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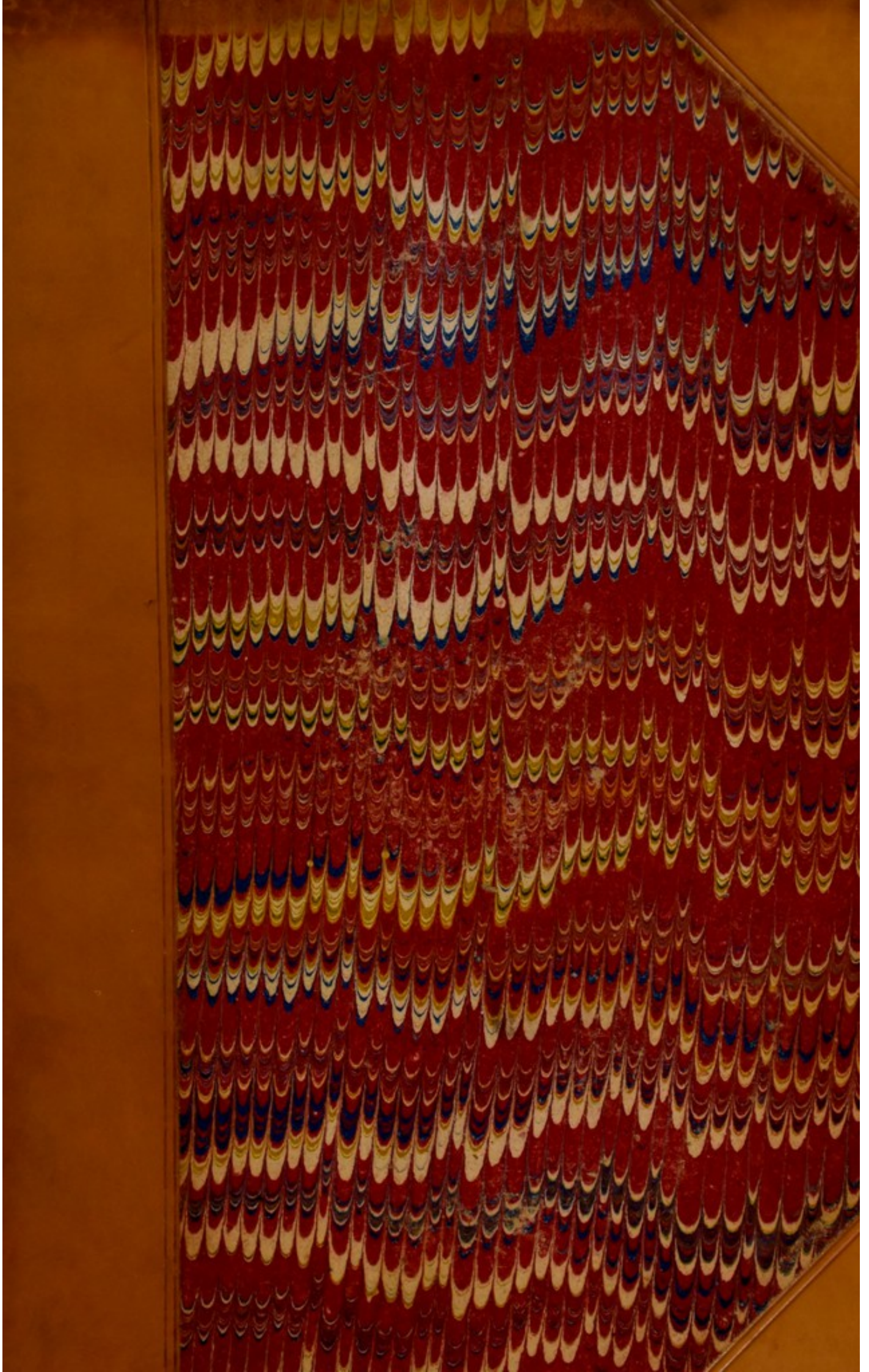
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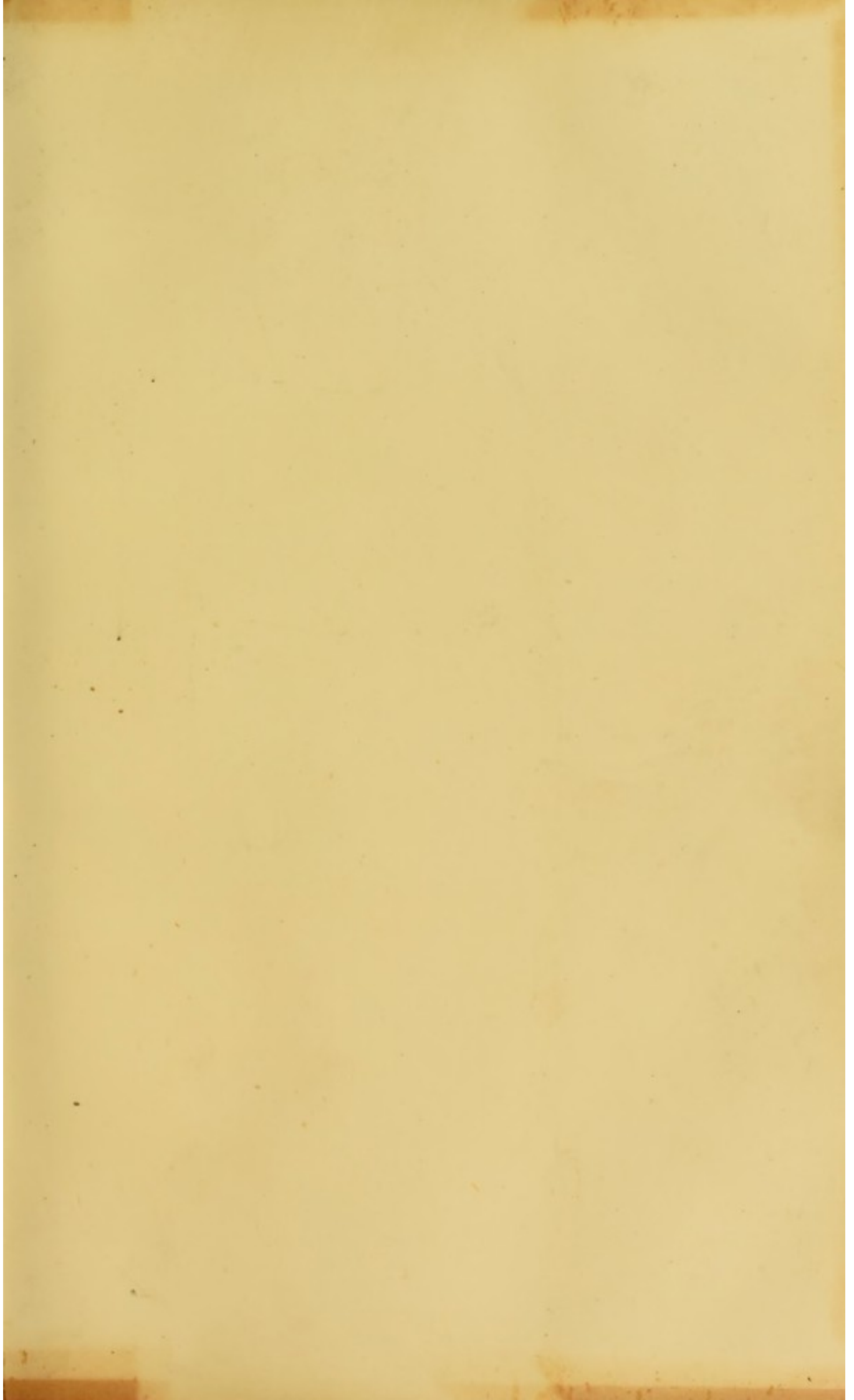


