haue bewitched foolish men that highly esteemed them, to the ende they might thereby encrease their riches, and follow their lustfull pleasures. Touching which matter, to the ende godly disposed men may be the more heedfull, I will rehearse a fewe histories.

Iosephus a writer of histories, in his 18. booke and 4. chap. of Antiquities, remembreth a notorious deed which hapned at Rome, in the time of Tyberius Cesay vnder the pretence of sacrificing to the goddesse Isis. I will recorde the historie as it is translated by Galenius, a very learned man.

Iosephus de  
antiquitatibz

¶ There dwelled at Rome a woman named Paulina, no lesse renoumed for honestie of life, than for the nobilitie of parentage : She was also very rich and exceeding beautiful, as one that was now in the floure of her age, and especially adorned with the great vertue of chastitie, and married she was to one Saturnius, a man woorthie of such a wife. It chaunced that Decius Mundus, a famous young knight, became very much enamored with her: and because she was a woman of greater wealth than that she might be won with rewarde and money, so much the more was this louers madnesse inflamed, in so much that he stuck not to proffer her for one night, 200000. groates. The Atticke groat and the Romain peny are by common valuation all one. Budeus accounteth one of them woorth 5. Crusados : so this summe according to his reckoning, amounteth to 25000. flozens.

Paulina and  
Mundus.

Aut.

And yet not being able by these means to moue her constant mind, because he could not endure the rage of his loue, he determined, by abstinence and hunger to make an ende both of life and loue together. This determination was not vnknowne to Ide, Mundus Fathers bondseruant, a maide cunning in many artes, but such as were not to be liked. She maruellously grieued with the yong mans wilfulnesse in absteyning frō meat, talking with him, by swēte and flattering woꝝds began to encourage him, assuring him that she would bying to passe, that he should at his pleasure embrace Paulina. After that he had gladly condescended to her entreatie, she telleth him she must needes haue fiftie thousand groates to ouerthrow the Gentlewomans chastitie. So putting the yong man in good hope, and receiuing as much mony as she required, because she wel knew Paulina could not be wonne with mony, she deuiseth a new way to deceiue her. Understanding therefore that she was maruellously addicted to the worshipping of Isis, she inuenteth these meanes: She talketh with some of Isis Priests, and hauing receiued sure promise of them to keepe all things secreete, and (which is most effectuell) hauing shewed their reward, promising presently 25000. groates, and when they had done the deed, other 25000. she openeth vnto them the yong mans loue, beseeching them to helpe by al means possible, that she might enioy the same. They touched at the heart with desire of the mony, gently promised their helpe. Wherefoze the eldest of them speedily goeth to Paulina, and being admitted to her speech, after hee had obtained to talke with her in secreete, he declareth that he is come vnto her being sent by the great God Anubis (this Anubis hauing a head lyke to a Dogge, was worshipped together in one Temple with Isis) who is maruellously in loue with her beautie, and doth commaund her to repaire vnto him. She ioyfully receiued the message, and forthwith vaunteth among her familiar acquaintance, that the God

Anubis,



Anubis hath vouchsafed to loue her : And shee telleth her husband, that shee must suppe and lye with him. Which thing was so much the moze easily graunted vnto her, for that her husband had had godd experience and knowledge of her chastitie. Whereupon shee goeth to the Temple, and after supper when time of rest drew neare, being shut in by the priest, shee meeteth with Mundus, who had priuily hidden himselfe there, the darkenesse bringing them together, without any suspicion. And so all that night shee satisfied the yong mans desire, supposing she had done pleasure vnto the God. Afterwards he departing from hir, Paulina early in the morning, befoze the priestes (who were priuie to this deceit) were stirring, returned home to her husband, to whome she recounteth her meeting with Anubis, and also with great woords setteth out the same amongst her gossips and friends. They could not beleue her, considering the nature of the thing, and yet could they not chuse but maruell, waying the great chastitie of the woman. Thre dayes after the deed done, Mundus meeting by chaunce with his beloued, saide vnto her: Well done Paulina, thou hast saued me 200000. groats wherewith thou mightest haue encreased thy riches, and yet notwithstanding thou hast fulfilled my desire, for I way it not that thou hast despised Mundus, sith vnder the title of Anubis, I haue enioyed my desired lust, which woords said, he departed. But the woman then first perceiuing this villany, began to feare her garments, and opening the whole matter vnto her husband, beseecheth him that he suffer not such a notozious mockery to go unpunished. Her husband then declareth the whole matter to the Emperoure Tiberius: who after he had learned all things by diligent examination, trusteth by these iugling priestes on the gallows, together with Ide, the authoz of all this mischief, by whose meanes chiefly the chastitie of this noble Gentlewoman was defiled: and ouerthrowing their temple, he commaun-

ded the Image of Isis to be sunke in the riuer of *Tibris*. But it pleased him to chasten Mundus with banishment, a moze gentle kind of punishmēt, ascribing his fault to y<sup>e</sup> weaknes of his immoderat loue. By this histozy it may easily be gathered how sathan in times past bewitcht the Gentils, and how their priests perswaded them y<sup>e</sup> their Gods appearing in visible forme spake this or y<sup>e</sup> vnto them, which notwithstanding were very false. Under the presence of worshipping their gods, they gaue theselues to wicked deuises. For how often may we wel thinke they cōmitted abhominable mischief (although indeed y<sup>e</sup> matter it selfe neuer came to light.) If they brought it to passe, y<sup>e</sup> Mundus by their meanes enioyed his desired loue, surely there is no doubt, but y<sup>e</sup> they theselues vnder the colour of holinesse defloured other mē's daughters & wiues: for otherwise this deuise could neuer haue bin so ready in mind. This matron would neuer haue bin so wel cōtent, vnles y<sup>e</sup> very same had bin practised with other dames befoze. Neither yet wold her husbād haue suffered her to lodge in the Church all night. What need was there for y<sup>e</sup> gods to haue beds prepared for thē in y<sup>e</sup> Church, whē it was most aparant they neuer lodged in thē. Byinces also may learne by y<sup>e</sup> example of Tiberius, although he were a wicked tyrant, how such varlets are to be restrained. To this purpose maketh y<sup>e</sup> histozie which Ruffinus a Priest of *Aquila* reporteth in Li. 11. ca. 25. of his ecclesiasticall histozy.

Ruffinus.

Tyrannus a  
wicked priest.

There was a priest in *Alexandria* in *Egipt*, bowed to Saturn, whose name was Tyrannus. This mā as it had bin frō the mouth of god, vsed to say vnto al such noble & principall men, whose Ladies he liked & lusted after, that Saturne had cōmanded, y<sup>e</sup> such a ones wife shuld lie al night in the temple. Then he which heard y<sup>e</sup> message, reioycing much y<sup>e</sup> the god vouchsafed to call for his wife, decking her vp brauely, & giuing her great gifts (forsooth lest she shuld be refused because she came empty) sent her forth vnto y<sup>e</sup> temple, where the woman being thus vp in the presence of al men, Tiran-

nus whē he had fast locked the dōres, surrendring the keyes  
 departed his wayes. Afterwards in great silence passing  
 thzough pziue caues vnder the ground, he issued forth out  
 of the open holes into the image of Saturne : which image  
 was made hollow in the backe, and cunningly fastned to  
 the wall. And as the candles burned within the Church, he  
 spake sodeinly vnto the woman (giuing great care, and  
 praying deuoutly) thzough y image made of hollow brassē,  
 in such sort that the vnhappie woman, trembled betwēne  
 feare and ioy, because she thought her selfe wortie of the  
 spēch of so great a god. Now after the baudie god had tal-  
 ked his pleasure to bzing her in great feare, or to pzouoke  
 her to lust and wantonnesse, sodeinly all the lightes were  
 put out with the spreading abroad of shēets, by a certain cun-  
 ning deuise. And then descending out of the image, he com-  
 mitted adultery with the woman much abashed and afraid,  
 vsing most pzofane and wicked gloses vnto her. When he  
 had thus dealt a long season, almost with all the wiues of  
 these silly Gentlemen, it chaunced in the end, that a certain  
 chaste Gentlewoman began to abhozre and loath the dede,  
 and marking the matter moze hēdfully, knew it to be Ty-  
 rannus voice : and therebpon returning home againe, de-  
 clared the sūe conuiciance of this horrible dede vnto her hus-  
 band. He being set on fire with rage for the iniurie done  
 vnto his wife, or rather vnto his selfe, appzēheded Tyran-  
 nus, & bzought him to y place of tormētts, where being con-  
 uicted he cōfessed al y matter, & the other deceits being like-  
 wise detected, al shame & dishonoz was spzed thzoughout the  
 houses of y Magans : the mothers were found adulterers,  
 fathers incestuous persons, and their children illegittimate  
 and bastardes. Which thing so sone as it was bzought to  
 light and noysed abroad, tozether both Church and image,  
 and wickednesse, and all was vtterly subuerbed and destroi-  
 ed. We reade that Numa Pompilius bare the people of  
*Rome* in hande that he hadde familiar company with



Egeria a Goddesse of the waters, to the ende he might purchase credit and authozitie to his lawes.

### CHAP. VII.

*Timotheus Aelurus*, counterfeiting himself to be an Angell, obtained a bishopricke : foure Monkes of the order of Preachers, made many vaine apparitions at *Berna*.



**L** might be somewhat bozne withall, if these things had only chaunced among the Gentiles, which were without the word of God, if we did not evidently see the like happen oftentimes amongst Christians, and in case it were not to be feared least many such things should happen euen at this day also. For it is

well knowne to all men, that there haue bene many Magiciens, Sorcerers, and Coniurers, and those especially Monkes and Priests, who would easily counterfeit visions, and miracles, and familiar talking with soules.

Theodorus Lector, collectaneorum ex historia ecclesiastica lib. I. writeth of *Timotheus Aelurus*, that he, before *Proterius* bishop of *Alexandria* was put to death, gaping for the bishopricke, in the night cladde in blacke apparrell walked about the celles of the Monkes, and calling eache man by his name, they answering, sayd vnto them, that he a spirit, one of Gods seruants came to warne them, that euery one reuolting from *Proterius*, should ioyne himselfe vnto *Timotheus*. And by his craft and deceit obtaining the bishopricke, hee made great vproares in the Church of God. Here I cannot refraine my selfe as touching this present matter, but that I rehearse a famous historie, of foure Monkes of the order of Preachers (who were byent at *Berna* in *Heluetia*, in the yeare of our Lord 1509. the last day of May) by what subtilties they deceiued a poore simple

Lippis & ton.  
foribus notum

Theodorus.

Foure Monkes  
of Berna.

simple

simple Friar whom they had lately retained into their mon-  
 nasterie : concerning which thing, many booke were writ-  
 ten at the same time when these things were done, which  
 are yet extant both in the Latin and in the German tongue.  
 There was great contention between the Monkes of the or-  
 der of Preachers, and the Friars Minorites, or Franciscans,  
 touching the conceit of the virgin Mary. The Friars pre-  
 achers affirmed, that she euen as other men also was concei-  
 ued in originall sin, that the Franciscans denied and stoutly  
 denied. At the last the matter came to that issue, that the  
 preachers determined to auouch and pꝛoue their opinion  
 by false and fayned miracles : taking aduise in a cer-  
 taine Synode (which they call a chapter) holden at *Vimpe-*  
*num* a cittie of *Germanie*, where the most conuenient and  
 fittest place for this matter might be founde : and at the  
 last they chose out *Berna* in *Heluetia*, because the people  
 there were plaine and simple, and giuen to the warres.  
 Foure therefore of the chiefest in the Abbay of the order of  
 preachers beganne the pageant at *Berna* : and because the  
 Supprier one of the foure, was well serue in coniuring, he  
 bounde the Diuell to ioyne in counsell with them by what  
 meanes they might best bring their purpose to passe. He  
 appearing vnto them in the likenesse of a Negro or blacke  
 Moorian, promised them all that he could doe, vnder this  
 condition, that they should yeeld and giue themselves vnto  
 him, which thing they willingly did, deliuering vnto him  
 a writing written with their owne hand and blood. And it  
 chaunced at the same time very fitly, that one Iohn Iezerus,  
 a plaine fellowe, a Taylour by occupation, was chosen  
 into their order, who seemed to be verie fit for their pur-  
 pose. They tryed him by throwing stones into his cham-  
 ber in the night time, making a great noyse, and faining  
 themselves to be Spirits. The matters seemed vnto them,  
 euen from the beginning, that it would take good successe.  
 On a certaine day being Friday, the Supprier shrouding  
 himselfe

himselfe in a sherte, together with other Spirites, whom he had conured by for this purpose, brake into the Friers cell with great force and noyse, faining with many teares, that he desired his ayd and help. Now had they priuily conueied Holy water and the Reliques of Saints into his Cell before. The poore Frier halfe dead with feare, denied that he could by any meanes helpe him, recommending himselfe to Christ our Sauioꝝ, and to his holy mother. The Spirite answered, that it was in his and his brethrens power to deliuer him out of this miserie, if he would suffer himselfe for the space of viij. dayes, euery day to be whipped vntill the blood followed, and mozeouer, cause eight Masses to be sung for his sake in S. Iohns Chappell, himselfe while they were sung, lying in the floore with his armes spread abroad. After hee tolde him that the next Friday before midnight, he wold come again with greater noyse, willing him in any wise not to be afrayd, for the Diuels could nothing hurt him, because he was an holy man. The next day this foolish Frier openeth all the matter to the ringleaders of this deuise, beseeching them to assist him, that the miserable soule might be deliuered. The matter was out of hand rumozed about the Citie. The Monkes preached openly hereof in the pulpit, commending highly y<sup>e</sup> holinesse of their order, which euen hereby might be seene, for that the spirite craued helpe of them, and not of the wicked drunkert Franciscans. At the time appointed, the spirite accompanied with other euill spirits, came againe with great noyse to the Friers Cell, who adiuring and confuring him, questioned with him touching certaine points. The spirit shewed him who he was, and for what cause he was so miserably vexed: and withall gaue great thanks both vnto him and also to his fathers, for being touched w<sup>th</sup> remoꝝse of him, adding, y<sup>e</sup> in case there were yet 30. Masses sung, and 4. Vigiles obserued, and y<sup>e</sup> he would yet once again whip himselfe vntill he bled, the he shuld be clean deliuered out of most cruell



# of vvalking Spirits. 31

ell torments, which he had cōtinually endured a 160. yērs. He had conference with him all of other marvellous matters, which we need not here to rehearse. Afterwards y same spirit appeared again vnto the Frier, and preferred the order of preachers befoze all others, bearing him in hand, that many of them which had bene aduersaries vnto this order, suffered most horrible torment in purgatorie, and that the citie of *Berna* should be vtterly ouerthrowne, except they banished y Franciscans, and refused y yērlly stipends which they receiued at the French kings hands. He also talked of sundry things which had hapned to the Frier (which thing they had learned befoze of him by meanes of auricular confession.) Hozeouer he hartily thanketh the Frier soz the great benefit of his deliuerance, giuing him to vnderstand, that he was now admitted into the eight degree of Angels, and that he should say Masse there soz his benefactors.

After these things thus done, an other night one coming vnto him in the apparell of a woman, said he was S. Barraba, whom he deuoutly serued, and told him y the blessed virgin would shortly appear vnto him, and make full answer vnto those questions which one of the Honkes had writtē in paper soz him. This paper Barbara promised that she her self would deliuer vnto our Lady, which they should shortly after find in a holy place sealed & signed miraculously. The Frier vpon this reuealeth the whole matter vnto his fathers, desiring to be confessed of his sinnes, wherby he might be found woorthy the apparition or seeing of our Lady. He willed them to search in y halowed place for the scroll, which at the last they found in the Fraternity (as they term it) where they had laid it befoze. The they caried it with great reuerēce vnto the high alter, affirming y it was sealed with Christs blood; and that the tapers lightned of their own accord. In the morning the virgin Mary appeared vnto him againe, rehearsing many things which her sonne Iesus commaunded her to tell vnto him; to wit, that Pope Iulius was

was that holy man, which should reconcile the two orders in friendship againe, and institute and ordaine the feast of the defiled conception of our Lady, for she would send vnto the Pope a crosse marked with foure droppes of her sonnes blood, in signe that she was conceived in originall sinne: and that they should find an other crosse marked with five dropps of blood in their fratrie, which they must conuey to *Rome*, for the Pope would allowe and confirme it with large indulgences, and after return it to *Berna* again: other things likewise she said, whercof many things were both reported and wyritten to and fro.

But in witnesse of the aforesaid things, the same Mary drove an yron nayle through the hande of the poore Frier, saying: this wounde shall be renewed in the day where in my sonne was crucified, and in the feast of my sonnes bodie. After they toke a burning water made by Necromancie, by the which they taking away his senses, made foure other woundes in his bodie. And after that he came againe vnto himselfe, they bare him in hand that there was a certaine holy thing I wotte not what, which appeared about him. And when they sawe that many men came flocking about him to see this newe Christ, they taught him (for hee was of rude conditions) howe to behaue himselfe. And when they had giuen him a drinke bereauing him of his senses, and causing him to come at the mouth, then they sayd he strived and wrestled with death, euen as Christ did in the mount Oliuet. After all this, another of them appeared vnto him, telling him many things: but y<sup>e</sup> Frier knowing him by his voyce, beganne to suspect and mislike the whole matter, and with violence thrust him from him. The next night the Frier himselfe appeared vnto him, saying that he was Mary of whome he had bene in doubt, and to the ende he should be out of all suspition, she had brought him the host of her sonnes bodie (for he brought him an host steeped in payson) to the ende hee should no more thinke he sawe

an euil spirite: he also affirmed, that he had brought a vessel of glasse full of her sonnes blood, which he would giue vnto him, and vnto his Monasterie. But the Frier, who also had this vision in suspition, answered: If (sayde he) thou be not an euil spirit, rehearse thy Pater noster and thy Aue Maria with me. The Prioꝛ sayde the Pater noster, and after ward sayd in the person of our Lady: Haild an I Mary full of grace, the Lord be with me. & c. The Frier knowing the Prioꝛs voyce, caught a knife, and wounded him therewith, and when he defended himselfe, the Frier stoutly resisted, and dꝛaue him backe. These things thus done, the Suppꝛioꝛ bꝛeing in god hope to restore all that they had lost, appeared againe to the Frier, saying that he was S. Catherin of *Sena*, and therewith begun to chide him, foꝛ that he so discourteously had intreated the holy Virgini: adding moꝛeouer, I am sent (quoth he) to she we thee, that the wounds which thou hast in thy body, are the very true wounds of Christ, which neyther I, noꝛ yet S. Francis hath, and that he enlarged with many words. Yet notwithstanding, the Frier so entertayned him, that he was glad to saue him selfe with running away. Now bicause the Frier wold no longer be mocked at their hands, they, maruellously troubled, and almost at their wits ende, taking aduise among them selues, bzake the matter vnto him, and tolde him, that in verie vꝛde they freely confessed many of those apparitions which he had seene to be fayned, and that foꝛ no other cause, but to the ende he should perseuere in his profession and Religion, howbeit the very effect of the matter was most true, and that he ought not to doubt, but that he bare the wounds of Christ in his body. And foꝛsomuch as the matter was nowe knowen abroad, they earnestly besought him, that he would not refuse to go on in the matter, foꝛ otherwise their order should incurre open shame, and both he and they fall into present danger, but in case he woulde persist in his enterprised purpose,



pefe, the thing would fall out to his and their great aduantage. And so with fairer words, they perswaded him to make promise to be ruled by them hereafter.

After long instruction and teaching, they placed him on the altar of our Lady, kneeling on his knees within a chappell befoze the image of the holy virgine: Where one of the Monkes standing behinde a cloath, spake through a cane reede, as if it were Christ talking with his mother, in this wise: Mother why dost thou weepe: haue I not promised thee, y whatsoeuer thou willest, shall be done? Wherto the image made answer. Therfoze I weepe, because this businesse findeth no end. Then said the image of Christ: Belæue mee mother, this matter shall be made manifest. Whis done, the Monke priuily departing, the chappell doores were shut. Asone as these things were scattered about the citie, by & by there was a great thronging of people. Amongst whom also came foure monkas, dissembling and fayning, that they knewe not what was there done, and therfoze they commanded the doores to be opened, and after asked the Frier howe and after what sozte he came there. He answered them that he was carried by a spirit. And mozeouer told them what words the image had spoken, and that he could by no meanes moue out of that place befoze that foure of the chiefest Aldermen were come vnto him, vnto whom he had certaine things to be declared: he also desired to receiue the holy sacrament. The Aldermen were sozthwith called, and then the Frier declared vnto them, how the virgin Mary lamented and sozrowed, for that the citie of *Berna* should be shortly destroyed, for receiuing yearely penitios of the French king: Also for that they droue not the Franciscans out of their citie, who honoured her with the fayned tytle of vnde filed cõception. Vnto this hir talko the Aldermen answered very little. By and by the other Monkes gaue him the host infected with popson, which when he refused to receiue, they brought him an o-  
ther,

ther, which he tooke, then they led him with greate pompe into the quire, (soz so they call the vppermost parte of the churche. The Frier & the other foure Monkes were sone after called before the Aldermen, to testifie the truth whether those things were so or not. But the foure fearing exceedingly least he should be way some thing because they knew he suspected the, endeoured by all meanes to do him some private mischief by poyson giuen in his meate, & therefore they gaue him the sacrament dipped in poyson, which he presently cast by againe by vomit: finally they so bered and tormented him by so many wayes, that in the end he left the Colledge and ran away, and opened the whole matter to diuers and sundry men. In the meane time the Monkes dispatched two Legates or messengers to Rome, to obtaine a confirmation of these things of the Pope, that hereafter it should be vtterly vnlawfull soz any man to contrary or wialike the same. And when these messengers were returned, (and as the Proverbe is) thought themselves in a safe heauen, the noble Senate had commaunded the foure Monkes to be fast kept in prison: soz they had learned the whole circumstance of the matter before of the Frier, whome they had committed to ward. And sparing neither labour noz mony, sent also vnto Rome, that they might perfectly knowe, what they should do in this matter. In the end both the Frier & the foure Monkes were all put to torments, and there confessed all the matter. And when they had bin openly convicted of so many guiles, and horrible exes, by the Popes permission they were first putte from the orders (which they commonly call degradation) and afterwards burned in the fire.

It was commonly reported, that in case the noble Senate of *Berna* hadde not prosecuted the matter with great constancie, and courage, the Cleargie would haue clogked all the knauerie, and haue sette the authors at libertie. For they had greate cause to doubt, as it after

came to passe, lest they should lose their credit and authoritie amongst many of the orders of Monks, and that these things whereon the Popedome resteth, as it were upon pillars, should now be had in great suspicion with all men. For it is most eident, that after the impie tie, deceit & wickednesse of these Monkes began to be knowne abroad, the opinion of the Clergie began to decaye, and to be suspected more and more euery day, of god and godly men: when as they sayd this or that soule required their helpe: that tapers lighted of their own accord: that this or that image spake, wept, or moued it selfe from place to place: that this or that Saint endowed their monasterie with precious reliques: or that Crosses were sprinkeled with the blood of Christ: yea and although they had obtained confirmation of these matters from the Pope, yet notwithstanding many afterwards would in no wise beleue it to be so. Likewise they would not bee perswaded, that this holy father falling into a fraunce, saw any miraculous things: or that Francis and Catherin of *Sena*, bare the markes of Christs five woundes in their bodie.

Furthermore, not without great cause, men began to doubt of transubstantiation of bread into the body of Christ, sith they had so often poysoned the Sacrament: and also of those things which they chaunted upon with open mouth, touching pardons, vigilies, orders, purgatorie, holy water, and satisfaction. For that we let passe many things, it is clearer then the day-light, euen by this historie, that many things haue bene beaten into the peoples heads touching these foresaid matters, which were only deuised and inuented by these idle bellies.



## CHAP. VIII.

Of a counterfait and deceiuing spirit at *Orleance* in *France*.



And that no man thinke the Friers Preachers alone to haue bene so bolde, and wicked, and so readie in deuising so many monstres, let vs hearken a while to a notable histozie of the Franciscan Friers, reported by Sleidane in the ninth booke of his Commentaries, concerning the state of religion and the Common wealth in the time of Charles the fifth.

In the yeare (saith he) of our Lord 1534. the Franciscan Monkes played a bloodie and deadly pageant at *Orleance* in *France*. The Maiors wife of the same Citie, when shee died, commaunded in her will, that she should be buried without any pompe or noyse, solemnely vsed at that time. (So also William Bude, a rare and singular ornament of *France*, lying on his death bedde at *Paris*, in the yeare of our Lord 1540. in the month of August, left commaundement with his friendes to bury him without any great solemnitie and pompe.) The womans husband, who reuerenced the memorizall of his wife, did euen as she had willed him, and because she was buried in the Church of the Franciscans, besides her father and grandfather, gaue them in rewarde only five Crownes, whereas they hoped for a farre greater pray. Shortly after, it chaunced that as he selled certaine woods, and solde them, they desired him to giue vnto them some parte of it freely without money: which hee flatly denied. This they tooke very grauously, and whereas befoze they misliked him, they deuised this meanes to bee reuenged: sozwoth to report that his wife was damned for euer. The chiefe workemen and framers of this tragedy were Colimannus, and Stephanus Atrebatensis, both doctozs of diuinitie, and Colimannus a great con-  
iurer,

iurer, hauing all his implements in a readinesse, which he  
 wanted to vse in such businesse : and thus they handled the  
 matter. They place ouer the arche of the church a yong no-  
 uice : he about midnight when they came to mumble their  
 prayers (as they were wont to do) maketh a great rumbing  
 & noise: out of hand the Monks began to coniure & charme,  
 but he answered nothing, then being required to giue a  
 signe whether he were a dumbe Spirit oz no, he begins to  
 rumble and stir again: which thing they took as a certaine  
 signe. Hauing laid this foundation, they go vnto certain ci-  
 tizens, chief men and such as fauored them, declaring that a  
 heauy chaunce had hapned at home, in their monasterie, not  
 shewing what the matter was, but desiring the to come to  
 their mattens at midnight. Whē those citizens were come  
 and that prayers were now begun, the counterfett spirit be-  
 ginneth to make a maruellous noise in the top of y<sup>e</sup> church,  
 and being asked what he meant, and who he was, he giueth  
 them signes that it is not lawfull for him to speak: Therfore  
 they commaunde him to make answer by tokens and  
 signes, to certaine things they woulde demaunde of him.  
 Powe was there a hole made in the vauce, through the  
 which he might heare and vnderstand the voyce of the con-  
 iurer : and then had he in his hande a little boord which at  
 euery question he strake in such sort as he might easily be  
 heard beneath. First therfore they aske him whether  
 he were one of them that had bin buried in the same place,  
 afterwards they reckning by many by name which had bin  
 buried there, at the last also name the Maiors wife : and  
 there by and by, the Spirit gaue the signe that he was her  
 soule. He was further asked whether he were damnd oz  
 no, and if he were, for what desert oz fault: Whether for  
 couetousnesse, oz wanton lust, for pride, oz want of chari-  
 tie, oz whether it were for heresie, and for the secte of Lu-  
 ther newly sprung vp : Also what he meant by that noyse  
 and sturre he kept there : Whether it were to haue the  
 bodie

bodie row buried in holy ground to be digged vp again, and  
 to be laide in some other place? To all the which points, he  
 answered by signes as he was commanded, by the which he  
 affirmed, or denied any thing, according as he strake the  
 boord vpwise or thwise together. And when he had thus giuen  
 them to vnderstand, that the very cause of his damnation  
 was Luthers heresie, and that the bodie must needs be dig-  
 ged vp againe, the Monkes request the citizens (whose pre-  
 sence they had vsed) that they would beare witnesse of those  
 things which they had seene with their eyes, and that they  
 would subscribe to such things, as were done a fewe dayes  
 before. The citizens taking good aduise on the matter, leass  
 they should offend the Mayor, or bying themselves in trou-  
 ble, refuse so to do: but the Monkes notwithstanding take  
 from thence the swete bread, which they call the host, and  
 body of our Lord, together with all y reliques of saints, and  
 carry them to an other place, & there say their Masse. The bi-  
 shops substitute iudge (whom they call Officiall) vnderstan-  
 ding this matter, cometh thither accompanied with cer-  
 tain honest men, to y intet he might know y whole circum-  
 stances moze exactly, & therfoze he comande th them to make  
 conuuration in his presence, & also he requireth certaine to be  
 chosen to go vp to y top of the vault, and ther to see whe ther  
 any ghost appeared or not. That Stephanus Atrebatensis wis-  
 ly denied, and maruellously persuading y cotrary, affirmed,  
 that the spirit in no wise ought to be troubled. And albeit the  
 Officiall, vrged thẽ very much, y there might be some conu-  
 ring of the spirit, yet could he nothing preuail. In the mean  
 while that these things wer a doing, the Mayor, whẽ he had  
 shewed the other iustices of the citie, what he wold haue thẽ  
 do, tooke his iourney to the king, and opened the whole matter  
 vnto him. And because the Monks refused iudgement vpon  
 plea of their owne lawes and liberties: the king choosing  
 out certaine of the Aldermen of Paris, giueth them abso-  
 lute and full authoritie, to make enquire on the matter.

The



The like doth the chancelor, maister Anthonius Pratenfis, Cardinall and Legate for the Pope, throughout *Fraunce*. Wherefoze when they had no erception to alleadge, they were conueyed vnto *Paris* and there constreyned to make their aunswere: but yet could nothing be wyng out of them by confession. Wherevpon they were put a part into diuers prisons, the *Prouice* being kept in the house of maister *Fumaus*, one of the Aldermen, who being oftentimes examined & earnestly requested to vtter the truth, woulde notwithstanding confesse nothing, because he feared that the Monks would afterwards put him to death, for stayning their order, and putting it to open shame: but whē the Judges had made him sure promise, that he should escape punishment, and that he should neuer come into their handling, he repped vnto them the whole matter, as it was done, and being brought befoze his fellows, aduoucheth the same to their faces. The Monkes albeit they were by these meanes conuicted, and almost taken tardy with the dēde doing, yet did they refuse the Judges, bragging and vaunting them selues on their priuiledges: but all in vaine: for sentence passed on them, and they were condemned: that they being caried backe againe to *Orleauce*, and there cast in prison, should finally be brought forth to the chiefe Church of the citie openly, and from thence to the place of execution, where they should make open confession of their trespasses. But there chaunced at the very same time a greuous persecution against the Lutherans, which was the cause why that sentence, (albeit was so gentle for so great an offence) was neuer put in execution. For they feared much, because Luthers name was odious euery where, least if any sharpe iudgement hadde passed, they should not so muche haue punished the offenders, as shamed their order: and many supposed that whatsoeuer had hapned vnto them, would haue bin a pleasant and ioyful pageant and spectacle for the Lutherans. Now the or

ner of the Franciscane Friers, hath the opinion of great holinesse with the common people: insomuch, that when they being condemned, were carried to *Orleanuce*, certaine sonde women moued with foolish pittie, folloxed them to the very gates of the citie, weeping & sighing abundantly. When they were come to *Orleanuce*, and were there cast into diuers prisons, againe they vaunted and bare themselves very brag on their priuiledges, and liberties: and so at the last when they had lye[n] long in prison, they were in the end deliuered without any greater punishment. All the while they were in prison, they wanted nothing: for there was bestowd vpon them, especially by women, very largely, for to serue for their liuing, and to purchase to them help and fauour. Except these persecutions and troubles, which we spake of before, had hindred the matter, the king (as many reported) was fully determined, to haue overthrown their house, and made it euen with the ground.

This Hystorie also doth demonstrate and shewe, that Spirits are not alwayes heard, when some men affirme they are.

CHAP. IX.

Of a certaine parish Priest at *Clanenna*, whiche fayned himselfe to bee our Ladie, and of an other that counterfeited himselfe to be a soule: as also of a certaine disguised Iesuite Friar.

**T**HEN the ende wee may the better vnderstande this matter, I will yet rehearse an other Hystorie of a certaine parish Priest, which chaunced a yere before the other I spake of, which is sette forth briezely, but yet truely, by Ioannes Stumpfius, in the Germane Chronicles of the Heluetians, in the twentieth Booke and eighth Chapter, where of also many notable men at this day beare sufficient wit-

Ioannes  
Stumpfius.

nesse. A certaine parish Priest of *Clanenna*, (whiche is a  
 Citie neare the Laake or water *Larius*, in the Countrey of  
*Rhetia*, being farre in loue with an honest and faire may-  
 den, the daughter of a citizen in the same towne, oftentimes  
 followed her, as she went vnto her fathers barne: and at-  
 tempted to haue deflowred her, but she euer resisted, and put  
 him backe. In the ende when he saw he could not obtaine  
 his purpose, he pziuely stole out of the church a blew cloth,  
 beset with sundry skarres, and therewith couering himselfe,  
 saue only that he left his armes & fote naked, which he also  
 berayed with blood, he hideth himselfe without the towne,  
 and there muffling his face with a thinne linnen cloath,  
 meeteth again with the mayd, sayning himself with a coun-  
 terfeit voyce, to be the blessed virgin *Mary*. Then in ma-  
 ny words he declareth vnto her diuers plagues, which were  
 shortly like to fall on the Citie, for the heresies of *Luther*,  
 (for at other times also hee had bitterly enueyed against  
*Luther*, in his open Sermons: ) he also commaunded the  
 mayd to shew many things vnto the citizens, touching he-  
 ly dayes, fastings, generall processions, &c. And amongst o-  
 ther things he added, that there was a certain holy and re-  
 ligious man, whiche had heere tofore asked a thing at her  
 hands in the very same place, which she had hitherto deni-  
 ed him, but now it was her pleasure, if he required y<sup>e</sup> same  
 again, she should in any wise grant it, if she would attain e-  
 uerlasting life: and y<sup>e</sup> about all thing, she must conceale and  
 keep close this latter point vnto her self. The mayde by & by  
 blazed it about al the citie, that our Lady had visibly appea-  
 red vnto her, & soe told her of sundry plagues likely to hap-  
 pen vnto the citie. The inhabitants taking good aduise on  
 this matter, at the last for feare of these imminant dangers  
 and plagues, gaue commandement, that thre daies should be  
 kept holy. In the which time, the mayd, supposing she should  
 do high seruice to the virgin *Mary*, fulfillt the lust of that  
 wicked knaue. This trecherie and deceit being shortly af-



ter detected by the wonderfull prouidence of God, the bar-  
let was first beheaded, and afterward burnt in fire.

Erasmus Reterodamus, writeth in his two and twentieth Erasmus  
booke of Epistles, vnto a certaine Bishop, excusing himself,  
touching certaine points, which he had moued vnto him,  
to the ende he should be very circumspect: and amongst o-  
ther things, making mention there of spirits or wandring  
soules, he reporteth this Histoie. There was (saith he)  
a certaine parish Priest, who had dwelling with him in  
his house, a spéece of his, a woman well stoied with mo-  
ney: In whose Chamber hee woulde oftentimes conuey  
himselfe, being disguised in a therte lyke vnto a Spirit:  
And then he callt forth a doubtfull voyce, hoping that the  
woman would either procure a coniurer for her helpe, or  
eise her selfe make him answer. But she hauing a man-  
like courage, priuily requesteth one of her friends to  
lodge in her Chamber secretly all night. The man be-  
ing armed with a clubbe instead of other coniuring toles,  
and being well supplied with drinke, to auoyd feare, hideth  
himselfe in the bedde. Sodainly commeth the Spirit roa-  
ring very miserably: The coniurer with his clubbe awa-  
keth, leapeth out of his bedde scant sober, and setteth vpon  
him. When the Spirit with his voyce and iesture, begin-  
neth to make him afrayd. But the drunken coniurer some  
answered him: If (quoth he) thou be the Diuel, I am thy  
mother: and there with catching holde on him, all to beat  
him with his club, and would also haue slaine him, if he had  
not chaunged his voyce, and cryed; O spare me for Gods  
sake, I am no soule, but I am sir John. Which voyce when  
the woman heard and knewe, she leapes out of her bedde,  
and parts the fraye, &c. The same Erasmus writeth in the  
foze sayd Epistle, that this Priest vpon Easter eue, put liue  
crabbes priuily into the churchyard, hauing waxe candles Spectrum.  
on light cleauing to their sides: which when they crawled  
amongst the graues, seemed to bee suche a terrible sight,

that no man durst approach nere them. Hereof rose a fearefull reporte, wherewith all men being amazed, the priest declareth to y<sup>e</sup> people in the pulpit, that they were y<sup>e</sup> soules of deade men which desired to be deliuered out of their torments by Masses & almes deeds. This deceite was espied by these meanes: that at the last one or two of the crabbes were found amongst the rubbish, hauing the candles done out cleauing on their backs, which y<sup>e</sup> priest had not take by.

Georgius Buchananus.

Georgius Buchananus, prince of all Poets in this our age, reporteth an historie in his Comedie called Franciscanus, of one Langus a priest, who falsly affirming that in a field of Scotland full of Wyrmstone there were soules miserablie tormented, which continually cried for helpe and succour, suborned a countie clowne whome he would conuirture, as if he had bin one of those soules. Which deceite of his, y<sup>e</sup> husbandman after ward discovered whē he was drunk. I would here repeate his verses, but that his booke are now in euery mans hands. While I was wryting these things, it was reported vnto me by credible persons, that in Augusta, a noble citie of Germanie, this present yeare 1569. there was a maide and certaine other men seruants in a great mans family, which little regarded the sect of the Iesuite friers: & that one of the saide order made promise to their master, that he wold easily bring them to an other opinion: & so disguising himselfe like vnto a Diuel, was hid in a priue corner of y<sup>e</sup> house: vnto the which place, one of the maides going, either of hir owne accorde, to fetch some thing, or being sent by her master, was by y<sup>e</sup> disguised Iesuite made maruellously afraide: which thing she presently declared vnto one of the ma<sup>r</sup> seruants exhorting him in any wise to take heed of the place. Who shortly after going to the same place, & laying hold on his dagger, sodenly stabbed in the counterfeit diuell; as he came rushing on him. This history is wryten in Dutch verses, and put in print, and now almost in euery mans hands.

That

CHAP. X.

That it is no maruell if vaine sightes haue bene in old time, neither yet that it is to be maruelled at, if there be any at this day.

**M**Any other like examples might be brought, but these may suffice to proue evidently, to what point ambition, on, couetousnesse, enuy, hatred, stubbornesse, idlennesse and leue, do most commonly dye the men.

We see by common experience, that proude ambitious men dare aduenture any thing. Ambition. If they may hurt or hinder other men by accusations, slanders, or any other wayes or meanes, whome they suppose may preiudice or let their eralting to honour, they sticke not at all to do it. What maruell is it then that Monkes and Priests, which desire to be aloft, indeuour now a daies to purchase vnto themselves authozitie by false miracles, vaine apparitions, and such other like trumpery.

All men know what a pernicious thing couetousnesse is. Couetousnesse. For they which are not contented to liue with a litle, but will needs be rich, neither care for any man, nor yet spare any man. Hungry guttes seeke sundrie wayes to fill themselves: fewe willingly endure hunger. Wherefoze it is not to be maruelled at, if amongst Monks and Priests at these our dayes, who haue bene euer reported to be couetous, there be some founde, which by false apparitions of sbules, seeke their gaines, inuenting holy pilgrimages, and other baytes to get money. For what wil not idle and slothfull lubbers attempt to purchase riches? Doth not Saint Paule. Paule say, that those which will waye rich by idlennesse, fall into the snares of the Diuell?

Emulation, wilfulnesse, enuie, hatred, contention, desire to ouercome, what they may do, what they may bring to passe, daily experience teacheth vs. The Preachers of



*Berna*, when they perceiued they could not ouercome their aduersaries by any other mean, yelded themselues (which is horrible to be spoken) vnto the diuel, making him one of their counsell. And who can deny but y<sup>e</sup> p<sup>r</sup>iests now adayes are also for the most part, stubbozne, and full of contention.

Idlenesse.

Idlenesse is the nurse and mother of all mischief: what godnesse then may ye looke for of them, which not only exercise themselues in no labours prescribed by God, neither yet apply themselues to good learning, but day and night play the gluttons? Tell me I pray thee, whether the laboring husbandman, or the idle man, who alwayes spent his time in inuenting pernicious mischieses, first founde out those cruel instruments of warre which they call gunnes?

Loue.

It might be declared in many words what loue is able to do. Now because Monks and Priests liue idley, abounding in all wantonnesse, and yet are restrained from holy marriage, what maruell is it if at this time also they faine and counterfeit many visions, that they might thereby the easier enioy their loue? And here I wil not say it is to be feared, that there are many amongst them so wicked and villanous, as to exercise & practise magicall Artes, and such like, which are vtterly forbidden. Who can then maruell hereafter, if it be sayd, they counterfeyt spirites, affirming they haue let men see this or that soule? For in what men soener these vices be, which we haue rehearsed, surely those dare boldly aduenture any thing.

No kinde of men are more obnoxious to these kinde of things, than those which leade their life in Monasteries, and Colledges: and therefore no man ought to maruell or thinke it a straunge thing, if we say that in times past many false visions haue bene practised, and may also at this day likewise happen. For y<sup>e</sup> wo<sup>r</sup>ld, as all men iustly complaine, waxeth worse and worse. Men are now more impudent, more bold, more couctous, and more wicked, than euer they were in times past.

