

The devil turn'd casuist, or, The cheats of Rome laid open, in the exorcism of a despairing devil, at the house of Thomas Pennington in Orrel in the parish of Wigan and county of Lancaster / By Zachary Taylor.

Contributors

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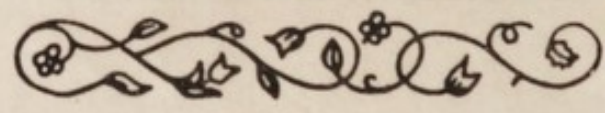
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one of the rarer pamphlets
in the controversy
surrounding the 'Surety Imposter'
Richard Dunsdale

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THE
DEVIL

TURN'D

CASUIST.

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WE whose names are subscribed
were present when Mr. *Taylor*
read the matters of Fact contained in this
Narrative, to some of the Chief of the
Persons (whom he had call'd together
for that purpose) who were present at
the Exorcism, and from whom he had
received the Account of it, who before us
attested the Truth of it.

Witness our Hands,

*William Birchal Curate of Upholland,
in the Parish of Wigan.*

Jo. Jackson, Reader at Wigan.

THE
D E V I L
T U R N ' D
C A S U I S T
O R T H E
Cheats of R O M E

Laid open, in the Exorcism of a

Despairing D E V I L,

At the House of *Thomas Pennington* in *Orrel* in the Parish
of *Wigan* and County of *Lancaster*.

Curat

By *Zachary Taylor*, M. A. ~~Chaplain~~ to the right reverend
Father in God, *Nicholas* Lord Bishop of *Chester*, and
Rector of *Wigan*.

Speſtatum admiſſi ! Riſum teneat is,

L O N D O N,
Printed for *E. Whitlock*, near *Stationers-Hall*.
MDCXCVI.

THE
DEVI

TURND

CASSIST

OR THE

Cheats of ROME

Laid open, in the Exorcism of a

Devising DEVI

At the House of James Pennington in Oxley in the Parish
of Wigan and County of Lancashire.

1741

By Richard Taylor, M. A. Chaplain to the right reverend
Father in God, William Lord Bishop of Chester, and
Rector of Wigan.

Specimens of the Devil's Work

LONDON,

Printed for E. Whittack, near Stationer-Hall.

MDCXCVI

To the Right Reverend Father in God

N I C H O L A S

Lord Bishop of CHESTER.

My truly Honoured Lord,

W *Hereas Dedications are generally intended to Express the Editors Acknowledgement unto the Patron that he doth Address, yet this must beg your Lordships pardon for Prefixing your name to a Transaction that may seem too Light for the gravity of your Function to be interested in. But besides the Presumption on your Lordships Condescension, the Reasons moving me thereunto were these.*

Your Lordship as a Father in the Church, must needs be concerned for the Religion of it; and it is a matter of Religion (altho she, and her Author be the Greatest Sufferers by it) that is here pretended. Now as we teach our Children to know Good Coin by acquainting them with what is Counterfeit; so there is no better way to Ground weak persons in the full Assurance of Divine Truths, than by Discovering to them the Juggles of Superstitious Bigots; for God having settled All, and Every Article of the Christian Faith, on the Veracity of his own Unerring Word, and the Evidence of Uncontested Miracles, there can be no Greater Argument of the Hellish Villany, as well as Crafty Knavery of those that Tack, and Super-add any thing thereto; than in Contradistinction to Gods word and works, to have them Build the same, on the Fanaticism of Unwritten Tradition, and the Sophistry

of

The Epistle Dedicatory.

of Lying Wonders. For, My Lord, what Opinion must any sober Person Entertain of that Church, who endeavours to Prove the Truth, and Confirm her Members in the Belief of the Fundamentals that she coin'd at Constance and at Trent, from the Testimony of the Father of Lyes, and one whom in her Exorcisins she labours what she can, to perswade the Assembly, that he is indeed the Devil. This seems to me an Infatuation of that Size, that I cannot apprehend it to be any thing else, but that very Judgment that God hath Threatned to Deliver such Artificers up to. 2 Thes 2. 11.

Your Lordship will meet with a deplorable Instance of this in the following Pages, where if you find any thing that shews an Air Lighter than these present Lines, it is because the Subject will endure no other, and Solomon must Apologize for me, who hath made it a Rule, To Answer a Fool according to his Folly.

Another Inducement to me was the Scene's being Acted in your Lordships Parish, and the Great Trust you have been pleas'd to Commit to me there, doth require that I should be Accountable to your Lordship for all Affairs of such a nature as this is, as you are the Rector of the Parish, as well as the Ordinary of the Diocess.

But that which to me is none of the least, is what relates unto the Reader; he is here to meet with such a Medley of Fopperies, as will be hard to believe that any who call themselves Christians should be Guilty of; for the Priests have so far over-acted each part of the Play, that the plain Relation of it will appear more like Burlesque, than Narrative. It was necessary therefore that I should Court your Lordships Patronage, that the Reader when he meets with all such passages, may be convinced of the Reality of them, Whilst he must conclude, that I durst not presume to Abuse your Lordships Name, by Prefixing it to what was only my own Invention: and indeed having plenty of Witnesses (for the Protestants were Frankly invited to the Baze-Show, in hopes of a Good Harvest, as the Narrative will inform you) I have been carefull to Assert Nothing, but what I have Undeniable Testimony of, and what hath been twice read over to those that gave me the Account of the Operation. Several Passages, where I had not a Plurality of Concurring Voices, I have designedly left out, that the rest might be Unexceptionable. For instance, When a Person whom they were afraid of losing, came into the Room, the Demoniack seem'd to Laugh, and the Priest ask'd him why he was so pleasant, to which he replied, he could not but Laugh to think, If that she turned to her Husbands Religion; She must certainly be his; the Rest not taking notice of this passage, I have omitted it. The Priest also amongst his other Queries would needs know, Whether Protestants were not
Damned

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Damned? Which the Devil (that is the Title, and Language they gave the Demoniack, and therefore I must use it) wishing no doubt but that they all might, avouched that they were; this several will aver, but because the Priest I hear denies it, and thereby intimates as if he had some Charity left for Poor Protestants, I am willing by way of Return to his Civility, to pass it by, with some others.