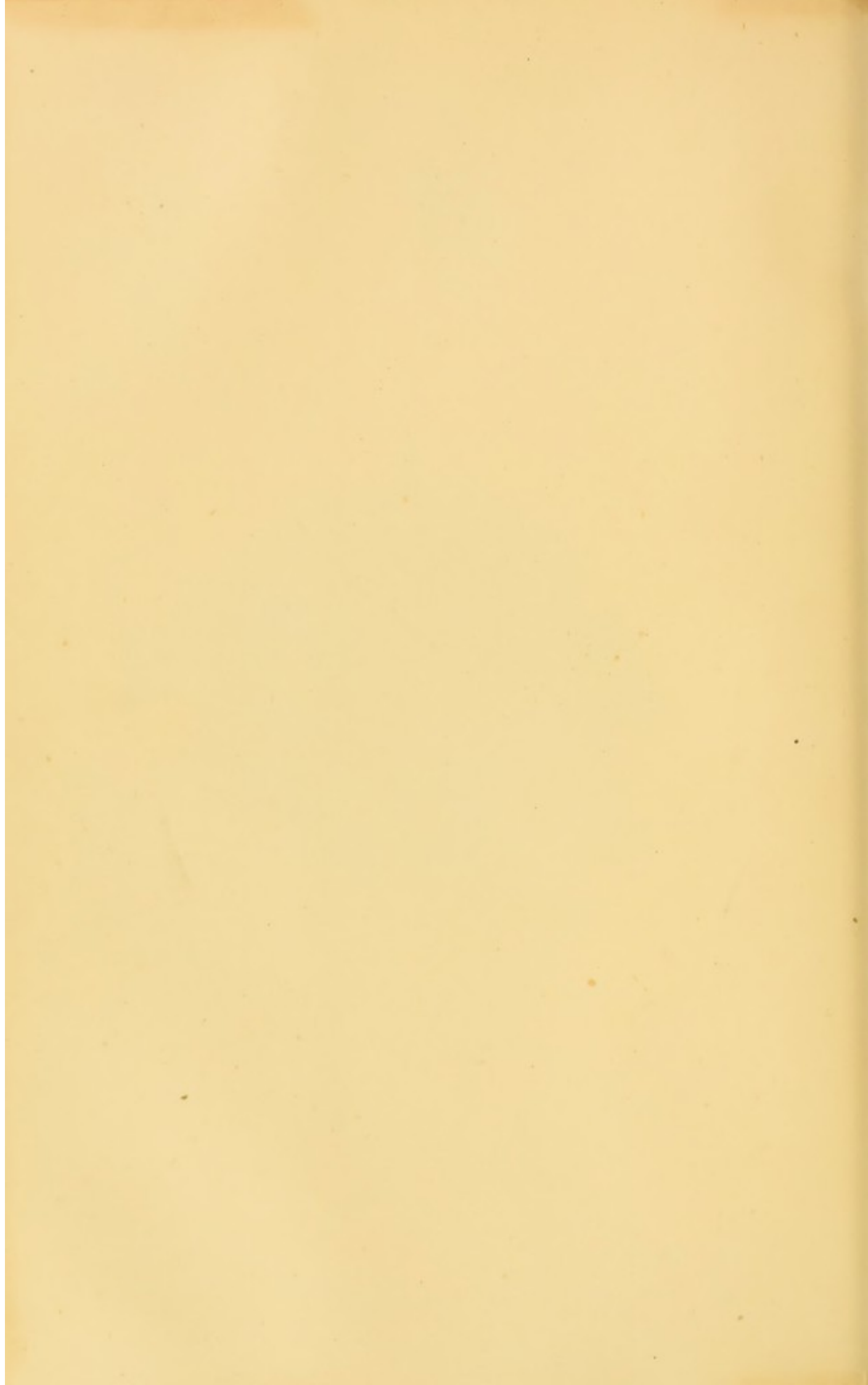
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THE EXAMINATION AND CONFESSION
OF CERTAIN WITCHES
AT CHELMSFORD IN THE COUNTY
OF ESSEX.

COMMUNICATED AND PREFACED

BY

HERMANN BEIGEL, M. D.

*Member of the Imperial Leopold.—Carolina Acad. of Naturalists; Licent.
of the Royal Coll. of Physicians in London; Member of the Soc.
of Physicians in Paris; Member of the Imperial Botan.
Zool. Soc. in Vienna; and late Physician
of the German Spaa Reinerz,
Silesia.*



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PREFACE.



WHEN History draws its everlasting marks to picture the life of nations, its aspect becomes gloomier in noting down the instances where people meet to destroy in bloody wars what the blessings of peace have created, instances in which the *genii* of life lower their torch, in a short space, a thousand and more than a thousand times. But when History paints even such mournful pictures, there is the somewhat reconciling thought that mostly holy principles, powerfully influencing the progress of mankind, were the subject of controversy. But when facts have to be written down, proving that many

thousands of lives are sacrificed to the sheer ignorance of a century, to the selfish malice of a certain party, history steep its pen in its own heart's blood, and mourns over the gloomy time in which such deeds could happen, and over the men that lived in it.