Moreover,

Howeuer, the Cleargie of *Rome* haue in many places this prerogatiue aboue others, that most men (especially such as are led by superstition) make much of them, worshipping them with great reuerence, no man so much as suspecteth them to apply their mindes to euill matters, to subtiltie, craft, and deceit: all men looke for other things at their hands. If therefore they addit themselues to euill deuises, they may easily deceiue men, except God miraculously reueale their wickednesse, and bring it to light, as we declared in a few examples rehearsed before.

And perchance for this cause also, Priests and Popes could not bee so well blamed, for their so often deceiuing plaine meaning folkes with craft and subtiltie, in so much as some of their moste holy Fathers, I meane Popes of *Rome*, haue bin very cunning in magicall sciences, as their owne Historiographers affirme, and by meanes of those artes, haue aspired to the high top of Popedom. Beno (or rather Bruno, for so I iudge his name is) who was also a Cardinal, set forth the life of Pope Gregorie the seventh, in writing, in the which hee sheweth the sayd Bishop to haue bene a proude, arrogant, malicious and couetous Poppe, and that hee was thoroughly seene in the blacke art of Negromancie. Bartholomeus Platina (who being a swozne seruant with the Pope, excusing their faults as much as he can) writeth of Siluester the second, y he gaue himselfe to the diuel, and that by his meanes, his counsell & magical deuises, he attained y great office of papacie. Doe ye thinke, that it is a hard thing for him y is confederat with the enemy of mankind, to saue spirits & soules, or to coure a diuel, to make men beleue he were a soule, do you thinke such men abhorre to do such mischief? The Historiographers report that Bonifacius the 8. deceiued his predecessor Celestinus, by a voyce sent through a cane reed, as though it had come from heauen, perswading him to giue ouer his office of Popeship, and to institute therein, one Bonifacius.

Popes haue  
fained vi-  
ons.

Bruno.

Gregorius 7.

Bartholomeus  
Platina.

Bonifacius.

a worthier man than he, except he would be thrust out of the kingdome of heauen. The poore simple Pope obeying this voyce, ordeined Bonifacius Pope in his steade, in the yeare of our Lord 1294. who first brought in the yeare of Jubile. Of this Bonifacius, the common people would say, *He came in like a Fox, he reigned like a wolfe, and died like a Dog.* If the very vicar of Christ, who hath all knowledge as it were fast lockt in the Coffin of his brest, could be deceiued, lette no man maruel any more if simple credulous husbandmen and citizens haue ben deceiued; and that it hath bin said to them: *God spake this; & this soule did aske helpe;* and such like things, which are most false and vaine. If this man could counterfeit the voyce of God, could he not also faine the voyce of dead men?

Sometimes  
Lay men be-  
guile the  
Priests.

Before I proceede any further, this is also to be obserued, that pleasure conceited fellows, may oftentimes deceiue the priests, themselves. For when the priests did brag, that they could conuere Spirits and deliuer mens soules, it may be that other being wrapped in sheets, hauing vnderneath them liue coales in an earthen pot, appeared vnto priests, who by and by were perswaded they saw soules which required their helpe to be deliuered. Erasmus in his Colloquio or talke which he intituled Exorcismus, vel spectrum, or a coniuration or vision, writeth howe one Polus maruellously deceiued a priest called Faustus. But there is no doubt but that priests being many times deceiued in iest by the lay men for pastimes sake; haue on the other side more often times beguiled them in earnest.

Men walking  
by night.

I haue spoken hitherto of men being awake, and now I will adde a fewe words of such as sleepe. There be many which haue such a kinde of disease, that they walke in their sleepe: which thing we reade to haue bin true in one Theon a Stoicke, and in Pericles seruant, who in their sleepe climed vp to the top of the house. I haue heard of some which in their sleepe haue done that which being awake



# of Walking Spirits. 49

wake, they could not do by any meanes. If a man see such a one walking in the night, either apparrelled or naked, and after here him say he was at the same time in his bed, he will straight thinke, it was his soule that he sawe, the like will he do if he heare such a one at his owne house.

## CHAP. XI.

That many naturall things are taken to be ghoasts.



There happen daily many things by the ordinary course of nature, which diuers men, especially they that are timorous and fearefull, suppose to be visions or spirits. As for example, when they heare the crying of rats, cats, weasels, martins, or any other

beaste, or when they heare a horse beate his feete on the planks in the stable at midnight, by and by they sweat for feare, supposing some bugges to walke in the dead of the night. Somtimes a bittour, or hearne (which birds are seldome scene with vs in *Germany*) or some other strange birds, make a noise in the aire: many foles straightwayes dreame, they haue heard I wotte not what. If a worme which fretteth wood, or that breedeth in trees, chaunce to gnawe a wall of waynescot, or other timber, many will iudge they heare one softly knocking vpon an anduill with a sledge: and sometimes they imagine they heare many hammers at one time. Simple foolish men hearing these things, imagine, I know not how, that there be certaine elues or fairies of the earth, and tell many strange and maruellous tales of them, which they haue heard of their grandmothers and mothers, how they haue appeared vnto those of the house, haue done seruice, haue rocked the cradle, and (which is a signe of good lucke) do continually tarry in the house. If such dwarfes or elues haue bene scene at any time, surely they were euill spirits. For we reade

Fairies of the earth.

that the Gentiles in time past, had their familiar or household gods, whome they worshipped with great deuotion, because (as they thought) they tooke care of their house, and defended their family: and vnto these men, euil spirits did sometimes appeare, thereby to confirme them the more in their blinde superstition.

Olaus Magnus.  
rus.

Olaus Magnus Archbishop of *Vpsalia*, writeth in his history *de Gentibus Septentrionalibus*, that euen at this day also, there are spirits seene in these countreys, which hauing the shape of men, do men seruice in the night, dressing their horse, and looking to their cattell. The winde in the night, ouerthroweth some thing, or shaketh a casement or liue of the window: many by and by thinke they see a spirite, and can very hardly be brought from that vaine opinion.

Echo.

This thing is also according to nature, that when a man either crieth or speaketh in the woods, valleys, or other hollow places, Echo will resound the later word, or syllable, so plainly many times, that a man would verily thinke some liuing bodie made him answer againe. Many would be afraid hereof at all times, but especially in the night season, except he know very well it were a naturall thing.

Cardanus.

Cardanus in his booke *de Subtilitate* lib. 18. rehearseth a maruellous historie of one Comensis, who very late in the night, comming to a riuers side, not knowing where he might passe ouer, called out aloude for some bodie to shew him the way, and when the Echo made him answer, hee supposing it to be a man, asked him if he might passe over here: to whom the Echo answered again in y<sup>e</sup> Italian tongue, Here, here. But in y<sup>e</sup> place was a whirlpoele, and a great roaring of the water: Wherefore y<sup>e</sup> man doubting, asked once or twice againe, whether the riuer might be pass over in the same place: to which the Echo answered still that it might. In the end, when he had escaped y<sup>e</sup> passage without danger, he told his friends, how by the perswasion of the diuel, he had almost throwne himselfe headlong into the riuer, and downe

ned himself. In the same place, he saith, that the great Hall at Ticinium in *Italy*, doth render sundry and manifold voyces, if one speake in it, and that the voyces as it were die and make an end much lyke a mans voyce, when he lyeth a dying, in so much that a man can scant be perswaded it is the noyse of Echo.

There are certain things which shine only in the night, as some pzeious stones do, the eyes of certaine beastes, a Glowworme, or Globard, as also some kinde of rotten wood, wherewith many times children so terrifie their play-fel- lowes, that they imagine with themselves, to see euil spi- rites, or men all burning with fire. Hector Boethius writ- teth, that a certain King of Scots caused some of his men to be disguised in garments with bright shining scales, ha- uing in their hands rotten wood instead of staves, and so to appeare to his nobilitie and Lords in the night, exhorting them to fight couragiously with their enemies, and promi- sing them to obtaine victorie. Whereby the noble men sup- posing they had seene angels, behaued themselves valiant- ly, and atchieued the victorie.

Things shy-  
ning by night.

Hector Boc-  
thius.

Many times candles & small fires appeare in the night, and seeme to runne by and dolone. And as the yong men in *Heluetia*, who with their firebrands which they light, at the bonfires in Shyestide, sometime gather themselves togi- ther, and then scatter abroad, and againe, meeting together, march in a long rancke: euen so do those fires sometime seeme to come together, and by and by to be seuered & runne abroad, and at the last to vanish cleane away. Sometime these fires goe alone in the night season, and put such as see them, as they trauell by night, in great feare. But these things, and many such lyke haue their naturall causes: and yet I will not deny, but that many times Devils de- lude men in this maner.

Burning lights

Natural Philosophers write, that thicke exhalations arylse out of the earth, and are kindled. Pyres full

Exhalations.



of sulphur and bymistone, if the aire enter vnto it, as it lyeth in the holes and veines of the earth, will kindle on fier, and strue to get out. Sometimes fire bursteth out of the earth, as high as a tall tree, and is suddenly put out againe. Which thing is to be thought to proceede of fierie matter, seeking a vent to gush out. Wee reade of the mount *Aeina* in *Cicilie*, that in times past it burnt continually, day and night, casting forth flames of fire, fiery stones and ashes in great aboundance. The lyke is read also at *Vesunius* a hill in *Campaine*, about a Germaine mile from *Naples*. The same hill in the tyme of *Titus* the Emperour, as *S. Hierom* reporteth, cast forth of it so much fire, that it burnt the country, and cities, and people rounde about it, and filled the fieldes adioyning full of cinders and ashes. These two hilles, euen in our dayes boyling with great heate, haue very much indamaged the people inhabiting thereabout. In *Iseland*, as *Olaus Magnus* witnesseth, are found fiers which bryeake out of the earth. And as whole hilles and mountaines may burne, euen so may a litle fire be kindled in the earth, and yet wander very large. They which traueilling by the way, or by some other meanes chaunce to see these things, and know not the naturall causes of them, imagin by reason of feare, that they haue scene men burning like fire, or some other straunge thing, which they haue heard other men talke of. And by means of their great feare, oftentimes they fall into great dangerous diseases.

Glasses.

The arte perspective doth also worke this wonderfull feate, that diuers and sundrie shapes will appeare in glasses, made and sette togither altter a certeine artificiall foyle: sometimes they will seeme to goe out of the doores, and resemble men of our familiar acquaintance. Many things in very deed are naturall, although we cannot finde any naturall reason for them.

And yet by the way, they shewe themselves too foolish, which

which labour to bring all things to naturall causes. Were I will say nothing of these men, which can beare plaine and rude people in hande, that they, or some other of their acquaintance, haue seene strange things, which they earnestly auouch to be true, when as indeede there was no such thing. How often I pray you, do we heare things affirmed as true, which after ward proue most false: as that one was caried away bodie and soule, that an other was put to death, and an infinit number of such like reports.

CHAP. XII.

A prooffe out of the Gentiles histories, that Spirites and Ghoasts do oftentimes appeare.

**A**lbeit many melancholicke, madde, fearefull, and weake senced men, do oftentimes imagine many things which in very deed are not, and are likewise deceiued, sometime by men, or by brute beastes: and mozeouer mistake things which procede of naturall causes, to be bugges and spirites, as I haue hitherto declared by many examples, yet it is most certaine and sure, that all those things which appeare vnto men are not alwayes naturall things, nor alwayes vaine terrozs to as fray men: but that spirites do often appeare, and many strange and maruellous things do sundry times chance. For many such things of this sort, are to be read in diuers graue and auncient Historiographers: and many men of no small credite; haue affirmed, that they haue seene spirites both in the day and in the night also. And here I will orderly declare a fewe histories out of diuers allowed authors; touching spirites which haue appeared and shewed themselves.

Suetonius Tranquillus writeth; that when Iulius Cæsar marching out of *Fraunce* into *Italie* with his army, and comming to the riuier *Rubico*, which diuideth *Italie* from

Triton appeared to Iulius Cæsar.

the hether *Fraunce*, staying there a while, and reuoluing with himselfe howe great an enterpryse hee had taken in hand, as he was wauiering in mind whether he shuld passe the water or not, suddenly there appeared a man of excellling stature and shape sitting hard by, peeping on a ræde. (Melancthon in his *Phisickes* calleth him Triton) vnto whom when not only shepheards, but also very many souldiers from the campe, and amongst them diuers trumpeters had flocked to heare him, he sodainly snatched a trumpet from one of them, and leaped to the riuer, and with a lustie bzeath blowing by the alarum, went to the farther side. Then sayd Cæsar, good lucke mates, let vs goe whether the gods warnings leade vs, and whither our enemies iniquitie calleth vs: The dice are thzowne. And so he transported ouer.

Theseus scene  
in the battaile  
of Maratho.

Plutarke writeth in *Theseus* life, that many which were in the battaile of Marathonia, against the Medians, did affirme, that they saue the soule of Theseus armed, (who long time befoze died of a fall) befoze the vauntgard of the Grecians, running and setting on the barbarous Medians. For which cause the Athenians afterward were moued to honoz him as a demigod.

Pausanias writeth in *Atticis*, That in the field of Maratho. 400. yeares after the battaile there foughten, there was heard the noying of Hozses, and the encountering of souldiers, as it were fighting euery night: And that they which of purpose came to heare these things, could heare nothing, but those that by chaunce came that way, heard it very sensibly.

The same Plutarke writeth in the life of Cimon, that when the citizens of Cherouesus, had by faire words called home their captaine Damon, (who befoze for diuers murders departed the citie) afterwards they cruelly slew him in a Hotehouse, as he was bathing himselfe, and from that time forth, there were many strange sightes scene in the



the same place, & many times also most grieuous gronings were there heard, insomuch that they were euer after constrained to stop by the hotehonie doores.

Also in the life of Dion, he reporteth that the saide Dion being a stout & a couragious man without any feare, saue notwithstanding a great and maruellous horrible sight. For when he chanced to sit alone in the entry of his house in the euening (those are Plutarcks owne words, as Xilander interpreteth them) musing & discoursing many things with himselfe, being sodenly moued with a great noyse, he arose and looked backe to the other side of the gallerie, and there he espied a monstrous great woman, who in apparell and countenance nothing differing from a Tragi, call furie, swept the house with a broome. With the which sight being amazed & terribly afraide, he called his friends and acquaintance vnto him, and declaring vnto them what he had seene, desired the to remaine with him at that night: for being as it were stricken dead with feare, he doubted least it would appeare vnto him againe, if he were alone, which indeede neuer hapned after. But a fewe daies after, his sonne threwe himselfe headlong from the top of the house, and died, and he himselfe being stabbed through the bodie, ended his miserable life.

The same authoz writeth in the life of Decius Brutus, how when Brutus was determined to transpote his army out of Asia into Europe, being in his tent about midnight, the candle burning dimly, and all the host quiet and silent, as he was musing and reueluing with himselfe, he seemed that he heard one entring the Tente into him, and looking backe vnto the doore, he saue a terrible and monstrous shape of a bodie, which farre exceeded the common stature of men, standing faste by him without any words, wherewith he was soze afraid: and yet he ventured to aske it this question. What art thou (saith he) either a God, or a man? and why comest thou vnto

unto me? Whereto the image answered: I am (quoth he) Brutus, thy euill ghoast, at Philippos thou shalt see mee. Then saith Brutus, being nothing amazed: I will see thee. When the sight was vanished, he called his seruants, who tolde him, that they neither sawe any such thing, neither heard any voyce at all. All that night Brutus could not sleepe one winke. In the morning very early he goeth vnto Cassius and sheweth him his straunge vision. Cassius who despised all such things (for he was an Epicure) ascribed the whole matter to naturall causes. For his disputation hereof, is yet extant in Plutarke. Afterward Brutus (being vanquished by Augustus, and Anthony, in the field of Philippi) slew himselfe because he would not bee deliuered into the hands of his enemies.

Valerius Maximus, in his first booke and sixt chap. writeth, that Caius Cassius sawe Iulius Cæsar in the battaile of Philippi, (in a shape of greater maiesty, than any man hath) setting spurres to his horse, and running on him with a terrible threating countenance: which when Cassius sawe, he turned his backe to the enemy, and fled, and shortly after murdered himselfe.

Dio Cassius Nicæsus, in his Roman histozie from the beginning of his 55. booke writeth of Drusus, who by spoyling *Germany* far and nere on euery side, came euen to the riuer *Albis*, where when he could not get ouer, erecting monuments of victorie, departed back againe: for he there saw a woman, exceeding the state of mortall creatures, which met him, and sayd vnto him: Drusus, which canst finde no end of thy greedie desire, whither goest thou? It is not lawfull for thee to see al these things: but rather get thee hence, for the ende both of thy life and worthise deedes is nowe at hand. When Drusus heard these things, he sodainly chaunged his course, and being on his tourney, before he came to the riuer of *Rein*, he sickned and dyed. Other like foretokens the same authoz reporteth to haue hapned before his death,

Caius Cassius  
sawe Iulius  
Cæsar.

Drusus sawe a  
woman excel-  
ling all mor-  
tall creatures  
in maiestic.

death, all the which notwithstanding, he nothing regarded. For two yong men appeared on horsebacke vpon the rampiers, and the striking of women was also heard, with many other such like. &c.

Plinius secundus citizen of Nouocomensis, hath an Epistle of Spirits appearings, witten vnto his friend Sura in the vii. booke of his Epistles, which we haue thought good to set downe whole in this place: Leisure (saith he) graunteth me libertie to learne, and giueth thee leaue to teache. Therfoze I am very desirous to knowe whether thou thinke fantasies are any thing, and whether they haue any proper figure of their owne, and be some kinde of diuine power, or else whether they take vpon them some vaine & variable shape, according to the feare which we haue of them? What I should so belæue, I am especially moued thereto by that which I heare saie happened to Curtius Rufus, who was as then, companion to the Proconsul of *Affrica*. bothe poore, and also of small reputation. And as he walked one day in a Gallerie towardes the euening their meeteth with him the shape of a woman, moze great & beautifull, than any liuing creature. Whereat he being amazed, she telleth him that she is *Affrica*, and is come vnto him to fozetell him of good happe to followe: First that he should go to Rome, and there take on him the state of great honoure, and afterwarde, that he should returne into the same prouince with full and high authoritie, and there end his daies. Which things came all to pesse. And mozeouer, the same figure (as it is saide) mette with him againe on the shoz side, as he entred out of the ship, and came towardes *Carthage* to take his charge and regiment in hande: Afterwards falling sick, when no man dispayzed of his healthe, coniecturing things to come by those that had passed, and comparing aduersitie with his former prospertie, he vtterly cast away all hope of recoverye. Is not this also moze terrible, and no lesse mar-

Plinius secundus writing of spirits.



uclous, whiche I will now repeate as I haue heard it tolde?

The spirit of  
Athens.

There was in *Athens* a goodly and a very large house, but euill reported, and counted as an infortunate and vnluckie house. For about midnight, there was heard the noyse of iron, and if one marked it well, the rattling of chaines, as it were a farre off at the first, and so, nêrer and nêrer: shortly there appeared an image or thape, as it were an olde man, leane and loathsome to beholde, with a long beard and flaring haire: on his legges he had letters, and in his hands carried chaines which he alwaies rattled togither. By meanes whereof, those that inhabited the house, by reason of their feare, watched many heauie and pittifull nights: after their watching folowed sicknesse, and some after, as feare increased, ensued death. For in the day time also, albeit the image were departed, yet the remembrance thereof, was euer present befoze their eyes: so that their feare was longer than they had cause to feare. Upon this the house stood desert and solitarie, wholly lefte vnto the monster whiche haunted it: yet was it proclaimed to be solde, if happily any man whiche was ignorant of this great mischiese, would either buy it or hire it. *Athenodorus* chanced to come to *Athens*, and there readeth the writing on the doze: And when he had learned the price, because he suspected the good cheapenesse thereof, enquiring further, vnderstode the whole matter, and notwithstanding any thing that he heard, he hired the house, so much the rather. When it waxed night, he commaundeth his seruantes to make his bedde in the vtter part of the house: he taketh his writing tables, his writing wicr and a candle, and sendeth all his seruants into the inner part of the house. He himselfe setteth his munde, his eyes and hand to wyte, least his mind being vnecupied, should imagine it heard straunge figures, and should vnder vaine feare. In the beginning of the night, there was silence as

is in all other places, but not long after the iron began to ring, and the chaines to moue : but yet he would not looke vp, nor let cease his writing, but hardened his hart, and stopped his eares. When the noyse increaseth & draweth neare, and seemeth sometimes to be without the porch, sometimes within. When he looketh back, and seeth and acknowledgeth the shape whereof he had heard before : the image stood still and beckned with his finger as though he had called him, the philosopher on the other side signifieth with his hand, that he should stay a while, and fallteth againe to his writing. The image shaketh his chaines ouer his head, as he saie writing. He looketh about againe, and seeth him beckning, as he did before. And so rising vp without delay, taketh the candle in his hand and followeth : the image goeth before with a softly pace, as though he were heauily laden with chaines : After he had turned aside into the court of the house, sodeinly vanishing away, leaueth his walking mate alone. He being forsaken, laeth hearbes and leaues gathered together vpon the place. The next day he goeth to the rulers of the citie, and willetth them to commaund the place to be digged vp, whiche done, they finde bones wrapped and tyed in chaynes : which the bodie beeing putrified and consumed with long lying in the earth, had left lying in bondes : those bones being gathered together, were buried solemnely : The house, after they were orderly laide in the ground, was euer after cleare of all such ghostes.

In these things I must belieue other mens reports, but that which followeth, I can boldly affirme on mine owne knowledge.

I haue one with mee, sometime my bondseruaunt, but now enfranchized and set at libertie, a man not vnterly vncarned: with him my yonger brother lay together in one bed. He in his owne imagination seemed that he saw a certaine personage sitting vpon the bedde where he late,

putting knives vnto his head, and therewith polling off his haire. When it was day light, the haire was found on the ground, he being in very deed notted about the crowne of his head. Shortly after the like happened vnto him, which made all men beleue the first was true. The boy amongst a great many of his fellowes chaunced to sleepe in the schoule, and being in sleepe, there came certaine in at the windowes (as he sayd) cloathed in white garments, and shoue of his haire as he laie, and so departed againe as they came. This polling, and also his haire scattered abroad, were founde when it was day. No notable matter ensued hereof, except it were, perchaunce, that I was not accused of treason, as I should haue bene, if Domitianus, who died about this time, had liued longer. For there was a libell found in his coffers, giuen vnto him against me, wytten by maister Carus. By which it may well be coniectured, that in so much as those which are accused, doe vse to let their haire growe very long, the cutting of my friends haire, was a sure signe of escaping the great danger, which then hung ouer my head. Wherefoze I hartily require you to straine your learning. The matter is worthy, wherein ye may vse long and deepe consideration: and I surely am vnworthy to whom ye shuld open your knowledge. You may therfoze (if it please you) dispute the matter on both sides, as ye are accustomed, but yet I pray you handle it moze througely on the one side, least ye sende me a way wauering and hanging in doubt, whereas the cause of my seeking counsell, is to the ende I might be quite out of doubt. Fare ye well.

What answer maister Sura, (who as it appeareth, was well learned) made vnto maister Pliny I do not finde. But to say the truth, what sound answer could he, being a Gentle make herein: The like history is to be red in the collections of Iohn Manlius common places, who (as Philip Melancthon reporteth) doth write, that Theodorus Gaza had



had a lordship or manour place in *Campania*, giuen him by Nicholas Pope of *Rome*. In the manour, when by chaunce, one of his farmers had digged vp a coffin with dead mens bones in it, there sodeinly appeared a spirit vnto him, commaunding him to bury the coffin againe, or else his sonne should shortly after die. Which when the farmer refused to do, shortly after his sonne was found slaine in the night. A fewe dayes after, the Spirit appeared againe vnto the husbandman, menacing and threating him, that in case he did not bury the aforesaid bones, he would kill his other sonne also. The man taking warning by his losse, and seeing his other sonne fallen sicke, goeth vnto maister Theodorus and sheweth him all the matter. He vnderstanding it, goeth with him to the manour, and there in the same place where the farmer had befoze digged vp the coffin, casting a new grave, they bury the coffin with the bones. As soone as the bones were laide in the grave, the husbandmans sonne immediatly recovered his health.

Dion writeth, that the Emperour Traianus was ledde out of the house, where he had taken vp his Inne, in the time of an earthquake, into a moze safer place.

Iulius Capitolinus, which setteth out a fewe lines of the Romane Emperours, reporteth, that Pertinax for the space of thre dayes befoze he was slaine by a thrust, sawe a certaine shadow in one of his fishponds, which with a swoorde readie drawne threated to slae him, and thereby much disquieted him.

Flavius Vopiscus writeth, that whereas Tacitus fathers graue opened it selfe, the sides therof falling downe of their owne accord, and that his mothers soule appeared both to him and Florianus day and night, as if she had bene liuing, it was a most sure and infallible signe, that he should die shortly after.

Ammianus Marcellinus, writing of the signes or prognostications of Constantius death, saith that he was troubled.

and terrified in the night season with shapes and figures.

The same Author affirmeth in his 25. booke, that a little before Iulianus died, as he saie writing in the tents, following the example of Iulius Cæsar, he saue the image of the publicke Genius, or god of the place (which was wont to be painted with Amaltheas hozne in his hand) departing from him, moze deformed and ill fauoured, than when it began to mount vp to the narrow top of the tent.

Lucan.

Lucanus as well an excellent Historiographer, as also a most learned Poet, reckoneth vp many foze warnings, in his first booke of the battaile of Pharfalia, which chaunced before the great conflict between Iulius Cæsar, and great Pompeius: and amongst other things, he writeth thus.

*The trumpets blew, and locke euen as the battaile ioynd apace,  
So did the night with silent shuades increase her darkish face.*

*And then the ghosts of Sylla fierce, were plainly seene in field,  
Thereby declaring euil signes, of blood that should be spild.*

*And by the flood of Anien, the husband did spie*

*Great Marius, out of broken grane his head aduancing hie.*

### CHAP. XIII.

A prooffe out of the histories of the auncient Church, and of the writings of holie Fathers, that there are walking Spirits.

Sozomenus.

If we reade ouer the Ecclesiasticall histories, we shall finde many of these examples. Sozomenus writeth in his Ecclesiasticall historie, the first booke and 28. chapter, of one Apelles, a black Smyth by occupation (whose name was at that time very famous throughout Egypt, for the gift of working miracles, wherewith he was indued) who as he was one night hard at his work, had appearing vnto him, a vision of a Diuel in the likenesse and attire of a very beautifull womā, incouing & inticing him to the vice of lechery. But he soderly catching y iron which he wrought on, glowing hot

out

out of the fire, thrust it in y<sup>e</sup> diuels face; and scorched his visage, wherat he fretting & crying out, in al hast fled away.

Like wise in his 7. booke and 23. chap. writing of the sedition raised at *Antioche*, for the immoderat action and tribute which Theodosius layd on the citie in the tunc of warres, wherby the people being offended, overthrew the images of the Emperour and his wife, dragging them in roapes about the citie, and repositing all kinde of villany and dispyte against them, thus he saith. But in the night befoze, as soone as the rebellion began, immediatly at the breake of the day, it is certainly repositied there was a straunge sight scene, of a woman hauing a huge stature and most horrible looke, running by and downe the citie through the strates aloft in the aire, whisking & beating the aire with a whip, rendyng a fearefull sound. That as men are wont to prouoke wilde beasts to anger, which serue for publike spectacles: euen so it seemed, some euil angell by the craft of the diuell stirred by that commotion amongst the people.

Theodorus Lector, in his first booke of *Collectanies*, out of the Ecclesiasticall historie writeth, that as Gennadius Patriarch of *Constantinople*, came downe to the high aul-Theodorus. tar to make praers and orizons, there appeared vnto him a certaine vision or spirit in a most horrible shape and figure, which so soone as he had sharply rebuked, straightwaies he heard a voice crying out aloud, y<sup>e</sup> so long as he liued he would giue place & cease, but when he was once dead, he would surely ransack and spoyle the Church. Which when y<sup>e</sup> good father heard, he earnestly praied for y<sup>e</sup> preservation of the church, & soone after departed this life. There are many things to be read in Gregori<sup>9</sup> Nicephor<sup>9</sup>, who setteth forthNicephorus. Ecclesiastical matters at large, & Abdias in the liues of the Apostles, concerning visions, dreames, miracles of saints, and also appearings of spirites. For wise men iudge, they were moze diligent & ready in describing such things, than in other matters, which might haue bin to greater purpose  
and.



and much more profitable for the readers to vnderstand.

He that readeth ouer the Historiēs, which in times past haue bene writtē, (and that especially by Donkes) shall meeete with an innumerable company of these sortz: Yet by the way I must needes say this, that verie many things haue bin writtē by them, which the Readers may iustly suspect, and stand in great doubt of.

Ludouicus Viues, Beatus Rhenanus, and many other learned men of our time, in describing other things, doe finde great fault with the Chronicles writtē by Donkes, for that they were gathered togither by vnlearned dolts without any iudgement. But let euery man esteeme of them as he list. For albeit there are diuers things in them very foolish and ridiculous, yet it may be well thought that many things were so in very deed, as they haue committed them to writting.

A man shall meeete with many places concerning visions and appearings of spirits, euen in the old fathers also. **Ambrose.** S. Ambrose in his 90. Sermon, writteth of a noble Virgin named Agnes, who was crowned with martirdome for the professiō of chistian religion. And as her parents watched one night by her graue, they saw about midnight, a goodly company of Virgins cloathed in golden bayles, amongst whome also was their daughter, arraied like vnto the rest: who willing the other Virgins to staie awhile, turning her selfe towards her parents, willed them in any case, not to bewaile her as if she were dead, but rather to reioyce with her, for that she had obtained of God eternal life. Which as soon as she had spoken, she immediatly vanished out of sight.

**Augustine.** S. Augustin declareth in his booke, De cura pro mortuis agenda, that when the Citie of *Nola* was besieged by the Barbariens, the citizens saw Felix the martyr plainly appearing vnto them. Touching S. Gregoric, who in his Dialogues writteth many such things, we will entreate hereafter when his turne cometh.

We shall read of many such like, in the lines of the auncient Fathers, which al are not to be reiected as vain & fabulous, for some part of them witten by graue and learned men, wheres letting the rest passe for bycruitie sake, I will rehearse one thort hystorie.

It is to be seene in the life of Ioannes Chrysofom, that Basiliscus Bishop of *Comane* (who suffered as a Martir with Lucianus the p̄rest at *Antioch*, vnder Maximianus the Emperour) appeared vnto Saint Chrysofome, when hee was in exile, and sayd vnto him: Brother Iohn, be of god comfort, for to morow we shall be together. But first he appeared to the p̄rest of that Church, and sayd vnto him: prepare a place for our deare brother Iohn, who will shortly come hither. Which things the euent proued afterwards to be true.

Basiliscus appeared to Chrysofome.

### CHAP. XIII.

That in the Bookes set foorth by Monkes, are many ridiculous and vaine apparitions.



Emade mention a litle before, of Chronicles witten by Monkes. Now as touching their legendes of Saintes (as they terme their storehouses of examples, and liues of auncient Fathers, in the which are many apparitions of diuels & spirits,) verily there is no cause at all why we should ascribe much vnto

them, for the most part of such stufte as is set forth in them, haue no thewe nor likelihood of truth: perchance their minde was to bring men to great feare and Religion by those their counterfeited and imagined hystories. But concerning these, this place now serueth not to intreate.

The like may be sayd, of many superstitious Popish wryters, who following these mens steyppes, haue witten

many upon other mens credit and reports, which least any man thinke I write, being moued with enuie or hatred of the persons, I will shewe you one onely histozie or fable amongst so many, that you may thereby haue as it were a taste of that which I sayd euen now.

S. Severine  
Bishop of  
Colin.

Petrus Damanus, who first was a Monk after the order of S. Benedict, and after ward Bishop of *Hostia*, a man of great estimation among Papists, as well for the opinion they had of his learning, as for the shewe of his by right liuing, telleth a stozie of a certaine Monk of *Coleen*, who on a time passing ouer a Riuer on horsebacke, espied Saint Severinus sometime Bishop of *Colin* on the Riuer, who not long befoze was departed this life, and being buried at that time, was much renowned for doing sundrie miracles. The Bishop catcheth holde on the Monkes byidle, and would not let him passe any further: wherewith the Monk was soze afraide, and diligently enquired of him, why he being so notable a man, was there withholden in that place. The Bishop then required him to lende him his hand, that hee might vnderstand by feeling how it was with him, which when he had done, and that the Bishoppe had dipped the Monkes hande downe into the water, sodenly in one moment all the flesh of his hand, by reason of the extreame heate, was scalded off, so that the bones only remained al bare. Vnto whom then the Monk, sith (quoth hee) thou art so famous a man in the Church, how commeth it to passe that thou art so grieuouly tormented? The Bishop answered: only sayd hee for this cause, for that I haue not sayd ouer my Canonically houres in due time distinctly as I should haue done: for I was in the Emperours Court busied and occupied with matters of his priuie Counsell, in the morning hudling by all my prayers at once, all the rest of the day I was troubled with other businelle: and soz that cause do I now suffer this punishment of miserable heat. But let vs both  
together.



together call vnto Almighty God, that it may please him to restore thy hand againe, which came presently to passe as soon as they had thus saide. And then spake he to the Monke saying: So my sonne and desire the brethren of our Church, as also al other of the Clergie there, to poure out their prayers for me, to giue almes to the poore and needy, and to perseuere incessantly in offering by continuall sacrifice for me, for so soon as these things shalbe fulfilled, I shal be deliuered out of these my torments, and shal be ioyfully translated to the fellowship of those blessed Citizens of heauen, which do earnestly desire my company. Out of this historie, this argument or reason they make: If that good and goodly Bishop, who being ouercharged with affaires of the Emperour leading to publike wealth, could not dispatch his taske of prayers in due time, and therefore is so miserably vexed and tormented, what punishment may they looke for, which hauing no necessarie businesse, say ouer the Canonick houres very coldly, or elie leaue them cleane vsayd, that they may the better followe their owne lustes and vaine deuises? And here note by the way, they make no mention at all of omitting those things which God hath expressely commanded vs. But in case the Popish Bishoppes do verily beleue this Roze to be true, let them thinke with themselves, howe they can be able to excuse themselves before the iudgement seate of Almighty God, for that they are content to be created Bishops of those Churches, where of notwithstanding they haue no care or regarde, but either wholly intangle themselves with worldly matters, or if they do deale in matters of the Church, their whole study is directed to this end, to stop the sincere preaching of Gods word, and to tread those vnder foote, whose mindes are occupied day and night, to the aduancing and setting forth of Gods glory. Of this stampe and sort, are most of those thinges wherewith the Monkes inferred and stuffed their booke.

## CHAP. XV.

A prooffe by other sufficient writers, that Spirites doo sometime appeare.



Alexander ab  
Alexandro.

Touching other notable wryters, they also make mention of spirites which do oftentimes appear. Alexander ab Alexandro, an excellent Lawier, bozn at Naples, in his second booke *Gemalium dierum*, and ninth chapter, wryteth that a certain familiar friend of his, of good credite, did celebrate y funeral of one of his acquaintance, and as he returned towards Rome, he entred into an Inne fast by the way, because it was night, and there laide himselfe downe to rest. As he late there alone broad awake, sodeinly the image of his friend lately deceased, came before him maruellous pale and leane, euen as he was when he salve him last on his death bedde, to whom when he beheld, being almost besides himselfe with feare, he demaunded of him who he was? But the ghost making no answer, but slipping off his cloathes laide him downe in the same bedde, and drew neare, as if he would haue embraced him. The other gaue him place, and keeping him off from him, by chance touched his foote, which seemed so extreemly cold, as no Ice in the world might be compared vnto it. Where at the other looking very lowzingly vpon him, toke vp his clothes againe, and rose out of the bed, and was neuer afterwards sene. He reporteth other historics in the same place, which hapned in his time. He liued aboute foure score yeares ago, or neare that time.

Baptista.

Baptista Fulgosus, Duke of *Genua*, in his booke of worthy sayings and doings of Emperors, Princes, Dukes, &c. (which he wrote being in exyle to auoyd idleness: Touching straunge and monstrous things) wryteth that in  
the

the Court of Mattheus, surnamed the great Shiriffe of the Citie, in the evening after Sunne sette, there was seene a man farre exceeding common stature, sitting on a hoise in complete armour: who when he had bin there seene of many, by the space of an houre, in the end vanished away, to the greate terrour of those that beheld him. About thre daies after in like maner, two men on hoisebacke of the same stature, were seene in the same place, about thre houres within night, fighting together along season, and in the ende vanished away as the other didde befoze. Not long after, Henry the seuenth Emperoz, departed this life, to the vtter vndoing of all the Shiriffes.

Immediately after this Viskoie, he putteth an other moze woorthie memoize than the foremost. Lodouicus farther to Alodisius, ruler of *Inmola*, not long after he died, appeared vnto a Secretarie, whom Louodicus had sente to *Ferraria*, as he was on his iourney, riding on a hoise with a Hauke on his fist, as he was wonte when he liued, and willed the Secretarie (albeit wonderfully afraid) to bid his Sonne the nexte day to repaire vnto the same place, for he had matter of greate impoztance to declare vnto him. Which when Lodouicus heard, partly because he could not beloeue it, partly for that he doubted some body laye in waight for him, he sent an other to answer in his roome. With whome the same soule meeting as it did befoze, lamented very much that his Sonne was not come thither, for if he had so done, he saide, he would haue opened many ether things vnto him. But as then he willed the messenger to tell him, that twentie two yeares, one month and one day being passed, he should lose the rule and government whiche he nowe possessed. As soone as the time foreshewed by the ghost was expired, albeit he were very circumspect and careful, yet the same night, the souldiours of Philip Duke of *Millen*, with whom he was in league & therfoze stood in no feare of him) came ouer the



ditches hard frozen with Ice vnto the walles, and raising by ladders, toke both Citie and Prince together.

Phillip Melancthon, writeth in his booke *De anima*, that he himselve hath sene some Spirits, and y he hath knowne many men of good credit, which haue auouched not only to to haue sene ghostes themselues, but also that they haue talked a great while with them. In his booke which he intituleth *Examen Theologicum*, he rehearseth this histozie. Which was, that he had an aunt, who as she sat very heauily by the fire, after her husband was dead, two men came into her house, whre of the one being very like, said he was her husband deceased, the other being verie tall, had the shape of a Franciscan Friar. This that seemed to be the husband, came neare the chimney saluting his heauy wife, bidding her not to be afraide, for (as he said) he came to commaund her certaine things: then he bid the long Donke to go aside a while into the stoue hard by. And there beginning his talke, after many words, at the last he earnestly beseecheth, and most hartily desireth her, to hire a Priest to say Masse for his soule, and so being readie to depart, he biddeth her giue him her right hand: which thing (she being soze afraide) abhorrng to doe, after he had faithfully promised she should haue no harme, she giueth her hand, which albeit indeed it had no hurt, yet did it seme to be so scorched, that euer after it remained blacke. This being done, he calleth forth the Franciscan, and hastily going forth together, they vanish away. Ioannes Mankius, in his collectanies of Common places, writeth concerning other spirities which he and other men also did see, the first tome in the Chapter *De malis spiritibus & ipsorum operibus*, and also in the Chapter *De satisfactione*.

Ludouicus Viues, saith in his first booke *De veritate fides*, that in the new woꝛld lately found out, there is nothing moze common, than not only in the night time, but also at none in the midday, to see spirits apparantly, in the Cities

and

Melancthon  
Aunt.

Ludouicus  
Viues.

and fieldes, which speake, command, forbid, assault men, scare and strike them. The very same do other report which describe those navigations of the great Ocean.

Hieronimus Cardanus of *Millen*, excellently sene in Hieronimus  
Cardanus. Philosophie & Physicke, remembzeth a great many of these apparitions, in his booke *De subtilitate, & varietate rerum*: which who so listeth to reade, I referre him to his bookes, for I am desirous to be bzeefe.

Olaus Magnus, Archbishop of *Vpsalia* in *Sueneland*, desclareth in his histozie *De Gentibus Septentrionalibus*, the Olaus. second booke and third chap. that spirits appeare in *Iseland*, in the shape & likenesse of such, as men are acquainted withal: whom the inhabitants take by the hand in stead of their acquaintance, befoze they haue heard any word of those their acquaintace death, whose similitude and likenesse they take on them, neither do they vnderstand that they are deceiued, befoze they thinke and vanish away. These things haue I bzought together both out of the olde and also new woziters, that it might plainly appeare, that spirities do oftentimes walke and shewe themselues vnto men.

## CHAP. XVI.

Daily experience teach vs, that spirits do appeare to men.