I know of what moment it is in order to satisfaction in matters of this nature, to direct the Reader personally to the Deponents themselves, that by some Friend or other he may inquire of it from their Mouths; I therefore once had design'd to have affixed to the Relation the names of those that gave me this account, but considering what manner of Spirit the Romish Zealots, their neighbours are of, I suffered my self to be dissuaded from it: but if Curiosity on the one hand, or Scepticism on the other, lead any to be Inquisitive after it, the Circumstances of time and Place, when and where the Game was acted, the names of the Parties concerned, together with the Managers of it, will direct him where he may find ample satisfaction.

As for the order of it, I have methodized it according to the Rules of their Proceedings at Exorcisms; but I do not pretend to be responsible for the place that every passage is ranked in: for in so tedious a Process as this was, it must be above the Capacity of mean Persons to charge their Memory with every Punctilio. It is sufficient that there is Truth, as to matter of Fact; it is not at all necessary that there should be the Juncto's of exact order in the relation of it.

What the Papists design was in this Exploit is easily unfolded, we are not Ignorant of there Devices nor the Artificies they make use of to cajole simple well meaning people to their Party. It is not the first time, nor I fear like to be the Last, that they have had to do with the Devil on this score; only according to Circumstances they play a different game, and turn the Tables as occasion offers. Sometimes they chance to stumble on the opportunity of a natural Disease, and that is their Great Advantage, for Physical operations are not wanting to be ascribed to a miraculous Energy. But generally the whole business is Intrigue, Collusion, and Combination. I might produce instances of both sorts of these their practices from learned Authors. The Most Reverend his Grace of Canterbury, in his Excellent Discourse of Idolatry, takes notice of the vertues of the Antimonial Cup, and what use they make of it to promote their holy Cheats: The Right Reverend the Bishop of Worcester and others supply us with instances of the Latter kind. But I will confine my self to your Lordships Diocess, because I meet in Our Neighbourhood with fresh Examples of both kinds, which as they are new, so perhaps will not be unacceptable to the Reader. For the first, be pleas'd

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to take the account as I had it in a Letter from my Reverend Brother and Neighbour, which is as followeth.

Walton, April 9th. 96.

S I R,

THe Oldness of the Fact whereof you call for a Narrative may excuse my not giving it in all the requisite Particulars. Many of them are slipt out of my memory, and the rather because I was less careful to imprint them there, as not dreaming I should after so long a time, be occasion'd to give an account of them. About twenty years ago, a Son of Mr. Crook's near Lealand, Aged about twelve years, was seized with soun-wonted a Distemper, that our Country-Gentlemen and Clergy, and some others that had Skill in Ph'sick, knew not what to make of it. Some few did conceive it might be a Natural Distemper; the Papists generally declared him to be Possesst by an Evil spirit, which too easily catch't the belief of most of his Protestant Neighbours; Some concluded him to be hurt by an Evil Tongue; others thought, because his Step mother was a Papist, that the whole was a Counterfeit, acted to gain advantage to the Roman Interest in those parts; The notorious juggling Tricks in this kind, some Romish Priests had plaid in all the parts in Christendom (whereof the most ingenious persons of that Communion will Complain together with me) gave some wiser heads this suspicion. But the General Opinion, I say, was, that it was a Possession: and accordingly both his Popish and Protestant Friends made some Effaies to cast the Evil spirit out of the Lad. First he was taken into the care of one Mr. Hughson a Popish Priest at Madam Westbey's house in or near Lealand, but met with no relief there. Afterwards the (then) Parson of Croston (the Boys God-father, as I remember) sent for him to his house where for some time he shew'd him some ineffectual Tokens of his desire to rid him of the reputed Fiend. All this was reported in many places of our County, and truth supported the Report: but other things were told with the same confidence, for which there was no ground, as that the Boy could tell in his Fits what was adoin'g in places far distant from him, whereof he could have no information by his Sences, nor by any other ordinary means of Conveyance