Such a sad period extends nearly over three centuries, from the fifteenth to the end of the eighteenth. We speak of the time during which the witchcraft trials existed, from their formal establishment by an immoral pope, Innocent VIII, up to their disappearance from the tribunals. These centuries present the darkest side of the history of the world; and it is a gratifying task to pursue the track which was stealthily followed by this priestcraft, in order to regain the ruling power which the Reformation had wrested from their hands. The secret tribunals (*Vehmgerichte*) and witchcraft trials were invented in

order to make those who did not enjoy the favour of the church ascend the funeral pile, or to let them feel the dreadful pains of torture, which a secretly-nurtured revenge would not otherwise dare to do. Men who distinguished themselves by a particular erudition, and amongst them again those who occupied themselves in natural sciences, which are up to this day hated by catholicism, were put on trial and sentenced as forcerers. How impartially the persecutors acted in this respect is manifested from the fact that after his death they made a forcerer of Pope Sylvester II. distinguished by his learning. The famous mathematician, Roger Bacon, was obliged to appear twice in Rome for an examination of his instruments. Arnoldus de Villa Nova was in his eightieth year condemned to suffer death by fire, and the Bishop of Regensburg, Albertus Magnus, was suf-

pected of witchcraft, because in winter he gave a banquet to the Roman emperor in his garden, which bore a spring-like appearance. An incautiously uttered word, a boast, led to the torture; the misfortune to have a mole, to have had a dog or cat disliked by a malicious neighbour, paved the way to tortures, ordeal of water, death by fire, in which thousands breathed their last, and all this was done *ad majorem Dei gloriam*. The world was seized by a disease called forth and propagated by selfish priests. The path is not yet known which these fearful trials in Europe and on the other side of the ocean took, and the threads entwined round Christianity are yet undiscovered. It is, therefore, our duty to collect materials for the future historian; and the trials carried on in behalf of witchcraft, forcery, etc. are of the greatest importance.

Entering into careful researches concerning the study of the history of these errors of men, my attention has been called to the "Examinations," through the kindness of Mr. Payne, who has been so good as to put into my hands an Index made by him of early printed books on Witchcraft. I offer these "Examinations" to the Society for the purpose of multiplying them, this copy being the only one in existence. It remains in the Library of Lambeth Palace; and I herewith offer my best thanks to the Rev. William Stubbs, Librarian of the said palace, for the readiness with which he placed this copy in my hands, and kindly assisted me during the time I was occupied in the Library.

The said pamphlet, of which Herbert speaks in the "Typographical Antiquities," vol. iii. p. 1316, and Collins, in vol. i. p. 1610, as con-

tained in the only existing copy of Lambeth Library, is marked in “ An
“ Index of such English Books printed
“ before the year M.D.C. as are now
“ in the Archiepiscopal Library at
“ Lambeth, by the Rev. S. R. Mait-
“ land,” by No. 1339, 1340, and
42.

It is found in a volume which contains six different pamphlets of the sixteenth century. The size is duodecimo, bound in brown leather; on each cover the two letters R. B. are printed in gold, being the initials of Richard Bancroft, Archbishop of Canterbury, who died in 1610, and who was the founder of Lambeth Library. Our pamphlet contains twenty-two folios, without pagination. The characters are old English, and, besides three ornamental drawings at the end of each division, the following woodcuts are printed :

Preface.

9

1. (On the title-page) The Lord washing the feet of his disciples.

2. Mother Waterhouse, when a child, and her grandmother, who is instructing her in witchcraft.

3. The cat of Mother Waterhouse, called by her "Sathan."

4. The toade into which the cat was changed by Mother Waterhouse.

5. The likenefs of Jone—daughter of Mother Waterhouse.

6. The cat "Sathan in the lykenefs of the great dogge."

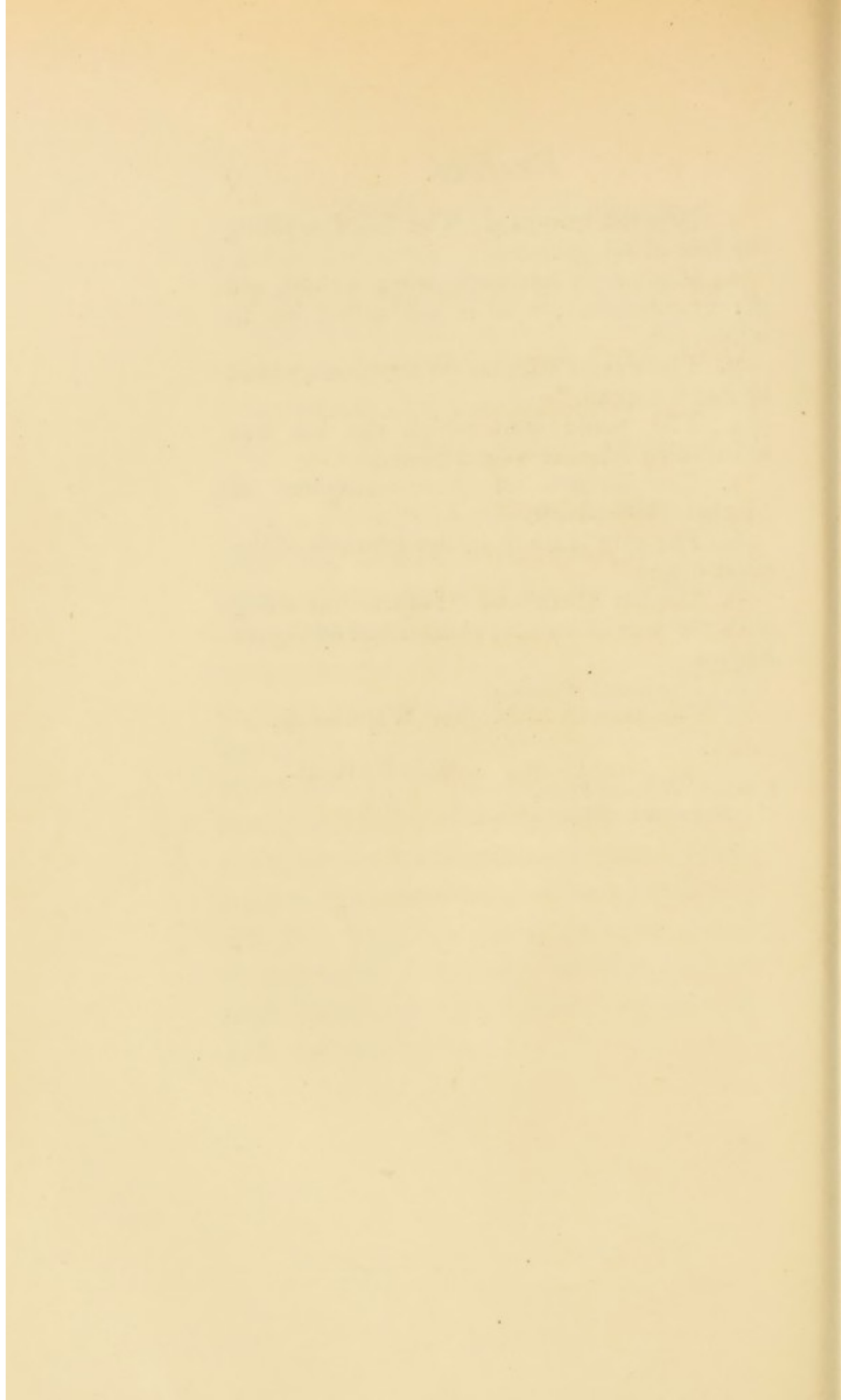
7. Another likenefs of "Sathan" as a dog with the face of an ape, as described by Agnes Brown.