**T** All the pzemisses befoze handled, this also is to be added, which no man can deny, but that many honest and credible persons of both kindes, as well men as women, of whome some are liuing, and some already departed, which haue and do affirme, that they haue sometimes in the day, and sometimes in the night sene and heard spirits. Some man walketh alone in his his house, and behold a spirit appeareth in his sight, yea and sometimes the dogs also perceiue them, and fall down at their masters feet, and wil by no means depart fro them, for they are soze afraid themselues so. Some man goeth to bed, and laisth him downe to rest,

and by and by there is some thing pinching him, or pulling off the clothes : sometimes it sitteth on him, or lieth downe in the bed with him : and many times it walketh vp and downe in the Chamber. There haue bene many times men seene, walking on foote, or riding on horseback, being of a fierie shape, knowne vnto diuers men, & such as died not long befoze. And it hath come to passe likewise, that some epyther slaine in the warres, or otherwise deade naturally, haue called vnto their acquaintance being aliue, and haue bene knowne by their voice.

Spirites requiring helpc.

Many times in the night season, there haue bene certaine Spirites heard softly going, or spitting, or groning, who being asked what they were, haue made aunswere that they were the soules of this or that man, and that they nowe endure extreame tormentes. If by chaunce any man did aske of them, by what meanes they might be deliuered out of those toxtures, they haue aunswere, that in case a certaine number of Masses were song for them, or Pilgrimages bowed to some Saintes, or some other such like deedes done for their sake, that then surely they shoulde be deliuered. Afterwardes appearing in greate light and glozie, they haue said that they were deliuered, and haue therefore rendred greate thankes to their good benefactors, and haue in like manner promised, that they will make intercession to God and our Ladye for them. And hereby it may be well proued, that they were not alwayes Priestes, or other bold and wicked men, which haue fayned themselues to be soules of men deceased, as I haue befoze saide : in so much that euen in those mennes chambers when they haue bene shut, there haue appeared such things, when they haue with a candle diligently searched befoze, whither any thing haue lurked in some corner or no. Many vse at this day to search and sitte euery cozner of the house befoze they go to bed, that they may sleepe moze soundly; & yet neuerthelesse, they  
 heare



heare some scriking out, and making a lamētable noise, &c.

It hath many times chanced, that those of the house haue verily thought, that some body hath ouerthrowne the pots, platters, tables and trenchers, and tumbled them downe the staires: but after it waxed day, they haue founde all things orderly set in their places againe.

It is reported, that some spirits haue throwne the doze off from the hooks, and haue troubled and set all things in the house out of order, neuer setting them in their due place againe, and that they haue maruellously disquieted men with rumbling and making a great noyse.

Sometimes there is heard a great noyse in Abbeis, and in other solitarie places, as if it were Copers hopping and stopping by wine bessels, or some other handicraftes men occupied about their labour, when it is most certaine, that all in the house are gone to bedde, and haue betaken themselves to rest.

When houses are in building, the neighbours many times heare the Carpenters, Plasons, and other Artificers handling all things in such sort, as if they were busily labouring in the day time. And this strange wonder is joyfully receiued as a sure token of good lucke.

Builders hear  
Spirits in the  
night.

There be some which iudge it cometh to passe naturally, that we suppose we heare these things in the night, which we heard befoze in the day time. Which question I leaue to be discussed of better learned than my selfe.

Pioners or diggers for mettall, do affirme, that in many mines, there appeare strange shapes and spirites, who are apparrelled like vnto other labourers in the pit. These wander by and down in caues and vnderminings, and seem to besturre themselves in all kinde of labour, as to dig after the veine, to carry together oare, to put it into baskets, and to turne the winding wheele to drawe it vp, when in very deed they do nothing lesse. They very sildome hurt the labourers (as they say) except they prouoke them by

Diuels are in  
Mines.

laughing and rayling at them: for then they threw gravel stones at them, or hurt them by some other means. These are especially haunting in pittes, where mettall mosse aboundeth.

A certain godly and learned man wrote once unto me, of a silver mine at Douosium in the *Alpes*, upon the which Peter Buol a noble man, the Schultish of the same place, (whom they call Landammanus,) had bestowed great cost a fewe yeres before, and had gathered thereby good store of riches. In the same myne was a spirite or Diuell of the mountaine, who when the laborers filled the stufte they had digged into their vessels, he seemed, for the most parte, every Fridaye, to be very busie, pouring the mettals of his owne accord out of one basket into an other, Where with the Schultish was not offended: and when he would either descende into the pit, or come vp againe, blessing himselfe with the signe of the Crosse, he neuer received hurt. It chanced on a time that while the saide spirit was too busie intermedling himselfe with euery thing, one of the miners being offended therewith, began to raile at him very bitterly, and with terrible cursing words, bid him get him thence in the diuels name. But the spirit caught him by the pate, and so wrythed his necke about, that his face stode behinde his backe, yet notwithstanding he was not slaine, but liued a long time after, well knowne unto diuers of his familiar friends, which yet liue at this day, howbeit he died within a fewe yeres after.

Agricola.

Georgius Agricola, whose learned workes which he wrote of mettalles, be yet extant in the end of his booke of creatures living vnder the earth, he maketh two kindes of Diuels haunting in certayne Hynes abroad. For hee saith, there are some cruell and terrible to behold: which for the mosse parte, doe very much annoy and hurt the labourers digging for mettall.

Suche a one was hee which was called Annebergius,  
w<sup>o</sup>.

who only with his breath, destroyed about 12 labourers at once, in the Cave called Corona Rosacea. The wind where with he slewe them, he let sse out of his mouth: for he appeared in the similitude and likenesse of an horse.

Such an other was Snebergius, who wearing a blacke roll about his necke, took by a labourer aloft from the ground, and set him in the brinke of a certaine exceeding deepe place, where had sometime bene great floze of siluer, not without greuous bruising of his bodie.

And againe he saith, there be some very milde and gentle, whom some of the Germanes call Cobali, as the Grecians do, because they be as it were apes and counterfeiters of men: for they leaping and skipping for ioy do laugh, and seeme as though they did many things, when in very deed they do nothing. And som other call them clues, or dwarfes of the Mountaines, thereby noting their small stature, wherein they commonly appeare. They seeme to be hoare, wearing apparell like the mettall Finers, that is, in a peccocate laced, and an aperne of leather about their loynes. These hurt not the labourers, except they misuse them, but do imitate them in all their doings. And he saith, they are not much unlike vnto those whom the Germanes call Guteli, because they seeme to beare good affection towards men, for they keepe hozies, and do other necessary businesse. They are also like vnto them whom they call Trulli, who taking on them the feined shapers of men and women, do serue as it is sayd, like seruants, both amongst other nations, and specially amongst the Suetians.

Touching these spirits haunting Mines of mettall, there is somewhat to be read in Olaus Magnus de Gentibus Septentrionalibus, the first booke and tenth Chapter.

They which saile on the great Ocean sea, make report, that in certaine places, where the Anthropophagi do inhabit, are many spirits, which do the people there very much harne.

Which are people that eate and deuoure men.



70. THE NEXT PART  
Here many straunge things might be brought concer-  
ning visions appearing vnto men in their sleepe : and also  
of them, which being in a traunce, haue lyeen a whole day  
and moze without mouing, lyke vnto dead men : and after  
being restozed to themselues againe, haue told many mi-  
raculous things which they haue seene.

Cicero.

Cicero writeth of maruellous things in his booke of di-  
uination, or soothsaying. And so do many other men also.  
Augustine. Augustine himselfe reciteth in many places of his bookes,  
that some after they were dead, haue warned many their  
friends of diuers matters, and haue disclosed vnto them se-  
crete things, which were to come, and haue shewed sicke  
folkes good remedies for their diseases, and haue done ma-  
ny such like things.

Marcellus.

Auenzoar Albumato, a Physitian of Arabia, writeth,  
that he receiued an excellent medicine for his soze eyes, of  
a Physitian lately deceased, appearing vnto him in his slep:  
as Marcellus Ficinus doth testifie, writing of the immorta-  
litie of the soule. Lib. 16. cap. 5.

Mat. 1. & 2.

The holy Scriptures also teach vs, that God hath re-  
uealed many things vnto men by dreames. S. Mathew in  
his first and second chapter writeth, that the Angell of God  
appeared many times vnto Ioseph, our Saviour Christes  
foster father in a dreame, and commaunded him to beware  
of those which laie in wayt to destroy Christ Iesus.

Acts.

We reade in the tenth Chapter of the Acts of the Apo-  
stles, that S. Peter fell into a traunce, sawe the heauens  
open, and sawe a vessell, as it were a great shæte, descend  
downe vnto him from heauen, knit together at the foure  
corners, wherein were all maner of foure footed beastes of  
the earth, and wilde beasts, and creeping things, and soules  
of the heauen. And there came a voyce vnto him : Rise Pe-  
ter, kill and eate.

Acts 16.

And in the 16. Chapter, as S. Paul was yet in Asia, com-  
ming downe towarde Treada, this vision appeared vnto  
him :

him : There stood a man of *Macedonia* and prayed him, saying : Come into *Macedonia* and helpe vs. Whereby Paule gathered, it was the will of God, that he should passe the sea, and should preach the Gospell in *Macedonia*.

But I purpose not to write of spirites and visions appearing vnto men in their sleepe, least my Booke grow vnto an huge volume : but only of those which we sensibly see when we are awake.

## CHAP. XVII.

That there happen straunge wonders and prognostications, and that sodein noyses and cracks and such like, are heard before the death of men, before battaile, and before some notable alterations and chaunges.



**L**hapneth many times, that whē men lie sicke of some deadly disease, there is some thing heard going in the chamber, like as the sicke men were wont, when they were in good health: yea & the sicke parties themselues, do many times hear the same, and by and by gesse what will come to passe. Oftentimes a litle before they yeld vp y<sup>e</sup> ghost, and sometime a litle after their death, or a good while after, either their owne shapes, or som other shadowes of men, are apparantly seen. And diuers times it commeth to passe, that when some of our acquaintance or friends lie a dying, albeit they are many miles off, yet there are some great stirrings or noises heard. Sometimes we think y<sup>e</sup> house wil fal on our heads, or y<sup>e</sup> some massy & waigh-tye thing falleth down throughtout all y<sup>e</sup> house, rendyng and making a disordered noise : and shortly within fewe moneths after, we vnderstand that those things happened, the very same houre y<sup>e</sup> our friends departed in. There be some men, of whose stock none doth die, but that they obserue and

marke some signes and tokens going before: as that they heare the doores and windowes open and shut, that some thing runneth by the staires, or walketh by and downe the house, or doth some one or other such like thing.

But here I cannot passe this in silence: that there are many superstitious men, which vainly persuade themselves that this cousin, and this or that friend of theirs will shortly die. For in the end, the falling out of the matter it selfe, sheweth it was a vaine and foolish persuasion, that they understood such things by any signes.

Cardanus.

Cardanus in his booke *De veritate rerum*, writeth, that there was a certaine noble Familie at *Parma* in *Italy*, out of the which so often as any one died, there was seene an olde woman in the chimney corner. On a certaine time she appeared, when a mayden of the same family laye very sick, and therfore they cleane dispaired of her life: but soone after she recovered again, and in the meane while, another, which was then in good health, sodainly died.

There was a certaine parish priest, a very honest and godly man, whome I knew well, who in the plague time, could tell before hand, when any of his parish should die. For in the night time he heard a noyse over his bed, lyke as if one had throlvne downe a sacke full of cozne from his shoulders: which when he heard, he would say: Now another biddeth me farewell. After it was day, he used to inquire who died that night, or who was take with y plague, to the ende he might comfort and strengthen them, according to the dutie of a good pastor.

It hath bin often obserued in *Gulde Halles* where *Aldermen* sit, that when one of those *Aldermen* was at the point of death, there was heard some rattling about his seate, or some other certaine signe of death. The same thing happeneth beside pewes and skalles in *Churches*, or in other places where men are often conuersant, or accustomed to exercise their handie labour.



In Abbies, the Monkes seruants or any other falling sicke, many haue heard in the night, preparation of chestes for them, in such sort as the Coffin-makers did after wards prepare in dard.

In some country villages, when one is at deaths doore, many times there are some heard in the Euening, or in the night, digging a graue in the Churchyard, and the same the next day is so founde digged, as these men did heare before.

There haue bin sene some in the night when the Moone shined, going solemnly with the corpes, according to the custome of the people, or standing before the doores, as if some bodie were to bee carried to the Church to burying. Many suppose, they see their owne image, or as they say, their owne soule, and of them diuers are verily perswaded, that except they die shortly after they haue sene themselves, they shall liue a very great time after. But these things are superstitious. Let euery man so prepare himselfe, as if he should die to morrow, least by being too secure, he purchase himselfe harme.

There happen other straunge things also. For when some lye in the prison in chaines, readie to suffer punishment for their offences, many times in the night season, there is heard a great noyse and rambling, as if some bodie were breaking into y galle to deliuer the prisoners. When men come to vnderstand the matter, they can neither hear, nor see any bodie, and the prisoners likewise say they heard no manner thing.

Some executioners or hangmen do report, that for the most part, they know before hand whether any man shall shortly bee deliuered into their handes to suffer: for their swoordes will moue of their owne accord. And there are other that say, they can tell before, after what sort the prisoners shall suffer.

Many wonderfull and straunge things happen about those

those which wilfully cast away themselves. Sometime their cozpses must be carried a great way off, befoze they being thrust in a sack can be thzowne into the sea: and being laid in a waggon or cart, the horse could scant draw them downe the hill, but by the hill they need not labour at all, for the cart would runne very fast of his owne accord.

Some men being slaine by thæues, when the thæues come to the dead bodie, by and by there gusheth out freshe blood, or else there is declaration by other tokens, that the thæfe is there present. Plato writeth in the first booke of his lawes, that the soules of such as haue bene slaine, do oftentimes cruelly molest & trouble the soules of those which slew them. For which cause Marfilius Fiscinus doth thinke it chaunceth, that the wound of a man being slaine, while the carkasse lieth on the ground, doth send out blood against him, which wounded him, if he stand neare looking on his wound. Which thing both Lucretius affirmeth to come to passe, and also Iustices haue diligently obserued. Dido in Virgil thus thzeatneth Aeneas.

*And when the cold of death is come, and body voyd remains,  
Each where my haunting spirit shall pursue thee to thy paines.*

The like place is in Horace & in other Poets. As a thæfe sitteth at the Table, a cuppe being ouerthzowne, the wine pearceth thzough the whole and sound wood of the Table, to all mens admiration.

Touching these and other such maruellous things, there might be many histoziess and testimonies alleaged. But whosoever readeth this booke, may call to their remembrance, that they haue seen these and such like things themselves, or that they haue heard them of their friendes and acquaintance, and of such as deserue sufficient credit.

Befoze the alterations and chaunges of kingdomes and in the time of warres, seditions, and other dangerous seasons, ther most commonly happen very strange things in the aire, in þe earth, and amongst liuing creatures. clean cōtrary

De animorum  
immortalitate  
li. 16. cap. 5.

Virgil.

to the vsuall course of nature. Which things men cal, wonders, signes, monsters, and soze warnings of matters to come. There are sene in the aire, swords, speares, & suche like, innumerable: there are heard and sene in the aire, or vppon the earth, whole armies of men encountring togither, and when one part is sozced to flye, there is heard horrible cries, and great clattering of armour. Gunnes, lances and holberdes, with other kindes of weapons and artillerie, do often times moue of their owne accoꝝd as they lye in the armozies. When as souldiers marche towards their enimies, and their ensignes will not displaie abroad but fold about the stander-bearers heads: if the souldiours be therewith amazed, they surely perswade themselues there is some great slaughter towards. It is saide also, that hozses will be very sad and heanie, and will not lette their masters sit on their backs, befoze they go to the battaile wherin they shall haue the ouerthrow: but when they are coragious and lustilie neighing, it is a sure token of vicfozie. Suetonius wyseth, that the company of hozses which Julius Cæsar let run at libertie, neuer to be put to labour againe, did wepe abundantly when Cæsar was slaine.

Suetonius.

When Miltiades addressed his people against the *Persians*, there were heard tirrible noyses befoze the battaile, and certaine spirits were sene, which the Athenians afterwards affirmed to be the shadowe of Pan, who cast suche a feare on the *Persians*, that they turned their backs and fled. Thereof Terrores Panici toke their name, being spoken of sodayn feares vnlooked for, and terrours, suche as Lymphatici metus are, which dꝝius men out of their wits being taken therewith.

Befoze the *Lacedemonians* were ouerthrowne in þ battaile at Leuctris, the armour moued, & made a great noise in the temple of *Hestor*. At the same time the doores of Hercules temple at Thebes being fast shut with barres, opened sodainly of their owne accoꝝd: and the weapons and ar-

Cicero de diuinatione.



mour which haue fastened on the wall, were found lying vpon the ground. These things are to be read in Cicero his first booke *De diuinatione*.

In the second warres of *Carthage*, the stander-bearer of the first battaile of pikemen, could not remove his ensigne out of his place, neither yet when many came to helpe, they could any thing p̄uenayle. These and such other signes of euill lucke, Caius Flaminius the Consul, nothing regarded, but soon after his army was discomfited, and he himselfe slaine. Concerning which matter, Titus Liuius writeth at large. In the beginning of the warres waged with the people called *Marsi*, there was heard out of secrete places, certaine voyces, and noyse of harnesse, which foreshewed the daunger of the warres to come.

Linic.

Plinic.

Plinie writeth in his .2. booke and 59. chapter, that in the warres with the *Danes*, and many times befoze, there was heard the clashing of armour, and the sound of trumpets out of Heauen.

Appianus.

Appianus declareth what signes and wonders went befoze the ciuill warres at *Rome*: what miserable cries of men clashing of armour, and running of hozles were heard, no man seeing any thing.

Valeri. Max.  
li. 1. cap. 6.

Valerius Maximus in his first booke and 6. chapter of *Strange wonders*, writeth how Cneius Pompeius had warning befoze, not to fight the fielde with Iulius Cesar: for as he launced off, at *Durrachium*, his souldiours were taken with a sodayne feare: and in the night like wise befoze the battaile, their hearts and courages sodainly failed them. And after, the same authoz addeth that which Cesar himselfe rehearseth in his 3. booke *De bello ciuili*: how that the very same day wherein Cesar fought his fortunate battaile, the crying of the armie, and the sound of trumpets was heard at *Antioche* in *Syria*, so sensibly, that the whole citie ranne in armour to defend their walles. The very same thing he saith, happened at *Ptolemais*, and that at

Per-

Pergamus in the moſt private and ſecret parts of the temple where none may enter, ſave only prieſts, which place the Grecians call *Μυστα*, there were heard the ſound of drummes and timbrels.

The hiſtoꝛiographers repoꝛte, that Caſtor and Pollux have been often ſene in battailes ſitting on white horſes, & valiantly fighting againſt y<sup>e</sup> enemies campe. Plutarch writeth in Coriolanus liſe, that they were ſene in the battaile againſt Tarquinius, and that immediatly after, they bare tidings to Rome of the victoꝛy. The ſelfe ſame writeth Titus Livius alſo in his 8. booke of his firſt decade. We may reade in the hiſtoꝛy of the ſiege of the noble citie of *Magdeburge* in *Saxonie*, that the enimie which laide ſiege to the towne, ſo often as the citizens iſſued out to ſkirmiſh with them, ſuppoſed that one vpon a white horſe came riding befoꝛe the citizens battaile, when as the citizens themſelves ſawe no ſuch man. Iosephus in his booke of the warres in *Iurie*, recoꝛdeſh what ſtraunge ſignes hapned befoꝛe the deſtrudion of *Ierusalem*: which were, that a braſen gate being ſaſt rampierd with barres, opened in the night time of his owne accoꝛd. And that befoꝛe the Sunne ſet, there were ſene chariots in the aire, and armies of men well furniſhed, enuironing the citie rounde about. And that at *Uthiſontide*, as the prieſts entred the temple to celebrate diuine ſeruiſe, they heard a great noiſe, and by & by a voice crying *Migremus hinc*. Let vs depart hence. He reckeneſh vpon other like things, which we neede not repeate in this place. The ſame night that *Leo* of *Constantinople* was ſlayne in the temple, the trauellers by ſea heard a voice in the aire which ſaid: that *Leo* had roared out euen to the ſame place.

Caſtor, and  
Pollux.  
Plutarch.

Iosephus.

*Felix Malleolus* doctoꝛ of both y<sup>e</sup> lawes, maſter of *Solodor*, & canon at *Tiguru*, a ma<sup>n</sup> of great reading, as it may eaſily appeare by his lerneſd writings which ar yet extant. (For he liued about y<sup>e</sup> time whē y<sup>e</sup> *Concell* of *Baſil* was holde) writeth in his booke *de nobilitate*, c. 30. y<sup>t</sup> it is to be ſeen in y<sup>e</sup> hiſtoꝛie

Felix Ma<sup>l</sup>  
leolus.

64 THE THREE PART  
of Rodolphus king of the Romanes, that when the said  
Rodolphus had vanquished Othotarus, King of *Boemia*,  
continuing on the place all night, where the battell was  
fought, about midnight, certain Spirits or Devils, with  
horrible noise and tumulte, troubled and disordered his  
whole armie. And that those were spirits walking by  
night, it appeared hereby, that they sodely vanished a-  
way like smoake.

The same Autho<sup>r</sup> writeth in his xxvi. chapter, That in  
the yeare of our Loz<sup>d</sup> 1280. as one of the Plebans (as they  
call them) belonging to the church of *Tigurine* preached  
to the people, the graue stone of the tumber or sepulchre of  
the two martires Felix and Regula, patrones of the same  
place, violently brake asunder, no man mouing or tou-  
ching it, giuing a horrible sound like vnto thunder, so that  
the people were no lesse astonished and afratide, than if  
the vante of the Church had fallen towayne. And he saith,  
that the same yeare, the third day of October, the greater  
part of the citie of *Tigurum* was burnt with fire, and moze-  
ouer, that sedition was moued amongst the Citizens, for  
certaine Ecclesiastical disciplines, and for the Imperiall  
Wanne (as they terme it.) In the yeare of our Loz<sup>d</sup>. 1440.  
the twelue day of December, at y<sup>e</sup> dedication of the foresaid  
church, about midnight, there was the like noise hearde,  
and immediatly after followed ciuill warres, which the  
*Tigurins* held with vncertaine successe against the other  
Heluetians, for the space of seuen yeares and moze.

The same writer in the 33. Chap. hath, that at the same  
time in the yeare of our Loz<sup>d</sup>e .1444. befoze that valiaunt  
battaile, which a feawe Heluetians fought against the in-  
numerable companie of Lewes Dolphin of Fraunce, fall  
by the wals of Basill, in the time of the generall Councell,  
there was hearde certaine nightes about those places,  
the alarme of Souldiours, the clattering of harneys, and  
the noise of men encountering together. &c.

Here



Here I purposely omit many such like examples, for there are many booke, both of auncient and also of newe writers, touching straunge signes and wonders, where in these may be redde.

CHAP. XVIII.

It is proued by testimonies of holy scripture, that spirites are sometime seene and heard, and that other straunge matters do often chaunce.



Et perchaunce it will be objected vnto vs, that we bring no testimony out of holy scripture, touching this matter: especially to proue, that Spirits do oftentimes appeare vnto men. I answer, that truth it is, There are fewe things hereof in the scriptures, and yet notwithstanding some what is to be redde

in them. It is read in S. Matthew his fourteenth Chapter, of Christs Disciples, that when in the night season, by reason of a contrary wind, they were in great danger of drowning in the lake of Genazareth, and that in the dawning of the day, the Lord walked on the water, they being afraide, cried out, supposing they sawe a Spirit. Hereof we gather, that they knew well inough, that Spirits appeared vnto men vpon sea and land.

Luke 14.

Likewise when the Lord being risen from death, appeared vnto his Disciples, meaning to assure them of his resurrection, they thought at the first, that they sawe a Spirit. In the which place, Christ denieth not but there are Spirits and straunge sightes, and that they are sometimes seene, but he rather confirmeth the same by putting a difference betwene himselfe, and Spirits of vaine apparitions. But as touching these two testimonies, we wil speak more in another place.

2. Samuel.

It is a notable historie which we reade in the seconde Booke of Samuel concerning Saule, who, at what time the Philistians warred vpon him, and that he was in verie great daunger of them, he came to a woman, who was a witch, and desired her to raise Samuel from death, that he might know his counsell touching the successe of the wars. She raised him vpon one, whom Saule took to be Samuel indeede, who also tolde him what euente shoulde come of the warres. But whether hee were a true Samuel or a counterfeit, we will dispute the matter moze at large in his conuenient place.

2. Samuel.  
1. Paral. 14.

As concerning other marvellous things, there is some what to be read in the Scriptures: In the seconde of Samuel & the fift chap. Also in the first of Paralipomenon, and the. xiii. chap. we reade, that the Philistines went vpon the seconde time into Iurie, to make warres on Dauid: He went vnto the Lord, and shewed him the matter, who commaunded him, that he shoulde embushe himselfe behinde the wood with his armie, and when he heard a rustling or noise in the toppes of the trees, he should immediatly sette vpon them. This sounde they say was a strange and supernaturall sound.

2. Reg. 6. 7.

It is written in the second booke of the Kings the. vi. and vii. chapters, that God deliuered the citie of *Samaria* from great famine, when it was fiercely besieged by Benhadad king of the *Assirians*, for in the night season their enemies did heare the noise of the chariots, the neighing of horses, and the marching of a huge armie, as it were in their owne pavillions and tentes, supposing therefore, that the kyng of Israel had gathered together his footemen and horsemen, and had nowe sette vpon them, they soughte to saue themselues by flighte, leauing their victuall and other prouision behinde them in their tentes.

1. Samu. 7.

In the first of Samuel and the seventh chapter, God caused a wonderfull greate noyse to sounde ouer the Philistians,

listians, and so destroyed them. I meane they were so affrighted with a kinde of straunge feare, that it was an easie matter to banquish them.

In the fifth Chapter of Daniel ye may reade, that king *Daniel 9.* Balthasar in his royting banquet, espied right against the candle, a hand writing upon the wall what his end should be.

It is redde in the third Chapter of the seconde of the Machabees, that there appeared a horse vnto Heliodorus, seruant vnto Seleucus king of *Asia*, as he was about to destroy the temple of *Hierusalem*: and vpon the horse seemed to sit a terrible man, which made towards him to ouerrun him. On eache side of him were two yong men of excellent beautie, which with whippes scourged Heliodorus. *2. Macha. 3.*

The second of the Machabees and tenth chapter, Judas Machabeus encountred with his enemies, and when the battaile was hotte, there appeared vnto the enemy out of heauen, five men sitting on horses, rayned with notable bzirdles of gold, who ledde the Jewes hoste, and two of them defended Machabeus from all his enemies. And vnto Machabeus appeared a horsman in a shining garment, his armour all of gold, and shaking his speare. Whereby it was signified, that he should obtaine a notable and famous victorie. *2. Mach. 10.*  
*2. Mach. 11.*

I alleadge not these examples, for that I adiudge the booke of Machabees, of as good authoritie as the Canoniall booke of the new and old Testament: but only for that they are ioyned together with them, and may be read of euery one: and they were alwaies read of the auncient people. For albeit they neuer went about to approue any doctrine by them, yet were they of great authoritie amongst them.



## CHAP. XIX.

To whome, when, where, and after what sort, Spirites do  
 appeare, and what they do worke.



**B** all these examples we may plainly perceiue, that many strange things are objected to mens senses, and that sometimes Spirits are seene and heard, not only (as some haue thought, as Plutark witnesseth in the life of Dion) of children, women, sicke folkes, doctards, and otherwise very plain and simple creatures, but also to men of good courage, and such as haue bin perfectly in their wits. Yet it may not be denied but that there appeare many moze vnto some, than vnto other some, as vnto trauellers, watchmen, hunters, carters, and marriners, who leade all their life not only in the day time, but also in night, in iourneying, in the water, woods, hills and ballies. You shall méete with some one who neuer saue noz heard any of this geare in all his life time, and contrariwise, there be other some which haue seene and heard very many such like things.

So there are some which very sildome chance vpon Serpents, and againe, many there are which oftentimes méete with them in their iourney. The common people say, that those whose natiuities chance vpon the Angaries (for so they terme the foure seasons of the yeare) do see moze stoze of spirits; than those which are bozne at other times, but these are méere trifles. Those which are stedfast in true faith, see or heare such things moze sildome than superstitious people, as in all other things. He that is superstitious, vseth some blessing (as they call it) to heale his Hozles disease, and it taketh good effect: he enchaunteth a Serpent, and it cannot once moue out of the place. He applieth a blessing to staunche blédyng, and it stoppeth presently:  
 he

He taketh a hollie rod, or twisted wand inchaunted, & it will moue where a mettles mine is : but he that is of a sounde sayth and doth despise these things, (for he knoweth well they are contrary to the word of God, and also to the Popes decrees) albeit perchance he practise such things, yet notwithstanding he can bying nothing to passe. And so also it chaunceth that he seeth spirites and vaine visions, a great deale moze seldome than superstitious men do, for he knoweth well what he ought to deme and iudge of them. There are some kinde of men, who thinke it a gay thing, if many such straunge sights appeare vnto them.

There were farre many moze of these kindes of apparitions and myzacles scene amongest vs, at such times as we were giuen vnto blindnesse and superstition, than since that the Gospell was purely preached amongest vs : the cause whereof I will shewe hereafter.

And mozeouer it commeth oftentimes to passe, that some one man doth heare or see some thing most plainly, when an other which standeth by him, or walketh with him, neyther seeth, nor heareth any such matter.

We reade in the histozie of Heliseus, that he saue chariottes of fire, and many horsmen vpon the toppe of the Mountaine : and yet his seruaunt saue nothing vntill the Prophet prayed vnto the Lord, that he would vouchsafe for his confirmation and consolation, to open his eyes that he might also behold this notable miracle. So likewise we reade in the 9. chapter of the Actes of the Apostles, that Christ ouerthrew Paule befoze *Damascus*, and that he spake vnto him, and his companions also hearde the voice. Afterwardes in the 22. chapter, Paule himselfe shewing vnto the people in the pzesence of Lycias, in the Castle at *Hierusalem*, what had happened vnto them, saith that they heard not the voice of him that talked with him : which two places are not repugnant, for the meaning is, that they heard a voyce or sounde in deede, but they vn-

Some men see things which other men see not.

Actes. 9.

Actes. 22.

verstod not what the Lord had sayd vnto him.

Socrates fami-  
liar.

Plato writeth in his dialogue called *Theages*, that Socrates had a familiar spirit, who was wonte to put him in mynd to cease from labouring, when that which he attempted should haue no happie successe. This spirit he himselfe sawe not, and other men hearde not. They say that sometimes Childzen doe see certaine things, which other men see not, and by a certaine peculiar operation of nature, some men behold that which others in no wise can perceiue.

At what time  
spirits appeare.

Apocalips.

As touching the time when spirits appeare, we reade in hystories that it shall be after a thousand yeares which God hath appoynted, in the which time Sainte John prophesied in the Apocalips, that Sathan shoulde be lette loose, that is to saye, errors and superstition, and al kinde of mischiefes shuld abound, and many spirits appear euery where: for men gaue them moze credite, than the Scriptures. If a spirit appeared, or was heard to say in case these or those things be decreed, to wit, holued Pilgrimage, and erecting Chappelles, and that this shall be an acceptable kinde of worship vnto God, the Bishoppes and partlye the Priests weighed not whether those things were agreeable to the word of God or no, &c. Spirits appeared in old time, and do appeare still in these dayes both day and night, but especially in the night, and befoze midnighte in our first sleepe. Moreover, on the frydayes, satterdayes, and fasting dayes, to confirme superstition. Neither may we maruell, that they are heard moze in the night, than in the day time. For he who is the authoz of these things, is called in the holye Scriptures the Prince of darkenesse, and therefore he shunneth the light of Gods word.

In what place  
spirits are seene

And albeit these are heard or seene in al places, yet are they most especially conuersant in the fieldes where battels haue bene fought, or in places where slaughters haue bene made: in places of execution; in woods into the which they haue conuired devils being cast out of men: in Churches,



ches, Monasteries, and about Sepulchers, in the bounds of countries, and butts of lands: in prisons, houses and towers, and sometime also in the ruines and rubbish of Castles.

God threatneth the Babilonians in the 13. chap. of Esay, that Spirits and Satyres shal daunce where their magnificent houses and Pallaces were, where they were wont to lead their daunces. And in his 34. chapter, where he threatneth destruction vnto all nations and enemies of God, he saith: In the ruinous and tottering Pallaces, Castles, and houses, horrible spirites shall appeare with terrible cries, and the Satyres shall call vnto her mate, yea and the night hags shall take their rest there. For by the iudgement of God, wicked diuels worke straunge things in those places where men haue exercised pride and crueltie.

*Esay 13.*  
Monsters of  
the desert.  
*Esay 34.*

The maner of appearing of spirits, is diuers and manifold, as it appeareth by those things which I haue alleaged before. For they shewe themselves in sundry sorts: sometimes in the shape of a man whom we know, who is yet alive, or lately departed: and otherwhile in the likenesse of one whom we know not.

After what  
sort spirites  
appeare.

I heard of a graue and wise man, which was a Magistrate in the Territorie of *Tigurie*, who affirmed, that as he and his seruant went through the pastures, in the sommer very early, he espies one whome he knew very well, wickedly defiling himselfe with a Mare, wherewith being amazed, he returned back againe, and knocked at his house, whom he supposed he had seen, and ther vnderstood for a certaintie, that he went not on soote out of his chamber y morning. And in case he had not diligently searched out y matter, the good & honest man had surely bin cast in prison, and put on the rack. I reherse this history for this end, that Iudges should be very circumspect in these cases, for y diuell by these means doth oftentimes circumuent y innocent. Chune-gunda wife vnto Henry the 2. Emperour of y name, was greatly suspected of adultery, and thereupon many false

rumors scattered, that she was too familiar with a certaine young man in the Court, for the Diuell in the likenesse of the same young man, was oftentimes seene come out of the Emperesse Chamber. But she afterwards declared her innocencie by treading vpon hotte glowing ploughshares, (as the custome was then) without any hurting her fete, as witnesseth Albertus Cranzius, in his fourth booke, and first Chapter of his *Metropolis*.

We reade that many spirites haue appeared vnto certaine Hermites and Monkes in the shape of a woman, alluring and intising them to filthie lust. They appeare also in the fourme of brute beastes, sometime foure footed, as of a Dogge, a Swine, a Horse, a Goate, a Catte, or a Hare: and sometimes of foules, and creeping wormes, as of a Crow, a night Owle, a schitch Owle, a Snake, or Dragon, whereof the Gentiles had great plentie in their Temples and houses, and nourished them, as we may reade euery where in the Poets. Spirits haue sometimes appeared in a pleasaunt fourme, and sometimes in a horrible shape. At one time some hath bene seene ryding on horsebacke, or going on foote, or crawling vpon all foure. At an other time hath appeared a man all burning in fire, or beraide with blood: and some while, his bowelles haue seemed to traile out, his belly being as it were ripped vp. Sometimes a shadow hath onely appeared: sometimes a hand, sometimes an instrument, as a staffe, a sword, or some such lyke thing which the spirite helde in his hande. Sometimes he appeared in maner of a bundle of hey, burning on fire: another while onely a hoarse kinde of voyce was heard. Sometimes a spirit hath bene heard walking in the inner parte of the house, turning the leaues of a Booke, or telling money, or playing at dice, or bounsing against the wall. And sometimes there is heard a terrible noyse or clappe, as if a peale of Gunnes were discharged hard at hand. And spirits sometimes, taking a man by the  
 arme

# of vvalking Spirits. 93

arme or by the haire of the head, haue walked with them.

Olaus Magnus in his third booke and eleuenth Chapter *Olaus;*  
*De Gentibus Septentrionalibus*, writeth, that euen in these  
our dayes, in many places in the North partes, there are  
certaine monsters or spirites, which taking on them some  
Shape or figure, vse (chiefly in the night season) to daunce, *Daunces of*  
after the sounde of all maner of instruments of musicke; *Spirits.*  
whom the inhabitants call companies, or dances of Clues,  
or Fairies. Somewhat also is to bee reade touching this  
matter in Saxo Grammaticus, in his histozie of *Denmarke,* *Saxo.*  
Such like things are those which Pomponius Mela repo- *Pomponius*  
zeth in his third booke of the description of *Aethiopia,* that in *Mela.*  
*Mauritania* beyonde the Mount *Atlas*, many times in the  
night season are scene great lightes, and that tinkling of  
Cymballs, and noyses of Pipes are also heard, and when it  
is daylight no man appeareth. Solinus writeth in his thir- *Solinus.*  
tie eight and soztie foure chapters, that in this same Moun-  
taine, *Aegiptias* vse euery where to leade their daunces:  
of whom also *Plinie* maketh mention in his first booke and  
first Chapter. Men holde opinion, that they are Panes,  
Faunes, and Satyres, of whom the olde woziters haue men-  
tioned many things.

Saint Hierome writeth in the life of Paule the Hermit, *Hierome.*  
that an Hippocentaure, appeared vnto S. Anthonie, in the  
same shape which is described of the Poets. In a stonie  
valley (saith he) he espied a Dwarfke of a small stature, ha-  
uing a crooked nose, and his forehead rough with hornes:  
the hinder part of his bodie, and his fete like vnto a Goate.  
Anthony nothing amazed with this sighte, taketh vnto  
him the shield of faith, and the prestplate of hope, lyke a  
good warriour. Notwithstanding the foresayde creature  
presented him with Dates, to refresh him in his iourney,  
as witnesses of peace and friendship. Which when An-  
thonius vnderstood, he staide, and enquiring of him what  
he was, receiued this answer. I am (quoth he) a mortall  
creature,



creature, and one of the inhabitants of this desert, whome the Gentiles, being deceiued with many errors, dooth wor-  
ship, calling vs Faunes, Satyrs, and night Hares.

And I am sent as Embassadoꝝ from our company, who earnestly beseech thee, that thou wilt pray vnto the God of all creatures for vs, whom we acknowledge to be come in-  
to the world, to saue the same, &c.

Plutarch,

And here we may in no wise ouerpasse in silence, that notable historie which Plutarch in his booke *De festu ora-  
culorum*, (translated by that learned man Adrianus Tur-  
nebus) reciteth in these words. Touching the death of di-  
uels, I haue heard a certaine historie of one who was nei-  
ther foolish, nor accustomed to lye. For it was Epithercus,  
my countrey man, a professor of Grammer, father vnto  
Amilianus the Rhetoritian, of whome some of you also  
haue heard the same: He told me, that when he once toke  
ship, meaning to go into *Italie*, because he carried with him  
not only great store of marchandise, but also very many  
passengers, in the evening when they were about the I-  
lands Echinadae, the wind quite ceased, and that the shippe  
drifting in the Sea, being brought at the last vnto *Paxe*,  
many then waking, and many also quaffing after they had  
supped, sodeinly there was heard a voyce of one which cal-  
led *Thamus*, in such sort that every man maruelled. This  
*Thamus* was a Pilotte bozne in *Egypt*, unknowne vnto  
many which were in the ship. Wherefore being twice cal-  
led, he held his peace, and the third time answered: then the  
other with a louder voyce commaunded him, that when  
he came vnto *Palodes*, he should tell them that the great  
God *Pan* was departed. When this was heard, every man  
was amazed with feare, as Epithercus affirmed vnto vs:  
And being in consultation whether they should do as was  
commaunded or not, *Thamus* thus iudged of the matter:  
that if the winde did blowe, they must passe by with si-  
lence, but if it were calme without winde, he must utter  
that

that which we had heard. When therefore they were come to *Palodes*, and no wind stirred, nor waue moued, *Thamus* looking out of the sterne towards the lande, cryed out as he had heard, that the great God *Pan* was deceased: Her had scant ended those words, when immediatly there followed a great groning, not of one man, but of many, being admirt as it were with great admiration. And because many were present in the ship, (they said) the same here of was speedely spzed abroad at *Rome*, and *Thamus* sent by *Tiberius* & *Emperour*, who gane so much credit vnto the matter, that he diligently enquired, and asked who that *Pan* was. The learned men whome he had in great number about him, supposed that *Pan* was he, who was the sonne of *Mercurie* and *Penelope*, &c.

These and such like things, (*Eusebius* who also reciteth this histozie) affirmeth to haue chaunced in that time of *Tiberius*, in the which *Christ* being conuerstant amongst men, expelled all maner of diuels from the societie of them. Other most godly professors of our Religion, affirme, (as namely *Paulus* *Marsus*, in his Annotations vppon the first of *Ouids* *Fasti*) that this voyce was heard out of *Paxe*, the very same night ensuing the day whert in our *Lozde* suffered, in the 19. yeare of *Tiberius*, which was the same yeare that *Christ* was crucified in: by the whiche voyce being vttered in a wildernesse of solitary rockes, it was declared that our *Lozd* and *God* had suffered for vs. For the word *Pan* in *Græke*, signifieth all: and then the *Lozd* of all the world was crucified.

He addeth mozeouer, that *Theodosius* doth say, that the *Archadians* do worship this *God*, calling him *νός τις* *υλης κυβερτης*, meaning thereby to signifie a *Lozde* and *Ruler*; not of words, but of all manner of materiall substances; whose power is suche, that it is able to create the essence and substance of all bodies, whether that they be heauenly, or earthly. And albeit he referre this vnto the *Sunne*,

De préparatione Euang.  
li. 5. chap. 9.