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Conveyance; that he could call persons he had never seen before, by their Names &c. However, his case had so puzzled the Heads of several Parishes, that they knew not what to say of him, nor what to offer in order to his Help. At last it was resolved (I know not certainly why) to desire me to ride to Croston, and on a set day to take a view of the said Demoniack, where I should be met by several Gentlemen and Clergy-men. A letter came to that purpose, in obedience to which I went the Evening before the Appointed time and Lodged at the Parsonage of Eccleston, hoping to be time enough at Croston next morning to see the Boy in his 3. Fits; for so many he had every morning, with a competent interval between each of them. But not rising so early as I had intended, One of his Fits was over when I came to Croston, which accident troubled my mind, as it did theirs whom I found expecting me. However, I resolved to make the best of what was to come. I immediately called the Boy to me and askt him how he did! Who answered, I'm very well. I view'd his eye, which was good and lively; and his complexion, which was clear and sweet. I felt his pulse, which had lost but very little of its natural order, Then I fell in talk with the Gentlemen, wishing my service might answer their care, and my Riding so many miles. I confess't to them, I had in my Travels view'd not a few Tables of pretended Miracles hung up in Popish Churches, and so far Examined some of their Contents, as to find That all is not Gold that Glisters. I added, I hoped not to find it difficult to Judge, whether the Distemper was true or counterfeit: and that I might perhaps distinguish whether it was Natural or Diabolical. But out of this Chat was I call'd with a cry, He is beginning on another Fit. I stept to him, and saw his Eyes (prettily brown, naturally) appear Glassy and much disturbed: his head made a large swim from one shoulder to the other: he curs'd and swore beat the air with his arms; and afterwards let his head fall very Low upon his breast, at which time he seem'd to speak with another voice, mistaken by some present for the voice of the Devil. A little after, all his powers, decayed and he was for some time left both without sense and motion. But after a small stay under this Deliquium, he recovered by degrees, and spit a good quantity of fleam amongst those about him. Please to note, that at the first throws and distortions of his body, I caus'd him to be held fast in a chair, and kept my finger over his pulse the whole time of his Fit, and found it decline and also recover in true proportion with the judgement the eye made upon the surface of his body. The third Fit was in all things like the other, in which I attended the workings and way of his body, and watched his pulse, as before. In this indeed (which I did not in the foregoing Fit) I ask't him a question in order to confute the report spread,

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that he knew strangers, and could call them by their names at their first appearance, I ask't him, when he began to speak with a varied (which some thought a Devils voice) Friend Who am I? He answered, Dam thee, Thou art Thou son. Upon this I said to the Company, Gentlemen, this is a dull Devil that cannot distinguish the Vicar of Walton from the Curate of Rufford. Thus far of the way or manner of his Fits.

Now did the Gentlemen ask my opinion of the Boys case, which I readily gave to this sence. 1. That it was a Real Distemper, and not put on; of which his pulse had given me sufficient assurance. 2. That it was a natural Distemper, which I collected from the gradual declining and Recovery of his pulse, and the no-symptoms of a possession by an Evil Spirit. 3. That the nature of his distemper was Epileptick, which in the closure of the Fit deprived him of sence and motion: and I observed that nature in its struggle with the Distemper had wrought down the strong and clammy Fleam into the mouth which had stop't the passage of the spirits and thereby reduced him to a seeming death; upon which he immediately recovered. But notwithstanding what I had said, several of our company, and particularly Mr. Crook the Boys Father, would still have it a possession. And they put questions to me; which they thought would exact such answers, as must be favourable to their opinion. It was ask't me How he came to curse and swear in his Fits, whose mouth had never offered to frame an oath in his health? It was easie to answer, How ready Satan is to blind and confound the Idea's of a sick mans mind, and to inject something of his own which is utterly disagreeable to the sick persons habits. I had seen the like when excellent men had been delirious in Feavers, But yet this amounted not to a possession.

It was ask't me, How he came to speak with another voice? It was easy to answer, He let his head fall low upon his breast, which unnatural posture together with the stricture of his collar. did occasion it. It was ask't, Why at his coming out of his Fit he should so keenly spit at all about him? It was easy to answer, That as he began the Fit with the swiming of his head several times from one shoulder to another, so he began to shew his Recovery that way, and before he was well come to himself he spit out among them that tough slegmatick humour that was wrought down into his mouth; and so it was an Animal action and no designed one. But notwithstanding these answers given, Old Mr. Crook and some besides him, held to their opinion, That the Boy was a Demoniack. I had then nothing to do but confidently to oppose my Opinion to theirs; and to back this with some Grateful Adventure, I told Mr. Crook I was so sure that his Sons Distemper was a curable Epilepsy, that if he would send him to a Physi-
cian

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cian of my naming, I would oblige my self before all the present worthy company, to bear half of the Charges he should be at in his compliance with my desires, in case his son should return home uncured. This argument took, and the Father according to my direction brought his son to my Wise and Worthy Friend Dr. Richmond of Liverpool, who healed the Lad and saved my Purse. He began with more general Evacuations, which proving less effectual, he fell to the purgation of his head, and by Gargarisms, Fumigations, Sternutaments and the like, he thinn'd, dislodged and fetched away all that viscus morbifick matter that had caused his sad distemper. After some time his Father and kind Neighbours understanding that the Boy was Restor'd to perfect health, came into our Parish with Joyfull hearts to fetch him home, and call'd at my house in their Return with thanks for my lucky determination of the matter.

From that time till a few years ago, I never saw young Mr. Crook; when riding near his house towards Preston, he call'd to me, treated me courteously, and gave me thanks for my past care of him. I was glad to see him a proper man, in good health, the Husband of a good, Wife, the Father of pretty Children. And I am glad to hear he has the General Character of an ingenious, honest, wel-bred person Pardon his hasty Pen.

Who is S I R,

Your affectioned Brother

and Humble Servant

Thomas Marsden.

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AS for what happened in Leigh Parish it is thus (as taken from the Testimony of those that were well acquainted with it, and to whom the Person that was pretendedly possess'r did afterwards make a confession of the whole Intreague.)