8. The fame woodcut.

9. The likenefs of Mother Waterhouse.

DR. BEIGEL.

London, Woburn Place,
November, 1864.



THE EXAMINA -
tion and confession of cer-
taine Wytches at Chensforde in
the Countie of Effex before
the Quenes maiesties
Judges, the XXVI
daye of July
Anno 1556

At the Affise holden there
as then, and one of them
put to death for the fame
offence, as their examina-
tion declareth more
at large.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS INSTITUTION

TO THE PRESENT TIME

BY JOHN VAUGHAN

ESQ. OF THE SOCIETY

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING THE HISTORY

FROM 1680 TO 1750

AND THE

REMARKS OF THE SOCIETY

ON THE

PROCEEDINGS OF THE

ROYAL SOCIETY

IN THE

THE EPISTLE TO THE
READER.



GOD which of hys singular goodnesse (as the sage philosopher Hermes hath plainly described) to each of his creatures has added a reasonable soule, which is the chiefe and most excellent treasure that any man can be indued withvall: Let vs then consider God's inexplicable benefits, alwaies of his owne free wyll (and not of our desertes) geuen and bestowed upon vs, and sith that the soule of man is of great estimation in his fatherly presence, let vs endeavour ourselues to walke, that by continuall exercise of ver-

tuous and holefome documents, I mean not onely by hearing of the fincere veritie: neither yet by much talkyng of the fame to heare, and not to bear awaye is altogether friuolous: To babble and prate much of Chrift and hys gofpell (as though we would be counted ghostly gofpellers) and to wante the chefeft thing, I meane the frutes of well-governed converfacion, and to be cleane voyde of integritie, and cleaneffe of lyfe, in my judgement and as the facred Scripture verifieth, is nothyng but folly: (example) A tree that is altogether barren and at the required time deſtytute of fruyte hauing a trim ſhewe of leaves, deſerueth to be hewed downe and made meet for the fier: ſo we wantinge fruites required, but hauing plenty of leaues be of lyke effect, and for all the outwarde ſhewe that we haue, we ſhall in like caſe be cut

downe and throwen into the fyer prepared for the devill and his aun-gelles, from which (gentell reader) God defende vs all and geue vs fuche gracethat wemaye henceforthe walke in our vocation, that God in al our workes may be unfeynedly glorified, and by thadmonition of this littel boke learne in fuch forte to keepe our foules by fixed and affured faith in Christ, from the stinking puddle of filthy pollution, then shall we escape that horrible place prepared for the vngodly and wycked liuers and as profitable seruants be counted apt members to dwell wyth our Sauiour Christ aboue the cloudes in his heuenly kingdome, to the which God for hys mercies fake bring us all. Amen.

THE PREFACE.

MY tremblinge hande for feare doth
 my dolour doth excede: (quake)
 My ioyes decrese to tender teares
 my sportes are turnd in dede
 The gredy gulfs of gryfly griefe
 so gripe my restles harte :
 That my pore pen can scantly shewe
 the passions of my smarte.
 Drawe nere you patrones with your babes
 come viewe this haples happe :
 In flushing fluddes of kominge teares
 your tender bewtyes lappe :
 Ye matrones milde drawe nere in haste
 this yrksome acte beholde :
 Then Nature shall her rufull playnts
 by you her Nimphes unfolde.
 Eche wight in whom the skilfull skyll
 of natures arte is shown :
 Surrender may themselues to me
 this cruell acte to mone.
 The heapes of griefe so hugie are
 that sobbes must nedes abounde.
 Yea shrilly shrickes to passe the skies,
 your voyces shall redounde.

The dolour nowe so doutfull is,
that skante my warbling penne :
Can forth expresse the sence thereof
unto the sonnes of men.
Agayne the blubringe teares whych glide,
from my poor pincked eyes :
Besmerde my face that scarce I can
my inwarde griefes supprise.
One while I blush for shame to showe
these pageantes worthy blame :
Some other time my thoughtes me let
these bluddy factes to name.
Thus as I stay in doubt alas,
my dompes are passinge great,
My clogged joyntes benomd with feare
have got Dame sorrowes seat
Her massy mace with direful stroke
hath stroke my members all :
But these Periphraeses I leaue,
and will discourse my thrall,
Which to conceave each reader wyll
well way I do not doubt :
Of late in Chenceforde towne deare friends
before the noble route
Of Judges just plast in that seate
by our moste famous Queene :
Judgement to give as justice leades,
as daily well is seene.
The sessions there by order kepte
offenders to correct.
Thre feminine dames attached were

whom Sathan had infect
With Belial's spirite whose forcery did,
the simple so molest :
That when they woulde with present death,
they were full fore opprest.
Here after shall succede the actes
that they them selues have wrought :
As they them selues confessed haue,
to judgement being brought.
Which thing when thou haste viewed well,
good Reader do thou praye :
To God the Lorde that he from vs
woulde witches take away.
And thus I ende hoping thou wилte
my travell well accept :
And judge the truth when thou haste hearde
of this the full effect.

FINIS PROLOG.

*An exhortacion to all faithfull men
wyllinge them to set God's feare before
their eyes, and Sathan's practises
utterly to despise annexed to the same,
profitable for euery Christian man to
reade and to imbrace.*

BEHOLD these acts and scan them
well
behold their pervers way :
These left the lord, these did his
truth
which shold have ben their stay.
In them such power Sathan had,
that Christ they did refuse
His precious blud shed them to faue
to much they did abuse.
Sin, death and hell did spreade their flagge,
in them they bare the sway :
His worde was yrkesome to their hartes,
they walked farre astray.
What tender harte woulde God renounce,
who woulde his gospell leaue ;
What godly one woulde hate his lorde

and vnto Sathan cleaue.
What wight woulde Gods good benefites
so lightly nowe esteeme,
Which sent his Christ into the worlde
from hell vs to redeme.
Who by his might did vanquishe sinne
and layed Sathan waste :
By whose dere death eternall lyfe,
his flocke shall surely taste,
His loue to vs his creatures did,
in ample wise excede :
When by the paynes of paynefull death
to faue us he decrede.
What durat harte or felly brest
coule finde Christe to repaye :
With such contempte as did these ymphes
which here beholde ye may.
What matrones harte woulde hyde the skyll,
of Nature that meke dame :
And toyle by such vngodly artes
to extinguishe cleane the fame.
I meane if God shoulde sende encrease,
and multiply her sede :
Woulde she frequent it to destroy,
by wicked meanes in dede.
I think no tender harte coule finde,
an infantes bloude to spill :
Nor yet no spoused wife I thinke,
her husbände dere woulde kyll
Sith that by witchcraft witches vse
all euilles to sequest :