*Paulus* *Marsus*.

yet.

yet if a man marke diligently, his mysteries haue a higher meaning, &c.

Hunting of Diuels.

Hereunto belongeth those things which are reported touching the chasing or hunting of diuels, and also of the daunces of dead men, which are of sundry sortes. I haue heard of some which haue auouched, that they haue seene them.

No man is able to rehearse all the shapcs wherein spirits haue appeared, for the diuell, who for the most part is the woꝝker of these things, can (as the Poets saine of Proteus) chaunge himselfe into all shapcs and fashions.

These walking spirites sometimes stoppe the way before men as they trauell, and leade them out of their way, and put them in suche great feare, that sometimes they become grayheaded in one night. I remember I haue heard the like histoꝛie of my olde friende Iohn Willing, a godly and learned man, of one in the Countie of *Hannow*, who not many yeares ago, meeting with a walkyng spirite in the night season, was so much altered, that at his returning home, his olvne Daughters knewe him not.

Spirites oftentimes awake men out of their sleape, and cause many to forsake their owne houses, so that they cannot hire them out to any other. Sometimes they overthrow somewhat, or strike men, or cast stones at them, and hurt them either in their bodies or in their goods: yea and sometime God doth suffer them to bereaue men of their liues. It often chaunceth that those mens faces and heads do swel, which haue seene or heard spirits, or haue bene blasted with them: and some are taken mad, as we see by experience. I remember well it hath happened, that some supposing they haue seene armed men, who were ready to take them, haue therefore assaied to slaine themselves: which thing may be by craft of the diuel. Spirites do also trouble cattell in the night time, in the pastures.

Thus



# of vvalking Spirits. 97

Thus much concerning the first part of this worke, wherein (I trust) I haue proued, and made it euident, that albeit there be many which vainely perswade themselves they haue seene wandring spirits, or haue beheld one instead of an other: yet notwithstanding that there are walking spirits, and that other strange things do sometime happen.

I haue also shewed vnto whome they appeare especially, and where, when, after what sort, or in what sournies they shewe themselves, and what things they worke and bring to passe.

Whosoever dare flatly deny these manifold and agreeable testimonies of the olde and new writers, he seemeth vnworthie in my iudgement, of any credit, whatsoeuer he say. For as it is a great token of lightnesse, if one by and by beloeue euery man which saith, he hath seene spirits: so on the other side, it is great impudency, if a man rashly and impudently contemne all things which are aduouched, of so many, and so credible Historiographers, and auncient Fathers, and other graue men of great authority.





The seconde parte of this  
 Booke doth shewe, that those Spirits and other  
 strange sights, be not the soules of men, but ei-  
 ther good or evil Angels, or else some secret  
 and hid operations.

CHAP. I.

The opinion or beliefe of the Gentiles, Iewes, and Turkes,  
 concerning the estate of Soules seperated from their bo-  
 dies.



In the second part of this booke we haue  
 to consider, what those things be which  
 (as wee haue before shewed) are both  
 heard and seene, in the day time and in  
 the night, whether they be the soules of  
 dead men or no: also what the olde wri-  
 ters haue iudged of them, and what the  
 holy scriptures, do teach vs herein.

Platos opini-  
 on.

Plato doth think, that Heroicall and excellent soules, as  
 being of the pure sort, do mount aloft: but that other base  
 and viler soules, that are defiled with the pleasures & lusts  
 of the bodie, do wander below on the ground, and the same  
 he demeth to be those spirits which are essewes seene.

Als other heathen and prophane writers say, they are  
 heereby moued to thinke that the soules of men do liue  
 after

# of vvalking Spirits. 99

after death, for that it is most cleare and euident, that many spirits wander and rauage hither and thither, and are oft times heard and scene, and sounde to talke with men: for they suppose that most of these are mens soules. Tertullian a very auncient wyter, in his booke *De anima*, saith, that the wise Heathens, which did define the soule to be immortall, (for some of them, as namely the Epicures, thought that the soules died with their bodies) thought that the soules of the wise, if they departed from their bodies, hadde their abiding on high: but the rest were throwne downe into Hell.

Furthermoze, the Heathen thought the Soules should stray continually abroade befoze they founde rest, vnlesse the bodies from which they were seuered, were rightly buried in the earth. Wherefoze (as we may reade in Poets) it was a greuous crime to caste forth any bodie vnburied. Hector in Homere, besought Achilles that he would not cast forth his carcasse to be deuoured of Dogs and birds, but that he would deliuer the same to be entered by olde Priamus his father, and Hecuba his mother. Patroclus appeared in a vision by night after his deathe vnto Achilles, and requested him to bestowe vpon him all funeral solemnities. For otherwise he saide the soules of those that were buried, would thrust him backe, that he should not be able once to enter in at Hell gates. Which example Tertullian aledgeth, and therewithal cofuteth this vaine opinion of the heathen. Palinurus in Virgill, besought Aeneas, that he would cast earth on him, when he was dead, and erect vnto him an hearse, for so did they call those Monuments of the dead, in whiche albeit no man was layde, yet were they vsed in the honour of the deceased. Virgill writeth, that Deiphobus his Ghost wandered abroade, vnto the whiche Aeneas erected an Hearse.

For the Gentiles were of suche an opinion in those dayes, that they thought an emptie and counterfeited



buriall profitted very much. Moreover the heathen were perswaded that the soules which died befoze their naturall time (especially of those whiche perished by violent death, whom they call *Βιόδαμνους*, as by hanging, drowning, or beheading, &c.) did straine abroade so long time as they should haue liued, if they had not bin slain by violent death. Which opinion Tertullian also confuteth. Plato in his ninth booke *De legibus*, writeth, that the soules of those which are slain, do pursue their murderers so farre, that they do hurt them: the which, except it be vnderstood by way of a Metaphor, is like wise to be reiected.

Plato.

The Jewes  
opinion.

The Catholike faith amongst the Jewes was, that the soules of the dead did not returne into this earth, but either were at rest, which was when they died in the faith of the promised Messias, or were cōdemned if they departed hence in their sinnes without repentance. For Iob in his seuenth Chapter saith: Euen as the cloude vanissheth and fadeth away, so he that goeth downe to the graue shall come by no more, nor returne into his house, &c.

Iob. 7.

But if thou wilt say that Iob was an Ethnick, it may be alleaged of David, that when he was in very great danger and death euen present befoze his eyes, he prayed in the 31. Psalm. Into thy hands O Lord I commend my spirit. The Preacher also in his 12. Chapter saith: The spirite shall returne to God that giueth it. In the booke of *Wisdom* (which of olde wyters is attributed to Philo Iudeus) the third Chapter thereof, it is written: the soules of the righteous are in the hande of God, and no torment shall touch them. And on the other side, the soules of the wicked go downe into hell. In the 49. Psalm it is written of those wealthie worldlings, which for lucre sake, depart from God and his Commaundements: They are laid as sheepe in Hell, Death shall consume them, and Hell is their habitation, &c.

Psal. 31.

Eccle. 12.

Wisd 3.

Psal. 49.

If the Jewes had beleued, that the soules after this life  
were

# of Walking Spirits. 101

were tormented in Purgatorie, no doubt amongst so many diuers kinds of sacrifices, which they offered for the sinnes of the liuing, they would at least haue some one kind of sacrifice wherby to redēme soules, or in some part to assuage and mitigate their paines. And that soules do returne after death, do offer themselues to be seene and beheld of men, and require aide of them, we finde no where in the old Testament, but rather the contrary. In the 2. of Samuel 12. Dauid speaketh this of his yong childe, that he begat by Bersaba, that he could not bying him into life againe, that hee would go to him, and the childe should neuer returne vnto him againe. And Iesus the sonne of Syrach, in his 38. chapter saith: There is no returning from death. Of the vision which was the wed to Samuel, we will straightway speake in his proper place.

2. *SAMU.* 12.

*ECCLE.* 38.

And that in latter ages, long after Chyist came in flesh, there were some amongst the Iewes, who thought that the soules separated from their bodies, did straie and raunge a-broad: it may hereby be gathered, for that certaine of the Rabbines write, that the soule of Naboth (which was slain, because he would not sell his Vineyard to Achab) was that spirit that promised his helpe to seduce Achab, being as it were one that coueted his death.

The Turkes also belēue that the soule is immortall, and that as soone as they are losed from the bodie, they come either into a place of rest, or of torment. But whether that they did thinke, that soules returned againe into the earth, and roue there to and fro, I could finde no plaine mention thereof in their *Alcaron.*

The Turkes  
opinion.

## CHAP. II.

The Papists doctrine touching the soules of dead men, and the appearing of them.

Papists.



The Papists in former times haue publicly both taught and witten, that those spirites which men sometime see and heare, be either good or bad angels, or els the soules of those which either lue in euerlasting blisse, or in Purgatory, or in the place of damned persons. And that diuers of them are those soules that craue aide and deliuerance of men. But that this doctrine of theirs, and the whole state thereof may be the moze evidently perceiued, we will moze largely repeate the same out of their owne booke. Iacobus de Cusa, a *Carthusian* friar, and Docto<sup>r</sup> of diuinitie, wrode a booke of *h* Apparition of soules, after they were seperated fro the bodies: which worke of his, hath in it many superstitious toyes, and was Printed in a Towne belonging to the dominion of *Berna*, named *Burgdorse*, in the yeare of our Lord, 1475.

Iacobus de Cusa.

Four places for soules.  
Heauen.  
Hell.

Limbus puerorum which is a place wher the Papistes imagine the soules of yong childre to be, which departed without Baptisme.  
Purgatorie.

Papish writers commenting on the 4. booke of the *Palster of Sentences*, do appoint soure places to receiue soules, after they are departed from the bodies. Thre of the which places they say are perpetuall, and one which lasteth but for a time already limited.

The first place or receptacle is *Calum Empireum*, the fire heauen, so termed of his passing great brightnesse and gloze, which they say is the seate ordeined for *h* blissted sozt: this place by an other name in scripture is called *Paradise*. The second place is *Hell* vnder the earth, being the *Man- sion of Diuels and Infidels*, departing hence in deadly sinne, without repentance. The third place they tearme *Limbus puerorum*, which is provided as well for the children of the faithfull, as of the vnfaithfull: who (they say) shall



shall continually abyde there without any sense of payne, being only depriued from the fruition of Gods presence. And therefore they say, that after their death, they ought not to be buried in holy buriall. The fourth place is Purgatorie, which is prepared for them that departe hence without deadly sinne, or if they committed any such sinnes, did some penance for them, but yet made not full satisfaction for them, or else went hence only stained with venial sin.

Of this place, to wit, Purgatorie, Popish wyriters teach maruclous things. Some of them say, that Purgatorie is also vnder the earth as Hell is. Some say that Hell and Purgatorie are both one place, albeit the paines be diuers according to the deserts of soules. Furthermoze they say, that vnder the earth there are moze places of punishment in which the soules of the deade may be purged. For they say, that this or that soule hath bin sene in this or that mountaine, floud, or valley, where it hath committed the offence: and that these are particuler Purgatories, assigned vnto them for some speciall cause, befoze the day of Iudgement, after which time all manner of Purgatories, as well general as particuler shall cease. Some of them say, that the paine of Purgatorie is all one with the punishment of hel, and that they differ only in this, that the one hath an end, the other no ende: and that it is far moze easie to endure all the paynes of this woꝛlde, whiche all men since Adams time haue susteined, euen vnto the day of the last Iudgement, than to beare one dayes space the least of these two punishmentes.

Further they holde that our fire, if it be compared with the fire of Purgatorie, doth resemble only a painted fire. Seeke their Doctours in this pointe, on the fourth booke of Sentences, the 20. distinction.

This question also they moue, by whome the Soules in Purgatorie are tormented. Wherefoze their opinions are very diuers, and disagreeable among themselues.

By whome  
Soules are tor-  
mented in pur-  
gatorie.

Richardus

Richardus de Media Villa a *Franciscan* Frier, wryteth by on the *Paister of Sentences*, and saith, he verily belæueth that soules are caried by good Angels, into the places of toyment, but yet that they themselues do not toyment them, because they shall become at length fellow citizens with them. Neyther yet are they punished by Devils ( who after this life do no longer tempte men ) but only by the mære iustice of God. And yet ( saith he ) it may so come to passe, that the Devils be present at the doing thereof, and reioyce at their tortures. I thought good to repeate these things of Purgatorie somewhat at large, the rather for that the reader might see, that their Doctours do disagree in a matter of great weight, by which they haue both robbed men of their wealth, and plunged them into very great miserie.

Papists feigne  
that soules re-  
turne to earth  
againc.

Hærbvnto they adde, that the spirits, as well of the good, as the ill, do come and are sent vnto men liuing, from hell. And that by the common lawe of iustice, all men at the day of Iudgement shall come to their trial from hell; and that none befoze that time can come from thence. Farther they teache, that by Gods licence and dispensation, certaine, yea befoze the day of Iudgement, are permitted to come out of hell, and that not for euer, but only for a season, for the instructing and terrifying of the liuing. Hærbvpon they recite diuers kinde of visions, that certaine Clarkes, and Laye persons being damned, bothe men and women, haue appeared to their ghostly fathers, and others, and haue opened vnto them the causes of their damnation: all which to rehearse hære were lost labour. And that the soules which be in euerlasting ioye, or in Purgatorie, do often appeare, it may be sene in Gregories Homelies and Gregories Dialogues, who wryteth that Peter and Paule, and other Saintes, did not onely appeare vnto holie men, but did also conducte their Soules vnto Celestiall ioye. Moreouer that God doth licence soules,

soules to return from those two places, partly for the comfort and warning of the living, and partly to pray aide of them. And yet that those soules do not here represent themselves to be seene of men, when, and how often soeuer they list themselves. No doubt these men shewe themselves to haue a sharpe wit and profound knowledge.

These Doctors moreouer moue this question, whether we may request without offence, that the soules of such as are departed, may shewe themselves to be beheld and seene of the living.

Whether we may wish to see spirits.

To riuē asunder this crabbed knotte, they bring this wedge: that if this request procede of some good intent, without the spot of lightnesse & vanitie, that a man might vnderstand the state of some friend, neighbour, benefactor, or of his parents, or some other, therby to helpe and relieue them speedily of their torments, it is no offence at all: because dead mens soules do of their owne accord shew themselves vnto the living, to receiue helpe of them, and therefore nothing can let vs to aske this thing at Gods hand. Of this opinion is Thomas of Aquine.

But as concernyng the time and place, when and where Spiritēs do proffer themselves to be seene, they say, no certaine rule can be giuen: for this standeth wholly in Gods pleasure, who if he list to deliuer any, suffereth him to make his appearaunce forthwith, euen in such places as he may be well heard in. And that spirits do not alwayes appeare vnder a visible shape, but sometimes inuisibly, in so much that sometime nothing else is heard of them but snæling, spitting, sighing, and clapping of hands &c. Of which point I haue noted some what before, when I spake generally of ghostes, because they appeare in sundry sortes. And where soeuer these spirits be, they say, that they endure punishment. Besides that soules do not appeare, nor answer vnto euery mans interrogatozies, but that of a great number they scantly appeare vnto one.



How a man  
ought to see  
himself when  
spirits appeare  
according to  
the Papists.

*Dan.* 10. 11.

1. *Samu.* 3.

And therefore they teache. Whensoever such visions of spirits are shewed, men should vse fasting and praier: or euer they demaunde any question of them: which (say they) in the tenth and eleuenth Chapters of Daniell, is read to haue bene done by Daniell himself. Besides this, *Hyxist*, and *mas* sing should be vsed ere we question with them: farther, that we should not giue credit as soone as we heare but one sign, but waite to heare the same thrice repeated, which in the first booke of Samuel and third Chapter, is read to haue bin done by Samuel being yet a childe: for otherwise the diuell may delude and deceiue vs, as he doth very often. And so soone as these thinges are dispatched and perfozmed, that foure or fve deuout priests are to be sent for, which should come to the place where the spirit was wont to shew himselfe, and that they should vse certaine ceremonies, as to take a candle that hath bene halowed on Candlemasse day, and light it: also holy water, the signe of the Crosse, a censor in their hand, and when they light their candle, should prayouer it (as I remember) the seuen penitential psalms, or read the Gospell of S. Iohn. And when they come to the place, they should spzinkle it with holy water, and perfume it with Frankincense, casting about their neckes a holy stole, and then that one of them kneeling on his knees, should rehearse this praier following.

O Lord Iesu Christ, the searcher of all secrets, which art alwaies wont to reueale healthfull and profitable things vnto thy faithfull people and litle ones, which hast permitted some certaine spirit to shew himselfe in this place: we humbly beseech thee of thy great mercy, by thy death & passion, and by the shedding of thy most precious blood for our finnes, that thou wilt vouchsafe to giue in charge to this spirite, that he may declare and open what he is, without any fraying or hurting of vs, or of any other creature besides: shewing vnto vs thy seruants, or to other sinners as we be, who he is, why he is come, and what he desireth, so that

that hereby thou maist be honoured, he comforted, and thy faithfull people also holpen and succoured. In the name of the father, the sonne, and the holy ghost. Amen.

Yet do they teach, that a man may chose to vse this or some other forme of praier, and ceremonies: because that without these, spiritos haue often appeared, & shewed what they required. This done, we should (as they teach) fall to questioning with them, and say: Thou spirit, we beseech thee by Christ Iesus, tell vs what thou art, and if there be any amongst vs, to whome thou wouldest gladly make answer, name him, or by some signe declare so much? After this, the question is to be moued; eache man there present being recited whether he would answer vnto this or that man. And if at the name of any, hee speake, or make a noyse, all other demaunds remaining, should be made vnto him: As these and suche lyke. What mans soule he is? for what cause he is come, and what he doth desire? Whether he require any aide by prayers and suffrages? Whether by Massing, or almes giuing he may be released: Further, by how many Masses that may be compassed, by three, six, ten, twentie, thirtie, &c. Furthermoze, what manner of priests should say Masse for him, Monks, or secular priests. Then if he aske for any fasting, by what persons, how long, and in what sort he wold haue it done: If he require almes deeds, what almes deeds they should be, how many, and on what persons bestowed, whether on him that lacketh harbour, or that is diseased of the leprosie, or on some other sort of people.

Furthermoze, by what signe it may be perfectly knowne that he is released, and for what cause he was first shut vp in Purgatorie. And yet they hold, y no curious, vnprofitable, or superstitious questiōs shuld be demanded of y spirit, except he wold of his own accoꝝ reueale and open the. And y it were best, y sober persons shuld thus questiō w him, on som holiday befoze dinner, or in y night seasō, as is commonly

accustomed. And if the spirite will shewe no signe at that time, the matter should be deferred vnto some other season, vntill the spirit would shewe himselve againe: and yet that the crosse and holy water should bee left there, for that by the secret iudgement of God, it was ordeined, that they should appeare at certaine houres, and to certaine persons, and not vnto all men. And farther, they say that we neede not to feare, that the spirite would do any bodily hurt vnto that person, vnto whome it doth appeare. For if such a spirit would hurt any, he might iustly be suspected that he were no good spirit.

By what tokens good spirites may be discerned from euil.  
*Luke I.*

Moreover, popish writers teach vs to discern god spirits from euill, by foure meanes. First they say, that if he be a good spirit, he will at the beginning, somewhat terrifie men, but againe sone reuiue and comfozt them. So Gabriel with comfoztible words did lift vp the blessed Virgin. Which befoze was soze troubled by this salutation. They also alleage other examles. The second note is to discerie them by their outwarde and visibie shape. For if they appeare vnder the foyme of a Lyon, Beare, Dog, Toade, Serpent, Cat, or blacke ghoste, it may easily be gathered that it is an euil spirit. And that on the other side, god spirits doe appeare vnder the shape of a doue, a man, a lambe, or in the brightnesse, and cleare light of the Sunne.

We must also consider whether the voyce whiche we heare be swete, lowly, sober, sorowfull, or otherwise terrible and full of reppoach, for so they terme it.

Thirdly we must note, whether the spirit teache ought that doth varie from the doctrine of the Apostles, and other Doctozs approued by the Churches censure: or whether he vtter any thing that doth dissent from the faith, god manners, and ceremonies of the Church, according to the Canonical rites or decrees of Councils, and against the lawes of the holy church of *Rome*.

Fourthly, we must take diligent heede whether in his words,



wozds, deēds, and lectures, he do the we sozth any humilitie, acknowledging oꝛ confessing of his sinnes & punishments, oꝛ whether we heare of him any groning, weeping, complaint, boasting, thzeatning, flaunder oꝛ blasphemie. For as the beggar doth rehearse his owne miserie, so likewise doo god spirits that desire any helpe oꝛ deliuerance. Other signes also they haue to trie the god Angels from the bad: but these are the chiefe.

Now touching the suffrages oꝛ waies of succour, wherby soules are dispatched out of Purgatorie, Popish doctors appoint foure meanes: That is, the healthfull offering of the sacrifice in the Sacrament of the aultar, almes giuing, prayer, fasting. And vnder these members, they comprise all other, as bowled pilgrimages, bisiting of Churches, helping of the poze, and the furthering of Gods worship and glozy, &c. But about all, they extoll their Masse, as a thing of greatest force to redēme soules out of misery: of whose wonderfull effect, and of the rest euen now recited by vs, they allage many strange examples.

How we may helpe and succoure soules.

Of these things they moue many questions, the which who so lust to see, let him search their booke which haue bin witten and published of this matter.

Neither only in their writings, but in open pulpit also they haue taught, how excellent and noble an act it is, for men touched with compassion, with these foresaid woꝛkes to ridde the soule that appeareth vnto them and craueth their help, out of the paines of purgatorie: oꝛ if they cannot so do, yet to ease and allwage their torture. For say they, the soules after their deliuerance, cease not in moste earnest maner to pray, for their benefactors, and helpers. On the other side, they teach that it is an horrible and heynous offence, if a man giue no succoure to suche as seeke it as his hands, especially if it be the soule of his parents, brethren and sisters. For except by them they might conueniently be released of so manifolde miseries, they woulde not so

A notable deede to relieue soules.

earnestly craue their helpe. Wherefore say they, no man should be so boyd of naturall affection, so cruell and outragious, that he should at any time deny to bestowe some small wealth, to bene fit those, by whom he hath befoze by diuers and sundry waies bene pleased.

If they were not the soules of the dead which craue helpe and succour, but diuellish spirits, they would not will them to pray, fast, or giue almes for their sakes: for that the diuels do hate those, as also all other good woorkes.

### CHAP. III.

What hath followed this doctrine of the Papists, concerning the appearing of mens soules.



By these means it came to passe, that the common sort were of opinio, that those spirits which wer seen and heard, were the soules of the dead, and y whatsoeuer they did say, was without gainsaying to be beleued. And so the true, simple, and sincere doctrine of y calling vpo God in the name of Christ Jesus only: of the confidence in Christs merits, and redemption from sin and damnation: of y true deeds of Christian charitis, was daily moze and moze impugned and oppressed. So that when men by litle and litle, forsooke holy scripture, and cast it aside, mens traditions and precepts began straightway to be had in great pize and estimation, yea, they were moze regarded than Gods owne word. A great offence was it taken to be, if any would presume once to bzeake mens traditions. On those apparitions of spirits, as on a sure foundatio of thetr Purgatozy is chiefly builten. For by talke had with them, Popish writers taught that men attained vnto saluation, by their owne, and by other mens merits: which opinion so blinded them, that they became retchlesse, secure, and sluggish. For if a

ny dyd so perswade himselſe, that he coulde hyze one foꝝ mony, which coulde woꝝke one ſeate oꝝ ether to deliuer the deade from toꝝments; then woulde he either delay the amendment of his life, oꝝ vtterly neglect it. Wherefoꝝe vnto ſuche fellowes, that happened, whiche chanced vnto the ſiue ſooliſh virgins, of whom mention is made in the .25. of Matthe w. By theſe apparitions of ſpirits, maſſes, images, ſatiſſaction, pilgrimages foꝝ religion ſake, reliques of ſaints, monaſticall bolues, holidays, auricular confeſſion, and oꝝther kinds of woꝝshippings and rites, and to be ſhoꝝt, all things whiche haue no grounde in holy ſcripture, by little and little grewe into authozitie and eſtimation. So that the matter came at the laſt to that extremitie and excelle; that many deuoute, and ſimpe ſoules, pinched and nipped their owne bellies, that they might y better haue by theſe meanes, where withall to finde and mainteine idle monks and pꝛieſts, and to offer vnto images. They founded chapels, alters, manaſteries, perpetuall lights, anniuersaries, frieries, and ſuch like, to releaſe their friends out of the toꝝments of Purgatoꝝie. And this did the walking ſpirits will them to do. And ſometims alſo by their councell, mens laſt willes & teſtaments were altered. Hereby pꝛieſts and monks increaſed daily, their pariſhes, colleges & monaſteries with verely reueneues, & got into their hands y beſt farmes, vineyards, lands, medowes, pondes, parkes, bond men, iuriſdictions, great loꝝdſhips, and the authozitie of the ſwoꝝd. Foꝝ after y this opiniõ once toke firme roote in mēſ harts, y mens ſoules did walke after their death, & appeare on y earth, the greateſt part did whatſoꝝeuer they commanded thē. And y it may moꝝe plainly be perceiued how much mē eſteemed thoſe viſions & ſuch like pelf, & how in memoria! of thē they deuised & framed to theſe lues ne w kinds of woꝝshippings, I will recite vnto you one oꝝ two hiſtoꝝies.

Martinus Polonus Archebiſhop of Conſentine, and the Popes Penitētiarie, wꝛiteth in his Chꝛoniſcles, that Pope Clement

Monkes by their coꝝtrine of ſpirits haue heaped infinie riches.

Martinus Polonus.

Clement.



Clement the fourth did canonize for a Saint at *Viterbe*, one *Eduergia*, Duchesse of *Polonia*, a widow of great holinesse, who (among many notable things that are written of her) when her canonization had bene many yeares delaid, at length appeared her selfe in a Vision to her Proctor in the Court of *Rome*, being beaute and pensive about this matter, and certified him, both of the speedie dispatching of this businesse, and also of the day wherein it should be dispatched. Canonization amongst the Ethnicks, from whence it toke his originall, is named *deification*, that is, deification, or making of a God.

All soules day  
whence it took  
originall.

Polydore.

Ioannes Tritenhemius Abbotte of *Spanheim*, a man of great authoritie, in his booke of *Chronicles* teacheth, that the memoire of all faithfull soules, termed All soules day, had his originall obseruation by this meanes: that when a certaine Monk returned from *Ierusalem*, and lodged in a certaine Hermits house in *Sicill*, about the mount *Aetna*, which flasheth forth fire, hee learned of the saide Hermit, that many soules of the dead were tormented there by fire, out of which again through the praiers of the faithfull, they were released, as it was taught him by the testimony euem of the spirites themselues. Hereof also writeth Polydore Virgil, in his sixth booke, and 9. Chapter, *De inuentione rerum*, that the feast of All hallowes had the very same originall, whiche they shall finde in *Petrus de natalibus* his tenth booke, and first Chapter. Whereby thou maist gather, that Feastes were first ordeyned by the tales of spirites appearing vnto men. The like fable is founde in *Damascene*, who writeth of *Macharius* thus: When according to his maner he prayed for the dead, and was desirous to vnderstande whether his prayers did profite them ought, and whether they receiued any comfozt thereby, God willing to reueale so muche to his seruaunt, inspired a dyie scull with the word of truth, so that the dead scull brake forth into these words: When thou praieest for the dead,

we

We receive comfort by thy prayers.

Of the like roote sprung the order of the Carthusian Monkes, which of the common sort is iudged to be the most holiest and straightest order: of the which the Monks themselves of this bynde haue put forth a booke. For as Polydore Virgil recordeth, they began vpon this occasion in the Uniuersitie of *Paris*, in the yeare of our Lozd 1080. A certaine Doctoz which for his learning and integritie of life was very famous, chanced to die, when he should haue bene buried in a cartaine Church, he cried out with an horrible voyce: I am by the iust iudgement of God accused. Therupon they left the Coffin in the Church by the space of thre dayes, during which time the people flockt together out of sundry places, to behold this strange sight. The second day he cried againe: By the iust iudgement of God I am iudged. The third day likewise he cried: I am by the iust iudgement of God condemned. And as Vincentius Bellonacensis saith, some adde hereunto, that he rose vpon the bare, which perchance they saine of their owne heads. Now because no man suspected that so notable and famous a man was vtterly condemned for euer, euery man was soze astonished thereat.

The beginning of the order of Carthusians. Polydore.

Wherfoze Bruno, a Doctoz of diuinitie bozne in *Coleine*, forthwith forsooke all that he had, and taking to him fixe other godly companions, gat him into a desert called *Carthusia*, in the diocesse of *Gracionopolis*: where he erected the first monasterie of that order, which drawing his name of the place, was called the Carthusian order. For this cause also, or for the like, many other monasteries at the first beginning, were both founded and endowd with great lihood.

## CHAP. IIII.

Testimonies out of the word of God, that neither the soules of the faithfull, nor infidels, do walke vpon the earth after they are once parted from their bodies.

Soules go either to hell or to heauen.

**N**ow that the soules neither of the faithfull nor of infidels do wander any longer on the earth, when they be once seuered from the bodies, I wil make it plaine and euident vnto you by these reasons following. First, certaine it is, that such as depart hence, either die in faith, or in vnbeliefe. Touching those that go hence in a right beliefe, their soules are by and by in possession of life euerlasting, and they that depart in vnbelief, do straightway becom partakers of eternal damnation. The soules do not vanish away & die with the bodie, as y<sup>e</sup> Epicures opinion is, neither yet be in every place, as som do imagin: touching this matter I wil alleage pithie & manifold testimonies out of the holy scripture, out of which alone this question may and ought to be tried & discussed. Our Sauiour Christ Iesus which could well iudge of these misteries, in the 3. of Iohn saith: So God loued the world, y<sup>e</sup> he wold giue his only begotten son, y<sup>e</sup> who so beleeueth on him, should not perish, but haue life euerlasting. For god sent not his son into y<sup>e</sup> world to condemn y<sup>e</sup> world: but that y<sup>e</sup> world by him might be saued. He y<sup>e</sup> beleeueth in him is not condemned, & he y<sup>e</sup> beleeueth not, is condemned alredy, because he beloued not in y<sup>e</sup> name of y<sup>e</sup> only begotten son of god. And in y<sup>e</sup> 5. of Iohn he saith: Verily verily I say vnto you: he that heareth my word, & beleeueth on him y<sup>e</sup> sent me, hath euerlasting life, & shall not come into iudgement or condemnation, but hath passed alredy fro death to life: he doth not say y<sup>e</sup> his sins should first be purged in purgatorie. And in the 6. cha. he saith: This is y<sup>e</sup> wil of him y<sup>e</sup> sent me, that euery one y<sup>e</sup> seeth the son, and beleeueth on him, should haue life euerlasting, and I will raise him vp at the last day againe: verily I say vnto you, he that beleeueth on me hath life euerlasting. In the 14. of Iohn, also our Sauiour Christ Iesus saith, that he wil take vs vp to himselfe, that where he is, there should

Iohn 3.

Iohn 5.

Iohn 6.

Iohn 14.



we be also. *1c.* When Christ sent forth his disciples to publish his gospel in *ſ* 10. of Mar. he said vnto them: Go ye into the whole world, and preach *ſ* gospel to euery creature: he *ſ* belcrueth and is baptized, ſhalbe ſaued, and he *ſ* belcueneth not ſhalbe cōdemned: & in the 5. cha. of *ſ* 2. to *ſ* Cor *ſ* apoſtle *2. Cor. 5.* S. Paul ſaith: we know *ſ* if the earthly houſe of this tabernacle be deſtroied, we haue a building of God, *ſ* is, a houſe not made w<sup>th</sup> hands, but eternal in *ſ* heuens, *1c.* & *ſ* th<sup>ſe</sup> places it may be euidently gathered, *ſ* the ſoules of the faithful are takē vp into eternal ioy: and the ſoules of the unfaithful aſſone as they are departed frō their bodies are condemned to perpetual torment. And *ſ* this is done ſtraightway after death, may be perceiued by the woꝝs *ſ* Christ ſpake to the th<sup>ſe</sup> on the croſſe, when he hong on his right hand: This day ſhalt thou be with me in paradise. And in the 14. cha. of the Apoc. it is wꝝtten, And I heard a voice *ſ* ſaid vnto me, write, Blessed art *ſ* dead *ſ* die in the lord, *anymodo*, as the old trāſlatiō readeth, *ſ* is by & by, out of hand, without delaiē. Steuē in the very point whē he looked to be ſtoned, cried lord Ieſu receiue my ſpirit. He doubted nothing, but was aſſuredly perſuaded *ſ* his ſoul ſhould ſtraitway be tranſlated to eternal ioy. Paul in the 1. chap. of his epiſt. to the Philip. ſaith: I deſire to be loſed, or I couet to depart hence, and to be with Christ. Here is no mentiō at all of purgatoꝝy, in which the ſoules ſhould be firſt purged. If thou wilt here object that the perſons afoꝝe alleaged were ſaints and martire, we ſay farther, that paradise was opēd alſo to the th<sup>ſe</sup>. aſſone as he became repentant. And that the ſoules both of the faithful & unfaithful, which pꝛeſently after their death are tranſlated to heauē or hel, do not return thence into the earth befoꝝe the day of the laſt iudgement, may wel be perceiaed by the parable of the rich man cloathēd in purple, and Lazarus, as we read in the 16. of Luke. For when the rich man praied Abraham that he would ſend Lazarus vnto him, to cool his tong, Abraham gaue him this anſwer: Well wꝝt thou

and vs, there is a great gulfe set, so that they which would go hence (from Abrahams bosome) to you (in Hell) cannot: neither can they come from thence to vs. And when he besought him, that he would send Lazarus to his fathers house to admonish his siue bzyethzen, least they also should come into that place of toyment: he saide vnto him; They haue Moses and the Pzophets, let them heare them. And again: If they heare not Moses and the Pzophets, neither will they belæue though one rose againe from the dead.

### CHAP. V.

Testimonies of the auncient Fathers, that dead mens soules parted from their bodies, doo not wander heere vppon earth.

August.



This matter was also thus vnderstood by the holy and auncient Fathers. For Augustine in his 18. Sermon *De verbis Apostoli*, hath, that there be two mansions, the one in euerlasting fire, the other in the euerlasting kingdome.

Idem.

And in his 28. Chapter of his first booke, *De peccatorum meritis & remissione contra Pelagianos*, in the seuenth tome of his woakes, he saith: Neither can any man haue any middle oz meane place, so that he may be any other where than with the diuel, who is not with Christ.

Idem.

And in his notable woake *De ciuitate Dei*, the 13. booke and 8. Chapter, he saith: The soules of the goodly so soone as they be seuered from their bodies be in rest, and the soules of the wicked in toyment, vntil the bodies of the one be raised vnto life, and the other vnto euerlasting death, which in scripture is called the second death.

Iustine.

Iustine also an auncient Father, writeth in *Responsione ad Orthodoxos*, quest. 75. that the difference of the iust and vniust, doth appaere euen as soone as the soule is departed from:

from the body. For they are carried by the angels into such places as are fit for them: that is, the soules of the iust are brought vnto Paradise, where they haue the fruition of the sight and presence of Angels, and Archangels: and moreouer the sight of our Sauiour Christ, as it is contained in that saying, whiles we are straungers from the bodie, we are at home with God. And the soules of the vnrighteous on the other side, are carried to Hell, as it said of Nabuchodonozor the king of *Babylon*: Hell is troubled vnder thee, being readie to méete thee, &c. And so till the day of resurrection and reward, are they reserued in such places as are méettest for them.

Saint Hillarie in the ende of his exposition of the second *Hillarie.*  
 Psalm, writeth: that mens soules are straightway after death, made partakers of rewards or punishments.

And touching the soules of the old Patriarkes, that died befoze the natiuitie of Christ, Austin, Hierom, Nazianzen, *Dormitanti.*  
 and other holy Fathers teache, that God in certaine places by him chosen out for that purpose, hath preserued the soules of al those that are departed from this life in the true faith of the Messias to come, in such sort that they feele no grieffe, but yet are depriued of the sight of God. This place they call Abrahams bosome, and Hell (for Hell doth not alwaies betoken a place of torment, but also generally the state that soules are in after this life.) And that our Lord Jesus Christ did visit and release them, and when he ascended, carried them with himselfe into heauen. Albeit certain of the Fathers, as Ireneus, Tertullian, Hilarie, & others, think that they shall at the last day ascend to heauen. Some also there be of our time which maintaine this sonde opinion, that the soules sleep, vntil the day of the last iudgement, in which they shall be again coupled with their bodies: but this assertion hath no ground in holy scripture, of the which point diuers haue entreated. But especially Iohn Calvin, *Caluin.*  
 that wortie seruant of God, in a proper Treatise that he



Wrote of the same matter, in which he doth learnedly confute their reasons that maintein the contrary opinion.

Wherefoze sith holy scriptures, as the ffathers vnderstand and interpret them, teache that the soules of men, as soone as they departe from the bodics, do ascende vpon into heauen if they were godly, descende into hell if they were wicked and faithlesse, and that their is no thirde place in which soules should be deliuered, as it were out of prison, & that soules can neither be reclaimed out of heauen or hell. Hereby it is made euident, that they cannot wander on the earth, and desire aide of men. For first the soules of the blessed need no aid or help that men can giue them: & on the other side, the damned sort can no way be reloued: the which S. Ciprian the martir in his oration against Demetrian, doth plainly witnesse in these wordes: when we be once departed out of this world, there is after ward no place left for repentance, no way to make satisfactiō: here life is either won or lost, & so forth. Albeit the testimonies already alleged on this point of doctrine, may well suffice those that loue the truth, and are desirous to come to the knowledge thereof: yet to increase the number, I wil recite other testimonies also out of y<sup>e</sup> ffathers, to proue manifestly, y<sup>e</sup> the soules departed, do not againe returne & wander on the earth, so that all they which haue not yet stopped their eares that the truth might not pierce & enter into them, may euidently perceiue, that those ancient times taught a far better doctrine of those spirits and ghosts, than other latter times vnder poperie haue commended and allowed. Tertullian a very auncient wyter, in the end of his booke De anima, saith, the soules do not any longer abide on the earth, after they be once losed from their bodics: & that neither by their owne accord, nor other mens comādemēt, they do wander at all after they haue descended into hell, but he saith, that euil spirits do vse this kinde of deceipt, to faine themselues to be the soules of suche as are deceased. And that Hell is not open to any soule, that

Ciprian mar.

oules do not  
ualke.

Tertullian.

that it should afterward at any time depart thence, Christ our Lozde in the parable of the poze man that was in rest, and the rich glutton that was in torment, doth plainly ratifie vnder the person of Abraham, that there can be no man sent backe to the weozel ought of the state of hel. And albeit the fathers haue noted certaine errors and scapes in Tertullian, yet there was neuer any that reprobued him for this opinion. Athanasius in his booke of questions, the xiiii. Athanasius. questiō, doth giue a reason wherfoze God will not suffer that any soule deceased, should returne vnto vs, and declare what the state of things is in hel, and what great misery is there: here by (saith he) many errors wold easily spring vp among vs: for many diuels might so take on thē the shape of men, and be transfozmed into y<sup>e</sup> likenesse of the dead, and say, that they are se fro the dead, and so publish many lying tales, and false opinions of things there don, therby to seduce and hurt vs. Weigh these wordes of Athanasius, I pray thee.

Saint Chrysostome in his nyncteenth Homilie on the eight chapter of saint Matthewes Gospell, hath in maner the same wordes, for he moueth this question: Why suche as were possessed with Spirites, liued in graues? Therefore (sayeth he) they abode there, to put this false opinion in mens heads, that those persons soules whiche by violent death departed, were turned into Diuels, and so did seruire vnto witches and soothsayers. The which opinion the diuell first brought in, thereby to diminishe the Martyrs prayse and glozie, that so the Sorcerers might flea those persons, whose wicked trauell and help they used; and those matters saith he, are far from truth. For he prooueth by the Scripture, that the spirits of the godly are not vnder the power of the Diuels, noz yet do stray abzoade after death: then that they woulde retourne vnto theyz owne bodies, if they mighte wander whether they list. And further. if they didde any seruire to theyz Furtherers, by that meanes they should at their handes Christostome.

receiue a reward for an ill deed and displeasure. By naturall reason also it cannot come to passe, that a mans bodie should be turned into an other bodie, and therefore also the spirit of a man cannot be changed into a diuel.

But among other things which properly belong to our purpose, he saith: If we heare a noyse that saith, I am such a soule, we must thus thinke, that this talke proceedeth of some sleight and subtiltie of the diuel, and that it is not the soule of the dead bodie that speaketh these things, but the diuell that deuiseeth them to deceiue the hearers. And by and by he saith, that these are to be counted old wiues words, or rather doting foles toys to mocke children withall. For the soule when it is parted from the bodie cannot walke any longer in these parties. For the soules of the iust are in the hands of God. And on the other side, the soules of the wicked after their departure hence, are straightway ledde aside and withdrawne from vs, which may evidently be seene by Lazarus and the rich man. And in another place also the Lord saith: This day will they take thy soule from thee, wherefore the soule cannot heere wander when it is departed from the bodie.