One Mr. John Urmston of the Higher Hall in West-Liegh a Papist, Married with one Mrs. Southe n a Protestant; the Condition of which Marriage was that he should turn Protestant: which accordingly he seemingly did, and continued such to the day of her death, On the day of her Burial he attended her Corps to the Church but pretending sickness, he did not go in, nor did he ever after come at the Church.

His Children that he had by her continued Protestants, and his Daughter Elizabeth Married with one Mr. Ditchfield then a Protestant, ; but he being a loose man was (incompliance with his Father-in-Law) prevail'd with to turn Papist. He thereupon endeavoured to turn his wife, and used all means imaginable but with no success; till he, Mr. Urmston and the Priest had perswaded a Maid-servant one Alice Pennington (whom they also had perverted to their own Religion) to counterfeit her self Possesse', by which artifice they succeeded.

This Alice Pennington was taught to dissemble unnatural Fits, and show a thousand silly Actions, sometimes she stared, and swoath'd, and made as if she was not sensible of any thing; at other times she would pretend violent Agonies, and cry out of a Witch, which she could see hovering in an Egg shell, or the like, in such or such a place: some times she raved, as if she was Mad, and again at other times she would fix her teeth, and faint away, as if she was quite dead. If any Protestant came near she would foam, and spit at them to signify her detestation of them; and in her most Raging Fits the Priest would call for one of Mr. Ditchfield's Sons, Who was then about Nine years of Age (and designed for a Priest - as himself told me) and bid him take hold of her hand, which he accordingly did, and tho' others could not hold her, on the Priests uttering a few words, she would be as Calm and Quiet as a Lamb; and when this Feat was play'd they always took care that the mother should be by. The Priests from all parts flock'd to her in so much that there were at least Twenty with her, but the Devil seem'd to fear none so much as one, whom Mr. Ditchfield thinks was Mr. Penket he that was seiz'd for the Popish Plot in King Charles the II time and sent to Lancaster. The Neighbours came frequently to see her, amongst whom was one Mr. William Smith: a Good understanding Protestant, who daily visited her,

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her, and observed that her countenance never chang'd, when she fell into her Fits, this created in him a suspicion that it was only a Popish Juggle to seduce Mrs. Ditchfield to the Popish party. He also observ'd, that Old Mr. Urnston, whose desire was to turn his Daughter Papist, would never go out of the Room, from the Maid, Whilst any Protestant was there, so that he having a desire to talk with the Maid, could not have an opportunity; finding therefore it would be no better, when Mr. Urnston's back was turn'd (for he walk'd to and fro in the Room) he charg'd her for an Hypocrite, and told her this was only a Trick to turn her Mistress Papist, whereupon she smil'd, and flung the sheet (for she kept her bed) over her face; which fully confirm'd him in his opinion, and oblig'd him to discover his thoughts to Mrs. Ditchfield, who seem'd not willing at all to believe it: but it prov'd too true, for in a little time they gain'd upon her, and she began to tell Mr. Smith of the virtue of the Holy-Water, and what strange effects it wrought on the Demoniack, of which she could desire that he might be a Witness; so to the Maid they went, and she sprinkled Holy-Water in her face, and the Maid spit at her, Oh (saith she) do you not see what a strange power is in this Holy-Water? Yes (saith Mr. Smith) and pray will you try it upon me; with some perswasions she was prevail'd with to make the Experiment on him, and she flung Holy Water on his face, and he spit in her face; and she flung again, and he spit again, what do you mean saith she; O what a Strange power saith he, is there in this Holy-Water; but Dear Mrs. saith he, do you not plainly see that all this is only to delude and abuse you, I am heartily sorry for you; she made him no reply, for they had now prevail'd upon her.

A Day for Exorcism was fixt upon, and Mr. Smith comes that morning to see the Maid, when he entred the house he heard a great noise in the chamber of things hurried to and fro, but he knows not what it meant: He desired to see the Maid, and after some time Mr. Urnston came to him, and told him that she was a sleep. I have often seen her wakeing, saith he, and I desire to see how she is, when a sleep. When the Old Gentleman saw he could not divert him, he pretended to go a little before, and he would call for Mr. Smith, this was to get the Priest out of the way, who was in so much haste, that he left his Cane behind him. Mr. Smith comes up, and finds the Maid awake, and the Priest's Cane left behind him. What now saith he, hath he overrun his staff? What are all these Pictures for (for they had brought a great many into the Room) What must these pull the Devil out of the? at which the Maid smil'd as before, and flung the sheet over her face.

But

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But Mr. Urnston could not bear such discourse which created a Quarrel betwixt them, and occasion'd Mr. Smith to leave both the Room, and the House.

When he was gone, the Exorcism came on, of which I can give no exact Account, very few being suffered to be present. I cannot therefore learn, whether they asked any Questions about Religion as the Priests with us did; only the Maid amidst her Rambling talk, made use of her own tongue; for one Elizabeth Hilton a Protestant then present, being ask't by the then Vicar of Leigh; whether a spirit spake within the pretended Demoniac, or no? she said, no: for she spake as I do. The name of the Devil was Declared to be Sturdy, and the sign of his departure was to have been a Quarrel taken away with him out of the window, but the Devil would not consent to that; so the Devil and Priest agreed, that the sign should be a Box on the Ear given to the Priest, which at the appointed minute was Executed by the Maids hand.