Let such as feare the liuyng God,
their practises detest.
Sith whoredome in the same I saye,
her force doth plainly showe :
Let euery wight the same abhorre,
and scape infernall wo.
Sith this arte doth such yll conteyne,
as swearinges manifolde :
Let faithfull hartes forsake the same,
and fixe on Christ their holde.
Sith by that practise vile dere frendes,
man slaughter put in ure :
Let vs contemne those godles actes
and leade a life most pure.
Sith Christ the rocke of lastinge life,
must cleane renounsed be ;
And Sathan as the gouernour
must haue the dignitie.
What cursed state shall they abyde,
which Christ their guide refuse :
And study still the deuilles minde
by practise still to vse.
Did Christ in vayne bestowe his bloude,
to saue our soules from hell :
Did Christ in vaine prepare the heauens,
for his elect to dwell.
Not so I judge, why shoulde we then
his lawe and worde contemne :
The scripture doth rebellious folke,
euerlastingly condemne.
I meane such as his worde detest

his lawe condemne playne :
To taste with him whom they do serue
in hell eternall payne.
Such as do in sinne delighte,
frequenting mischiefe styll :
Be Sathans owne for Jesus Christe,
for his deny them wyll.
Sith Christ in heauen will them forsake,
which him in earth denye :
Let vs henceforth learne so to walke,
his name to magnifye.
Let vs that swearers be in dede,
our swearinge cleane refrayne :
So shall we scape the gredy gulphes
of hell and burninge payne.
Let whoremongers which whoredome use,
cast cleane away the same :
And pardon craue, for Christ is prest,
for to forgeue the blame.
Let such men as delight in sinne,
forsake their sinfull waies :
And study nowe that all your actes
may tende the Lorde to prayse.
Let filthy swynishe dronkardes nowe,
abhorred in Gods fight :
Leaue off their quaffing in excesse,
in modesty delight.
Then shall Gods armes be opened wide,
vs wretches to embrace,
And with his sainctes in his kingedome,
he will vs surely place.

of certain Witches. 23

To whych kingedome for Christes sake,
vouchsafe thy flocke to bringe :
That we as thy electes deare God,
to thee may prayfes singe.

Finis et John Phillips.

The examination of them with their confession before Doct̄or Cole and master Foscue at the same Sise verbatim, as nere as coulde be gathered, and firste of Elizabeth Frauncis who saide as here foloweth.



FIRST she learned this arte of witchcraft at the age of xii yeres of hyr grandmother whose nam mother Eue of Hatfyelde Peuerell, diseased. Item when shee taughte it her, she counseiled her to renounce GOD and his worde and to geue of her bloudde to Sathan (as she termed it) whyche she delyuered her in the lykenesse of a whyte spotted Catte, and taughte her to feede the sayde Catte with breade and mylke, and

ſhe dyd ſo, alſo ſhe taughte her to cal it by the name of Sathan and to kepe it in a baſket.

When this mother Eue had geuen her the Cat Sathan, then this Elizabeth deſired firſte of the ſayde Cat (callinge it Sathan) that ſhe might be ryche and to haue goodes, and he promiſed her ſhe ſhoulde—askinge her what ſhe would haue, and ſhe ſayde ſhepe (for this Cat ſpake to her as ſhe confeſſed in a ſtraunge holowe voice, but ſuche as ſhe vnderſtode by vſe) and this Cat forthwith brought ſhepe into her paſture to the number of xviii, blacke and whyte, whych continued with her for a tyme, but in the ende dyd all weare away ſhe knewe not howe.

Item, when ſhe had gotten theſe ſhepe, ſhe deſired to haue one Andrew Byles to her huſband, which was a man of ſome welth, and the cat dyd promyſe ſhe ſhold, but that he ſayde

she must fyrste consent that this Andrew shuld abuse her, and she so did.

And after when this Andrew had thus abused her he would not mary her, wherfore she willed Sathan to waste his goodes, which he forthwith did, and yet not beyng contentid with this, she wild him to touch his body whych he forthewith dyd whereof he died.

Item, that euery time that he did any thyng for her, she sayde that he required a drop of bloude, which she gaue him by prycking herselfe, sometime in one place and then in an other, and where she pricked her selfe there remayned a red spot which was styl to be sene.

Item, when this Andrew was dead, she douting her selfe with childe, willed Sathan to destroye it, and he bad her take a certayne herbe and drinke it, whych she did, and destroyed the childe forthwyth.

Item, when she defyred an other husbände he promysed her an other, naminge this Frauncis whom shee nowe hath, but said he is not so rich as the other, willynge her to consent vnto that Frauncis in fornycation which she did, and therof conceaued a daughter that was borne within a quarter of a yere after they were married.

After they were maryed they liued not so quietly as she defyred, beinge stirred (as she said) to much vnquietnes and moued to swearing and cursinge, wherfore she willed Sathan her Cat to kyll the childe, beinge aboute the age of half a yere olde, and he did so, and when she yet founde not the quietnes that she defyred, she wylled it to lay a lame-nes in the leg of thys Frauncis her husbände, and it did in this maner. It came in a morninge to this Frauncis shoe, lying in it lyke a tode, and

when he perceived it puttinge on his shoe, and had touched it with his fote, he being sodenly amased asked of her what it was, and she bad him kil it and he was forthwith taken with a lamenes wherof he can not healed.

After all this when shee had kept this Cat by the space of xv or xvi yeare, and as some saye (though vntruly) beinge wery of it, she came to one mother Waterhouse her neyghbour (a pore woman) when she was going to the oven and desired her to geue her a cake, and she wold geue her a thing that she should be the better for so long as she liued, and this mother Waterhouse gaue her a cake, where vpon she brought her this cat in her apron and taught her as she was instructed before by her grandmother Eue, telling her that she must cal him Sathan and geue him of her bloude

and bread and milke as before, and at this examination woulde confesse no more.

Mother Waterhouse of Hatfylde peuerell of the age of lxxiii yeares being examined the same day confessed as followeth, and the xxix daye suffered.

FIRST she receyued this cat of this Frances wife in the order as is before sayde, who wild her to cal him Sathan, and told her that yf she made mucche of him he would do for her what she wolde haue him to do.

Then when she had receyued him she (to trye him what he coulde do) wyld him to kyll a hog of her owne, which he dyd, and she gaue him for his labour a chicken, which he fyrste required of her and a drop

of her blod. And thys she gaue him at all times when he dyd any-thinge for her, by pricking her hand or face and puttinge the bloud to hys mouth whyche he sucked, and forthwith wold lye downe in hys pot againe, wherin she kepte him, the spots of all the which priks are yet to be fene in her skin.