A little after ward he addeth, that it may be proued out of many places of scripture, that the soules of the iust do not here wander after death. For Steuen said, Lord receiue my spirit, and Paule desired to be loosed and to depart hence, and to be with Christ.

Also the scripture, as touching the Patriarks death, vseth this phrase, he is laide vnto his fathers, growne by vnto a good olde age. And that the soules of sinners and wicked men, cannot after their departure, here abide any longer, we may learne by the riche mans words, if we will weigh and consider with our selues what he demanded and could not obtaine. For if after death mens soules might any longer haue their conuersation heere on earth, no doubt the riche man himselfe woulde haue returned as his desire was



was, and certified his friendes of hell tormentes. Out of which place of scripture it is most cleare, that soules immediatly vpon their departure from their body, are carried vnto a certaine place, whence they cannot of themselues returne, but néedes must waite there so; that terrible day of iudgement.

Also in his second Homily of Lazarus, amōg other things, he saith; It is most plaine, not only by that we haue before rehearsed, but also by this parable, that soules parted from the bodie, haue their abiding here no longer, but are so; th- with lead away. For it came to passe (saith he) that he died, and was carried away by the Angels. And not onely the soules of the iust, but of the vniust and wicked, are hence led away, and carried to their proper places, which doth euidently appeare, by another rich man, of which mention is made in the 12. of Luke, to whom the Lord said: Thou soles this night will they take thy soule from thee.

And in his fourth Homily of Lazarus, he plainly teacheth, that we should giue moze credite to holy scripture, than to one that came from the dead, or an Angell from Heauen. Herewithall he also sheweth, that the dead do not only make no appearance vnto men liuing, but yeldeth reasons wherefoze they do not returne hither, in these words. If God had knowne that the dead being raised might haue profited the liuing, he would neuer haue let passe so great a benefite, who other wise doth giue and prouide vs al things profitable.

Furthermoze he addeth, that if it were requisite still to raise by dead men, to make relation vnto vs of such things as there are done, this no doubt in continuance of time would haue bene neglected: and so the Diuell very easily would haue broached and brought in damnable opinions into the world. For he might often haue made counterfeite sightes, or suborne suche as should faine their selues to be dead and buried, and by and by to present themselues before

men, as if they had bin in deede raised from death, and by  
 suche manner of persons might so haue bewitched simple  
 soules, that they would beleue whatsoeuer he would haue.  
 For if now when there is indeed no such thing, the vaine  
 dreames as it were of men deceased, that haue bin shewed  
 to men in sleepe, haue deceiued, peruerted & distroied many:  
 surely much sooner would the same haue fallen out, if it had  
 bin a thing truly don, & this opinion had preuatled in mens  
 heads. For if many dead persons had retourned backe a  
 gain into this life, the wicked spirit the diuell would easily  
 haue deuised many sleights and wiles, and bzought in much  
 deceit into the life of man. And therfoze God hath clean shut  
 vp this doze of deceit, and not permitted any dead man to re-  
 turne hither & shew what things be don in y other life, leass  
 the diuel might greedily catch this occasiō to plant his frau-  
 dulent policies. For when the prophets were, he raised vp  
 false prophets: when the Apostles were, he stirred vp false  
 Apostles: and when Chyrist appeared in flesh, he sent toither  
 false Chyrists or antechyrists: And when sincere & sound doc-  
 trine was taught, he bzought into the world corrupt & dam-  
 nable opiniōs, sowing tares whersoouer he came. And ther-  
 foze although it had come to passe, y dead mē should return a  
 gain, yet would he haue counterfeited y same also by his in-  
 struments, by some fained raising of the dead thzough the  
 blinding and bewitching of mens eyes: or other wise by sub-  
 bozning of some which should feine themselues to be dead  
 (as I said befoze) he would haue turned all things topsitur-  
 ue and vtterly haue confounded them. But God who knoweth  
 all things, hath stopped his way, that he should not  
 thus deceiue vs, and of his great mercie towards vs, hath  
 not permitted that at any time any should return from thence  
 and tel vnto mē liuing, such things as there are don, hereby  
 to instruct vs that we should be of this opinion & iudgment,  
 that the scriptures ought to be beleued befoze other things  
 whatsoeuer, because that God in them hath most clearly

taught

taught vs the doctrine of the last resurrection. Further, by them he hath conuerted the whole world, banished error, brought in truth, and compassed all these things by vile and base fishers, and finally in them hath giuen vs euery where plentifull arguments of his diuine prouidence, &c.

S. Cyril in his 11. booke & 36. ch. vpon S. Johns gospel saith: We ought to belæue, that when y<sup>e</sup> soules of holy men are gone away from the bodies, they are commended vnto the goodnesse of God, as into the handes of a most deare father, and y<sup>e</sup> they do not abide in y<sup>e</sup> earth, as some of the Heathens belæued, vntill such time as they abhorred their graues: neither that they are carried as the soules of wicked men, vnto a place of exceeding tozment, which is he<sup>l</sup>, Christ hauing first prepared this iourney for vs, but that they rather mount vp aloft into their heavenly fathers hands, &c.

Cyrrilus.

And in the Popes canon law, *Causa 13 quest. 2. Fatendum*, we read, that many do belæue that some come from y<sup>e</sup> dead to the liuing: euen as on the other side holy Scripture doth witness that Paule was caught vp from the liuing into Paradise. Upon these words the glose saith, that some do indeed so belæue, but fallly, sith they be but fancies and vaine imaginations, as it is in *Causa. 26. questione. 5. Episcopi*.

The Glosse of the cano<sup>n</sup> law.

*Deut. 18.*

What farther may bee saide to those men that knowe these things, and neuerthelesse do belæue that soules straic on the earth, I know not: and yet that I may late out all things plainly, I will heere confute their chiefest arguments.

## CHAP. VI.

A confutation of those mennes arguments or reasons, which affirme, that dead mens soules doo appeare: And first that is answered whiche certaine doo alleage, to witte, that God is omnipotent, and therefore that he can worke contrary to the ordinary course of nature.



First our aduersaries do laie against vs, that by the vsuall and common course of things, the soules of the godly abide in heauen, and the soules of the wicked in hell, vntill the last day, and do not walke at all: but yet that God may dispence with them to appear here sometimes, therby to instruct and admonish vs: And then Samuel did appeare after his death vnto king Saule, and Moses also which forsooke this life many yeres before: Like wise Elias, who was taken vp into heauen in a fire charet, appeared vnto Christ our sauour & his three disciples, whom he toke with him at his transfiguration in the mount. Lazarus also of Bethanie, returned from death into this earth, and many other also were raised from death by Christ, his Apostles, and Prophets.

Farther they alledge this, y<sup>e</sup> Christs Apostles beleued, that y<sup>e</sup> spirit or soule either of Christ, (as som of the fathers vnderstand it) or of som other person did appear vnto them. Besides to proue this matter, they alledge places out of the fathers, decrees of counsels, & the common report y<sup>e</sup> hath bin huzted of those y<sup>e</sup> returned frō the dead. To al these reasons by Gods assistance, we will briefly and orderly answer.

The soules do returne to instruct men contrary to the common course of nature, by the omnipotent power of god.

As touching y<sup>e</sup> first obiection, y<sup>e</sup> al things are possible vnto God, we deny it not. We graunt then, that God can bring soules out of heauen or hel, and vse their travell & seruice to instruct, comfozt, admonish, & rebuke men. But for y<sup>e</sup> no text or example is found in holy scripture, that euer any soule came from y<sup>e</sup> dead, which did so scoule & warn men: or y<sup>e</sup> the faithfull learned or sought to vnderstand any thing of the soules deceased, we cannot allow y<sup>e</sup> sequelle of their reason. We may not of Gods almightie power inferre conclusions to our pleasure. For this is a p<sup>r</sup>inciple holdē in scholes, y<sup>e</sup> the reason doth not truly folow, y<sup>e</sup> is set from y<sup>e</sup> power of doing, to the deed done. For God doth nothing against himself, or his word w<sup>r</sup>iten, to warrāt their reason: they shuld first haue proued, that it was gods wil, y<sup>e</sup> soules shuld return into the earth: for so do holy fathers intreat of gods almightie power.

Tertullian against Praxias saith: Truly I neuer thought that any thing was hard to bee done of God, we may saine of God what we list, as if he had done the same, because he is able to do it. But we must not beleue that God hath therefore done all things, because he is able to do them. But first wee ought to make enquirie whether hee hath done them.

How we ought to reason of the omnipotent power of God.

S. Ambrose in his first booke of epistles, and 37. epistle, writeth vnto Cromatius in this wise: Therefore what is there vnpossible vnto him? Not that thing which is harde to his power, but that which is contrary to his nature. It is vnpossible for him to lye, and this impossibilitie in him, proceedeth not of infirmitie, but of vertue and maiestie. For truth receiueth no lye, neither doth the vertue of God entertaine the vanitie of error. Reade farther that which followeth in the same place.

Ambrose.

Hierome writting to Eustochia, of the preserving of her virginity, saith: I will boldly auouch this one thing, that though God can do all things, yet can he not restore a virgin after her fall.

Hierome.

Augustine in the tenth chapter of his fifth booke *De ciuitate dei* hath: That God is sayd to be omnipotent in doing that he will, and not in doing that he will not. Againe he addeth: Gods power is not hereby any whit diminished, when we say, that God cannot die or be deceiued. And immediately, therefore he cannot do some things because he is omnipotent, &c.

Augustine.

Theodoret also teacheth vs, that it may not absolutely without exception be pronounced, that all things are possible vnto God. For who so doth precisely affirme this, doth in effect say this much, that all things both good and bad are possible vnto God, &c. Wherefore seable is that obiection of theirs: God can sende soules vnto men, to teache and admonish them: therefore these spirites that praye ayde, bee soules that come out of Heauen or Hell.

Theodoret.

In the meane time we do not denie the power of God, as some do maliciously report of vs: but we wold not haue the same made a denne or couert of errors.

Wee must  
lea'n nothing  
of the dead.  
*Deut. 18.*

Hearc what the Lozde our God in the 18. of Deuteronomie speaketh: When thou shalt come into the lande whiche the Lozde thy God giueth thee, do not thou learne to do after their abhominable rites, and vsages of those nations. Let none bee founde among you, that maketh his sonne or his daughter to passe through the fire: nor a diuiner that doth foze shew things to come, nor a sozcerer, nor a witch, nor a charmer; nor one that consulteth with spirits, nor an inchanter, nor a Magitian, nor one that raiseth vp the dead. For the Lozde doeth abhoze all that do such things: and because of these abominations, the Lozde thy God hath cast them out befoze thee. Be thou therfoze sound and perfect befoze the Lozde thy God: and by and by he promiseth to send them that great Prophet whom they should heare.

*Esay 8.*

In the 8. of Esay, it is written: If they say vnto you, enquire of them which haue a spirite of diuination, which whisper and murmure softly in youre eares to deceiue you. Should not euery people or nation enquire at their God? what shall they go from the liuing to the dead? Let them goe vnto the lawes testimonie, suche as haue no light, should they not speake according to this word, which who so should contemne, shall be hardened and hunger, &c. Hereby we do vnderstand, that vnder a great penaltie God hath precisely forbidden, that we shoulde learne and searche out any thing of the dead. He alone woulde be taken for our sufficient scholemaister. In the Gospell we read: They haue Moses and the Prophets, let them heare them. Vnto these may be added testimonies out of the Apostles writings, that God doth not send vs soules hither to informe vs. The common and ordinarie way whereby it pleaseth God to deale with vs, is his word. Therewithall

*Luke 22.*

should



Should we content our selues, and not wait for new reuelations, or receiue any thing that doth not in all points agree there with. But as touching this matter, we wil speak moze in his proper place.

CHAP. VII.

That the true Samuell did not appeare to the Witch in Endor.



Now touching y<sup>e</sup> examples by them commonly alleaged, which do think that the soules of y<sup>e</sup> dead do return again vnto the liuing vpon the earth: I wil first intreat of Samuels apparition, of which matter now abates there is great contentio and reasoning. And (as I trust) I shall proue by strong arguments, that verie Samuell

himself did not appeare in soule and bodie, neither that his bodie was raised by by the sozcerers, which perchance there was rotten & consumed vnto dust in the earth, neither y<sup>e</sup> his soule was called by, but rather some diuellish spirit. First the authoz of the two bookes of Samuel, saith: that Saule did aske counsell of the Lord, and that he would not answer him, neither by Visions, noz by Vrim, noz by his Prophets. Wherefoze if God disdaind by his Prophets yet liuing, and other ordinary wayes to giue answer vnto him, whom he had already reiected, we may easily coniecture, that he would much lesse haue raised a dead Prophet to make him answer. And the rather, for that as we haue a little before said, the laue of God hath severely by a great thzearning, sozbidden to learne ought of the dead, and would not haue vs to searche for the truth of them, noz that any man vse diuination by Spirites, and suche other diuellish Artes. Secondly, if verie Samuell indæde appeared, that muste of necessitie haue come to passe, either by the  
will.

will of God, or by the woꝝke of arte Magike. But Gods will was not that Samuel should retourne. For he hath condemned ſpꝛomancie, and would not haue vs to aske counſel at the dead: and that the ſpirit of God did that which was contrary herevnto, or did permit the Saints to do it, or was preſent with them that did ought contrary thereto, it may not be graunted. And that thoſe things were done by the foꝝce and operation of Art Magike, we can not affirme. For the wicked ſpirit hath no rule or power ouer the ſoules of the faithfull to bring them out of their places when he luſt, ſith they be in the hand of God, and the boſome of Abraham; nay (which is leſſe) he hath no power ouer filthy and vncleane ſwine, for he was driuen (as we reade in the viii. chapter of Mathew) to beg leaue, befoꝛe he could enter into the heard of ſwine: and how then ſhould he haue any power ouer the ſoule of man? yet can it not be denied, that God ſometimes for certain cauſes doth giue the Diuell and his ſeruants, Magitians & ſpꝛomancers, power to do many things, as to hurt and lame man and beaſt, and to woꝝke other ſtraunge things. But that God doth giue the Diuell leaue to raiſe dead bodieſ, or to call, bring foꝛth, or driue away ſoules eſpecially out of Heauen, it hath no grounde at all in Scripture, neither can there be any reaſonable cauſe alledged, wherefoꝛe God would or ſhould giue the Diuell licence to do theſe things contrary to the vſuall and common order, yea and againe his owne expꝛeſſe commaundement. For bayne and childiſhe is the cauſe heereof that is giuen of ſome men, that Samuell ſhoulde appeare to terrifie and aſtoniſhe Saule: as if God coulde not haue feared him by other waies and meanes. Was he not befoꝛe vtterly abaſhed and diſmayed? Thirdly, if Samuell were brought backe, the ſame was done either by his will and conſent, or without the ſame, but that he did freely and of his owne accoꝛd as bey the ſoꝛcerers, no man I thinke is ſo blinde to imagine.

For that were vtterly repugnant to the Lawe of God, that hee shoulde confirme Witchcraft and Sorcerie by his example. If the Witch had called for Samuell, whilest he liued, doubtlesse he would not haue approached vnto hir. And how then can we belæue that he came to hir after his death? We may not so say, that the Witch compelled him to resort to hir against his will: for the Diuel hath no power ouer the soules of the godly, and Magike of it selfe is of no force. Heathenish superstition no doubt it is, that wordes vttered by Magitians, after their peculiar manner, or figures drawne, should haue suche a secret and hidden operation. For the Heathens belæued that they could with a certain set stile & number of wordes, bring and draw downe Iupiter out of Heauen. Wherefore they termed him Iupiter Elicius. There are also certaine superstitious persons in these our daies, which go about to cure diseases by certaine rites of blessings, and by coniurings. Some hang aboute their neckes certaine scrolles of Paper, in which ther are witten diuers strange wordes, but whether wordes of themselues haue any force at all, reade Plinie in his 28. booke, and 2. chapter, and Cælius Rhodiginus in his 16. booke and 16. chapter of Antiquities.

Wordes of the  
felues haue no  
force.

Iupiter Elicius

Plinie.

Fourthely, if very Samuel himselfe had appeared, hee would not haue bene worshipped of Saule. For we reade in the 19. and 22. chapter of the Reuelation, that Iohn would haue worshipped the angell, whiche has opened vnto him great misteries, but the Angell of God forbade him so to do. Some here aunswere, that Saule ment not to giue vnto the Prophet, the honoz that was due vnto God, but onely a certeine outward and tuill worship, such as we are wont to yelde vnto honest men, and suche as haue well deserued of the Church and common weale. For they say, that the Hebrue word Schachah there used, doth signifie to bend the knée, and to fall downe at a mans feete: which kinde of worship we reade, that Abigael and

Apo. 19. 21.



Rom. 12.

Nathan the Prophet gaue vnto King David. And Paule also in the 12. Chapter of his Epistle to the Romanes teacheth, that we should honour one another. Thomas of Aquine intreating of those two places that I euen now recited out of the Reuelation, saith, that Iohn ment not to worship the Angell, with the worship properly called Latria, but with an other kind of worship termed Dulia, that is to say, that Iohns will was not to withdraue from God, the honoꝛ due vnto him, but to worship the Angell that was sent from God, oniy with a ciuill and outward homage: and yet the Angell would not so far condescend vnto him.

Actes. 12.

In the new Testament the 10. chap. of the Actes of the Apostles, we read that Cornelius met with Peter, fell downe at his feet and worshipped him, yet, so as he had bene an embassadour from God and not God himselfe, and yet Peter lifted him vp & said, Arise for I my selfe am a man also. He said not to Cornelius thou doest well herein: noꝛ as his worthe Uicare (with a mischiefe) is wont to do, proffered his foote vnto him to kisse. We may read also that Elias disciples worshipped Elizeus that succeeded into his office, to which place the word to bowe the knee, oꝛ fall downe, is vsed. But whether the Prophet did except and allowe this kind of reuerence oꝛ no, there is no expresse mention. Briefly, it is not likely that the Prophet would haue suffered the King to fall downe at his feete.

Fifthly, if he had bin the true Samuel, he would no doubt haue exhorted Saule to repentance, and willed him to wait for aide from God, to put his whole confidence in him, oꝛ at least way, to haue giuen him some comfozte, oꝛ counselled him to fight againſt his enemies with moze courage. For though the Prophets do often chide and threaten men, yet do they againe reuiue and solace them. Now because this Samuel doth beate no other thing into his heade, but that God was displeas'd with him, and had alredy forsaken him, we may not beleue that he was the true, but a moere

Testimonies  
out of the Fa-  
ther touching

counter

counterfeit Samuel. Sixtly, the auncient Fathers write, Samuels ap-  
pearing.  
that the true Samuel was not seene.

Tertullian in his booke *De anima* saith, that the Diuill did there represent Samuels soule, God forbid (saith he) that we should beleue that the diuel can drawe the soule of any Saint, much lesse a Prophet, out of his proper place, sith we are taught that Sathan doth transfigure himselfe into an Angel of light, and much soner into a man of light: who also will auouch himselfe to be God, and do notable signes and wonders to seduce, if it were possible, the very elect. Tertullian.  
S. Augustine is not alwaies of one iudgement touching this apparition: in his second booke to Simplician Bishop of *Milaine*, and the third question thereof, he graunteth that by the dispensation of Gods will, it might so come to passe, that the spirite of some holy Prophet, should consent to present it selfe in the sight of the King, to come out of his owne place, and to speak with him, but not to do this by constrainte, or by the vertue of Arte Magike, which might haue any power ouer it: but thereby to shew it selfe obedient to the secret dispensation of God: and yet he doth not dissemble, that a better answer may be giuen, to witte, that the spirite of Samuel was not truly and indeed raised by from his rest, but rather some vain vision and counterfeit illusion, that should be brought to passe by the diuels practise, which the Scripture therefore doth tearme by the name of Samuel, because the same is wont to call the images and similitudes of things, by the names of the things themselues. For who is he (saith Augustine) that will be afraid to call a man painted, a man, considering that without staggering, we are accustomed to giue eache thing his proper name, as sone as we behold the picture of the same: as when we take the viewe of a painted table, or wall, we say straight way, this is Tulke; this is Salust, hee Achilles, that other Hector, this is the fieu called *Symois*, that place tearmed *Rome*, whereof these

things be indeede no other than painted Images, of those things whose names they beare. With this is so, he saith, it is not to be maruelled that scripture saith Samuel was seen, when perchance Samuels image seemed to appeare, though the craftie pollicie of him, that transfozmed himselfe into an Angell of light, and fashioneth his ministers like unto the Ministers of righteousnesse.

In his booke *De octo Dulcitiy questionibus*, the 6. question therof, he vttereth all this in as many wordes, & in his booke *De cura pro mortuis gerenda*, he writeth that some are sent, from the deade to the liuing: as on the other side, Paule was rapt by from the liuing vnto Paradise: hee addeth there the example of Samuel being dead, which did foze the we to Saule, things, that afterwardes should come to passe. He saith further, that this place may otherwise be vnderstanded, and that certaine faithfull men haue bene of this iudgement, that it was not Samuel, but that some spirit fit for such wicked practises, had taken vpon him his shape and similitude. And in other places, as we will shew hereafter, he affirmeth, that there is a figure contained in those wordes, because the name of the thing is giuen vnto the Image that doth but represent the same: and that it was not Samuel that appeared, but some diuellish spirit.

Other Fathers of the Church haue written nothing particularly of this stozie, so far as I know, but in certaine places of their workes, they teache generally that good spirites are not pulled backe into the earth by Magicall Art. Of Iustine and Gregorie I will speake anone. In the very Papall decrees, 26. question 5. chapter, *Nec mirum*, it is written that it was not Samuel, but rather some wicked spirite that appeared to Saule: And that it were a great offence that a man should beleue the plaine wordes of the stozie without some farther meaning, for how saith he could it come to passe, that a man from his birth holie

The Popes  
decrees.

and



and iust in conuerſation of life, ſhould by Art Magicke be pulled out of his place? And if he were not ſo dravne againſt his Will, then he muſt needs agree thereto: both whiche are like abſurde, to bee imagined of a iuſt man. This is the Diuels legerdimaine, to make ſeeme, as though he had power ouer good men, thereby the rather to deceiue many. He there farther addeth, that the Hiſtoriographers doe ſet ſowth both Saules minde, and Samuels ſtate, and alſo thoſe things which were ſayd and ſene, omitting this, whether they were true or false. And other words folowe, whiche who ſo liſt to ſee moze of that matter, may there reade.

But here Nicolas Lyras iudgement (which in his Commentaries on the booke of the Kings, mainteineth the contrary opinion) ſhould bee little weighed and regarded of vs. Where he noteth, that the place by vs euen now alleaged, is not wriſſten according to the cenſure of the Church, though it be found in the Popes lawe, ſo; otherwiſe ſaith he, they which enſued in latter times, wold not haue wriſſten contrary to yſame, ſo; many of thoſe things concerning which men haue wriſſten otherwiſe in latter times, were neuertheſſe ſet ſowth to the world, to be beleued, as the very expreſſe and ſound iudgement of the whole Chriſtian Church, becauſe they were put in the Popes booke of Decretalls.

Lyra.

CHAP. VIII.

A Confutation of their arguments, which would haue Samuel himſelfe to appeare.

**W**E will now come to the Confutation of their Arguments, which maintaine, that very Samuel himſelfe appeared to the Sorcerers, ſo; he that rightly ouerthroweth his aduerſaries arguments, is ſuppoſed by the ſame meanes to confirme his owne cauſe. The cheſt

Eccle. 46.

arguments which our aduersaries vse, is taken out of the 46. chapter of Ecclesiasticus, where these words are found, Samuel befoze his death made protestation befoze God, and befoze his annointed, that he tooke from no man his substance, no not so much as the value of a shee, and no man could then reprove him. And after his death he prophesied, and tolde the King of his ende. From the earth he lift vp his voyce, and shewed that the wickednesse of the people should perish.

This place somewhat troubled S. Augustine, and other godly Fathers. For if the Diuell onely appeared, and not Samuel, howe is it there saide that he slept, that is, died, for the Diuel neyther slepeth noz dieth. Hereunto I may shape this answer, that this booke is not to be nombred among the Canonickall bookes of the olde Testament, and that Doctrine in controuersies, cannot bee proued by the authoritie thereof, the whiche Saint Augustine, also confesseth in his booke *De cura pro mortuis agenda.*

But howsoever that be credited as true or false, I answer them plainly, that Iesus the Sonne of Syraches intent was, to alleage the Storie literally, as the wordes lye, and not by reason to debate the matter, whether Samuel truly appeared or no. He speaketh there according to the opinion of Saule and the Witche, which thought that Samuel himselfe was raised. Further they say, that hee which appeared vnto Saule, is sometimes expressly and in plaine wordes called Samuel. And an vnseemly matter it were, making much for the reproach of so great a Prophet, if his name had bene applied vnto the Diuel. If say they, it had not bene Samuel, but some wicked spirite, the scripture would in some one word or other, haue noted the same.

Lo

# of Walking Spirits. 135

To this Argument first I aunswere, that euen in our common spärche, it is an vsuall phzase by the figure *Metonymia*, to terme the Image by the name of the thing, that it presenteth. So we terme the Armes and Ensigne of a Noble man, by the name of that Lord himselfe, that giueth those Armes. We say, this is Iulius Caesar, Nero, Saint Peter, Saint Paule, or here thou maist see the Cities of *Tigurine*, and *Argentorat*, also the Duke of *Saringe*, whereas indeed they are only their counterfeits, or Armes, and signes of honour.

In a Comedie or Tragedie, we call this man Saule, that Samuel, an other David, whereas they do but betoken and represent their personages. So saith Virgil, in his first booke of *Ancidos*: They wonder at Aneas gifts, and haue Iulius in admiration. And yet was it not Iulius or Ascanius, but Cupid feining himselfe to be Iulius, whereby he might the easiler pearce the heart of the ignozant Quæne, with his dart of Loue.

Sainte Augustine in his seconde Booke and ninthe chap. *De mirabilibus scripturae* saith, that holie Scripture doeth sometimes applie the verie names of thinges to the Images and similitudes of the same. Hæe alleageth there this crample, that the foule spirit is called Samuel, because hæe did falsely beare Saule in hande, that hæe was Samuell: whiche fraude of the Diuell, coulds no waies turne to Samuels reproach. For who would say, that it should be a reproach for an honest man, if some knaue would terme himselfe by his name, as if he were he himselfe.

The false prophets sayde, they were true Prophets, and Gods seruantes, yea (which is moze) they feined themselucs to be the verie Messias; the Sonne of God. And that Scripture doth not so muche as in one word make mention, that this was verie Samuell in dede, but



but rather some spirite; we must thinke that it so came to passe, for this cause, that all men by the Lawe of God might vnderstand, that Magike and enquirie of things at the dead, did much displease God. Saule himselfe before by the counsell and motion of Samuel, set out all the Magicians that he could any where finde. And God is not accustomed in this wise to interpret figuratiue speeches: for many of them are soone descried by such as giue diligent heed to them. A vaine and superfluous speech it were, if a man would say that is Peter, this is the Image of Peter, whiche by a figure, is called by the name of Peter.

Furthermoze, holie Scripture doth vse to speake of things, rather according to the opinion and iudgement of men, than according to the substance and true being which they haue indeede. So Iesus is called the Sonne of Ioseph, and Iosephe named his father; whereas notwithstanding, our Sauour Christ Iesus, was bozne of a chaste and vnspotted Virgine, without any helpe of man. And yet neuerthelesse many of the Iewes, imagined, that he was the Sonne of Ioseph. In the 1. Cor. 1. the Gospel it selfe is named foolishnesse, because that men did account the great wisdom of God but as mere foolishnesse. So in the first Epistle to the Corinthians, and tenth chapter, the scripture fearemeth them gods, which be nothing lesse than so indeede. And that for this cause onely, for that the Heathen took them for gods, and so did worship them. Euen so the scripture doeth fearme the Diuell Samuel, because Saule thought him to be Samuel in very deed.

An other reason they vse, that Samuel foretold vnto Saule suche things as afterwardes should come to passe: as that the Philistians should in battayle ouerthrowe his Arnie, and he and his sonnes together be slaine. And all these things came to passe according to his Prophecie. And say they, the Diuell knoweth not, neither can he seze.

tell

1. Cor. 1.

1. Cor. 10.

Iere. 10.

Psal. 96.

Whether the  
diuel forknow  
of things to  
come.

tell of things to come, sith it is onely in Gods power so to do: But as Christ in the eight of Iohn saith, he is a liar, and the father of lies. Hereunto a man may easily answer: *Iohn 8.* The Diuell knewe howe things stood with the Jewes, and the Philistines, he vnderstood euen the very secret consultations, private practises, and warlike preparation on both sides. He sawe that the Israelites were slenderly adressed vnto battaile, and vtterly daunted of courage. Besides this, Samuel had a little before threated Saule with Gods heauie wrath and vengeance, and that Dauid should be aduanced to the kingly throne, whereby he might easily gather what would ensue, and that Saule must needs giue place to Dauid. And if the euent had bene otherwise, yet he knew that Saule with this prophesie would be quite dismayed, and diuen to dispaire: which thing must needs well content and please Sathan, who laieth his baits day and night to intrappe men.

The Diuell both not presently vnderstand things to come, and therefore he giueth doubtfull answers to such as seeke oracles of him: As when he said,

Croci's perdet Halin transgressus plurima regna.

That is, Cresus passing ouer the riuer, Halis shall ouerturne many kingdomes. And yet oftentimes he gathereth one thing no otherwise than by an other. Hercof writeth Augustine in the 26. 27. 28. Chapters of his Booke *De Anima*. The Diuel is one which hath bene long beaten in

experience, the which thing in all affaires and matters is of very great force. For olde and practised souldiours do by and by foresée to what issue things will come, but yong men, and such as want experience, do not sozthwith espie out the euent of each enterprise. Moreover, the Diuels are very active, and can soone dispatch their matters. The Marriners knowe when windes and stormes will arise. Husbandmen also are not destitute of their prognostications. The skillfull Astronomer can many yeares before ex-

Which being doubtfully spoken, may be vnderstood either of subuerting other kingdomes, or loosing his owne.

actly foretell when there will happen an Eclipse of the Sunne and Moone. The Physitian by the criticall dayes, pulse, and byrne, can lightly iudge whether his patient shall liue or no: builders see befoze hand when an house will fall, and a practised souldioure can straightwayes iudge who shall winne the victorie. And what maruaile then may it be, if the Diuell an olde trained souldiour, can sometimes foze thew some certaine thing? Shall we be of this minde, that so many yeares experience hath broughte them no knowledge at all? Other whiles he telleth things which be true indeed, and yet to no other end, but that he may there by purchase a certaine credite vnto his lying, to seduce the ignozant.

For euen that counterfeit Samuell, made wise, as if he had taken it in very ill part, that Saule did so molest and disquiet him, and that he should be forced to talke with him: he bleth farther the words as it were of Samuel himselfe. And hereof it cometh, that many gather, he was the true Samuel indeede. But what doth not Sathan devise, to deceiue men, and to force them vnto desperation? Here I could alleage examples of suche as haue bin perswaded, that they saue and heard this and that man, and mozeouer knewe them perfectly by their speache: whereas they haue afterwards had euident intelligence, that they were at that time many miles distant from them. So craftie is the Diuell, and knoweth how to worke these and many other feates.

There are farther, diuers places alleaged out of the auncient Fathers, that seeme to make for them, whiche affirme that true Samuell appeared vnto Saule. But these places we haue befoze for the moste parte auersweard. For albeit Augustine in some places moue a doubt, whether it were the true Samuel or no, yet in certaine other places hee lyketh and beste alloweth their opinion, who denie Samuel to haue appeared at  
all,



all, taking rather that kinde of speech, for tropicall and figuratiue.

Iustine the Martir, who is one of the most auncient Iustinus. Fathers, reasoning against Trypho a Iew, writeth in his *Colloquio*, that the couetous Sozceresse at Saules commandement raysed by Samuels soule. And no man shoulde maruaile hereat, sith that the selfesame Authoz doeth by and by adde, that he is of this iudgement, that all the soules of Prophettes and iust menne are subiect vnto suche power as a man may in verie deed beleue, to haue bene on this gréeie and subtile Witche. But this none of the Fathers will graunt him. Other Graeke writers also, whiche in their tender yeares applied theyr mindes to Philosophie, and not to the studie of holy Scriptures, and afterwardes were converted to Christi-  
 antie, doe sette forth in their writings certaine opinions which are not agréable to the word of God. Wherefore it needs not seeme a straunge thing to any manne, that Iustine the Martire in some pointes had his errors.

The same Authour in *Responsionibus ad Orthodoxos*, question 52. mainteineth the contrary assertion. For, saith he, whatsoeuer things were done by that hungry Witche, were indèede the workes of the Diuell, who did so dazle the eyes of such as beheld him, that it seemed vnto them, they sawe Samuel himselfe, when in verie deedes hee was not there. But the truth of his words proceeded from God, who gaue the diuel power to appeare vnto the Sozceresse, and to declare vnto her, that which should after wards come to passe, &c.

If any man object that this worke is not rightly ascribed vnto Iustine; (for so muche as hee doth make mention of Origen, and Ireneus the Martire, where as notwithstanding hee him selfe was martyred before them. And farther, speaketh of the Munithees,

who were in their ruffe long after this time. Hereunto we answer e, that if this booke were not wzitten by Iustine, yet (as may appeare) some other learned Clarke wzote that worke, whose authoritie might carry away as great credit as Iustines, sith that the same doth fully agrée with holie scripture. Furthermoze we may set against Iustine, other holy Fathers, as Tertullian and Chrysofome, of whom we haue befoze spoken, who haue by holy scripture instructed vs, that it was not Samuell indeede whiche appeared vnto Saule. We will hereafter say somewhat of Gregorie, who no doubt was a learned and godly Father, but yet too simple and light of belæfe.

Gregorius.

And the Fathers themselues deny, that a man should subscribe vnto their opinion in ought that they do maintaine and auouche without the warrant of Gods word. The Popes out of Augustine wzitten in their Decrees, Quest. 9. ca. Noli, that a man should credit none of the Fathers except he proued his saying out of holy Scriptures. But in these dayes many cull nothing out of their bookes but errors, and whatsoeuer they maintaine by good testimony of the holy scriptures, that they reiect and disanull: in which point they do fitly resemble those children, who only in things wicked and euil, imitate their god parents: for god men also haue their faultes.

### CHAP. IX.

Whether the Diuell haue power to appeare vnder the shape of a faithfull man?



At thou doest demand whether the Diuell can represent the likenesse of some faithfull man deceased? Hereof we need not doubt at all. For in the 2. Cor. II. S. Paul witnesseth, that sathan transfozmeth himselfe into the shape & fashion

of.

2. Cor. II.

# Of vvalking Spirits. 141

of an Angell of light. Sathan by nature is a spirit, and is therefore tearmed an Angel, because God bleth to send him to bring that thing to passe which he thinketh best. So in the second of Kings. 22. Chapter, an euil angell was sent forth to Ahabs destruction, to be a lying spirit in the mouth of 400. false prophets. This was an angell of erreur and darkenesse; who yet in outward shewe could resemble a good Angell, that he might so guide the counsell of Baalls worshippers, who no doubt vaunted themselues, as if they had bene gathered together by Gods holy spirit. If sathan be then so skilfull, can he not counterfeit and faine himselfe to be some holy man, by resembling his words, voyce, te-  
2. Reg. 22.  
2. Tim. 3. 1

sure, and such other things?  
Amongst the Gentiles he hath done miraculous Actes, perswading them to thinke, that soules by Arte Magicke were called vp, and compelled to giue answer of secretes and hidden things that were to come. And therefore not only in publike, but also pinate affaires, if they seemed to be any thing hard vnto them, they consulted with Magicians and Sozcerers, and had mozeouer recourse sometimes vnto Oracles.

Tertullian in his booke *De Anima* mentioneth; that there were some euen in his dayes, which professed they could raise vp and reclatme soules from the hellische habitation. And he calleth Arte Magike, the second Idolatrie, in the whiche the diuels doe as well sayne themselues to bee dead men, as they doe in the other to bee Gods. So doe these subtle spirites larke, and doe many strange things vnder the pretence of drade men. He addeth, that Magike is thought to conuey soules out of Hell which lye there in rest, and to represent them vnto our sighte, by reason that it sheweth a vaine vision, and counterfeiteth the shape of a bodie. Neither is it a harde matter for him to bleare and beguile the outward eyes, who can easily darken and dazell the inward sighte of the minde. The Serpents that  
Tertullian.  
were



Were brought forth by the inchauntes rods, seemed to the Egyptians to be bodies, but the truth of Moises denoured by the Magicians lye. Simon also and Elimas the Magicians, did many signes and wonders against the Apostles &c. He addeth, that euen in his time those heretikes named properly Simonistes of Simon the Magician, the first authoz of that sect, did with suche greate presumption aduance their arte, that they professed they coulde rayse from the dead, euen the soules of the Prophets. &c.

Laſtantiuſ.

Laſtantiuſ in the 2. booke & 17. chap. De origine erroris, writeth, that euill angels lurking vnder the names of the dead, did wound and hurt the liuing, that is, they tooke vnto themſelues the names of Iupiter and Iuno, whome the heathens tooke to be gods, or as we now ſay, they tooke vnto them the names of S. Sebastian, Barbara, and others.

Idem

In the 7. booke and 13. chap. he ſaith, that the Magicians with certaine inchauntes did call ſoules out of hell. But this may not ſo be underſtood, that Laſtantiuſ was of this iudgement, that they by their wicked arts did bring the ſoules back again into their dead bodies: but that they did ſo vaunt and boalt that they had raiſed by this and that ſoule. He alſo confuteth the opinion of the Ethnikes, proving by the teſtimonie of the very Magicians, whom they highly reuerent, that the ſoule was immortall. Theſe men affirmed and taught, that they did call vp ſoules from the dead, the which point, euen thoſe of the Gentiles beleued, who notwithstanding thought, that the ſoule did ſtraightway die with the bodie.

azilano T

Iuſtine the Martire, in the ſecond Apologie which he wrote in the defence of Chriſtians, hath theſe wordes: I will (ſaith he) ſay the truth: In times paſt wicked angels through vaine viſions deceiued women, and children, and with ſtraunge and monſtrous ſightes made men afraid, by whiche meanes they often wrong that oute of ſolliſhe and rude perſons, which by reaſon they coulde neuer get

of them. And therefore not knowing that these were the Devils engines and policies tending to delude them, they by one consent termed the workers of these lies conuycances, by the name of Gods, assigning to eache of them their proper names, as best pleased themselves. &c.

Afterwardes in the same Apologie hee exhorteth the Heathens, that they would not deny mens soules after this life to be endued with sense, but at the least way, would giue credit to their owne Necromancers, who teach that they call vpon mens soules. Also let them beleue those y<sup>e</sup> as firme they haue bin vered with spirits of dead men; which persons the common people term furious & frantike bodies. In Augustin *De ciuitate dei*, many such things be cōteined.

Now what dreadfull, strange, and maruellous ceremonies they vsed when they went about by their Magicall Artes to call vpon the soules of the dead, a man may see in the sixth booke of Lucan the Poet: Where he setteth forth how Erichtho, a famous Witche in *Thessaly*, requied and restored a souldiour to life againe, who was lately slaine before. Which act he did at the request of Sextus Pompeius, that so he might by him learne what would be the issue of the battaile fought at *Pharsalia*.

This kind of Magike they properly terme Necromancie, or Phycomancie, which is wrought by raising vpon the spirits and soules of the dead. Of which there were diuerse sorts. For sometime appeared vnto men the whole bodie of the dead, but at an other time onely ghostes and spirits: and often nothing was heard; sauing onely a certaine obscure voyce.

Plutarch in the life of Cimon, (as hee is translated by Ioachimus Camerarius, in the Preface vpon Plutarches booke, *De oraculis quae defecerunt; & de conseruata signa, Ei, Delphis*) writeth, that Pausanias, when he had taken the Citie of *Bizance*; sent for Cleonice; a mayden of noble parentage, to haue vnhonest company with her.

Whom

Whom her parents partly by necessitie, and partly for fear, sent vnto him. But after that the virgin had once obtayned so much of his waiters in his priuie Chamber, that they should at her first entrance, put out the lightes, she in the darke going softly towardes Pausanias bedde, by the way stumbled on the candlesticke, and ouerthrew it against her will, as he laie a sleepe in his bedde, who being troubled with the sodaine noise, drew a sword that laie by him, and therewith slewe the virgine; as she had bene his enemy, which went priuily to set vpon him. But she being thus slaine with that deadly stroke, would neuer suffer Pausanias to take his quiet rest, but in a vision appearing vnto him in the night season, denounced sentence of hatred against this noble captaine, in these wordes.