Upon this Mrs. Ditchfield turn'd Papist, but never after wore the same countenance that she had before; she looked like another woman, as she had got another Religion, and could never well face a Protestant. Her troubles were augmented in that it begun to be whispered that the Maid would confess the Juggle, and how she was hired by her Master and the Priest, to act this Scene. This is thought to shorten Mrs. Ditchfields days, for she was buryed August 15. 1673. as appears by the Register of Leigh, and this Exorcism happned not much above Two years before. Her Remorse increased, for that the Maid was sent away to New-England, decoy'd, as is suppos'd, by the Priest to Liverpool, and ship'd off thence. In New-England she Married one Mr. Sworton a Minister there; and whether confessing the Truth there to him, and advis'd by him, or no; I know not: but she return'd again into England, acknowledged the whole Intreague, and that there was nothing in it at all but Trick and Dissimulation.

Mrs. Ditchfield never endeavoured to turn her Children. The Heir is, and (as I am told) always was a Protestant: as for the rest, tho they were constrained to go to Mass to please their Grandfather; yet they are at this day all Protestants, even he, that was designed for a Priest; from whose Testimony joyned with some others herein named, I have compiled this Narrative.

These are the little fetches of the Romish Emissaries, which are the greatest Scandal and Injury to Religion that the Wit of Hell it self can contrive, The Greatest Scandal, for can any one take a more effectual way to
expose

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expose it, and its Author to the Contempt of Libertines and Atheists, than to be found Guilty of such a Notorious piece of Priest-Craft as this is.

The Greatest Injury, for how justly may the Miracles of Christ and his Apostles (on which Christianity is founded) be brought into suspicion, when men discover the works of their Disciples, who pretend to the same Power with them, to be nothing else but slight Leger-de-main.

Thus the Wounds which Religion (like her Master) receives, are in the House of her Friends. But I must contract these Lamentations, lest the Porch should grow too Sumptuous for the Fabrick.

Nothing now remains unless your Lordship desire to know what success this Pious Fraud met with amongst us; and may such Priest-crafts never meet with better; for like to Strong Physick it wrought the contrary way, and the Priests began to find themselves the Loosers: Their own Party, and the Demoniacks nearest Relations could not but take notice of the Dissention amongst the Priests about the Operation, when they found it unsuccessful; and some of them (as I am told) ingeniously confessed that they do not believe that the Person was possess'd.

I was not, sometime since without some hope of gaining the Demoniack himself, for some of his Friends sent to me, to beg the favour that he might pay me a visit. Whether he was at home then or no; I know not: Yet by the Messengers discourse I conceived that he was. Tho' since I understand that his Mother Weeps and Cries, Complains for the want of her, Son, and saith, she knows not where he is. Whether she be sincere in it, or no; I cannot tell; for by some Rumours I have lately heard, I have cause to suspect her. But if the Priests be jealous of his Tongue, no doubt, but they will serve him as they did the Maid in the foregoing Narrative.

Such Scandalous Abuses of Religion as these are, as they create us Sorrow, so deserve our Prayers; and therefore that the God of Truth would in mercy open the eyes of the Blind, that they may all come unto the knowledge of the Truth, is the Earnest Prayer of

My Lord,

Your Lordships most Humble

and Dutiful Servant and Curate

ZACH. TAYLOR.
THE

THE
DEVIL
TURNED
CASUIST:
OR THE
Cheats of ROME, &c.

THE Papists having lately lost in this Parish some of their Party, who happily turn'd to the Protestant truth; and finding others so unsteady that they were jealous of loosing them also; began to think it necessary to use their utmost skill, to retain those they were doubtful of; and if possible (that they might be even with us) gain some Profelytes to their Communion. Hereupon they resolve upon a known Feat of Activity, and (instead of better friends) call the Devil to their assistance. To this end, one Tho.

Ashton of *Tunstoad* in the Parish of *Wigan*, a Weaver, was pretended to be possessed! the occasion of which is as foolish as it is unchristian; for they spread abroad a rumour as if he was bewitched by a neighbouring old Man, that he had disoblged, and whom they would have the world believe to be a Wizard. And now they prepare themselves for the Game, and tho I cannot learn that this *Ashton* had either any of those Frantick Symptoms, or *Leger-de-main* Tricks that their Demoniacks are usually taught to play, yet having concluded of a Gambol to end *Christmas* with, to work they go: And *January* the 17th 1698. being *Saint Anthonies* Day, was fixt upon for the day of the Exorcism. Accordingly Four Priests, Mr. *Brooks*, the Operator in Chief, Mr. *Skinner*, Mr. *Kennel*, and another whose name I cannot yet learn, met at the House of *Thomas Pennington* in *Orrel*, in the Parish of *Wigan*, and County of *Lancaster*, where a great Concourse of People, Protestants as well as Papists were gathered together to see this mighty Feat.

At Nine of the Clock in the Morning the Scene was to be opened, which begun with a Speech made by Mr. *Brooks* the Holderforth, wherein he told the people, that he had offered up his Prayers

This is nothing but a Sanctified and holy Cheat.

to God that morning with relation to the work he was now going to undertake, that he hoped *Christ* had heard his prayers, and he did not doubt but to be Master of the Devil by two of the Clock in the Afternoon.

Thus would he preengage the peoples faith, and get them to mortgage it unto his son Jay.

He admonished the people also to have Faith and believe that he was able to do that Great Work, for if they did not believe, it would be very hard indeed for him to do it, nevertheless he was able to do it notwithstanding their Infidelity.