Also she saythe that another tyme being offended with one Father Kerfye she toke her catte Sathan in her lap and put hym in the wood before her dore, and willed him to kyll three of this father Kerfyes hogges, whiche he dyd, and retourn-
ing agayne told her so, and she rewarded hym as before, wyth a chicken and a droppe of her bloud, which chicken he eate vp cleane as he didde al the rest, and she cold fynde remaining neyther bones nor fethers.

Also she confessed that fallyng out with one widdow Gooday she wylled

Sathan to drowne her cow and he dyd so, and she rewardid hym as before.

Also she falling out wyth another of her neyboures, she killed her three geese in the same maner.

Item, shee confessed that because she could haue no rest (which she required) she caused Sathan to destroye the brewing at that tyme.

Also beyng denyed butter of an other, she caused her to lose the curdes ii or iii dayes after.

Item fallinge out with an other of her neybours and his wife, shee wylled Sathan to kyll hym with a bludye flixe, whereof he dyed, and she rewarded him as before.

Likewyse shee confessed, that because she lyued somwhat vnquietly with her husbände she caused Sathan to kyll him, and he doid so about ix yeres past, syth which tyme she hath lyued a widdow.

Also she said that when she wolde wyl him to do any thinge for her, she wolde say her Pater noster in laten.

Item, this mother Waterhouse confessed that shee fyrst turned this Cat into a tode by this meanes, she kept the cat a great while in woll in a pot, and at length being moued by pouertie to occupie the woll, she praied in the name of the father and of the sonne, and of the holy ghoft that it wold turne into a tode, and forthwith it was turned into a tode, and so kept it in the pot without woll.

Also she said, that going to Brackstede a lyttle before her apprehentyon, this Sathan wylled her to hye her home, for she shulde haue great trouble and that shee shoulde be eyther hanged or burned shortly, more at this tyme she woulde not confesse.

Jone Waterhouse daughter to this mother Waterhouse, beinge of the age of xviii yeres, and examined confesseth as foloweth.

FIRST, that her mother this laste wynter woulde haue learned her this arte, but she learned it not, nether yet the name of the thinge. She saith she neuer saw it but once in her mother's hand, and that was in the likenes of a tode, and at that time comming in at a sodeyn when her mother called it oute to worke some thyng withall, she herde her to call it Sathan, for shee was not at any time truely taught it, nor did neuer exercise it before this tyme as foloweth :

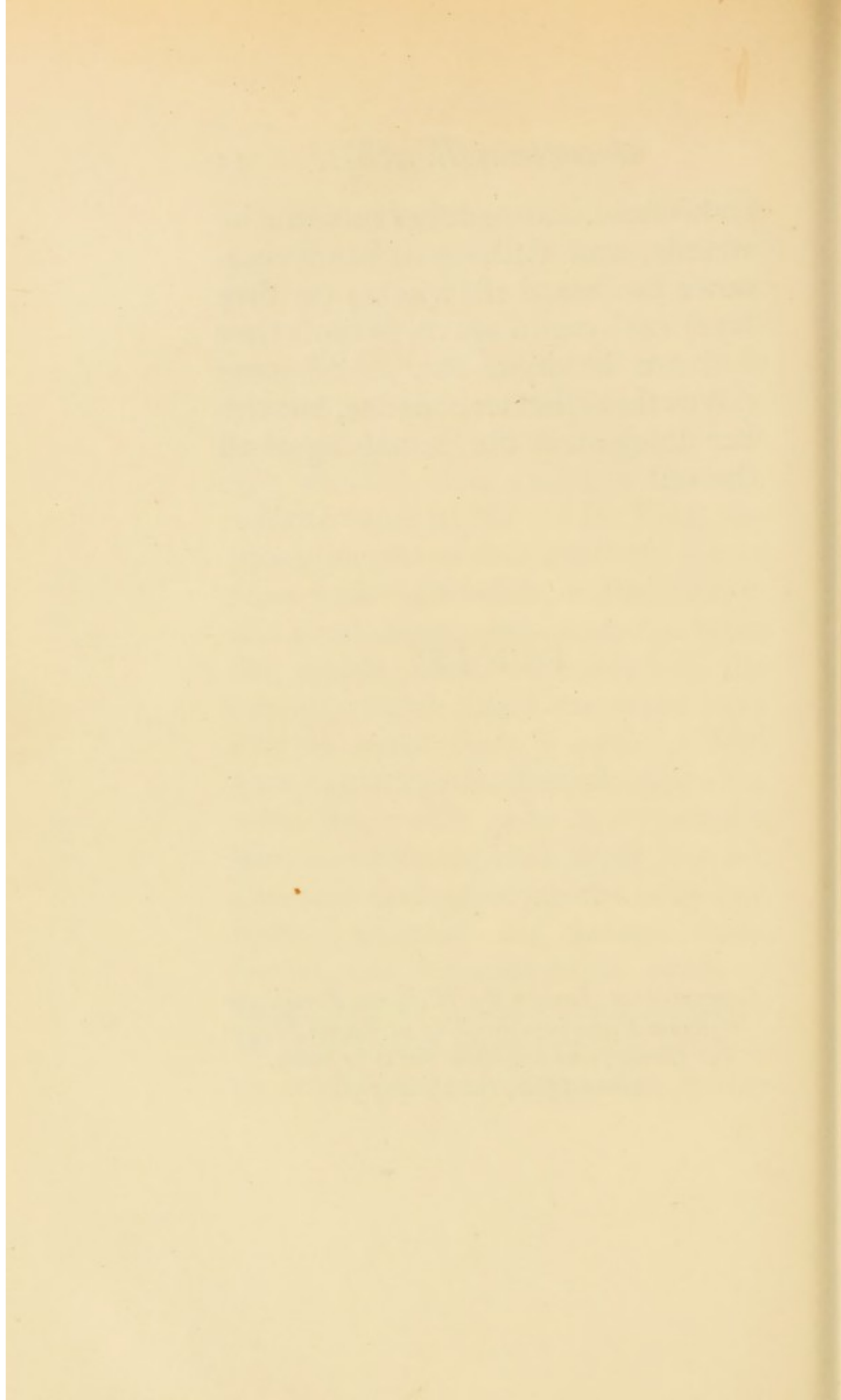
Item she confessed that when her mother was gone to Breackstede, in

her absence lacking breade, she went to a gyrlle a neybour's chylde, and desired her to geue her a pece of brede and cheefe, whiche when denied and gaue her not, or at the least not so muche as wolde satisfye her, shee goinge home dydde as she had seene her mother doe, callynge Sathan, whiche came to her (as she sayd) she thoughte out of her mothers shewe from vnder the bedde, in the lykenes of a great dogge, demaundyng what she wolde haue, wherewithall she beyng a fearde, sayd she wold haue him to make such a gyrlle a ferd naminge this gyrlle, then asked hee her what she wolde geue hym, and she saide a red kocke, then sayde hee no, but thou shalt geue me thy body and fowle, whereby she beinge sore feared, and desyrous to be rydde of hym, sayd she wold: And herewith he went to this gyrlle in the lykenes of an euill faouered dogge with hornes

on his head, and made her very muche
afearde, and dothe yet haunt her,
nowe can not these witches (as they
faye) cal hym in agayn, because they
dyd not let hym out. And more
(fayth shee) she never dydde, but this
her doinge was the reuealyng of all
the rest.