*Ἐπιφάνεια δὲ αὐτῆς ἐπέσπευσε τὸν Πάυσανον ἐν τῷ κλῆρον ὕπνῳ.*  
which is,

Answer to the lawe, for wrong is an euill thing vnto all men. This heinous deede of Pausanias was verie grieuously taken of all his companions, who therefore vnder the conduction of captaine Cymo sette on him, and chased him out of *Thracia*. And thus hauing lost the Citie of *Bizance*, when (as it is reported) the fight continued in troubling him, he fledde vnto *Necromantium*, at *Heraclea*, where the soule of Cleonices being called vpon, hee by intreatie pacified her displeasure. Shee did there both present her selfe vnto his sight, and also told him, it should shortly come to passe, that the euill towardes him should cease, as soon as he came to *Sparta*. Hereby priuily intimating his death, &c. This Pausanias did at the first soberly and discretely demean himselfe, but afterwardes being puffred vpon with such victories as he had obtayned, he ruled and reigned lyke a verie Tyrant. Wherefore when the Magistrate called Ephori, would haue committed him to prison, he tooke Sanctuarie in a Temple, where he was shut

Ephori amongest the Lacedaemonians were Magistrates, who in certaine cases were



That by vntill he famished through hunger.

I might here heape together many such like Histories, to proue evidently what this Samuel was. An other matters also, if God licence him, the Diuel is not destitute of power, and how craftie and readie he is for all assaies, experience doth well declare.

Furthermore graunt that, wherin the pith and strength of the question doth consist (which can neuer be proued by scripture) that God did permit Samuell to returne and to prophesie of things to come after his death, yet will it not thereof follow, that such visions should now be shewed also, or that those things should be out of hand credited and done which they commaund.

God in times past, did often in visible shape send his Angels vnto men, but now we heare not that many are sent vnto men, neither indeed is the same necessary. When the Apostles liued here, many notable miracles were done, but now for certaine good causes, they cease and fall away, for whatsoeuer is necessary for our saluation, is expressely con- firmed in the word of God. These notes touching Samuels appearing, may suffice.

about kings, vnto whom appeales were made from kings: euen as amongst the Romans, they appealed from the Consuls to the Tribunes.

CHAP. X.

Moyfes and Elias appeared in the Mounte vnto Christ our Lord: many haue bene raised from the dead both in bodie and soule, and therefore soules after they are departed, may returne on earth againe.



In like manner they obiect vnto vs, out of the 17. of Matthew, that Moses and Helias were seene in the Mount, (which is called by the olde Writers Tabor,) with our Lord Iesus, by the Apostles whom he had chosen for the same purpose, and that they did speake with him. Luke telleth of what matters they

*Mat. 17.*  
Moses & Eli-  
as appeared.

communed with him, to wit of his death, that is his death of the crosse. Whereupon they gather, that the soules of dead men may come againe into earth & appeare vnto men: we haue graunted befoze that God is able to send soules againe into the earth, but that it is his will so to do, or that it is necessary especially at these dayes, is not yet proued. Moses and Helias appeared not to al the Apostles but only to thre, neither did they speake to those thre, they brought no new Doctrine, they commanded them not to build Churches in their honoꝝ, or to do any such like thing, whether that their soules came alone, or their bodie: also sure it is, they were not sent to the Apostles, but to Christ onely.

It was very necessary, that they which should be Christs witnesses, should very wel vnderstand, that both his Law and the Prophets, do beare record vnto our Sauioꝝ Christ, that he should die foꝝ the world, and come againe in the latter day, to raise vp the dead bodie, to glorifie them, & to carry them with him, into eternal blisse. And foꝝ this cause, God would haue these two excellent Prophets scene of the Apostles.

Lazarus came  
againe on  
earth.

*Iohn 11.*

Lazarus soule did not only appeare, but he came againe both in bodie & soule, as Iohn witnesseth in his 11. chap. he is as it were a sure token, of our true resurrection, which shall be in the last day, as also others, which our Sauioꝝ Christ, the Apostles, and in auncient time, the Prophets haue raised from the dead. You shall neuer read that either Lazarus, or any other haue tolde where they were while they were dead, or what kind of being there is in the other world, foꝝ these things are not to be learned and knowne of the dead, but out of the word of God.

*Matth. 27.*

At the resur-  
rectio of christ  
many rose a-  
gaine.

The like may be said to that which is in the 27. chap. of S. Matthew, that when Christ suffered on the Crosse, the graues were opened, & after wards on the day of his resurrection, many dead bodie did arise, & appeared to many at *Hierusalem*. The soules of the dead did not only appeare, neither did they warne the lining, or command them to do

this.

this or that for y<sup>e</sup> deads sake, to wit, either to pray for them, or to go on pilgrimage to saunts, &c. But y<sup>e</sup> dead with their soules and bodies togither, came into the earth: for hèreby God would shewe, that he by his death hath ouercome and destroyed death to the faithfull, and that at the last day their soules and bodies shall be knit togither, and liue with God for euer. Now what these holy men were that rose againe, or died againe, or went with Christ into heauen, looke the iudgement of S. Augustine in his 99. Epist. to Euodius, and his 3. booke *De mirabilibus. cap. 13.*

Augustine.

To these we may ioine that which Ruffinus writeth in his ecclesiastical history, 1. booke, 5. chap. and which Socrates repeateth in his first booke & 12. chap. touching Spiridion Bishop of Cyprus. He had a daughter called Irene, with whome a certaine friend of hers left gorgeous apparrell, she being more wary than needed, hid it in the ground, and within a while died. Not long after cometh this man y<sup>e</sup> owed the apparel, & hearing say y<sup>e</sup> maiden was dead, goeth to her father whom sometimes he accuseth, & sometimes intreateth. The old father supposing this mans losse to be his owne calamitie, cometh to his daughters graue, & there calleth vpon god, beseeching him y<sup>e</sup> he wold shew him befoze y<sup>e</sup> time, the resurrection which is promised. And his hope was not in vaine, for the virgin being reuiued, appeared to her father, & shewed the place wher she had hid the apparel, & so departed againe.

Spiridion raised his daughter.  
Ruffinus.

I wil not deny this thing to be true. For the like historie hath Augustine in his 137. epist. A certain yong man which had an euill name accused Boniface, Augustines priest, y<sup>e</sup> he inticed him to filthinesse. Now whē y<sup>e</sup> matter could neither be proued, nor disproued by sufficient reasons: both of them were bid to go to the graue of one Felix a Martyr, that by a miracle the truth might be known. They had not bin sent, vnlesse befoze this time also some secreete matters had bene knowne by this meanes: it may be wel answered, that they were good, or rather euli angels which did appeare.



## CHAP. XI.

Whether the holy Apostles thought they sawe a mans soule, when Christ sodeinly appeared vnto them after his Resurrection.

Luke 24.

**W**ereade in the 24. Chapter of Saint Lukes Gospell, that two Disciples whiche returned from *Emaus* to *Hierusalem*, told the Apostles, that they had seene Christ aliuie againe, and whiles they yet spake, the Lord stood in the midst of them, and saide vnto them, Peace be vnto you: but they being amazed & afraid, thought they sawe a spirit. &c.

Christ's Disciples supposed they sawe a ghost.

Out of this some go about to proue, that the Apostles beleued that spirits or soules did walke and appeare vnto men, and that they themselues did thinke they sawe the spirit of Christ (as certaine of the old Writers do expound it) or else some other mans spirit.

Many kindes of spirities.

This argument may be answered two wayes. First if they thought they sawe a soule, they thought a misse. But they were no lesse deceiued with the common soynow, than when they thought Christ would raise by an outward and earthly kingdome, in which they should be chiefe. Secondly, it may be, that they supposed they sawe an euill or good Angell, for there are moze kindes of spirities than one. There is a spirit that created all things, to wit, God the Father, the Sonne, and the holy Ghost. Againe there be spirits that be created, as good and euill Angels, as also the soules of men, which either are in the bodie, or by death seuered from the bodie, and abide either in euerlasting life, or in eternall damnation. As touching the state of soules in Purgatorie, where they are prepared to the heavenly iourney, and of *Limbus puerorum*, there is nothing extant in holy scripture.

It is manifest in scripture, that God appeared vnto the holy Patriarches, to the Prophets, to Kings and others, in diuers visions and formes, and that he shewed himself vnto them and spake with them. Iacob sawe a ladder reache from the earth vp to heauen, and God leaning on it. Isaias sawe the Lord sitting vpon an high throne. Daniel sawe an olde man sitting, and his sonne comming vnto him and receiuing all power of him.

Tertullian and other holy Fathers do teach, that the son of God, which at the appointed time should take vpon him humane flesh, did appear vnto the Patriarches in an angelicall shape.

When Iohn Baptist did baptise our Sauour in *Jordan*, the holy Ghost was seene in the shape of a Dove. The holy scriptures in many places do testifie, that good Angels haue oftentimes appeared to Gods Ministers.

That euill spirits are often seene, and that at this day they shewe themselues in diuers formes, to Inchaunters and Coniurers, and to other men also, as wel godly as wicked, both hisfories and daily experience doth witnesse.

Truly we reade not, that soules haue appeared on this fashion. By these we may easily gather, that the Apostles, when they thought they sawe a spirit, did not beleue they sawe a soule. Could they not thinke I pray you, they sawe an euill spirit? Or rather that they sawe a good spirit, or a good Angel? For it may be shewed by many examples, that euen the faithfull haue bene troubled, and feared at the appearing of good Angels.

In the eight and tenth Chapter of Daniel, we read that *Dan. 8. 10.* the Prophet fel into a sicknesse at the sight of Angels. The Virgin Mary her selfe was afraide when she sawe the Angell Gabriel. So was Zachary the Priest, & many others.

In the 12. of *Acts*, we reade, that Herode killed Iames *Acts 12.* the Apostle with the sword, and when he sawe that it pleased the Iewes, he caught Peter also, and when he had

put him in prison, hee deliuered him to 16. Souldiours to be kepte, intending after the feast of Pasche to kill him. But the Angell of the Lorde led S. Peter out of the prison by night through the Souldiours watch, and sette him in the right way to the house of Mary, the mother of Iohn, whose surname was Marke (where many were gathered together and prayed.) And when he had knocked at y<sup>e</sup> entrie doore, a maid came forth to harken, named Rhode. But when she knew Peters voice, she opened not the entrie doore for gladnesse, but ran in and tolde howe Peter stood befoze the entrie, but they said unto hir thou art mad: yet she affirmed constantly that it was so. Then said they it is his Angell, but Peter continued knocking, and when they had opened and saw him they were astonied. In like maner, now also when the Apostles saw Christ, peraduenture they thought they sawe a good Angel. For there are Angels giuen of God vnto men to keepe them. Of this matter there is somwhat red in the 18. of S. Matthew, & in the 19. Psal. & we will note somwhat moze of it hereafter.

*Mat. 18.*

*Psal. 19.*

The Gentiles also beleued (as may bee gathered by their writings) that euery man had a good & an euil Angel, and that the good Angel did stir men vp to vertue, & defend them, but that the euil Angell did hurt men wheresouer he could, and did prouoke them to wickednesse.

If our Elders, when they haue seene or heard any thing of one that hath bene traouelling or dead, did say it is his spirit, it may be, they ment not his soule, but his Angel: for if when as spirits were seene now in this place, and by and by in an other place, they did thinke them to be soules (as in these latter times all men haue beleued:) in this they were deceiued, as they haue bene in many other things also, for soules are by and by receiued, eyther into euerlasting ioy, or into eternall damnation.

If the Preachers and Teachers had done their duties, and had in this and other pointes of Christian Doctrine, rightly



rightly instructed the people committed to their charge, or at the least, if they had not forbidden them to reade the holy scriptures, they would haue thought aright both of this, and other things which at this day are in controuersie.

CHAP. XII.

Concerning the holy Fathers, Councels, Bishops, and common people, which say that soules do visibly appeare.

**T**he authozitie of the holie Fathers is objected against vs, as that which Saint Ambrose writeth of Saint Agnes, and Saint Augustine of Saint Felix, of which we haue spoken befoze. And that which Abdias hath in the life of the Apostles, that Thomas appeared after his death and preached. Saint Gregorie in his Dialogues, doth write diuerse and wondrous things; among others he rehearseth many examples of the dead which appeared, and desired helpe of certaine Saintes, yea and of the Apostles themselues, whiche haue visited some vpon their death beddes, a little befoze they departed; and many other suche lyke matters, which they that list may read themselues. It is saide that Hierome appeared to Saint Augustine.

The holy Fathers say that soules appear. Ambrose. Augustine. Gregorie.

I will not in this place accuse the holie Fathers of vanitie, yet this we must note, they say not they haue beleued that they whiche appeared, were the soules of dead men, but they spake after the common manner. As touching S. Gregories Dialogues, I cannot hide, this (which many haue noted befoze mee) that many things are conteined in them that are nothing true, but altogether like old wines tales. Not because the holie Father hath written these things of malice, but for that he being too credulous, hath put many things into his booke, rather vpon other mens report, than that he himselve knew them certainly to be true.

Many things fabulous in Gregories Dialogues.

At this day also there are many honest and godlie men which haue this fault, that they are too quicke of belêse, and altogether ruled by others. They iudge other men by themselves, they would be ashamed to reporte any thing that were false, and thinke suche men in like manner to be affectioned, which doe abuse their simplicitie and godnesse. Oftentimes these men, though their too muche lightnesse of belêse, fall into great daungers.

Howeouer, in that age wherin Gregorie liued, men began to attribute much to those apparances and visions. And at that time the true and sincere Doctrine began greatly to decay. Truly the time in which a man happens to liue, is much to be regarded: he himselfe confessed that his times was the latter times. Therefore the Scriptures shoulde haue bene more diligently lent vnto, neither should any thing haue bene retained that was not agreeable vnto them. Some going about to excuse him, for that he hath stuffed his Dialogues full of miracles and wonders, say he did it to mollifie by those examples, the peruerse and hard hearts of the Longobardes, to the end they might embrace the true Religion, which they had so grieuously persecuted. But that it is in no wise profitable to make knowen the true faith, by these helpes which are nothing else but vaine tales, euen Viues himselfe, in his first booke *De tradendis disciplinis* doth acknowledge.

Some vze vs with the authozitie of counsels, which haue allowed certain apparances of soules, and haue suffered some bookes, whiche are extant of such apparitions, to be read for the edifying of the simple, and some againe together with their visions, they haue cleane reiected.

It is reported that the Counsell of *Constance*, hath allowed this vision:

A certaine Deane when he had given ouer his Deanrie, went into the Wildernesse to doe penance: after his death he appeared to his Bishop, and tolde him that

the

Counsells approve the appearing of Soules.

the same houre in which he departed this life, there died thirtie thousand men, among whom only his soule and S. Barnarde were made partakers of eternall saluation, and thzee went into Purgatorie, and all the rest into endlesse damnation. &c. They say that Councils & the church cannot erre, because they are guided by the holy Ghost. Also in the 24. of Matthe w, the Lord doth say in the later dayes there shalbe signes and wonders, that the very elect if it were possible might be seduced, therefore they conclude those things which Councils do saye of such apparitions, are to be beleued. Christs words are not so to be vnderstood that the chosen can neuer be broughte into errors (for the contrary may be shewed by many examples) but that they do not abide in erreure, albeit some do very hardly get out of the same againe. Tell me, I pray you, who they were that came together in auncient Councils: were they not holy fathers? It is manifest that in many points they were at variaunce among themselves, and that they haue shewed by their contrary wytings: yea and many times they are contrary to themselves, and therefore they haue not alwaies thought aright. Sometime they send vs to the word of God, as to the most certaine rule and leauell of faith, There are examples inough, by which it may be shewed, that the old Councilles haue erred in some of their determinations. The Council of Ariminum hath allowed the Arrians doctrine. The second Ephesin council did subscribe to Eutiches. The Council holden at Carthage, which Cipriã gathered, pronounced flatly against the scriptures, &c. What shall we say was done in latter times? It is well inough knowen by historics who hath resisted Councils, and ruled them, and what hath bene chiefly handled in them for certaine hundred yeares: And what for the most parte hath by and by followed after them, euen cruel warres and bloody slaughters. If nowe those auncient Councils coulde erre, who will warraunte

Councils  
may erre.

Matth. 24.



that they which haue assembled since haue erred? What as touching the apparitions, that I may (all other things omitted) talke only of them, tell me I pray you who should certifie the Councils, whether this or that vision were true or false? Certainly no Councils can bring to passe that the lyes which haue bene scattered abroade, shall now begin to be true tales, although they of the Council haue saide they are true.

Popes haue  
approved the  
appearing of  
soules.

It is euen as foolish to say, the Pope (who will be counted about all Councils) hath confirmed this or that miracle to be true, which they say was wrought in some one monasterie or other. How can the bishop of Rome being so far off, knowe any thing better than they which dwell in the same places? If the bishop hauing no other assurance than out of their words or writings, which perhaps go about to erecte newe pilgrimages, and newe deuises to get money, confirme once that this or that soule was seene, it must straight way without any gainesaying be beleued. But if any other men who haue with diligence sought out the truth of the matter, do testifie the contrary: al that they say must not be regarded. Consider (I beseeche you) of this matter. Before, all haue doubted whether the thing were so or no, but as sone as the Pope doth giue his verdict, or some Church man do in his dreme see it to be so, it is a heyhouse matter afterwards to doubt of it. O times! O manners!

Many affirme  
they haue seen  
soules.

As touching other common and lay men as they terme them, which say they haue seene one after his death, and haue heard and knowne him, and haue spoken with him: I easily graunt they haue seene and heard some thing; and haue thought verily they were soules, and that they did speake with them. But it followeth not therfore, that they were soules indeede, much lesse that any dead man hath appeared in bodie & soule vnto them. For at domes day only, the soules shall returne to their bodies againe. Soules are

Spirits.

Spirits, but spirits are inuisible, wherefoze they cannot so be séene, vnielſe they take ſome outward ſhape vpon them. But it can neuer be proued by the teſtimony of holy ſcripture, that as god and euil Angels, ſo ſoules take ſom ſhapes vpon them. Beſides this, it is moſt true that oftentimes the ſhapes and ſozmes of them whole ſoules are not yet ſun-  
dred from their bodies by death (as when one lieth vpon his death bed) are no leſſe séene than theirs which are already dead. Therfoze it is not neceſſary that we beléue y<sup>e</sup> ghoſtes which are séene, to be ſoules. By theſe things you vnder-  
ſtand what is to be thought of the tale of Platina, Nauclerus, and others, which wzite that a certaine Biſhop ſawe Pope Benedi<sup>c</sup>t the eight (lately dead) in a ſolitary place ſitting on a blacke horſe, and being demaunded why he was ſo carried about with the blacke horſe, he warned the Biſhop that he ſhould diſtribute the money which was giuen to the uſe of the poze (but now wickedly kept to other purpoſes) vnto thoſe poze folkes to whom of right it belonged. Other tales of like ſtampe are riſe euery where.

### CHAP. XIII.

Whether ſoules do retorne againe out of Purgatorie, and the place which they call *Limbus puerorum*.

That ſoules, which are gone either to heauen or to hell, retorne not thence, nor appeare againe befoze the latter day, perchaunce ſome men would eaſily graunt; but they imagine there is a third place, (which is Purga-  
tozie) out of the which ſoules do retorne vpon earth. For as yet the laſt ſentence hath not paſſed on them, and therfoze as yet they may be helpee, and therfoze alſo they do craue help, and ſhewe themſelues vnto men. But we haue proued be-  
foze at large, both out of the ſcriptures, and alſo out of y<sup>e</sup> wzit-

things of the auncient Fathers, that the soules of the faithfull are saued, and that the soules of the vnbeléuers are damned immediatly without delay, and therefore there is no Purgatorie. Against this, they alledge sundrie arguments, amongst the which this, albeit it be very common, yet is it the chiefest, when they say, that no man is saued except he bee purged from all his sinnes, and that sinne cleaueth vnto vs euen vnto the graue. If we say that puritie and cleannesse consisteth not in our woorkes, or in the paines which wee endure, but that God thzough faith in his sonne Iesus Chzist (who is our onely redemption, iustification, satisfaction, and raunsome for our sinnes) doth iustifie vs: they straight aunswere, that our faith is vnperfect, and that the moste godly men complaine when they depart hence, of the weakenesse of their faith. And therefore that God doth not take vp suche kinde of men straightwayes into heauen, noz yet because they are not vtterly voyde of faith, thzust them presently downe into hell. And therefore, that there is a middole place betwéne both, which is called Purgatorie, in which the soules are purified from the imperfection whiche remained in them at the time of their death, and out of the which they are deliuered by the meritis of the liuing, and by large pardons. As not this as much as to attribute that vnto our owne paines and to externall fire, which ought only to be ascribed vnto the death of Chzist? Doth not Chzist teache vs, that if at any time we feele any weaknesse of faith, we shal drie out with the Apostles, Lord increase our faith? Doth God disdain to heare the prayers of his faithfull people in the extremite of death? Chzist saith, he that is washed hath no néede saue to washe his serte, but he is cleane eue-ry whitte: He will saue vs, not for the woorthinesse of our faith, but by his méere grace onely. He doth bestow these things amongst vs, as if some riche man did fréely giue meate and drinke vnto others, whereof some of them



receiue it in wooden, some in earthen, and some in siluer or golden vessels: or as if a Prince did distribute vnto euery one a piece of golde, and some receiue it with a feeble hand, and some with a strong and lustie hand. We that hath the hand, receiue it as well as he that hath the strong hande. Saint Paule exhorteth the Thessalonians in his first Epistle and fourth Chapter, that they mourne not for the dead as the Gentiles doe. If there had bene a fire of Purgatorie, as they haue falsely imagined, he could not haue bene angry with them, although they had taken their friendes departure somewhat impatiently, &c. Other arguments which are brought for the confirmation of purgatorie, are of late so confuted by many godly and learned men, that it is maruaile our aduersaries will so often repeate them. 1. Theſſ. 4.

But before I leaue this matter, I will here insert this histoꝛie following. A certain Germain being accused by the Inquisitours of heresie (as they terme it) that amongst his companions he denied Purgatorie, contrarie to the common consent of the Catholike Church, made his answere thus: If our parish Priest (quoth he) whome I credite very much, preach vnto vs true doctrine in the Pulpit, either there is no Purgatorie at all, or else it is cleane emptie. For he oftentimes saith, that Turkes, Iewes, heretikes, and wicked men, goe not into Purgatorie, but straight into Hell fire, from whence they shall neuer bee deliuered: When that by Wardons whiche are euery where solde for money, many soules are restored to their first perfection. And moreover, that the Masse is of such force, that there is not one sung in all the world, by whiche one soule at the least is not deliuered out of the flames of Purgatorie. If these things (quoth he) be true, (for I will not go about to refell that which maister Parsons hath saide) I will stande in this my opinion. For you doe all complaine, that the number of the Catholikes is

berie small, the greater part of men being diuided into sun-  
dy sectes, and the multitude of Epicures daily increasing.  
Then are all mens purses many times drawne drie by  
pardoners, which soz mony sell their indulgences, that by  
them the soules of men may bee deliuered out of the tor-  
ments of Purgatorie. Furthermore, there is no village but  
there are a great many Masses sung in it, befoze any one  
husbandman dieth. What followeth then, but that there is  
either no Purgatorie, or one vtterly voyde and emptie?  
When the Inquisitozs (who knew very well that their  
men commonly taught such doctrine) heard these things,  
they were amazed, and taking aduise together, they all be-  
rated him soz occupying his head about questions nothing  
appertaining vnto him, which they commaunded him to  
leauē vnto Diuines, and to follow his owne businesse.

There was in our Countrey an honest and sober man,  
who befoze the light of the Gospell began to appeare, vſed  
this Dilemma: The Bishop of Rome either hath authoziti-  
tie to bring soules out of the paines of Purgatorie, or else  
he hath no authozitie: If he haue that power, and will not  
vſe it, except he receiue money, he cannot escape the fault  
of crueltie and couetousnesse: But if hee haue no such au-  
thozitie, surely it is great villainie to robbe so many wi-  
dowes and fatherlesse childzen, and so arrogantly to boast  
himselfe of authozitie whiche hee hath not. And if there  
bee no Purgatorie (as by the holy Scriptures it plainly  
gathered there is not) surely then menuzs soules can  
neither returne from thence, nor offer themselues to be  
ſeene of men.

Howe as touching the fourth place, namely Limbus pue-  
rorum, (in the which innocent childzen, as as they call  
them, are saide to be) Papistes themselues scant dare as-  
ſirme, that they returne againe and appeare vnto men, and  
craue their helpe: for they teache, that if they depart with-  
out baptisime, they shall neuer enioy the sight of God, and  
for

Dilemma, is a  
kind of argu-  
ment or rea-  
soning, which  
euery way cō-  
uinceth him  
vnto whome  
it is spoken.

Limbus pue-  
rorum.

foz that cause they may not be buried in the same Churchyard with other Christians. Merciful God! how many godly matrones hath this false deuise miserably vered? I call it a false deuise, foz that they bring nothing out of the holie scriptures whereby to proue this poynt of doctrine. The scriptures do not attribute so much vnto external baptisme, which is by water. Was the condition of infants better in the olde Testament than in the new? You do not reade that the olde Fathers, supposed that infants which died befoze the eight day, and therfoze were not circumcised, should be separated from the sight of God foz euer. David the king and prophēt, said he should follow his sonne, whom God had called out of this life befoze he was circumcised. But it was not Davids meaning that hee should goe into a place where he should bee deprived of the sight of God foz euer. But it appertaineth not much vnto our purpose to dispute any further hereof. Thus haue I now answered the chiefeest arguments of our aduersaries, where by they would proue the soules of good and euil men, to offer themselues to be seene sometimes of them that liue, after their departure by death from their bodies.

### CHAP. XIII.

What those things are which men see and heare: and first that good Angels do sometimes appeare.

**B**ut thou wilt say, I do not yet clearly and plainly vnderstand what manner of things those are, whereof (as it is sayd befoze) Hystoriographers, holy Fathers, and others, make mention: as that holie Apostles, Bishoppes, Martyres, Confessours, Virgines, and manie other which dyed long agoe, appeared vnto certaine men lying at the poynt of death, gaue them warnyng, answered vnto certaine questions, commaunded them to doe this or that thyng: and that some thing is done

and



and heard at certeine times, whiche not only affirmeth it selfe to be this or that soule, but also sheweth howe it may be succoured, and afterwardes returning againe, giueth great thankes vnto them of whome it hath receiued such a benefite: that the husband being dead, came in the night vnto his wife nowe a widowe, and that seldome times any notable thing hath happened, whiche was not foretold vnto some man by certaine signes and tokens. You wil say, I heare and vnderstand very wel that these things are not mens soules, which continually remaine in their appointed places, I pray you then what are they? To conclude in fewe words, If it be not a vaine persuasion proceeding through weakenesse of the senses through feare, or some suche like cause, or if it be not deceit of men, or some naturall thing, wherof we haue spoken muche in the firste part, it is either a good or euill Angell, or some other forewarning sent by God, concerning the which we will speake moze orderly and fully hereafter. Our sauoure witnesseth in the Gospell, that childezen haue their good Angells: and we reade in the 18. of Mattheu, that the Lorde saide: Take heed ye contemne not one of these litle ones: for I saye vnto you, that their Angels in Heauen do alwayes behold the face of my father whiche is in Heauen. Which words are not so to be taken, as though they were neuer sent downe into the earth, but the Lorde here speaketh after the manner of men. For as seruaunts stande before their maisters to fulfill their commaundement, euen so are the Angels prest and ready to serue God. Esay the 63. The Angell of his face, that is, which standeth ready in his sight, preserued them. And further they which often stand in presence of their Lorde, are acceptable vnto them and priuy to their secrets. Out of this place of Bath. Saincte Hierome in his commentaries, and other fathers do conclude, that God doth assigne vnto euery soule asone as he createth him his peculiar Angell, which taketh care

Angells appear.

Matth. 18.

Esay. 63.

of him. But whether that euerie one of the elect haue his proper Angell, or many Angels be appointed vnto him, it is not expressely set forth, yet this is most sure and certaine, that God hath giuen his Angels in charge to haue regarde and care ouer vs. Dauiel witnesseth in his tenth Chapter, that Angels haue also charge of kingdomes, by whom God keepeth and protecteth them, and hindreth the wicked counsels of the diuell. It may be proued by many places of scripture, that all Christian men haue not only one Angell, but also many, whome God imployeth to their seruice. In the 34. Psalm it is sayd, the Angell of the Lord pitcheth his tentes round about them which feare the Lord, and helpeth them: which ought not to bee doubted but that it is also at this day, albeit we see them not. We reade that they appearing in sundry shapes, haue admonished men, haue comforted them, defended them, deliuered them from daunger, and also punished the wicked. Touching this matter, there are plentifull examples, which are not needfull to be repeated in this place. Sometimes they haue either appeared in sleepe, or in maner of visions, and sometimes they haue performed their office, by some internall operations: as when a mans minde foresheweth him, that a thing shall so happen, and after it happeneth; so indeed, which thing I suppose is done by God, through the ministrie of Angels. Angels for the most part take vpon them the shapes of men, wherein they appeare. And so it may be, that S. Felix, and Saint Agnes, and other which haue appeared vnto honest and godly men, were the Angels of God. Angels haue appeared not only one at a time, but also whole Armies and Hostes, of them, as vnto Iacob the patriarch, and Heliseus the Prophet. It is read in the Ecclesiasticall history wrytten by Sozocrates and Sozomenus, that Archadius the Emperour receiued Gaina, with all his Armie of souldiers, into the Citie of Constantinople, to defend it, but this traitor went about to get the rule of the Citie into his owne hands, and there

*Dani. 10.*

*Psal. 34.*

Whole armies of Angels. Constantinople preserved by the appearing of Angels.

foze he sent a hand of men to fire the Emperours Pallace, which suddenly espied a great hoste of Angels, of large stature, armed like unto souldiers, where upon they gaue ouer their enterprize of fiering. Then sent he others who reported the very same: At the last he went himselfe, and saue it to be so, and so left his purpose: and thus God by a miraculous meanes, preserved the Cittie and Church of Constantinople from the craftie subtiltie of the tyzant.

Augustine.

Whereas S. Augustine in his booke *De cura pro mortuis agenda*, Chapter 10. writeth, that dead men, haue appeared vnto the liuing in dreames, or any other meanes whatsoeuer, shewing them where their bodies laie vnburied, and requiring them to burie them. Where he supposeth, that these are the woorkes of Angels by the dispensation of Gods prouidence, vsing vnto good purpose, both good and euil Angels, according to the vnsearchable depth of his iudgements. He saith not that such soules appeare in sleepe, but the similitude of soules. He addeth further, if the soules of the dead had any thing to do with matters of the liuing, and that we might talke with them as often as we list in our sleepe, his mother no night would leaue him, who to liue with him, followed him both by sea and by lande, suche loue bare she towards her sonne.

That



## CHAP. XV.

That sometimes, yea and for the most part, euill Angels do appeare.

**C**ontrariwise, euill angels are hurtfull and enemies vnto men, they followe them euery where, to the ende they may withdraue them from true worshiping of God, and from faith in his onely sonne Iesu Christ, vnto sundry other things. These appeare in diuers shapes: for if the diuell (as Paule doth witnesse) transfoz, Pauls. meth himselfe into an Angell of light, no lesse may he take the shape of a Prophet, an Apostle, Euangelist, Bishop, and Martyr, and appeare in their likenesse: or to bewitch vs, that we verily suppose we heare or see them in very deede. He taketh on him to tell of thinges to come, whether hee hit them right or wrong. He affirmeth that hee is this or that soule, that he may bee deliuered by this or that meanes, that by these meanes he may purchase credite and authoritie, vnto those things which haue no ground of scripture.

By meanes of false myzacles, he decreeth new Hollydayes, Pilgrimages, Chappels, and Aultars: by Coniurations, blessings, enchauntments, he attempteth to cure the sicke, to make his doings haue authoritie.

You shall reade maruellous strange things in Arnobius, Lactantius, and other holie Fathers, who wrote agaiust the Gentiles and their superstition, after what sorte Diuels haue deluded the miserable Gentiles, and haue entrappes them in many errors. He ioyned and hid himselfe in their Idolles, he spake through them from one place to an other, he made them to moue, and did such strange myzacles, that verie lame men leauing their Aults whereon they leaned in the Temples of their Idols,

returne d home to their houses, without any helpe or stay of them, but especially in the temple of Æsculapius (who was counted the Patron of Whisicke) many of these kinde of miracles are reported to haue happened. Wherefore there is no cause, why the Papistes at this day, shouide so insolently glozie of the like myracles, by the which they goe about to proue their intercession of Saints, and such lyke trumperie.

## CHAP. XVI.

Of wondrous Monsters, and such like.



Diue as concerning other straunge things, we must hereafter search what nature they are of: as when one dieth that there is somewhat sene, or some great noyse is sodeinly heard, but especially that many signes and wonders happen befoze the death of great Princes. It is well knowne by Histozies, what signes went befoze the death of Iulius Cesar, amongst the which, a great noyse was heard in the night time, in very many places farre and neare.

As concerning other Emperors, and Kings, and other great mens deathes, we reade that some certaine soze warnings were heard or sene, we must also consider what those straunge things are, which soz the most part happen befoze the innsuations of kingdomes, befoze battailes, seditions, and subuersions of Cities.

I say flatly, euen as I sayde befoze concerning spirits: if they be not vaine persuasions, or naturall things, then are they soze warnings of God, which are sent, eyther by good Angels, or by some other meanes vnknowne vnto vs, that we might vnderstand that all these things happen not by aduventure, without the wil and pleasure of God,

but

but that life and death, peace and warre, the alteration of Religion, the exchange of Empires, and of other things, are in his power, that we might thereby learne to feare him, and to call vpon his name. In the meane season, Sathan also sayneth and woꝛketh many things to terrifie men, and to plant superstition in their hearts. But that all things are done by Sathan, hereby we may vnderstand: It chaunceth that one is thrust throꝛow and slaine by one with whome he neuer was at variance, but hath euer vbled him as his friende, some man is dꝛowned, or falleth from some high place, or otherwise is miserably slaine, an euill spirit can haue no foꝛeknowledge hereof (foꝛ there are no naturall signes, or coniectures going befoꝛe them, as there are in diseases) yet notwithstanding, some signes and rare casualties fall out befoꝛe. Hereof do I gather, that these things are woꝛought by God, who onely knoweth that they shall come to passe, and they are not onely admonishments vnto them, whom they especially concerne, but also vnto them which heare them, and are present at the doing of them.

There was a certaine Magistrate within the liberttes of *Turme*, not long befoꝛe I wrote this, whome certaine of his friendes tarried foꝛ to bꝛeake their fast with him befoꝛe he tooke his iourney, and thus waiting, they supposed they heard a knife falling from the vpper part, or floꝛe of the skewe, wherein they were, yet saue they nothing, and so deinely as they communed together of this straunge wonder, they thought they heard it againe. In the meane while cometh the Magistrate, vnto whome they declare what had happened, and as they had scant ended their talke, the knife fell againe the third time, in the hearing of the Magistrate, who befoꝛe doubted very much of the matter. And therefore taking occasion hereby, he began to exhoꝛt them, that whercas within selue dayes after, a great marriage should be kept in the same place, they should all endeavour



to maintaine peace, and obserue sobrietie, least perchance through quarrelling and murder, it should bee a bloudie marriage. After he taking his iourney, and within a day or twaine dispatching his businesse, as he was returning towards his Castle, (his horse falling into a riuer, whiche was sodainly encreased with raie) after he had long strined with the water, at the last died miserably.

And that the diuell doth delude men with strange happes, hereof I gather, that if any be taken with grieuous sicknesse, so that not onely the Physitian, but also the sicke themselves dispaire of their owne health, in the night time there is heard a noyse as if one were making a coffin or chest to laie one in, or were burying a dead bodie: that suppose I to be an illusion of the diuil, for he thinketh verily the diseased will die, whom God by meanes of goodly and earnest prayers, doth restore againe to his former health.

Plinie.

Whereas Plinie writeth that rauens are of such sharp senses, that they will flie three or foure dayes befoze, vnto the place where carryon will after wardes be, it is altogether vaine and fabulous. If this were graunted, it were no absurditie to say, that the diuell hath a knowledge of things to come, yea euen where there are no naturall causes, &c. Moreover he may by Gods permission, if warres and mutinies be towards, stirre the instruments of warre, and all other kinde of munition as it lyeth in the Armozie, he can make a noyse and reare a clamour and crie, as it were of a great Armie in the aire, and play as it were on a Drum, and do other such things, which all Historiographers as firme with one voyce, haue oftentimes chaunced.

That

## CHAP. XVII.

That it is no hard thing for the Diuell to appeare in diuers shapes, and to bring to passe straunge things.



Ut it is no difficult matter for the Diuell to appeare in diuers shapes, not onely of those which are aliuie, but also of dead men, (whereof I spake also befoze, when I entreated of Samuels appearing) yea, and (which is a lesse matter) in the forme of beasts and birds, &c. as to appeare in the likenesse of a blacke Dog, a Horse, an Owle, and also to bring incredible things to passe, it is a thing most manifest: for hee may through long and great experience, vnderstand the effects and force of naturall things, as of hearbes, stones, &c. and by meanes hereof worke maruellous matters. And then he is a subtile and quicke spirite, which can readily take things in hand, which in each thing is of no small weight. By his quicknesse, and by his knowledge in naturall things, he may easily deceiue the eye sight, and other senses of man, and hide those things which are befoze our face, and conuey other things into their places. Whereof the holy scriptures, and histozies, and continuall experience beareth record. How did the wicked spirit handle Iob? what did he not bring to passe in short space? What straunge workes of an euil spirit did Bileam bring to passe: did he not purchase a famous name by his Magicall Artes? what wonderfull great miracles did Pharaos Sozcerers? Did not Simon Magus so bewitch the *Samaritanes* with his vnlawfull Artes, that he would say he was the great vertue of God? Touching this Coniurer, the olde Fathers write many things, as Irenus in his first booke and tenth Chapter, Eusebius in his second booke and thirtenth Chapter.

Egesippus writeth in his third booke and second Chapter, of the destruction of *Hierusalem*, that this Symon came to *Rome*, and there set himselfe against Peter, boasting that he could flie by into heauen, and that he came at the day appointed vnto the Mount *Capitoline*, where leaping from the rocke, he flew a good while not without the great admiration of the people, who now began to credit his words, but sodainly he fell downe and brake his leg, and after being carried vnto *Aritia*, there died.

Iohannes Tritenhemius, Abbot of *Spanheimium*, writeth in his Chronicles concerning the Monasterie of *Hirsgraue* of the order of S. Bennet, in the yeare of our Lord 970, that Peter and Baianus, the two sonnes of one Simon a Donke, ruled ouer the *Bulgarians*, wherof the one, namely Baianus, was thoroughly scene in the Arte of Necromancie, and thereby wrought many myzacles. He chaunged himselfe into a Wolfe so often as he list, or into the likeness of an other beaſt, or in such sort as he could not be discerned of any man, and many other strange things he could do, and did, whereby he brought men into great admiration.

And after in the yeare 876. he writeth, that there was a certaine Iewe named Sedechias, sometimes Philosopher and Whistian vnto Lewes the Emperour, who being very cunning in sozcerie, did strange miracles and wonderfull sleights befoze the Princes, and befoze all other men. For he brought it to passe by his cunning, that he seemed to deuoure an armed man with his hoise, and all his harnesse, and also a carte loaden with hay, together with the hoise and carter. He cut off mens heads, their hands and fete, which he set in a basen befoze all the lookers on to behold, with the bloud running about the basen: which by and by he would put againe vpon the places whence they seemed to haue bene cut off, without any hurt to the parties. He was scene and hearde of all men to exercise hunting and running



# of vvalking Spirits. 169

running, and suche like things in the aire and cloudes, as men are accustomed to exercise vpon the earth. He practised so many and diuers deceites, that all men maruelled and were astonished out of measure.

In the yeare of our Lord. 1323. when Frederike Duke of *Austrich*, who was chosen Emperour againe Lewes, as the same authoꝝ witnesseth, was vanquished in a great battail betwixne *Ottinga* and *Melndorsus*, and deliuered into the hands of Lewes, who sent him a way into a strong castell to be safely kepte: It chaunced shortly after, that a coniuꝛer going vnto his brother Lupoldus in *Auſtriche*, promised, that by the helpe of a spirit, he would within the compasse of an houre, deliuer Frederike safe and sounde out of captiuitie, if he would promise him and giue him a worthe reward for his paines. The Duke aunswared him: if thou wilt (quoth he) do as thou makeſt promise, I wil worthily reward thee. So the Magitian with the Duke entring his circle of coniuration in an houre moſt conuenient, calleth the Spirit whiche was accustomed to obey his commaundement. Whome, when he appeared in the likenesse of a man, he commaunded by the vertue of his coniurations, that he should speedily bring vnto him into *Auſtriche*, Duke Frederike, deliuered safely out of prison. Vnto whome the spirit aunſwering, said, If the captiue Duke will come with me, I will willingly obey thy commaundement. This saide, the spirite flieth away into *Banarie*, and taking vpon him the forme of a Pilgrime, he entred into the prison where the Duke was kepte prisoner: whome as ſone as he saue, the Spirit whiche was sente as messenger vnto him, said: If thou wilt be deliuered out of captiuitie, mount thee vp vpon this horse, and I will bring thee safe and sounde without any hurte into *Auſtrich* vnto Duke Lupoldus thy brother. Vnto whome the Duke saide: Who art thou? The Spirite aunſwared: Aske not who I am, because it appertaineth

nothing to the purpose, but get thee by on the horse which I offer thee, and I will bring thee safe and sound, and freely deliuered into *Austrich*. Which when the Duke heard, hee was taken with a certaine horrour, and feare, being otherwise a hardy knight: and when he had blessed himself with the signe of the holy crosse, the spirite sodainly vanished away with the blacke horse, which he had proffered him, and returned emptie againe vnto him that sent him: of whom being rebuked because he had not brought the prisoner, he declared all the matter vnto him in order. Duke Frederick at the last being deliuered out of prison, confessed that it had so happened vnto him in his captiuitie the very same day they named. This historie is also to be seene in the Chronicles of the *Heluetians*.