Then the Demoniack was brought before the Altar (which was new vamp'd for this same purpose, for they had bought a new Altar-piece of *White-Sattin*, and trim'd it up with two Fringes, the one deeper than the other, to grace their Show) and the Priest turn'd his Stole twice or thrice about the Demoniacks neck, upon which the Demoniack asked if he meant to hang him, but I cannot learn the Priests answer. The operation now immediately began, and the people

people were commanded to kneel, and pray to Saint Anthony, and the Mother of God. And the Priests were ever and anon at it, Mother of God help us, pray for us! Good St. Anthony pray for us. Here the young Priest, who knew not the name of the man Possessed, any more than I know his, steps to one of the Company (who chanced to be a Protestant) and ask'd what the Demoniacks Christian name was, who told him it was *Thomas*, upon which he falls tooth and nail to work, Good St. *Thomas* pray for us! Good St. *Thomas* pray for us, &c. expecting St. *Thomas* would be civil to his namesake.

Thus they continued, till they brought the Devil to his Tongue, and then it was demanded.

For what cause he did enter and afflict that soul of Christ? Was it for Envy? The Devil was loath to speak, having learnt from a Boy witty on his Horn-book, that if he said *A*, they would make him say *B*, and so on to the end of the Chapter: But the Priest Adjured him to declare, and at length he mumbled out, *No*. Was it for Pride? and so on through the Seaven Deadly Sins: The Devil was Gruff, but with much threatenng they still made him speak, and his answer continued to be *No*. The Priest run over a Bead-Roll of Vices, and the Devil still was in the Negative. At length the Priest ask'd him, was it for Despair? Here he begun to be Restive and would not have replied, but by the the vertue of Holy-water, and hard Words, he was obliged to confess that it was for Despair. Despair saith the Priest? Of what didst thou Despair? Why, saith the Devil, I did despair, because I thought the Priests were falling, and going down, and if they fall (adds he) I shall fall also. Here-upon he was declared to be a Despairing Devil.

I before have told you it was St. *Anthony's* day which interested him in the sport.

Here you must once for all be advised, that when the Demoniack spoke, he made use of his own Lips and Tongue so that he was no Pytho-nist: nor had they skill, or not time, to teach him the knack of speaking out of his Belly.

It seems as if the Devil and the Priest had one and the same interest, and that makes them to be thus concerned for each other.

Then the Priest wanted to know, what the Devils name was (and though he betraies his skill in that Question, for a Great Man of their own Church doth diswade from it, by assuring him, that

Sciendum est Angelos & Dæmones non habere propria nomina, quibus tanquam vocabulis inter se distinguantur, cum sint incorporei. — Sed nomen Angeli, Proprietas quædam ejus est, quæ ab aliis distinguitur — Cum dæmones interrogati ab Exorcista de nomine, respondent nomina quædam Barbara, incognita, nihil significantia; per hoc hominibus illudunt, qui potestatis suæ limites egrediuntur, quærentes quod non oportet. *Estius An. Aur. in Evang. Sec. Mar. c. 5.*

neither Angels nor Devils have any Proper names, but are distinguished from one another by their Qualities. And that therefore Devils, when they are examined by Exorcists as to their name, and give in some insignificant, or uncouth name, do only impose upon men that have transgressed the bounds of their Authority, and inquire into things that they ought not. Yet his name he would know, and after some seeming aversion, he was pleased to tell him that his name was Loll. Now the Reader is here to know, that for all this formality, the Devils name was no Secret: For a neighbouring Justice of the Peace, doth assure me, that he was told six Weeks or two Months before the Farce was acted, that a Devil was to be cast out in our Parish, and that his name was to be Loll: by which you may understand they had time enough to provide Gossips for him: but the whim of the name made him then give no credit to the information.

When they had found which of the Devils it was they had to deal with; *no doubt but a friend!* The Protestants are desired to attend, that they, I suppose, may be informed of the truth of some new coind Articles of Faith from him that was the Author of them. And because the Priest perceived some of them to be afraid at the Demoniacks roaring, foaming, flaving, &c. he bid them not to fear for the Devil should not hurt them; He had him at command, as they should see: he would command him to kiss his foot (it is a wonder, that in conformity to his Masters

sters Greatness it was not his Toe) and he should obey. Accordingly he gave the word of command, and the Devil kist the shadow of his Shoe-tie; and was not this a very humble Devil.

Then they proceeded to examine him as to his Creed; as if they meant to know what Religion he was of; and you need not in the least doubt, but the Devil is a good Roman Catholick: for they ask'd him, if there were not a Purgatory? Speak Devil I command thee, saith the Priest, is there not a Purgatory? and the Devil inform'd him that there was. Very well! But is it not necessary to pray for souls that are in Purgatory, that they may be delivered thence? And the Devil and Priest agreed that it was. Thus understanding one another, and agreeing in the Fundamental Articles of Faith (for you read that *the Devils believe.* Jam. 2. 19. though it is an uncomfortable faith of theirs, for it makes them tremble) he proceeded to other matters of Doctrine, and always had the satisfaction to find the Devil of his own opinion.

Aquinas from Saint Chrystom assures us, that we ought not to believe the Devil, though he declare nothing but the truth. *Salutiferum nobis dogma datur, ne credamus Dæmonibus, quantumcunque denuntient veritatem.* Aquin. 2da. 2dæ. Qu. 90. Ar. 2.