FINIS.

*Imprynted at London by Willyam Powell for
Wyllyam Pickeringe dwelling at Sainte Mag-
nus Corner, and are there for to be soulded.
Anno 1566, the 13 August.*



THE SECOND EXAMINATION

and Confession of mother Agnes

Waterhouse, and Jone her daughter,

vpon her arainement, with the

questions and answeres of Agnes

Browne the childe, on whom

the spirite haunteth at this

present, deliberately

declared

before Justice Southcote and Master

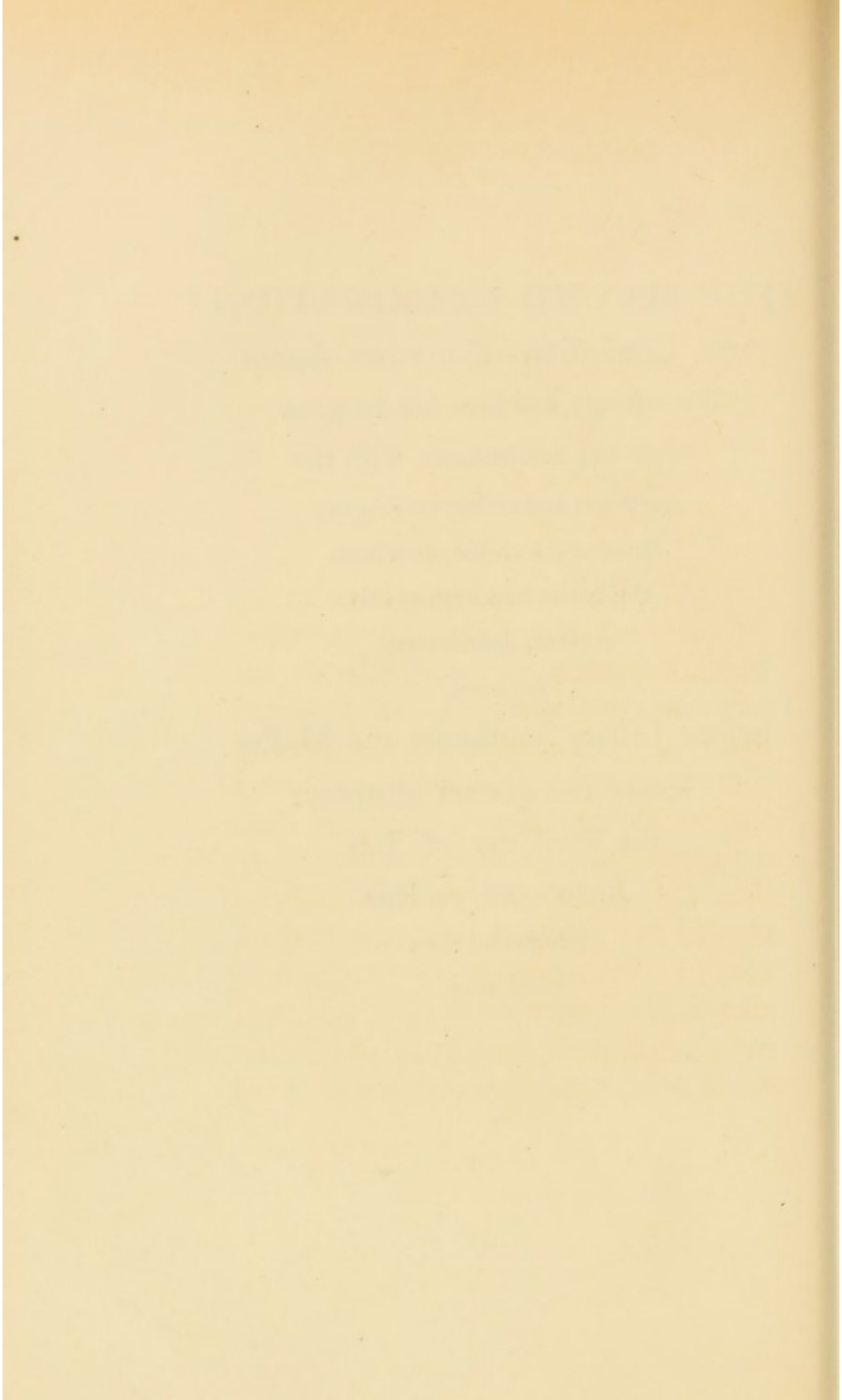
Gerard the quenes attorney,

the xxvii day of July

Anno 1566, no lesse

wonderful then

most true.



*The Confession of Agnes Waterhowse
the xxvii daye of July in Anno
1566 at Chelmsforde before Justice
Southcote and M. Gerard the quenes
attorney.*

FIRST being demaunded
whether that shee were
gyltye or not guilty vpon
her araynement of the mur-
theringe of a man, she confessed
that she was guilty, and then vpon
the euidence geuen agaynst her
daughter Jone Waterhouse, she sayde
that she hadde a white Cat, and
wylled her cat that he shuld destroy
many of his neyghbours cattell, and
also that he shoulde kyll a man, and
so he dyd, and then after she must
go ii or iii mile from her house, and

then she toke thoughte howe to kepe her catte, then she and her catte concluded that he the fayde Catte wolde become a tode, and then she shuld kepe him in a close house and geue hym mylke, and so he wolde continue tyll she came home againe, and then being gone forth, her daughter hauing ben at a neyghbour's house there by, required of one Agnes Browne, of the age of xii yeres or more, a peece of breade and cheefe, and the fayde Agnes saide that shee had none, and that she had not the key of the milkhousse dore, and then the fayde Jone went home and was angry with the said Agnes Broun and she saide that she remembred that her mother was wonte to go vp and downe in her house and to call Sathan Sathan she fayde she wolde proue the like, and then she went vp and downe the house and called Sathan, and then there came a black dogge to

her and asked her what she woulde haue, and then she saide she was aferd and sayd, I wold haue thee to make one Agnes browne afrayde, and then he asked her what she wold giue him and she saide she wold geue hym a red kock, and he said he wolde haue none of that, and shee asked him what he wolde haue then, and he sayde he wold haue her body and soule, and so upon requeste and feare together she gaue him her body and soule, and then sayde the quenes atturneye *Howe vvylyt thou do before God.* O my Lord, I trust God wyll haue mercy vpon mee, and then he saide *thou saiste vvell*, and then he departed from her, and then she saide that she herde that he made the sayde Agnes Browne a fearde.