There are also Conturers found euē at this day, who bragge of themselves that they can so by inchauntments saddle an horse, that in a fewe houres they wil dispatch a very long iourney. God at the last wil chasten these men with deserued punishment. What straunge things are reported of one Faustus a Germane, which he did in these our dayes by inchauntments:

I will speake nothing at this time, of those old Sorcerers, Apollonius, and others, of whom the histories report straunge and incredible things. Wags, Witches, and Inchaunters, are said to hurt men and cattell, if they do but touch them or stroake them, they do horrible things wherof there are whole booke extant. Juglers and Tumblers, by nimblenesse do many things, they will bid one eate meate, which when they spit out againe, they cast forth ordure and such like. Magicians, Juglers, Inchanters, and Necromancers, are no other than seruants of the Diuel: do you not thinke their maister reserueth some cunning vnto him selfe?

Howbeit this is not to be dissembled, that the diuel doth glozy of many things which indæde he cannot performe:

as that he saith, that he raised the dead out of their graues. &c. He may in very deede by Gods sufferance, shewe the shapes of them vnto men, but he hath no such power ouer the dead bodies.

CHAP. XVIII.

Diuels doo sometimes bid men doo those things which are good, and auoide things that are euill : sometimes they tell truth, and for what cause.



If those spirites which seeke helpe at mens hands be not soules, but Diuels, many will say, why then do they perswade men vnto good things, exhort them vnto vertue, and call them from vice. For they say, Judge vs rightly, take heed of theft and extortion, restore goods vniustly gotten vnto their owners, beware of periurie, surfets, and drunkennesse, enuie and hatred, lying and deceit, pray earnestly, come to church often, &c.

The Diuell is not pleased when we do good, and auoide euill : nothing woulde graue him moze, than that we should liue accordyng to the prescript worde of God. Wherefore they are not Diuels which bid vs do good, and eschue euil.

Howeuer, those Spirites speake truthe, but the Diuell is a lyer, and is called by Christe, the father of lyes. Wherefore we may not say that they are diuellish Spirites.

Vnto this argument I aunswere thus : he doth this for his owne aduantage. If he should shewe himselfe so, as he is by nature, he should little profit. That whiche he doth, he doth it to this ende, that he may purchase credite vnto his words, and that he might the better thrust othher things vpon men, and bring and driue them into sun-



by errors, whereby they forsaking the worde of God might giue care vnto Spirites. Did not the seruante of vncleane Spirites, I meane false Prophets, come in times past vnder shepes skinnes, and sayned themselues to tender the peoples commoditie, whereas in very deed in the meane space they sought after another thing, that is, that when they had obtayned great authoritie, they might pill and poule other men, and fill their owne bags with golde and siluer? Do not all heretickes yet at this day say, they are sent from God, and that we must eschue wickednesse, and seeke after vertue. Didst thou neuer heare that thæues traouling by the way with those on whose company they light, haue talked of liuing honestly, and of the punishment of wicked men, and the rewarde of good men, to the ende that after they might take þe aduantage of them vnawares? Whereas the Diuell hath sayned himselfe to bee otherwise than he is, it hath brought forth innumerable errors, superstitions, and false worshippings in the Church of God. For Bishops in proces of time neglected the word of God, they would accept the Diuell and receiue him as an Angell of light, when he came not in a blacke and horrible, but a pleasaunt and acceptable forme. He speaketh some good things, that he may intermedle euil things therewith, he speaketh truth, that he may scatter abroad lyes, and roote them in mens hearts. So Simon in Virgil, mingled falshood with truth, that he might the better entrappe the *Troians*.

Sathan doth imitate craftie gamesters, who suffer a plaine and simple yong man to winne a while of them, that afterwards being greedie to play, they may lurch him of all his golde and siluer. He followeth them which once or twise iustly repaie vnto their creditozs such money as they haue borrowed, keeping their promise daly, that afterwards they may obtaine a great summe of them, and then deceiue them.

The diuel sometimes vttereth the truth, that his words may haue the moze credit, and that he may the moze easily beguile them. He that would vtter euil wares, doth not onely set them forth in words, but doth also so trim and decke them, that they seeme excellent good, whereby they are the moze saleable: this Art also the diuel knoweth, so; he paineteth out his stuffe that he may obtrude it vnto other men in the stæde of good ware. S. Ambrose writeth in his Commentaries vpon the first Epistle to the Thessalonians, and first chapter, expounding these words: Quench not the spirit. Despise not prophesying. Examine all things, and keepe that which is good. Euill spirites are went to speake good things craftily, as it were by imitation, and amongst those they priuily insinuate wicked thinges, that by meanes of those things which are good, euil things may be admitted, and because they are supposed the words of one spirit, they may not be discerned asunder, but by that which is lawfull, an vnlawfull thing may bee commended by authozitie of the name, and not by reason of vertue, &c.

Ambrose.

Hereunto appertaine those words which we reade in S. Chrysostomes second sermon De Lazara. There he sheweth that many simple men haue bene in this erreure, that they haue thought the soules of those which were slaine by some violent death, did become Diuels. He saith further, that the Diuell hath perswaded many Witches, and such as serue him being in this erreure, that they should kill the tender bodies of many yong men, hoping they should become Diuels, and do them seruice. And by and by he addeth; But these things are not true, no, I say, they are not. What is it then that Diuels say? I am the soule of such a Donke? Verily I belæue it not, euen so; this, that Diuels do auouche it: so; they deceiue their auditours. Wherefoze Paule also commaundet; them to silence, albeit they speake truth, lest taking occasion by truth, they mingle lyes therewith, and so purchase themselves cre-

Why the diuel doth sometimes tel truth

dit. For when they had said: These men are the seruants of the most high God, he wing vnto you the way of saluati-  
*Acts 16.* on: The Apostle not content herewith, commaunded the prophecying spirite vnto silence, and to come forth of the mayd. And yet what harme speake they? These men are the seruantes of the most high God. But because the most parte of simple men haue not vnderstanding allwayes to iudge of those things which are vttered by diuels, he at once excludeth them from all credit. Thou art (saith he) of the number of infamous spirites, it belongeth not to thee to speake freely, hold thy peace, keepe silence, it is not thy office to preach. This is the authozitie of the Apostles: why takest thou vpon thee that which appertaineth not vnto thee, hold thy peace, be thou infamous. So also did Christ sharply rebuke the diuels saying vnto him: We know thee who thou art, therein prescribing vnto vs a lawe, that we should in no wise trust the diuel, albeit he tell the truth.

*Marke. 1.*  
*Luke. 4.* Sith we know these things, let vs in no wise belceue the diuel, nay rather if he say any thing that is truth, let vs flee from him and shunne him. For it is not lawfull exactly to learne sounde and wholesome doctrine of diuels, but out of the holy scriptures.

That you may therfore know that it can in no wise be, that a soule once departed out of the bodie can come vnder the tyrannie of the diuell, heare what S. Paule saith: For he that is dead is iustified from sinne, that is, he sinneth no more. For if the diuil can do no hurt vnto the soule while it is in the bodie, it is euident, he cannot hurt it when it is departed out of the bodie. &c. By all these things it is plaine, what manner of things those are which are heard and scene.





The third parte of this Booke, in which is shewed, why, or to what ende God suffereth Spirits to appeare, and other straunge thinges to happen: as also howe men ought to behaue themselves when they meete with any  
*suche things.*

### CHAP. I.

God by the appearing of Spirits doth exercise the faithfull, and punish the vnbeleuers.



**I**foloweth now hereafter to be intreated of, why God suffereth Spirits, ghosts, and horrible sightes to appeare, &c. And also why he doth permit other straunge and miraculous things to happen: And furthermoze, how men ought to behaue themselves when they see anye suche things.

God doth suffer Spirits to appeare vnto his elect, vnto a good ende, but vnto the reprobate they appeare as a punishment. And as all other things turne to the best vnto y<sup>e</sup> faithfull, euen so do these also: for if they be good spirits, which appeare vnto men, warning, and defending them, therby do they gather the care, prouidence, and fatherly affection of God towarde them. But in case they bee euill spirits,

*Causes why  
God suffereth  
Spirites to ap-  
peare.*

(as

(as for the most part they are) the faithfull are moued by occasion of them vnto true repentance. They looke diligently vnto themselves so long as they liue, least the enimie of mankinde, who is readie at all affaires, and lieth alwaies in waight, should bring them into mischief, and take further vantage to vex and hurt them. God also by these means doeth exercise and trie their faith and patience, to the end they continue in his word, and receiue nothing contrary to the same, haue it neuer so faire a shewe, nor do any manner of thing against his worde, although those spirites do not straightwayes cease to vex them.

God doth also suffer them to be exercised with haunting of spirites, for this cause, that they should be the more humble and lowely. For in the second Epistle to the Corinth. and. xii. chap. Paul saith: And least I should be exalted out of measure, through the excellencie of reuelations, ther was giuen vnto me vquietnesse through the flesh, euen the messenger of Sathan to buffet me, because I should not be exalted out of measure. For this thing besought I the Lord thrice, that it mighte depart from me. And he said vnto me: By grace is sufficient for thee, for my strength is made perfect through weakenesse. Except God did shut by the way befoze vs with certaine stops and lets, we should not know our selues, we shoulde not vnderstande whereof we stand in need, we should not so earnestly pray vnto God, to deliuer vs from euill, to strengthen our faith, and to giue vs patience, and other necessarie things. Neither should we be touched with compassion of other mennes miserie which are vexed with spirits: but we woulde rather say, that they cannot tell what they speake, and that they imagine many vaine feares. Neuer, if other vnderstande that godly men are for their exercise vexed by spirits, they become more patient when soeuer they are sicke, or otherwise troubled, acknowledging their owne harmes to be but small in comparison of other mens. For nothing is

more grieuous, than when a man is tormented by the Diuel.

Now as touching infidells, they are constrained, will they, or nill they, to confesse, that there are diuels, for there are many which would neuer be perswaded, there are good or euill Angels or spirits, except sometimes they had experience thereof indeede. God suffereth these things to chasten them. For so muche as they will giue no place vnto truth, but are wilfully deceiued, it is god reason they be taught by diuellish illusions what they must do, or leaue vndone, and that they be illuded by euil spirits, after some other meanes.

Seeing of spi-  
rites to the  
wicked is a  
punishment.

Thus we reade in the 13. chapter of Deuteronomie : if *Deut. 13.*  
there arise among you a prophet or a dreamer of dreames, and giue thee a signe and wonder, and that signe or wonder that he hath saide come to passe, and then say, let vs goe after straunge Gods, which thou hast not knowne, and let vs serue them: hearken not thou vnto the words of that prophet, or dreamer of dreames. For the Lorde thy God pro- ueth you, to wit, whether ye loue the Lord your God with all your soule. Ye shall walke after the Lorde your God and feare him, keepe his commandements, and hearken vnto his voice, serue him and cleaue vnto him. And he addeth further, that the same prophet or dreamer shall die the death.

By these words we do not only see that God doth suffer suche lewde fellows to worke maruellous thinges, but also to what ende and purpose he permitteth it, that is, to trie his faithfull, how constant they be, and how faithfully they would beleue in him, if at any time spirits do come and foretell things to happen hereafter. Our Sauour Christ saith in the third Chapter of Saint Iohn : *Iohn 3.*  
This is the condemnation, that light is come into the world, and men loued darknesse more than light, because their deedes were euill : for euery one that doth euill, hateth the light, neither



neither cometh he to the light, least his deedes should be reproued, &c. By the which words our Sauiour sheweth the cause why the worlde is condemned, which is, because they receiue not the light of the word of God, or Christe himselfe, who is the light of the worlde, set forth vnto vs in his word: but rather shut their eyes against the cleare light, preferring darkenesse, that is, errors, superstition, and wickednesse, befoze the word of God. If God then condemne and reiect the vnthankfull worlde, what maruell is it, if hee vexe them with spirites and vaine apparitions: Christe saith in the fifth of Iohn, I come in my Fathers name, and you receiue mee not: If an other come in his owne name, you receiue him.

*Iohn 5.*

Christe laboured for their health and saluation: this they would not acknowledge, but refused him: therefore was it the iust iudgement of God, that they shuld receiue others, that hunted after their owne commoditie and profit: suche as were Theudas, Iudas of Galilee, and many other false doctozs, and seditious seducers. Wherefoze if any refuse to giue eare to Christ and his Ministers, it is by the iust iudgement of God, that they hearken vnto spirites, and suche lyke things. Sainte Paule in the seconde to the Thessalonians and second Chapter, writeth of Antichrist, that he shoulde exercise great tyranie in the Church of God, and sheweth against whome, and for what cause God will suffer him so to doe, saying: Among them that perish: because they receiued not the loue of the truth that they might be saued. And therefore God shall send them strong delusions, that they shoulde beleue lyes, that all they might be damned, whiche beleue not the truth, but had pleasure in vnrightheousnesse. And in the fourth Chapter of his seconde Epistle to Timothie, he earnestly beseecheth his scholler to be diligent in preaching daily. He giueth this reason: for the time will come, when they shall not suffer wholesome doctrine: but after their owne lustes shall.

*2. Thessa. 2.*

*2. Timo. 4.*

shall they (whose eares itche,) get them an heape of teachers, and shall withholde their eares from the truth, and shall be turned vnto fables. Now we see the cause why god dothe suffer seducers, false teachers, and wicked spirites, to deceiue men in the place of true doctours: which is, for that epther they vtterly despise his woꝛde or little esteeme it, and cannot abide godly and constant preachers.

Touching whiche matter, we will allcage a fewe examples. Pharao contemned God and his seruants, Moses and Aaron, wherefoze God blinded his eyes, that he gaue himselte to be ruled by his Magi or wise men, and at the last perished miserably in the red Sea.

Examples of the Wicked punished by delusions of spirits pharao. Exodus. Samuel.

Saule would not giue eare vnto Samuell, who bare a right hart and good affection towards his king: he leued him not (as by reason he shoulde haue done) but hated him, and all other that loued him right well, for he contemned the woꝛde of God. Wherefoze it came to passe, that being in extreme daunger, he sought helpe of a witch to reare Samuel from the dead, y he might now vse his aduise, whō he despised being aliue, and disdained to heare him. This woman reareth one, who is no otherwise called Samuell, than when false gods, are called gods, when in very deeds they are not gods, but wood and stones, or rather (as Paul saith). 1. Corin. 10. very diuels. This counterfeit Samuel giueth him neither comfozt nor Counsell; but dyueth him to vtter desperation. The same hapned vnto Saule which chaunceth vnto those Stubborne children, whiche despise their parents, contemne their counsel, & would gladly wish their death, and at the last grow vnto y point, y they would willingly take in hand a great iorney on condition it might be graunted them to heare them giue their last counsell.

1. Cor. 10.

An other example hereof. Ahab king of Israel, & Iezabel his wife had many godly prophets, amongst whō Elias was a man indued with the gifte of the wing and working miracles. But they did not onely contene these prophets, but also

Ahab.

3. Reg. 22.  
cruelly murdered so many of them as they could catche. Yet amongst the rest, they especially laboured to intrape Elias, who was exceeding zealous. The Baalamites were in greate fauoure with the King: but especially with the Quene, as her chief dearlings. And when the time approched, that Achab should suffer one and worthy punishment for his Idolatrie and wickednesse, wherein he had long time liued, he entred counsell with his kinsman Iosaphat, that they ioyning their powers together might recover againe the Citie of *Ramoth Gilead*, which the Assirians had taken from him. Iosaphat allowed well this deuise; notwithstanding he woulde in any wise aske counsaile herein of God. Achab, therefore gathereth together a Councell of 400. priests of Baall, who all with one voyce, exhorted him to goe on with his enterprize, assuring him of most certaine victorie. One of them named Sedechias, was so vainly bold, that putting hornes of yron on his head, he saide: With these hornes shalt thou puche the Assirians. But Iosaphat suspecting the matter, asked if there were any one Prophet of God to be found, of whome they might seeke counsell. Achab answered: There is (quoth he) yet a certaine man by whom we might enquire of the Lorde, but I hate him, for he doth not prophetic god vnto me, but euill; his name is Micheas. Iosaphat thought god in any wise to heare him: Wherefoze the king presently sent for him by one of his Chamberlaines. And thus the messenger spake vnto him. All the Prophets with one voice, prophetic god lucke vnto the king. I pray thee therefore, that thou speake nothing to the contrary. When he was nowe brought befoze the two kings sitting in their thrones, clad with sumptuous apparell, and befoze the other Prophets, which stood in their presence, king Achab asked him, whether they should make warres against *Ramoth Gilead*, or no? Vnto whom he scoffingly answered: go (saith he) thou shalt haue prosperous successe. The king  
who



Who by the maner of his utterance, vnderstood he spake not in earnest, instantly required him to tell him the truth. Wherevpon he saide: that he had seene all *Israell* dispersed in the mountaines, as shep without a sheheard, and that the *Lozde* had saide: These men haue no *Lozde*, let euery one returne home to his owne house in safetie. Then saide Achab, Did I not tell thee, that this fellow doth prophecie me no good? The *Prophet* went on, saying: Heare the word of *God*: I sawe the *Lord* sitting in his seate of maiestie, and all the hoste of heauen stande about him on his right hande, and on his leste hande. And the *Lozde* saide, Who shall entice Achab that he may go and fall at *Ramoth Gilead*. And one saide on this manner, and an other saide on that manner. Then there came forth a spirit, and stode befoze the *Lozde* and saide, I will entice him. And the *Lozde* saide vnto him, wherewith? And he saide, I will goe out and be a false spirit in the mouth of all his *Prophets*. Then he saide, thou shalt entice him, and shalt also preuaile: go forth and do so. Now therefore behold, the *Lord* hath put a lying spirite in the mouth of all these thy *Prophets*, and the *Lozde* hath appointed euill against thee. Then *Sedechias* came neare and smote *Micheas* on the cheek, and saide: when went the spirit of the *Lord* from me, to speake vnto thee? And *Micheas* prophecied what should happen also vnto him. So the king commaunded him to be cast into prison, and to be fed with bread and water vntil he returned from the wars. Then saide *Micheas*, If thou returne in peace, the *Lozde* hath not spoken by me: and therewith he willed all the people to hearken what he spake. Notwithstanding the kings went soze ward with their enterprise, and prepared themselves, and led forth their armies against their enemies. Achab was flaine in the battaile: *Iosaphat* because he ioyned himselfe with the wicked, was in very great daunger, &c.

I haue handled this hystorie somewhat at large, that we might vnderstand, how God by his iust iudgement sendeth spirites vnto those which despise his word, whereby they may be beguiled and deceiued.

The very same happened vnto the Christians after the Apostles time. For when the word of God began to be lesse esteemed than it should haue bene, and men preferred their owne affections befoze the hearing thereof: and when as they would incurre no maner of daunger, for the defence of their faith, and of the truth, but accounted of all religions alike, God so punished them, that now they began to giue eare vnto false teachers, whiche framed themselues vnto their vaine affections, they learned of images, whom they called Lay mens bookes, they kissed these mens bones, and shined them in golde (if happily they were their boanes) whose doctrine befoze they vndained to receiue: they gaue credit vnto false apparitions and diuellish visions: and so suffered they woorthie punishment for their great ingratitude. Euen as yong men, which will not be ruled by their maisters, are after compelled to obey other men with great shame: so also happened it vnto those men: for they fel daily more and more from the word of God, in so much that when they had once lost the truthe, some ranne one way, and some an other, to finde a meanes for the remission of their sinnes: and one man beleued this spirite, an other that, which no man can deny.

The like chaunced vnto the Gentiles in times past, as it appeareth by the first chap. to the Roianes, and also by their owne writings. They worshipped many gods, many miracles were shewed amongst them: they had many visions of gods, and many oracles: which when the Apostles began to preach, all ceased. S. Athanasius in his booke De humanitate verbi. Fol. 55. and 64. writeth, that in auncient time there were oracles at *Delphos* in *Boeotia*, *Lycia*, and o<sup>o</sup>ther places which hee nameth: but nowe since Christ is preached

Rom. i.

Athanasius.



preached euery where vnto all men, this uadnesse hath ceased, &c. In the like maner writeth Lactantius and others. But in these our dayes, since we haue refused mens traditions, and willingly imbraced the doctrine of the Gospell, all appearings of soules and spirits haue quite vanished a way.

Who (I pray you) heareth now of any soule or spirit, which dooth wander, and as they call it, craue mens deuotions? Whose rumblings of spirits in the night, are now muche more sildome heard than they haue bene in times past.

## CHAP. II.

What the cause is that in these our dayes so fewe spirities are seene or heard.



The cleare light of Gods word bziueth a way all such spirits, which vse to worke their seates in the darke. The cleare light appoaching, the shadew & darkenesse vanissheth. The prince of darknesse shunneth light, and hath nothing to do where men worship God the Father, only through Iesu Christ, belæuing on ly on him, and committing themselues wholly vnto his protection. If men esteem the word of God, and haue it in price, he will in no wise suffer them to be so ouersene and deceiued, as they are which do all things without the warrant of his word.

Here I cannot ouerpasse with silence a certaine merry iest: when once there chaunced to be talke in a certaine place of visions and spirities, a certaine professour of the Gospell saide vnto a Papist in this maner: You ought (quoth he) euen by this to gather, that our religion is true, and yours false, for that since the Gospell was preached vnto vs, very fewe spirities haue bin seene of any man.



To whome the other made answer by way of reasoning called Violentum: Nay (saith hee) hereby ye may gather, that your religion is naught, and curses god: for the diuell assaulteth those, wome he feareth will shortly reuolte from him.

A storie of S. Benedict, seing many diuels in a monastery and fewe in the market.

It is not much vnlike whiche Aeneas Siluius (who was after wardes made Pope, called Pius. 2.) reciteth in his Historie of the Councell of Basill, out of the life of holy Benedict, father of the Monkes called after his name. Hee sometimes visiting a certaine Monasterie of holy men, espied an infinite route of diuels, who as it were fighting with the holy fathers, laboured to disturbe the good workes which they went about. And he forthwith going to a faire full of marchandise and buying and selling, sawe there but one diuell, and he also idle and sad, sitting vpon a watch-toure, wherat saint Benedict maruelling, that he saw the place which was holy and dedicate to prayer, full of diuels, and that he founde the prophane place which was occupied with periurie and other offences, guarded but with one Diuell: coniures the same Diuell to declare and shewe vnto him the true cause thereof: who straight answered him, that it was needfull the holy place should be assaulted by many diuels, but those which sinned of their voluntarie accorde, had no needs to be deceiued by the Diuell.

But I aske thee this question O thou Papist, mighte not the Gentils in ancient time haue objected the same to the Christians, when they demaunded of them why their Oracles ceased: and why there were so fewe Visions? If those Spirites or bugges be Diuels, why doe you then saye and beleue that they are the soules of deade menne, whiche desire helpe of you? I will shewe you the verie true cause why those visions are now so seldome times scene: for sothe because the Diuell perceiueth, that we vnderstande his subtilties and craft, therefore hee hunteth

hunteth after other men, and seeketh to deceiue them. As for example, when thou wilt crampe some man by the toes in night time (as sometimes pleasant fellows vse to do, to recreate themselues when they tranel) and so draw him out of his bedde, if thou perceiue he bee acquainted with thy sleight, by and by thou leauest him, and goest vnto an other which is fast a sleep, and cannot perceiue the deceit.

There be other causes also why these things happen now moze sildome. If any man deceiue thee once, twice, or thrice, after wards thou openest thy eyes, and espiest what he doth and what he goeth about: so when we haue bene often beguiled with false apparitions, we will not easily be persuaded, if any man tell vs that a soule or spirite hath appeared (as the prouerbe saith,) Burnt childe, breads are. *Hoze* or *uer*, whereas now adayes fewe stand in feare of spirits, many might be easily found, who would seek them, seele them, yea and also handle them. This is well knowne, and therefore no man will gladly put on a visor, or otherwise counterfeit himselfe to be a ghost. A man may some persuade a childe that there is a black man, a tall woman, which will put childezen that cry in their budget, &c. but after they are come to maturitie of yeares, they will no moze bee feared with visours and such like persuasions: they will laugh at thy follie, if after wards thou gee about to make them so afraid. Euen so when we were childezen in the scriptures, that is, when we vndersted them not, we might be easily seduced to beleue many things: But nowe that we reade them in all manner of tongues, and do daily profit in them, we do not suffer our selues to be so mocked, neither do we beleue euery vaine apparition. How many lights of spirits did the knauerie of the Honkes of *Berna* diue away, after it was once detected? Things are set by in the fields to scare away the birdes, which at the last also they perceiue to be but trifles, and are not diuen away any longer with suche toys. What maruel is it then, if after so great a shipwrack

A burnt child  
dreads fire.

of godlinesse and truth, men albeit they are simple, doe at the last open their eyes.

### CHAP. III.

Why God doth suffer straunge noyses, or extraordinary rumblings to bee heard before some notable alterations or otherwise.

**I**N that there happeneth certaine straunge things befoze the death of men, and also befoze notable alterations, and destructions of countries, as maruellous crackes, and terrible roaring, surely it turneth to good vnto the iust, and to further damnation to the wicked. For by these means God sheweth that nothing commeth to passe by chance, or by aduventure, but that the life and death, the prosperous or vnsortunate estate of al men, is in the power and hand of God. It is nothing so as the Epicures affirme, that God hath no regard whether any man liue, or be bozne, or do well or euill, or otherwise, or whether commō wealths do flourish, or be made waste. Christ himself teacheth vs, that not so much as a sparrow falleth vnto the ground without the will of God. Salomon and Daniel say, that the hearts of kings are in Gods hands, and that he appointeth or deposes kings at his pleasure. Wherefoze if we happily do heare any noises or such like, they ought rather to put vs in good comfozt, thā to make vs afraide. And againe, God hereby admonisheth vs, that we be not idle and secure, for he hath in all ages stirred by his seruants, not only with word, but also with rare and straunge apparitions. The very Gentiles accounted these miraculous things, as the admonitions and warnings of their gods, as it may be sēn euery where, in their histories. And albeit it be very likely, that most of these things happen by the diuels procurement, yet neuer thelesse, we here in perceiue Almighty God his fatherly care, loue, and preseruatiō of vs against y deuises of the diuel. For albeit the diuel take no rest, but is alwayes in readinesse to destroy vs,



vs, yet can he not hurt vs, so long as God keepeth watche and defendeth vs. The wicked who despise the preaching of Gods word, are soze terrified with these things, in so much that they not knowing whither to turne themselves, are constrained to confesse, that God doth goverue all mens actions, and that there are good and euil spirits. Otherwise they coulde in no case be repressed, but that they would do greater mischief vnto the faithfull, except God by these meanes did cast foare vppon them, and as it were with a snaffle oz bzidle, did hale and drawe them backe.

CHAP. IIII.

After what sort they should behaue themselves, whiche see good or euil spirits, or meete with other straunge adventures: and first how Iewes and Gentiles behaued themselves in the like cases.

**T**hat we may rightly vnderstand how we ought to be haue our selues, if any thing either good oz euill, apppeare vnto vs, we wil first declare how the Gentiles and Iewes vsed themselves in like cases. Amongst the Gentiles, not only those wandring spirits beare men in hand that they were mens soules, but also shewed what were good and expedient for them to do for their sake, to wit, that they should do sacrifices for their soules, obserue their obsequies, burie their bodies, erect Temples, make holy dayes, and such like stufte. Suetonius writeth, that the Emperoz Caligule his bodie was pziuily conueyed into the gardeins called *Lamiam*, and there with a hastie fire being but halfe consumed, was cast into a pit, and couered with a litle earth. But afterwards, whē his sisters returned from exile, it was taken vp, and thozowly burnt, and after ward solemnly buried. But befoze they had so done, the garde keepers were very much troubled with appearing of spirites. And mozeouer, no man could passe any night in the same house where he was slaine, without some great feare, vntil such time as the house was vtterly destroyed with fire.

What the Gentiles did when they sawe spirits.

Suetonius.

We read also in other writers, that the ghostes of them which were not orderly buried, or whose accustomed rites and ceremonies in the time of warres were omitted, did appeare either to their friends or vnto others, complayning and intreating that their funerals, and all other ceremonie might be obserued for their sake: whereof came the hearles, wakenindes, monthmindes, and anniuersaries, whereof we reade many things in the Ethnike writers, and many things are recited out of the olde Poets, and in Lilius Giraldus, in his booke *De sepultura*, and also in Polid. Virgilius *De Inuentione rerum. lib. 6. cap. 10.* We haue shewed befoze in the second part and first Chapter, that some haue desired others, that they might bee buried after that they were dead. Cicero writeth in his 1. booke *De legibus*, that Romulus the first founder of Rome, walking after his death not farre from Atticus house, appeared vnto Iulius Proculus, and told him that he was now a god, and that his name was *Quirinus*, and therewith commanqed that there should be a Temple erected and dedicated vnto him in the same place.

Ouid writeth *Lib. 4. Fastorum*, that Remus appeared in the night time vnto Fastulus, and to his wife Accia Laurentia, sometime his spouse, complaining vnto them of his miserable death, and desiring them to make labour, that the same day wherein he was slaine, might bee accounted amongst their holy dayes. The people of Rome (as Ouid witnesseth, *Lib. 2. Fastorum*) kept a feast in the moneth of Februarye called *Feralia*, in the which they did sacrifice vnto the infernall goddes, and those whose duties it was to celebrate the funerals of their Ancesters, carried dishes of meat to their sepulchers. Whereof Fastus and Varro called the same feast by the name of *Feralia*. These dishes of meate were set vpon a stone, at the time of these sacrifices: for the which cause, as Seruius saith, they were called *Silicernium*, by the which word some will haue a

certains.

Septimæ  
Tricesimæ  
Annuersaria.

Lilius Giraldus.

Cicero.

Ouid.

Feralia.

certaine feast signified, which is bestowed vppon old men. Donatus sayth, that *Silicernium* is a supper, which is made to the infernall Gods, because *Eam silentes cernant*, that is, the deade soules do receiue it, or because those that doe serue it, do onely *cernere*, see it, and not taste thereof, &c. There were also certaine holic feastes called *Parentalia*, Parentalia. in the which meate was carried to the Sepulchers, for the soules of Parents and Auncelours befoze deceased. And albeit they suppose, that soules were pleased with small giftes, as of milke, wine, and such like, whereof mention is made in Ouid, yet notwithstanding they also killed sacrifices, whereof some suppose that *Feralia* tooke their name, *à feriendis pecudibus*, of killing shæpe. Unto their sacrifices they also added pzaiers, and kindled lightes. When in times past the Romanes being troubled with warres, had let passe the feast of *Parentalia*, they therefore supposed (that the infernall Goddes being for the same cause angrie) there arose stoymes and pestilence, and that soules rising out of their graues, did wander with pittifull complaints about the graues, and by the highway sides, and in the fieldes. This feaste endured by the space of fiftene dayes, in the whiche married women lay not with their husbandes, neither those whiche were marriageable did marrie, and the Images of their Goddes were couered. The soules of them that were dead, when they came to the meate, they wandzed about the graues, and were sed (as they thought) with the banquet.

In the moneth of May, there was holden a feast in the night time, which at the beginning they called *Remuria*, and afterwardes *Lemuria*. Lemuria. This did not differ much from the feaste called *Feralia*, whiche was instituted to pacifie soules. Touching the oziginall of them, and the rytes belonging therto, loke Ouid in his *Lib. 5. Fastorum*. One who Ouid. tooke on him to pacifie the soules, arose in the night verie late, he went barefooted, and washed himselfe suer with



fresh springing water, and then taking beanes whiche he had rolled in his mouth, he threw them behinde his backe, and said, that with them he did redēme himselfe, and after beating on a pēce of bzasse, he prayed the soules to depart from thence: whiche thing if they had done nine times, they thought they had ended their holy seruise. These were celebrated by the space of thre dayes. The sacrifices whiche are done for the infernall gods, are called *Inferia*.

We reade in Lucan, of the soules of Sylla and Marius, whiche were purged by sacrifice. We shewed befoze how Athanagoras commanded the bones whiche were digged vp in the entrie of his house at *Athens*, to bee orderly buried againe. &c.

Touching the  
Iewes beha-  
uour.

The auncient Iewes had an expresse commandement of God, not to bee any thing moued with the miracles of false Prophets, and God in plaine words forbad them, not to seeke counsel of dead bodies. Saule in the beginning of his raigne, while he yet gaue himselfe vnto godlinesse, vtterly destroyed all Coniurers and Witches. I do not remember that I haue euer heard or read, how the Iewes behaued themselues when any spirits appeared vnto them: yet I doubt not but that they are superstitious as well in these things, as in all others.

## CHAP. V.

How Christian men ought to behaue themselues when they see Spirites, and first that they ought to haue a good courage, and to be stedfast in faith.

**H**owe Christian menne oughte to behaue themselues in this behalfe, it is fully and amply declared in the holie Scriptures, in like manner as all other things are, whiche appertaine vnto our saluation. To wit, that first we ought to be of good  
courage

courage without feare, being assured and constant in true faith.

For if they be good Angels which they w themselves vnto vs, then are they sent vnto vs from God, to a good ende and purpose. But if they be wicked and euill, they can do vs no harme be they neuer so desirous, excepte God giue them leaue thereto. If it be nothing but a vaine imagination that we haue, or an idle sight obiected vnto our eyes, surely it is great follie to be any thing afraid. In deed it is naturall vnto vs, to be amazed with feare when we see suche things: for very goodly menne, as we read both in the olde and newe Testament, were stricken with exceeding feare when they sawe good Angels, but yet a man must pull vp his heart againe. When Christes Disciples sawe their Maister walking vpon the water, and approaching neare the shippe, they thought they sawe a sprite, and they were astonished, and cried out through feare. But the Lorde saide vnto them, be of good comforte, it is I, be not afraid.

The like is reade in the foure and twentie Chapter of Saint Luke, when he appeared vnto them after his resurrection, and sawe that they were maruellously afraid. *Luke. 24.*

Matthew the 10. Feare not saithe Christ, those whiche flay the bodie, but cannot kill the soule, but rather stande in awe of him, who can cast both bodie and soule into hell fire. The Diuell would like it well, if vs would alwaies stand in feare of him. *Matth. 10.*

Be not dismaide, although thou heare some spirit stir and make a noise, for in case hee rumble onely to make thee afraid, care not for him, but lette him rumble so long as he will, for if he see thee without feare, hee will sone depart from thee. And if thou thinke good, thou maiest boldly say vnto him, get thee hence with a mischief thou wicked Diuell, thou hast nothing to do with me, who haue sette my onely belofe in Christ Iesu my Saviour.

I am

I am owner of this house, and not thou, vnto whome there is an other place appointed. &c. If he perceiue y<sup>e</sup> there is no feare o<sup>r</sup> dreade of him, and that his bustling is not esteemed, he will not continue long time. I will make this matter manifest with a similitude, which is well knowne. There be certaine men, which if they thinke other men stande in feare of them, they make wise to drawe their sword, and sometimes two they draw it, and strike the stones therewith, chafing and swearing lustily: But if they knowe their aduersaries haue a good courage, and that (if neede require) they will fight it out stoutly, they will quickly put vp their sword into their scabberde. In like manner, if the Diuill see thou art of a good stomacke, and well armed with Gods word, he will sone sake after others whome he may mocke with feare.

But if it please God to exercise thee by the Deuill for a certaine time, as he did sometime Iob, thou must patiently suffer all things which he laieth vpon thee, and that willingly for Gods commaundement sake. And knowe thou well, that he cannot thus much hurt, neither thy gods, no<sup>r</sup> bodie, no<sup>r</sup> soule, without the permissiō and sufferance of Almighty God: if God giue him leaue to plague thy bodie, thinke with thy selfe howe so euer it be done, that God hath so done for thy profitte and commoditie, who also sendeth greuous sicknesses vpon other men, by other meanes & instruments, o<sup>r</sup> else both exercise them with other kindes of calamities. We therefore strong and constant in faith, yet lette every one beware of boldnesse, temeritie, and headdie rashnesse.

Let it comforte thee, that thou knowest Christe hath conquered the Deuill, as he himselfe teacheth in the eleuenth chapter of Luke, by the example of a strong man at armes. In the 12. & 16. of Iohn he saith: the Kingdome of this worlde shalbe cast out of the voyes, that is to say, out of the hearts of them which cleaue to the worde of God, and are not in loue

Christ hath  
conquered  
the diuel.

Luke 11.

Iohn. 12. 16.



loue with the world, whereof he is pynce and ruler. For he hath power ouer such, which do graudily loue the world.

In the first of Iohn the third chapter, it is saide : *The sonne of man appeared, that is, came into the world for that cause, that he might destroy the workes of the diuel.* There are many miracles in the Gospell which shewe that Christ cast out diuels. Albeit God for a time do suffer the diuel in many things, yet hath he appointed him his bounds, which he may not passe. And he doth not suffer the faithfull to be tempted any moze of him than they are able to endure. He giueth his grace plentifully vnto them, vpon whome he laieth great afflictions.

We ought not to maruel if spirits sometimes be seen or heard. For as Saint Peter saith: Sathan rauingeth euery where, in houses, fieldes, water and fire : and yet he is not alwayes espied of men, neither can he so bee, except God giue him leaue to shewe himselfe. In that that we doe alwayes see him (for he being of an inuisible nature, taketh on him diuers shapes) or heare him, we haue to thanke the goodnesse of almightie God : for otherwise we should not be in rest one moment of time. But if sometime wicked spirits mixe with vs in a visible forme by the will of God, or do otherwise trouble and disquiet our houses, we must not think therfore that they were neuer in house before.

The diuel is  
conuersant  
among men.

## CHAP. VI.

It behoueth them which are vexed with spirities, to pray especially, and to giue themselues to fasting, sobrietic, watching, and vpright and godly liuing.

**N**ow because god Angelles appeare vnto vs moze sildome in this soure time ( for there is a verie greate difference of men liuing vnder the newe Testament, from them that liue vnder the olde, vnto whom God many and oftentimes sent his Angels)

and that euill angels very often appears, we ought the rather to commit our selues more diligently to the tuition of almightie God, both when we go to bed, and also when we arise againe.

Our Sauour amongst all other things, taught vs to pray to this purpose: Deliuers vs from euill. And moreover he saith in the 17. Chapter of Matthew, that some kinde of diuels are not driuen away by any other kinde of meanes than fasting and praying. As touching those which suppose that diuels ought to be cast out with coniurations, and execrable cursings, I will entreat in the end of this my booke, Watch and pray, leass ye fall into temptation. Matthew 26. And in the 22. of Luke, Christ saith vnto Peter, Sathan hath desired to sift you euen as coyne, but I haue prayed that thy faith faile not. And euen at this present also he maketh intercession for vs sitting at the right hand of his heauenly father.

The auncient Fathers in olde time, call vpon God in all their daungers and troubles, whereof it were a needlesse matter to auouch many examples. It is also very profitable and good to craue the prayers of the whole congregation, when soeuer we are vexed with euill spirites and vaine fantasies. For we know right well that the prayers of the Church haue bene very profitable and effectually vnto others, and that the godly in their distresses haue euermore desired them.

It is Gods pleasure, that the faithfull should succour one another with their good prayers. Howbeit that the Saintes after their departure from hence, should pray for vs, that we should in any wise desire their prayers, surely there is no commandement of God, or any example thereof in the holy scriptures.

Moreover, the Apostles teach vs to withstand the craft and subtiltie of the diuell by this meanes. Saint Paule to the Ephesians the 6. Chapter, and Peter in his first Epistle

and fifth Chapter saith : We ye sober and watche, for your aduersary the diuel, as a roaring lyon walketh about, seeking whom he may deuoure : whom resist steadfast in faith, &c. *Ephe. 6.*  
*1 Pet. 5.*

When men are secure and negligent, wholly giuen vnto pleasures, and as it were drowned in surfetting, concoufinesse, adulterie, and such other wickednesse, then hath the diuel place to shewe himselfe. Wherefore we ought to giue our selues to watching, praying, fasting, and godly liuing : we must heare the word of God often and gladly, we must desire to reade and talke of him continually, that we may thereby put from vs those diuellishe illusions and sightes. We must fight against the diuel with good life.

If thou haue any publike office or charge, do it faithfully : restore thy goods euil gotten, either vnto their true owners, or else imploy them to some good and godly ende. If men care neither for God, nor his word, it is no maruell if vaine sightes appeare vnto them. For God suffereth such things to happen vnto them, to humble them and to make them know themselues.