Amongst other Queries he demands to know, whether it was not necessary to pray to Saints and Angels? and adjured the Devil to tell the truth, and because he found him sometimes sturdy and a naughty Boy, he and his Partners would Box him about the Ears, sometimes all four at once (for the Devil being an haughty spirit cannot (as we are told) brook such affronts) and the Devil thus chastis'd, acknowledged that it was his curiosity then led him

By this passage one would think the Devil had lost his Pride, and the Priest had found it.

Now had this Spark of Divinity consulted his own reason, that would have told him, that it was not proper to expect the truth of God from the mouth of the Devil; or had he consulted his own School-men, he might have learn'd, that it was unlawful to adjure the Devil, in order to learn somethings from him, for

Now it is so long, since the Devil was in that happy place, where Saints and Angles are, that a man may very reasonably suspect his information, especially considering his fate, which made him incapable to resolve the Question.

I wonder how the Church of Rome will requite the Devil for his kind vouching these Superstitious Doctrines.

to inquire, whether Saints and Angels did not hear our Prayers? And the Devil remembering very well that he himself was once an Angel in Heaven, assured him that they did, though he staid not so long there, as to hear any.

They further inquired, if it was not lawful to worship Pictures and Images? And the Devil could discern no hurt at all in a man's humbling himself before those pretty play things. They then would know, whether any Protestant, Presbyterian, &c. could forgive sins? and the Devil being a good Casuist, told them, they could not. It was then demanded, whether the Priests of the Church of Rome, could not for-

give sins? And what cannot they do, that can turn a Wafer into Flesh and Blood! yes they could forgive sins. And is not this a good Charitable Devil that directs people whither to go for the Remission of their sins; but at the same time he is a blockish Devil to betray such a secret as is enough to ruin his Kingdom.

But they proceed, and the Devil must tell them, whether the Priests of the Church of Rome have not power to east out Devils? And to his sad grief and pain he felt they had. Be it so, they make but ill improvement of this Talent, for the Devil, as you will find, was too hard for them, and maugre their Exorcisms, kept his Burrough. Then they desired to know, whether any Protestant or Presbyterian, &c. Minister could cast out Devils? And if by casting out Devils they mean such juggling knacks, as the Popish Exorcists are known to use, the Devil here had fairest at the Truth, when he said they could not. For the Clergy of the Church of England understand the nature of Christs Kingdom, and the operation of his Grace, which effectually doth cast Devils and all evil out of the hearts, and souls of men far better than to expose God and Religion to the Buffoonry of Atheists, by pretending to such Mountebank tricks, as are an infamous scandal to both. As for Dissenters, let them answer for themselves, for though their warm zeal be-

trays

trays them too oft to a superstitious Credulity; yet I think they are generally too wise to be engaged in such Artifices. And though I must confess I hear, that some of them do intend to bless the world, with the Narrative of a late Miracle of this nature, which they wrought; yet if the presence of a neighbouring Justice of Peace which as I hear struck their Affidavit-men dumb for that time, hath not convinced them of their Vanity: I wish them to consider what they are doing, and save some of us the labour of spending time and Paper in Animadversions on their Folly. But to return, this was a tedious way of proceeding

by particulars, to comprimize therefore all in one, he fairly ask'd, *whether Salvation was to be had in any Church, but only that of Rome?* And the Devil very officiously told him, there was not. Right saith the Priest, I know that as well as thou; *why then dost thou ask me saith the Devil. Only saith the Priest that I might make the to satisfie these people of this truth.*

The Priests used to teach the people that they ought to believe as the Church believed; but now it seems they have changed their note, and would have them believe, as the Devil believes.

And having made such powerful discoveries as these are by the Ingenious Confession of a knowing Devil, Mr. Books desired, that *William Winstanl's* Maid might be sent for, which accordingly was done; She is a Protestant, but her Master is a Papist, and when she came, the Devil beat about him, froth'd and foam'd, and cryed out, Art thou come? Art thou come? And then the same question was put again, and met with the same answer; as it was as oft as any Protestant, or any that they suspected in danger of turning Protestants did appear. For when another person came in, whom not without reason they were jealous of, as being married to a good ingenious Man that is a Protestant, and one that hath baffled Mr. Brooks the Chief Engineer in an Argument about Purgatory, the Demoniack stares at her, and roars out, I'll have thee, I'll have thee. If thou turn Protestant, as thy Husband would have thee, there is no hopes of Salvation.

And is not this fair warning to be given by a Devil.

Upon this he sent to desire us to give him the Communion according to the Church of England, and is since departed with our prayers in the same Faith.

Now when the Devil had done all the Service for them that he could, had confirm'd their new Creed by the Truth of his own Confession, and had damn'd every body, but those that believed as he and the Priest did; The Priest (like an unkind Master to a Trusty Servant) would needsturn him out of Doors, commanded him to be gone, and threatned what he would do, if he offered to stay; giving him a parcel of very foul words, stamp-

Mengus indeed and the Scriblers of Exorcisms teach their Priests this Billings-gate Language. But how unlike is this to our Saviours speech, or the Arch-Angels to the Devil, who in the Cause of God and his Saints, durst not bring against the Devil any railing accusation, but only prayed, the Lord to rebuke him, Jud. v. 9.

Here you must observe that to discolour his tongue, they prest it in his mouth, with their Thumbs (which perhaps had a Dy on them) and sometimes nipt it.