The said Agnes Brown was then demaunded and called for, and then she came in, and beinge asked what age she was of she sayde she thoughte

ſhe was xii yeres old, and then the quenes atturney asked her what ſhee could fay, and then ſhee ſaide that at ſuche a day, naming the daye certayne that ſhee was chirning of butter and there came to her a thyng lyke a blacke dogge with a face like an ape, a ſhort taile, a cheine and a ſyluer whyſtle (to her thinking) about his neck, and a peyre of hornes on his heade, and brought in his mouth the keye of the milkehouſe doore, and then my lorde ſhe ſaide, I was afearde, for he ſkyped and leaped to and fro, and fatte on the toppe of a nettle, and then I asked hym what he wolde haue, and he ſaide he woulde haue butter, and I ſaide I had none for him and then he ſaide he wolde haue ſome or he went, and then he dyd run to put the keye into the locke of the mylkehouſe dore, and I ſayde he ſholde haue none, and he ſayde he wolde haue ſome, and then he opened the

dore and went vppon the shelve, and there vpon a new chese laid downe the key, and being a whyle within he came out againe, and locked the dore and said that he had made flap butter for mee, and so departed, and then she saide shee tolde her aunte of it, and then she sent for the priest, and when he came he bad her to praye to God, and cal on the name of Jefus, and soo the nexte day my lord he came again to me with the keye of oure milkehouse dore in his mouthe, and then I saide in the name of Jefus what haste thou there, and then he layed downe the key and sayde that I spake euyll woordes in speakyng of that name, and then hee departed, and so my aunte toke up the key, for he had kept it from vs ii dayes and a nyghte, and then we went into the milkehouse and there we dyd se the print of butter vpon the chese, and then within a few daies after hee

came againe with a beane pod in his mouth, and then the queenes atturney asked what that was, and so the other Justices declared, and then shee sayde my lorde I saide in the name of Jesus what hast thou there, and so then he laid it downe and saide I spake euil wordes and departed and came agayne by and by with a pece of breade in his mouth, and I asked hym what he wold haue, and he sayde butter it was that he wold haue, and so he departed, and my lord I dyd not see hym noo more tyll wenseday laste, whiche was the xxiiii day of July, why said the quenes atturneye was he with the on Wenseday last, ye shee said, what did he then to thee sayde he, my lorde saide shee he came with a knyfe in his mouthe and asked me if I were not dead, and I saide No I thanked God, and then hee sayde if I wolde not dye that hee wold thrust his knife to my harte but he wold make me

to dye, and then I fayde in the name of Jefus lay down thy knyfe, and he fayde he wolde not departe from his fweete dames knyfe as yet, and then I asked of hym who was his dame, and then he nodded and wagged his head to your houle mother Waterhoufe, then the queenes attourneye asked if ſhe fayde Agnes Waterhoufe what ſhe faide to it, then ſhe demanded what maner knife that it was, and Agnes Browne faid it was a daggar knife, there thou lieſt faide Agnes Waterhoufe, why, quod the quenes attorney, mary my lord (quod ſhe) ſhe faith it is a daggar knife and I haue none ſuch in my houfe, but a greate knyfe, and therein ſhe lieth, yea yea, my lord quoth Jone Waterhoufe ſhe lieth in that ſhe faith it hadde a face like an ape, for this that came to mee was like a dogge, well fayde the quenes attorney, well, can you make it come before us nowe,

if ye can we will dyspatche you out of prifon by and by, no faith faide Agnes Waterhoufe I can not, for in faith if I had let hym go as my daughter did I could make hym come by and by, but now I have no more power ouer him, then faid the queenes atturneye, Agnes Waterhoufe when dyd thye Cat fuck of thy bloud neuer faide ſhe, no faide hee, let me ſe, and then the jayler lifted up her kercher on her heade, and there was diuerſe ſpottes in her face and one on her noſe, then ſayde the quenes atturney, in good faith Agnes when dydde he fucke of thy bloud laſte, by my fayth my lord ſayde ſhe, not this fortnyght, and ſo the jurye went together for that matter.

*Imprynted at London by Willyam Powell for
Wyllyam Pickeringe dwelling at Sainte Magnus
corner and are there for to be ſoulde.*

Anno 1566 the 13 Auguſt.

*The ende and last confession of mother
Waterhouse at her death, whiche was
the xxix daye of July. Anno 1566.*

FIRSTE (beinge redi prepared
to receiue her death) she
confessed earnestly that shee
had bene a wytche and vsed suche ex-
ecrable forferye the space of xv
yeres, and had don many abhomin-
able dede, the which she repented
earnestely and unfaynedly, and desyred
almighty Gods forgeueness in that she
had abused hys most holy name by
her deuyllishe practyses, and trusted
to be saued by his most vnspekeable
mercy. And being demaunded of the
by standers, shee confessed that shee
sent her Sathan to one Wardol, a
neighbour of hers, beinge a tayler

(with whom she was offended) to hurte and destroy him and his goodes. And this her Sathan went therabout for to haue done her wyll, but in the ende he returned to her agayne, and was not able to do this myschiefe, she asked the cause, and he aunswered because the said Wardol was so strong in fayth that he hadde no power to hurte hym, yet she sent hym dyuerse and fundry time (but all in vayne) to haue mischeuid hym. And being demaunded whether she was accustomed to go to church to the common prayer or deuine seruice, she saide yea, and being required what she dyd there she saide she did as other women do, and prayed right hartely there, and when she was demaunded what praier she saide, she aunswered the Lordes prayer, the Aue Maria, and the belese, and then they demaunded whether in laten or in englyshe, and shee sayde in laten, and they demaunded why

ſhe ſaide it not in englyſhe but in laten, ſeing that it was ſet out by publike aucthoritie and according to Goddes word that all men ſhoulde pray in the englyſhe and mother toung that they beſt vnderſtande, and ſhee ſayde that Sathan wolde at no tyme ſuffer her to ſay it in englyſhe, but at all tymes in laten: for theſe and many other offences whiche ſhee hath commytted, done and confeſſed, ſhee bewayled, repented, and aſked mercy of God, and all the worlde forgyunes and thus ſhe yelded vp her ſowle, truſting to be in joye with Chriſte her Sauour, which dearely had bought her with his moſt precious bloudde. Amen.

*Imprynted at London by Willyam Powell for
Wyllyam Pickeringe dwellinge at Sainte Magnus
corner and are there for to be ſoulde.
Anno 1566. the 23 Auguſt.*