It is an horrible thing, that there are some which giue ouer themselues to the diuel, because he should not torment them : they ought rather to weigh with themselues, that if they so do, they shall be perpetually tormented of euil spirits, except they truly repent and turne againe to God.

## CHAP. VII.

That spirits which vse to appeare, ought to be iustly suspected : and that we may not talke with them, nor enquire any thing of them.

**W**e ought not without great cause to suspecte all Spirites, and other apparitions. For albeit God doth vse the helpe and seruice of good Angels,



for the preservation of his elect, yet notwithstanding in these our dayes they appeare vnto vs very sildome. For things are newe farre otherwise since Chylikes comming into the worlde, than they were befoze in auncient time. Although perchance thou thinke thou haste seene a good Angell, yet do not easily and vnadvisedly giue him credite. If the euent of the matter declare afterward, that it was a good Angell, which gaue thee notable warning of some matter, or deliuered thee out of some great dangers: giue God thanks that he hath dealt so fatherly and mercifully with thee, and hath suche care ouer thee, and endeuour to frame thy selfe to his wil and pleasure. But if thou see an Angell whiche flattereth and speaketh thee faire, suche a one as those are whiche craue thy helpe; (as thou hast heard befoze) in no wise credite their wordes. Men which blanche and flatter with vs, are alwayes suspitious, why then should not such spirites be suspected? Enter into no communication with such spirites, neither aske them what thou must giue, or what thou must do, or what shall happen hereafter. Aske them not who they are, or why they haue presented themselues to bee seene or heard. For if they be good, they will like it well, that thou wilt heare nothing but the word of God: but if they be wicked, they will endeuour to deceiue thee with lying. When the Angell in the first Chapter of Matthew, instructed Ioseph in a dreame, he by and by alleaged testimony out of the prophet. If it be so, that we must not beleeue an Angell coming from heauen, who can iustly blame vs, if we giue no credite to spirits and suspitious dreames? Although Chylike and his Apostles had the full power to shew miracles, yet did they establissh and confirme their doctrine by the holie scriptures.

When Almighty God himselve had enquired of Adam in Paradise, touching the breaking of his Commaundment, and that he had layde the fault vpon his wife Eua,  
and

and she had put it ouer to the Serpent, which caused her to eate of the forbidden frute, God woulde not demand of the Serpent, that is, of the Diuell, (whiche had vsed him as an instrument) why he had so done, for he knewe right well that he was a lyer. Except Eue had talked with the Serpent, she had neuer transgressed Gods Commandement.

If Spirites of their owne accorde woulde gladly tell vs many thinges: yet we must not giue eare vnto them, much lesse ought we to coniure them to tell vs the truth. God commaunded in his lawe, (as we haue oftentimes said befoze) that no man should enquire any thing of the dead.

God himselte sent his faithfull seruants, the Prophets, Apostles, Euangelists, and especially his onely begotten sonne Christ Iesu our Loyd and Sauour into the worlde, by whoms he truly and plentifully taught his faithfull seruants what they ought to belæue, to do, to leaue vndon, and what kinde of worshipping did best please him, with many other such things. By them he enformed vs concerning great and waightie affaires, which should happen in his Church, and in kingdomes, euen vnto that blessed day wherein Christ shall iudge the worlde, and shall call together his generall Councell, and shall pronounce finall sentence vpon them who haue done well or ill, and wherein he shall make a diuision and separation betwene the good and euil.

God hath alwayes giuen vs teachers.

Christ himselte after his Resurrection did not immediately ascend into heauen, but abode a while in earth, appearing vnto his Disciples and others, least we should at any time say: Who euer came again to tell vs what estate is to be looked for in the other worlde?

Howeouer, God among suche great and long persecutions, wherein many profitable booke haue perished, hath miraculously preserved the holy Scriptures for our pro-

God hath preserved the Scriptures

site, euen vnto this day, and hereafter soill preserue them in despite of all impious and wicked men.

Cod hath instructed the holy ministrerie.

He hath also ordeyned the ministrerie of the sword, that vnto the ende of the worlde, there shoulde be some men, whiche bothe by liuely voyce, and also by their writings, shoulde interpret his word, and encurse others of his will and pleasure. His word is a shining lanterne, which shineth in this darke worlde, which is full of errours, as we reade Psalm. 119. And our sauour saith in the eight chapter of Saint Iohn, that he is the light of the world, whome if any man follow, he walketh not in darkenesse.

*Psalme. 119.  
Iohn. 8.*

This standeth as a sure grounde: wherefore no other relations are to be looked for, neither by myzacles from Heauen, noz by wandring spirites or soules, as the common people misgerme them. But lette vs imagine, that they are the wandring spirites of deade bodies, then is it necessarie, that they be the soules, either of faithfull men, or of infidels. If they be the soules of the faithfull, they will say with God the father concerning his sonne Christe Iesus, *Heare him.* But if they be the soules of Infidels and of wicked men, who I pray you, will vouchsafe to heare them, or belæue any thing they say? Noz couer those things whiche these counterfite soules doe speake, eyther agree with the holy Scriptures, or else are contrary vnto them. If they are agréable, then are they to be receiued, not because spirits speake them, but because they are compyled in the word of God. But in case they are repugnant to the word of God, they ought in no wise to be receiued, albeit an Angell from Heauen vtter them. Thou wilt not belæue a man of thy familiar acquaintance, otherwise worthy of credite, who sounde of bodie and soule, nowe liueth together with thee, if hee affirme any thing which thou knowest to be contrary to the holy Scriptures: why then wouldest thou belæue a spirite which thou  
doest



doest not knowe? In ciuill causes the euidence or witnesse of dead men is reiected, why then in causes of religion shuld we giue care to the testimonie of runagate and wandzing spirites.

It is no harde or difficulte matter for the Lorde oure God to sende his Angels vnto vs, whome otherwise hee bleseth for our profite, and by them to instructe vs in the Faith: but it hath pleased him to appoint the matter otherwise.

Wee reade in the tenth chapter of the Actes, that by an Angell he commaunded Cornelius to sende for Peter, that he might instruct him in the faith. He mighte haue commaunded the Angell to teache Cornelius, but he followed an orderly meanes. It shalbe best for vs therfore to stand to the holy Scriptures simply, and that all appearing of spirites, as also all dreames and reuelations be tried by the holy Scriptures, as vpon a touchstone, and so to admit nothing but that which is set forth in the holy Scriptures: for except we go thus warely to worke, there is greate danger least wee be deceiued. If the auncient Fathers had so done, they had not strayed so farre from the Apostles simplicitie.

S. Auguſtine in his third booke and .6. chapter, writing againſte the letters of Petilianus ſaith thus: If concerning Chriſte, or any other thing, whiche appertayneth to faith and euerlaſting life, (I will not ſay, we: for comparing with him that ſaid: Albeit that wee) but ſimply, whereas he going on, ſayd: If an Angell from Heauen ſhall teache you any thing beſides that whiche you haue receiued in Scriptures containing the law and the Goſpel, wee hee accurſed.

*Acts. 10.*

*S. Auguſtines counſell.*

*Scripture to be only beloued.*

S. Chriſtoſtom vnto the Epistle to the Galathians the firſte chapter: Abraham (ſaith he) when he was deſired to ſend Lazarus, ſaid: They haue Meifes and the prophets, if they will not heare them, they will not giue care vnto them

*Chriſtoſtomes aduice.*

them

them which rise vp from the dead. And when he bring in Christ uttering these words, he sheweth howe he woulde haue the holy scriptures moze worthy of credite than any raised from the dead. S. Paule (when I name Paule, I name likewise Christ, for he stirred vp his mind) preferreth the Scriptures befoze Angels descending from Heauen, and that for very iust cause. For albeit Angels are great, yet are they seruants and ministers. For all holy scriptures were not commaunded to be wrytten and sent vnto vs by seruants, but by almightie God & Lord of all things. Thus wryte these two holy fathers.

All things necessarye to saluation are contained in the scriptures.

What things soeuer are necessarie for vs to know, are contained in the holy scriptures: those things which are not exprest in them, we must not curiously enquire of, as things profitable for our saluation. Who will therefore say against the commaundement of God, that these things are to be sought and learned of dead men, and by diuclish visions? These things which are secret and hidden, we shall thoroughly see when we come to eternall life. May not God, if we be not content with his holy word, say that vnto vs, which sometimes he spake by the mouth of Helias vnto the messengers of king Ochokias. Is there no God in *Israell*, that you now go to Accaron to aske counsell of Belzebub? Yea Thomas Aquinas denieth that diuels are to be heard, whiche deceiue simple menne, seyning themselves to be the soules of dead men: and by that coloure especially terrifie menne, whiche sometimes also happened vnto the Gentiles.

If it were certaine and sure that the Diuell coulde not appeare and deceiue menne, and also shewe greate and straunge miracles, then perchance some men would thinke that we shoulde giue care vnto such Spirites: but nowe we see the contrary happen. An euill spirit clea- keth his erreures vnder the coloure of diuine seruice, and vnder the pretence of religio, he endeoureth to ouerthrow religion.

religion. For as S. Hierome saith, the diuell the weth not himselfe with all his deceits, that he may be knowne what he is. And therefore it behoueth vs to be very circumspect and warie. Hierom.

Howeouer, miracles are onely testimonies and scales of the word, neither may any thing be approued by them, which is repugnant to the word of God. All miracles which lead vs away from our Creatoz vnto creatures, and do attribute that vnto our woꝝkes, which is onely due vnto the merites of Christ: and to be shoyt, all those which induce vs any wayes into errour, are to be eschued. If we must needs belæue these appearing soules, no man could be assured of his estate: for new things should be continually deuised, as we see plainly it happened in the olde time. Therefore we must let passe all maner of spirits, and embrace true religion, and therein constantly abide. Miracles are scales of the word.

## CHAP. VIII.

Testimonies out of holic Scripture, and one example whereby it is prooued, that such kinde of apparitions are not to be credited, and that we ought to bee verie circumspect in them.

**T**hat wee ought not by and by to belæue all thinges which we heare, not onely experience and many common Proverbes, but also the holy Scriptures teach vs, especially in cases concerning our saluation, touching the which thing, we will alledge only a fewe places and examples.

When Christ first sent abroad his Disciples to preach the Gospell, he said vnto them, Matthew 10. Be ye wise as Serpents, and simple as Doves, beware of men: howe much moze than ought we to take hede of diuels? Christ prophesieth in the 24. of Matthew, that many false teachers Mat. 10.



shall come in the latter daies, and shall shewe straunge myzacles to confirme their erroures, and therefore hee commaundeth the faithfull, to be heerefull and circumspect, and not without cause hee addeth: Beholde I haue tolde you befoze. Sainte Paule to the Galathians the firste Chapter, saith in greate earnest vnto them, that if an Angell come from Heauen, and preache vnto them any other Gospell, hee shoulde be accursed. Euen so, if at this time spirites appeare, and doe vtter any thinge repugnant to the Doctrine of the Apostles and Prophets, they are to be reiected. The Apostle in his firste Epistle and fourth Chapter to Timothie, dothe prophesie of false teachers whiche shoulde come, and saithe, the spirit speaketh euidently, that in the latter times some shall departe from the faith, and shall giue heede vnto spirits of error and doctrines of Devils, whiche speake lies through hipocrisie, and haue their consciences burned with an hate vpon, forbidding to marrie, and commanding to absteyne from meates which God hath created to be receined with giuing thankes of them whiche beleue, and knowe the truth. &c. By the worde ( spirit ) are vnderstode false teachers, whiche bannt themselues of the spirit of God: But what cause is there, why it may not be vnderstode of suche wandring spirites, which haue induced men to take in hande many things? In the seconde Epistle to the Thessalonians, and the seconde Chapter, when certaine affirmed the latter days to be presente at hande, Paule sozetelleth them, that there shall be a desolation, and that Antichrist shall first come, saying: Howe we beseech you byethzen by the comming of our Lorde Iesus Chriffe, by our assembling vnto him, that yee be not sodenly moued from your intent, noz troubled, neither by spirits, noz by word, noz by letter, as it were from vs, as though the day of Chriff were at hande. Let no man deceiue you by any meanes. &c. Whiche wordes truly in my iudgement may

also

1. Tim. 4.

2. Thess. 2.

also be verie aptly vnderstood of those wandering spiritēs. Saint Iohn saith in his first Epistle and fourth Chapter : Dearly beloued, beloue not eury spirit, but trie the spirits whether they are of God : for many false prophettes are gone out into the world. Hereby shall ye knowe the spirit of God. Eury spirit that confesseth that Iesus Chyist is come in the flesh, is of God, and eury spirite whiche confesseth not, that Iesus Chyist is come in the flesh, is not of God. &c. Here he speaketh not of spiritēs which falsly as firme themselues to be mens soules, but of those teachers whiche boaste of themselues that they haue the spirite of God. But in case we must not beloue them being aliue, much lesse ought we to credite them when they are dead. And albeit that neyther Chyiste nor his Apostles, had so diligently giuen vs warning, not to suffer our selues to be seduced with myracles, and with the talke of spirits, yet notwithstanding, daily experience teacheth vs to bee circumspect and warie in these cases. For alson as false teachers see that they haue no testimone of Scripture to defende themselues withall, by and by they turne themselues to spiritēs and visions, whereby they may confirme their doctrine, which thing hath opened a large windowe to many errors. To what inconuenience ambition, couetousnesse and enuie, hath brought many of the Clergie, it is both well knowne by many examples, and it hath also as it were by the way bene before declared. Haue not the orders of Bonkes strived amongst themselves for the preheminence? haue not they invented newe miracles? haue they not counterfeted gods, pilgrimages, saintes and spirits? The holy Virgin is a famous and nstable example, that we shuld not rashly beloue eury spirit. For at what time y<sup>e</sup> Angell Gabiel appeared vnto her in a visible shape, and saluted her, shewing her before of y<sup>e</sup> incarnatiō of the sonne of God, she thought w<sup>th</sup> her selfe, what maner of saluation that should be, how this thing could come to passe,

1. Iohn. 4.

The holy virgin did not by & by beloue the appearing of the An. el.

ſeing the had knowe no man. Then at the laſt being enſoymed of the meanes by the Angell, the ſaid : Beholde the handmayd of the Lord, be it vnto me according to thy word. Why then ſhould we beleue euery ſpирite, eſpecially thoſe which teach things quite contrary to the word of God.

### CHAP. IX.

After what ſort the faithful in the primitive Church, vſed themſelues when they met with ſpirits.

I Haue declared out of the word of God, how god and godly men ought to behaue themſelues, when ſoeuer any ſpирites appeare vnto them. And truly the auncient Chriſtians behaued themſelues after this ſort. For they were couragious and without feare, they gaue themſelues to godlineſſe, and all god woꝝkes, they diligently auoyded all things which were diſpleaſing vnto God : and they were alſo very circumspect, not to attribute too much vnto ſpirits and viſions.

The ſigne of  
the Croſſe.  
Tertullian.

It was a common cuſtom amongſt them, to bleſſe themſelues with the ſigne of the Croſſe, when they mette with theſe things, which many alſo vſe at this day. Tertullian writeth in his booke *De corona militis*, that the auncient Chriſtians did many times marke their foreheades with the ſigne of the Croſſe. S. Hierome exhorteth Demetriades, that he often croſſe his foreheade, leaſt that the deſtroyer of *Egypt* finde any place therein. Origen alſo, Epiphanius, Chriſoſtome, and Auguſtine, write many thinges of the vertue of the holic Croſſe. S. Athanaſius writeth in his booke *De Humanitate verbi eiusque corporali aduentu. Fol. 67.* In times paſt (ſaith he) the diuels by vaine ſhewes, and mockerie, enſnared men, abiding ſometimes in wels, ſometimes in riuers, in ſtones, and woods, and ſo by craftie deceytes, brought vnwiſe men into ſottihneſſe. But nowe

Hierome.

Origen.&c.

Athanaſius.

ſince.



# of vvalking Spirits. 205

Since Gods word hath appeared vnto vs, suche sightes and vaine fantasie haue surceased. Fol. 56. and 72. and in other places also he handleth the same matter.

Lactantius writeth of the same in his fourth booke *Di- uinarum Institutionum* 26. Chapter, and also throughout the 27. Chapter. He saith that the diuel can haue no accesse vnto those, noz any wayes hurt them, which signe their fore- heads with the Crosse. He addeth mozeouer, that the Chri- stians vsed this ceremonie in old time, in casting out diuels and healing diseases.

Not for that they ascribed such efficacie and force to the externall signe of the Crosse, (for that were superstitious) but vnto the Crosse, that is, to the merites of Christe, whose worthinesse and excellencie, they called withall to their remembrance. Touching the holy Apostles, or Apostolike Churches, we reade not, that they euer vsed the signe of the Crosse, in expelling diuels, in curing diseases, or in any other thing. God spared the Jewes in *Egypt*, whiche marked the doore postes with the bloude of the Lambe: not that Lambes bloude is able to deliuer men from death, but it was a figure of the blood and passion of Christ Iesus. And the Jewes sprinkled not blood of their owne god deuotion, as they terme it, but by the commandement of God. The holy Fathers by the ceremonie that they signed themselues with the Crosse, ment to testifie their confidence in the crosse, that is, in the death of Christ Iesus, which abandoneth all euill and mischiefe. The Diuell neuer a whit feareth the Crosse, wherewith we signe our selues, noz yet those pieces and fragments of Christes Crosse, which are shewed for reliques, but he trembleth at the power and force of Christes death, by the which he was conquered and ouerthrowne. If any man attribute too much vnto ceremonies, he cannot be excused from superstition, which worthily deserueth blame.

Whether the bare signe of the Crosse haue anie force.

We read moze in the auncient writers, that they vsed

Coniurations  
agaunst diuels  
Tertullian.

exorcismes, or coniurations in the p̄imate Churche a  
gainst diuels.

You may read in Tertullian in his booke *De anima*, that  
uncleane spirits haue oftentimes deceiued men, haue taken  
on them the persons of others, and haue fained themselues  
to be the soules of dead men, that men should not beleue  
that all soules descended into Hell (what is to be vnderstood  
by the word Hell, I haue shewed before) and so to bring the  
beliefe of the latter iudgement of the resurrection of the  
dead, into doubt and question.

Moreouer, we reade that the olde fathers haue cast  
diuels out of men, and out of such places wherein by their  
rumbling, they haue put many in horrible feare. Such an  
hystorie of Saint Iohn in Abdus Babylonius, for the holy  
Apostles, and many goodly men after them, were endued  
with this grace from God, that they could cast out uncleane  
spirits: which gift continued a long season in the Church,  
to the great profit of the faithfull, but afterwards it cea-  
sed as other miracles did also. It maketh vnto this pur-  
pose, that Tertullian writeth in his *Apologetico*, Fol. 858.  
and 159.

Thus we haue sufficiently seene after what sort the  
holy fathers and auncient christians behaued themselues  
when any spirits appeared vnto them.

## CHAP. X.

That fundrie kindes of superstition haue crept in, where-  
by men haue attempted to driue away spirits.

I N proces of time, superstitions increased more & more.  
Paule complaineth, that in his time Antichrist beganne  
to practise his misterie of iniquitie, and that many opin-  
ions and sects beganne to spring vp. Saint Iohn writeth,  
that in his time, there were many Antichristes. What  
marcell

2. *Thess.* 2.

1. *Iohn.* 4.

maruel is it then, if afterwards, yea and that verie quickly, diuers errors croape into the Church, and multiplied exceedingly?

Sainte Augustine in his 22. booke *De ciuitate Dei*, Augustine  
and eighte Chapter, after that hee hadde recited certaine miracles, whiche were therefore shewed that men might beleue in Christ, he setteth forth this histozie Hesperius a man of good worshippinge and calling amongst vs, hath a piece of land in the territozie of *Fussalun* called *Cubedi*, in the which, perceiuing by the languishing of his cattell and seruauntes, that his house was infected with the force and rage of euill spirites, he desired our fellow Priestes, (I being then absent,) that some one of them would take the paines to go thither, that the spirit by his godd prayers might giue place: one of them went thither, and there offered the sacrifice of the bodie of Christ, praying very earnestly, that the same disquieting of spirites might cease, and by and by God had compassion, and it ceased. He had giuen him of a friend of his, some parte of holy lande brought from Hierusalem, where Christ being buried, rose againe the third day: that earth he hung by in his chamber, leass any euill might happē vnto him. But when his house was deliuered frō that trouble, he deuiseeth with himselfe what he might do with the saide earth, which for reuerence sake, he would not keepe any longer in his chamber. &c. Hereby it is manifest, that superstition began immediatly, and (as it hapneth alwaies) grew bigger with great increase, as if one shoulde roll forth the snowe clodded togither, or as when huge lumpes of snowe begin to fall down from the *Alpes*, all things on euerie side are filled with snowe. Shortly after meene began to praye, and offer sacrifice for dead mennes soules, yea and that with a good intention, as it may evidently appeare in many of the auncient fathers.



Afterwards when Bishops and parish Priests, did not onely not correct olde superstitions, but also vppon a good meaning increase them, at the last they grew to an infinite number. For when spirits appeared, men called not vpon God through Christ only, but also vpon Saints, forgetting that which S. Paule saith to the Romanes the tenth. (For I wil let passe at this time all other arguments,) how shall they call vpon him in whom they haue not beleued? The Papists themselues cannot deny, but that we must beleue onely in God, and therefore he onely is to be worshipped through his sonne.

The Aue Maria is no prayer.

Some write that it is a soueraign remedie to driue away diuels, if we pray *Aue Maria*. Where by the way is to bee noted, that the same salutation of the Angell is no prayer, but onely a gréeting, and historycall narration, to witte, howe the Archangell Gabriell tolde the Virgin Mary befoze of the Incarnation of Christ. But I pray the weigh the sense of the words, and whether thou wilt or no, thou must needes say that these words containe in them neither asking, nor thankesgiuing, which are the parts of prayer. When the Angell came vnto her, he saluted her, saying: *χαίρει. salue*, that is, God speede; or reioyce (for as Festus saith, the Greeke and the Latin word haue one signification.) Then he addeth further, full of grace, which is to be vnderstood passively, as they terme it in the schooles) for because God bestowed his grace vpon her: for so the Angell himselfe expoundeth it, when he saith after wardes, that she had founde grace, that is, that God is mercifull and louing towardes her. Those words may not be so vnderstood, as if she were the fountaine of grace (as some haue expounded it) and that she hath grace of her selfe, and bestoweth it vpon such as call vpon her, or speake vnto her with the salutation of the Angell. For neyther the Greeke worde, nor any other places of the Scriptures admit this sense. The Apostle saith to the Ephe.

Ephesians the first Chapter, that God hath made vs his  
 faithfull seruants, deare by his grace through his beloued, *Eph. 1.*  
 that is, through Iesus Christ. In the which saying, the  
 same word is put, which the Angell vsed in saluting the  
 holy Virgine. It is witten in the first Chapter of saint  
 Iohns Gospell in plaine wordes, that Iohn Baptist bare *Ioh. 1. 2.*  
 witnesse of Christ with a loude voyce, and saide, that we  
 all haue receiued of his fulnesse, grace for grace. For the  
 lawe was giuen by Moses, but grace and truth sprang by  
 by Christ. Many other suche places I omit for breuities  
 sake. The Virgine Mary her selfe saith, the Lord hath done  
 maruellous things vnto me. She setteth forth the grace  
 of God, giuen vnto her from God, without any of her de-  
 serts. For he neuer bestowed greater grace on any woman.  
 And there is a very great difference between him that con-  
 ferreth grace, and them which receiue or obtaine grace.  
 Grace is only to be sought at his hands, who giueth grace,  
 and not of them which themselues receiue grace. A few  
 yeares past, all men besought the Virgine for helpe, hoping  
 for more grace and succour of her than of Christ himselfe.  
 The Angell addeth further: Blessed art thou amongst wo-  
 men, that is, God hath conferred more grace vnto thee,  
 than vnto any other woman. The words which are ioyned  
 here vnto, Blessed is the frute of thy wombe, are not the  
 words of the Angell, but of her cousin Elizabeth, who also  
 saluted her. Vnto these words some religious men added,  
 Iesus Christ, Amen. Therefore the Angell vttered not all  
 those words of the Aue Marie (as it may manifestly be ga-  
 thered out of the very text of Saint Luke, Chapter 1.) not  
 because we deny these words to be good and holy, for the  
 text saith of Elizabeth, that she was full of the holy ghost:  
 but that which the Angell spake not, is not to be attributed  
 vnto her. You shall not finde in any allowed Authoꝝ, that  
 in the time of the Apostles and many dayes after, this gra-  
 ting was accounted as a prayer, or that any godly men did

salute, and call vpon the holy Virgin. Which thing I write not, because I would bereaue the holy Virgin of hir honoz, but least that against hir will, we giue hir that honour which is only due to God the Father, and to his sonne Iesu Christ. For he is our onely mediator and redæmer. 1. *1. Timo. 2.* Timothy. 2. Otherwise the Aue Marie, and other such places of holy Scripture full of consolation and comfort, touching the humanitie of Christ, his punishment, death, and merites, are to be often read, and diligently considered: neither are the Scriptures to be pulled out of the hands of the lay people, in whiche they may see all these things with their owne eyes. Ande I denie not but Spirites haue many times vanished away vpon the saying of Aue Marie, but it was so done, that men might therby be confirmed in their superstition.

Holy Water.

But these men proceeding further, did confure or consecrate water with certain peculiar ceremonies, and kept it in vessels in their churches, houses and elsewhere: amongst many other vertues, ascribing this force vnto it, that it chaseth away spirites, and vaine sights. They also consecrated saulte, and taught, that whether soeuer it were cast, it dyaue away spirites, and all deceites of the diuill, yea and the diuill himselfe also. Moreover, they confured with certain ceremonies and words, candles, palme, herbes, and other creatures, to dviue away fantasies (as they terme them.) They laide these and such like things, as also the relikes of Sainctes, in those places wheras Spirites had bin seene or heard. They also bare men in hande, that greate belles and sancebelles by their noise fraied spirites out of the ayre. All these things are founde moze at large in the Wapists booke whiche are written of the consecration of suche things, and are publikely extant. If belles be rung on S. Iohns day, or S. Agathes day, they say it is a most excellēt remedie against spiritis. Some vsed to burne a bundell of consecrated herbes, that with the smoke therof they might



might chase away diuels. Many haue their peculiar and strange blessings against spirites. There haue bene also many holy rites instituted by the commaundement of wandring soules, as Masses for the dead, vigils, prayers, and twelue months minds: as though the soules of godly men, being deliuered from all trouble, were not immediately translated into eternall rest. And it is also plaine by reading the Poets and Historiographers, that the Gentiles had their sacrifices for the dead, as their rites called Nouendialia, which were obserued the ninth day, and their yearely feastes, &c. Howbeit those counterfait ghostes craued nothing so earnestly, as that many Masses might be sung for their sakes, for they bare men in hand, that those had great and maruellous force to redeme them out of Purgatorie.

John Tritenhemius writeth in his Cronicles of the Monasterie of Hirsgauium, about the yeare of our Lorde 1098. Henricus the fourth then being Emperour, that at such time as the order of the Cistercians first began, there appeared many dayes and nights, not far from the citie of *Wormes*, great troupes of horsemen and footmen, as if they were now going forth to battail, running now here & now there in troupes, and that about .ii. of the clock at night they returned again to the hill nere at hand, out of y<sup>e</sup> which they vsed to come forth. At last a certaine Monk of the Abby of *Limpurge*, which stood not far from y<sup>e</sup> hil whence they issued, associating certain other vnto him, came on a certain night to y<sup>e</sup> place of the hil, & blessing himselfe with y<sup>e</sup> signe of y<sup>e</sup> holy Crosse, adiuured them in the name of the holy and vncapable Trinitie, as they came out of the hil, to declare vnto him who they were: vnto whom one of the company made answer: we are (quoth he) no vain things, neither yet liuing souldiers, but y<sup>e</sup> soules of earthly men, seruing in this world vnder our pynce, who not long since was slain in this place. The armour, furniture, & horses, which were vnto vs instruments of sinne while we liued, are euen now after our

The order of  
Cistercians.

death, certaine signes and tokens of tormentes. What soeuer ye see about vs, is all fire vnto vs, although you nothing discern our fire. When the Monkes enquired whether they might be holpen by men, the spirit answered: we may (saith he) be holpen by fasting and prayers; but chiefly by the oblation of the bodie and blood of Christ, which thing we beseech you do for vs. Asone as he had so saide, all the whole rout of spirits cried thre times with one voyce: pray for vs, pray for vs, pray for vs. And sodeinly withal, they seemed to be all resolved into fire, yea and the hill it self, as if it had bin on fire, cast forth as it were a great crashing and rushing of trees. They had in Churches a peculiar order of them whom they called Exorcists, or Coniurers, whose dutie was to coniure and drie away diuels, but they were not so endued with that gifte, as the auncient Christians were, and therfore they did but baunt & boast of themselues.

Exorcists.

Afterwards certaine Monkes and Priests well sen in Magicall sciences (for they were neuer without such trimmen) toke vpon them to coniure and drie away euill spirits out of houses into woods & desert places. They wrought maruellous and straunge things, and they said that a spirit in the name of Saints, and by the vertue of their coniuring and characters, was constrained to giue place whether he would or not. Indede the diuel gineth place, but he doth it as enemies doe, which by flying chuse a more fit place to fight in, or more apte to embushe themselues. What which Satan doth, he doth it willingly and of his owne accorde, that he might withdraue men from trusting in God onely, and drie them headlong into Idolatrie. Christ and his Disciples cast out diuels, but they were loth and vnwilling to depart. Moreover they used to hang Saint Johns Gospell about their neckes, and carried about with them hallowed waie inclosed in a purse, which they call an *Agnus Dei*. There are certaine booke abroade, especially one written by Iacobus de Clusa, a Cathusian, concerning

cerning the appearing of soules separated from their bodies, wherein amongst other things we reade, after what sort men should prepare themselves, when any spirits appeare, howe they shall behaue themselves in comming to them, in departing from them, in the place where they appeare, and what questions are to be proposed vnto them: touching which things I spake befoze, in the second part of this Booke and second Chapter, where if you list you may finde them.

I haue heard men which haue confessed themselves to haue bene so superstitious, that when the priest lifted by the host (as they call it) in saying masse, they would presently wipe their face with their hands, because they were perswaded, that it was good to stop all spirits from meeting with them in a visible forme.

But tell mee I pray thee whosoener thou art whiche doest so, by what places of Scripture canst thou confirme those ceremonies? Where doth Christ and his Disciples teach vs to expell the diuell (which is a spirit, and therefore without any bodie) by bodily things? He we but one example, that they haue cast forth the diuel by this way or means. If you bring out of the booke of Tobie, that the heart and liuer of the fish being laide on the coales, dyone away the diuel with the smell, we say that the same booke is not accounted amongst the Canonickall scriptures: and mozeouer that the same diuel was rather vanquished by the prayers of Tobias and his wife, than by any fumigation. Did Christ ordaine the holy Supper to this ende, that thereby diuels should be cast out? Albeit that an euil spirit doe faine to giue place, because of these things, yet he bringeth to passe in the meane season, that superstition is moze deeply rooted in the hearts of men.



## CHAP. XI.

That spirites are not to bee driuen away by cursing and banning.

**H**ere I cannot ouerpasse, that certaine do vainly perswade themselues, that spirites may easily be driuen away with cursing and banning, for that (as they say) spirits approach neare vnto such as pray, and do moze egerly disturbe and vex them. Our Lord Iesus Christ who can best tell how we should fight against the craft and subtiltie of the diuel, teacheth vs in many places to pray continually, he biddeth vs to pray in his Lords praier, that we may be deliuered from euil, calling Sathan by the figure *κατα εχθρου* Euil it selfe, because he excelleth therein. Nothing can be moze acceptable and pleasing to the diuel, than when any man vseth cursing and banning. He feineth that he is hereby driuen away, but in the meane season he creepeth inuisibly into their bosomes. If you list ye may driue away the diuel, in saying that he hath no place with you, but his place is in Hell, and that he hath nothing to do with those which put their only trust and confidence in Christ Iesus. For in the eight Chapter to the Romanes in the beginning, it is said: Now there is no condemnation vnto them, that are grafted in Christ Iesu, who walke not according to the flesh, but according to the spirit. A man may commaund the diuel to depart from him without any cursing or banning. And that is also to be blamed, that certaine wicked and rash men talke very beastly, and filthily with spirits, if they appeare at any time vnto them.

Some others, when spirits appeare vnto them, will by and by set on them, and driue them away with naked swords; and sometimes throw them out of the windowes, not considering with themselues, that spirites are nothing hurt with weapons. In the Grecian histories we reade, that a certaine

certaine *Lacedemonian* passing by a sepulchre in the night season, when a spirit seemed to appeare vnto him, ranne towards it thinking to run it through with his speare: saying: Whither flicst thou, O thou soule which shalt twice die? Surely it is praise woorthie when a man meeting with a spirit is not afraid, but yet boldnesse and rashnesse cannot be commended. If thy enemy, albeit he be very weake be not to be despised, much lesse ought an enemy so mightie and so craftie, to be neglected. There haue bene some who when they would haue striken a spirit with their sword, haue thought they haue striken the featherbed, the diuel so mocked them. Others supposing they had throwne a spirit out of the window, by and by thought they heard shingles falling and rattling amongst the trees.

It is reported that there haue bin some, who supposing with their weapons to hurt spirits, haue wounded themselves, for their armes and other members of their bodie haue neuer serued them after. We must not vse a materiall sword against spirits and baine thewes (for it profiteth nothing) but we must vse the sword of the spirit. They which will strike spirits and ghosts with a sword, indeed *μαχησθαι* that is, fight with their owne shadow. In the booke of Iobe the diuel is signified by Leviathan, which careth not for the speare, for he appeareth in diuers shapes, and cannot be put to flight with pikes. The diuel is a spirit, he hath not bones and flesh, but he only taketh on him a shape for a time. But in case spirits which haue bodies do wander (that is, coniuers, priests, whores, & whozemongers, which faine themselves to be spiritues) there can be no better coniuration invented, than to bang them well with a cudgell. For thou shalt not so much p̄cuaile with these kindes of diuels with words as with stripes.

Hitherto I haue shewed howe they ought to behaue themselves which meete with spirits. As touching them which neuer heard or sawe any thing (for there bee many which

which neuer chaunced on such things) let them be thankfull vnto God for so great a benefit, let them not be rashe and bolde, no; desirous to see such things, but rather let them pray vnto God for them which are vexed with such evils. Let them not doe, as they many times vse which were neuer greatly sicke: for they seele not other mens griefes, and therefore they thinke they are litle sicke, or that they counterfeit their sicknesse, vntill such time as they themselues fall into some great and daungerous disease: euen so God can cause them to see spirites, which neuer saue any befoze, that after wards they may be the moze touched with other mens griefes, and diligently pray for them.

## CHAP. XII.

After what sort we ought to behaue our selues, when we heare straunge crackes, or when other forewarnings happen.

**B**Ut nowe as concerning other matters, as in case any straunge crackes and noyses be heard, or any rare and marvellous things happen befoze the alteration of kingdomes (which we speake of befoze) what shall we then doe? Surely we must not attribute too much vnto such things, for they sometimes, yea and most commonly chaunce by the deceit of the diuell, who hath a great pleasure to haue men muse night and day on such matters, and to imagine befoze their eyes and mindes many horrible things, that thereby they may fall into some grauous sicknesse, and neuer be at rest. When such things happen indeed, they ought to put vs in minde, that we casting from vs all these things which displease God, should wholly consecrate our selues vnto God, and so frame our selues, that at what houre soeuer he come, and please to call vs out of this life, we should be readie for him euen as he himselfe teacheth



teacheth vs, and also endure patiently all vnfortunate chances, how many soeuer happen vnto vs, knowing that they come not by chance, but by the prouidence of God.

Plutarch, albeit he be an Heathen writer, is of a sounde judgement (as me seemeth) concerning Monsters and wonders. For writing of Alexander the great, in his booke *De vitis*, he saith; that there happened certaine prognostications befoze his death, which sometimes Alexander cared not for, but contemned them, and contrariwise, sometimes he tooke smal and trifling things, as signes of euil lucke.

Plutarches  
Christian  
opinion.

He addeth further, how dangerous a thing it is, to be spise tokens and signes sent from God vnto men, and on the other side, how pernicious and hurtfull it is to be afraid of euery trifle, for as in all other things, so is there a measure to be obserued herein. The same opinion is he of, touching other wonders and miracles. For ye may reade in the life of Camillus, that when he being Captain, had taken and destroyed the *Veians*, he made a solemne vow, to translate the Image of Iuno vnto *Rome*. And therefore he commaunded certain men to take by the Image: he offered sacrifice vnto the Goddesse, and besought her that she would boughsafe to follow him, and to be fauourable vnto the *Romanes*, as other Goddes were which now dwelt at *Rome*. The Image made him answer that she would goe with him. He also writeth, that those men which noted and recorded these things, report other such straunge matters, as that Images did sweate, that they gaue great groines, that they turned away their faces, or hanged down their heads: he saith, that men whiche liued befoze his time, gathered many suche examples together, and that he himselve hath heard many maruellous things of men living in his time, which were not by and by to be neglected and contemned: and yet mans infirmitie is such, that it cannot attribute either too much or too little, vnto those things without great danger, for men obserue no measure, but are either too su-

perfitious and attribute ouer much to fuch matters, or elfe do vtterly reiect and contemne them. And therefore the fafeft way is, to be aduifed, and to keepe a meane in fuche affaires. Valerius Maximus confeffeth in his firft booke, that the very Gentils themfelues had many miracles and wonders happening among them in great fufpition, and that not without iuft caufe. True wonders ought to fir vs vp from fleep. A couragious horfe goeth well inough of his owne accorde, and yet if you do but make figne vnto him with a wand, or put fpurre vnto him, he will be moze readier and quicker. Euen fo muft we go in the way that leadeth vnto heauen fo long as we liue, but in cafe we fee any fozetokens, or fome great alteration fême to hang ouer vs, we ought to be the moze ftirred vp, to giue our felues to praier, and to exercife godlineffe. The Gentiles if at any time fuch foze warnings were fhewed vnto them from heauen, did institute certaine folemne praers and proceffions to pacifie their Gods: how much rather ought all Chriftian Princes and Magiftrates, Doctozs and Preachers of our time, to bend themfelues wholly herein, when fo euer plagues hang ouer our heads, that all men generally and particularly fhewe fozth true repentance?

The conclu-  
fion.

Hitherto (I trust) we haue fufficiently fhewed what we may thinke, concerning vifions and appearing of fpirites, and other ftraunge things which haue great affinitie and likenelle vnto them. And that in times paff, Doctozs wrote and taught farre other wife concerning them, than the very truth it felfe was, we haue alfo fhewed the caufes thereof. It might be alfo declared in many words, that the like hath happened in other pointes of Chriftian doctrine; yea and many excellent learned and godly men, haue at large opened the fame in their bookes which are now extant concerning fuch matters.

And that I may conclude this my booke, I fhall be fêch all thofe, foz the glozie of God, that fhall happen to reade it,  
that

that in case they thinke I haue strayed from the rule of the word of God, they would freely and friendly aduonish me thereof, but if they know it be agreeable to the word of God (as I trust it is) that then they suffer not themselves to be ruled and mocked of iugling Honkes and Whiccks, but rather giue God thanks for that great and unspeakable benefit, whereby he doth daily deliuer them out of great errors and seares, and doth continually moze and moze bring his truth to light: let them not so lose the raignes to their affections, that they reiect the truth which they haue once acknowledged.

The Senat and people of *Rome* as *Stozies* witnesseth, granted libertie to the people of *Cappadocia*, when the stocke and issue of their kings was vtterly extinct, to be free, and Lords of themselves for euer after. But the Nobilitie consulting on the matter, refusing libertie whiche they coulde in no wise digest, desired to haue a King. The *Romaines* wondring hereat, gaue them leaue to choose whome they would to be their King. Let not vs be such foles, but rather let vs embrace the libertie of our soules, whiche God doth daily offer vnto vs by his word.

Many Noble nations fighting couragiously, haue put themselves in present daunger of life, to obtaine and keepe this swete externall libertie. How muche moze ought we *Christians* to fight against the subtiltie and deceit of the *Deuill*, least the libertie of our soules, whiche is much moze precious than the other, shoulde be oppressed by diuers errors and superstitions.

When sitting in darkenesse, desire the light very earnestly. Let not vs therefore cast away light freely offered vnto vs by God in his Scriptures. We haue nothing here in earth moze deare vnto vs, than the libertie of our soules and consciences. Let vs not then (as *Paule* saith,) withhold truth in vnrightheousnesse, let euery man of what age soeuer he be, weigh with himself how fraile and brittle this



this life is whiche God hath giuen vnto vs, and that wee must depart from hence, sooner then we thinke for, and render an account to the iust Iudge, of our faith, woordes, and deeds.

Glorie and praise be vnto Almighty God for euer and euer, and I beseech him to vouchsafe to stretch forth his hande, to deliuer all suche as are still entangled in superstition and errors, and to graunt those whome he hath deliuered his heavenly grace, that they be alwaies thankful for so great a benefit, least they be wrapped againe in the same mischiefe.

FINIS.

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