The Children of *Robert Topping* an honest poor Neighbour, were also called to come near, and the same question was again ask'd; and the Priest declaim'd upon it, and told them that their Father was sickly and weak, and charg'd them that they should tell him in what danger he was, if he continued to dye in that Faith, wherein he had lived.

ing with his feet, and calling him, as his Authors teach him, all that was nought, an Infernal Dog, an Accursed Devil, &c. And here it was that he had a mind to give them a Touch of his Learning, and shew the Excellency of his Parts, and so he takes occasion to tell them that the Devil was a Latin Devil, and that he understood Latin, for they should hear he would speak to him in Latin, and bid him put out his Tongue, and he should observe him, so he learnedly bespeaks him, *Extende linguam Diabole, Put out thy tongue thou Devil,* and the *Demoniack*, as became a discreet Patient to a skillful Physitian, put out his Tongue, which was something of a blewish colour, and the Protestants were call'd on to see the Black Tongue of a cursed Devil. But here happned an unlucky blunder, for *Mr. Skinner* standing a little on one side that he could not

well

well see his Tongue calls to him, *Verte ad me, Turn towards me*, but the blockish Devil (for so they commonly call'd the Demoniack) had either not learnt, or else he had forgot that Lesson, so he put out his Tongue again, but did not turn to Mr. Skinner. However the Priest was not to take notice of the Error, so he cries out, It is well, It is well: But there chanced to be a Protestant youth there, that understood so much Latin as to discover the Knavish ignorance, as you will further gather from the following passage.

Mr. Brooks had (as you have heard) undertook to talk to the Devil in Latin, and he was at it, *Maledicte Diabole discede hinc, ad locum maledicte Diabole, &c.* Thou cursed Devil depart hence, &c. — At length out he comes with thou Infernal Toad, hereupon he recollects himself of his promise, which was that he would talk to him in Latin, and he knew not what was Latin for a Toad, so he steps to Mr. Skinner, and says pray Mr. Skinner what is Latin for a Toad? He told him *Bufo*, then he rallied again, and assaulted the Devil, with an *Infernalis Bufo discede hinc, ad locum Infernalis Bufo*, Thou infernal Toad depart hence, &c.

However the Devil made no great haste to be gone; but they continued the operation, ever and anon demanding how long he would stay, and when he would go, &c. At length the Devil told them roundly he would not go out before Dinner. Ay! sayst thou so, quoth Mr. Brooks. Thou wantedst thy Breakfast, but a faith I will give thee, I will give thee thy Dinner: thou thoughtest before with the Stole I would have hang'd thee, but now a faith I'll choak thee, here's a Dose for thee. So he gave him five Spoonfuls of Holy-water. Here is one (saith he) for the honour of the Holy Trinity, another for the honour of the Blessed Virgin, another for the honour of St. Anthony, and here's two more for Charity. So the Devil roar'd most hideously; ay, saith the Priest, I'll scald thee out When wilt thou be gone? I will go, saith he at two of the Clock. This gave the Priest a little satisfaction. And after some time he demanded what should be the sign of his departure. Why when I go out, saith he, I will take away a Quarrel of Glasse out of the Window. Then a dispute arose betwixt them, which Quarrel he was to take. But the Priest like a man of Resolution determined, such an one should be the Quarrel, and accordingly he chalked it out.

Pure Conjurat. Numero Deus Impare Gaudet. Virg.

When two of the Clock drew near, the Priest charged him to be gone, reminding him that his hour was at hand. But the Devil beg'd for longer time, and desired to stay till morning. But the Priest peremptorily commanded him to vanish; and the Devil in abundance of suspence cries, I doubt I must go out! I doubt I must go out! Which the Priest prudently catching at demands with an as-

Mr. Brooks would do well here, to consider, whether this solemn attributing to the spirit of God, what seems (and perhaps he knows) to be nothing but the confederacy of man, be not a blaspheming of that spirit. Nunquid Deus indiget vestro mendacio, ut pro illo loquamini dolos. Job. 13. 7.

suming Authority, Dost thou not feel the Spirit of God pressing thee this moment to go out? The Devil was loth to confess it, but at length acknowleg'd that he did. The Priest therefore repeats his adjurations, and adds thereto the virtue of his promise, which he very much insisted on and shewed him a Watch that it was full two of the Clock; and when the Devil saw the Watch, he bellowed out most terribly, as all along he had done, even to affright the Beholders, but more especially when a Crucifix was applied to him, which they often made use of, and seemed sometimes to make Characters, or write

something with it on his forehead.

Notwithstanding all this, the Devil had no great mind to be walking, so they plied him again and again with Holy-water inwardly and outwardly, which made him roar with a witness, and complain

This is a likely story when compared with what follow, for Lyars should have good memories. pag. 12.

that he was in as much torment, as if he was in Hell it self; and he adds, that had he known how they would have used him, he would not have stayed there so long. *Why then saith the Priest, dost thou not go out? And he told him that he would but stay one quarter of an hour longer.* Up-

on this a debate arose amongst the Priests, whether this favour was to be allowed the Devil or denyed him. Mr. Kennel out of just compassion, I suppose, to the Demoniack, was against allowing him a longer term: but Mr. Brooks the Master Workman inclined rather to be more civil to the Devil, and gave him the space of a quarter of an hour to provide himself for his journey, which as you will hear

hear in the close, was unhappy for the poor Demoniack: Tho Mr. Brooks confident of success cries out, he is rumbling in him like an Eel in a puddle of water, but I'll fetch him out of him a faith. Which was more than he could do; for the quarter being spent they remind him of his promise, and charge him to be gone, they adjure and threaten him, and for fear all should not do, they advise him to be gone, and tell him, it was for his advantage to be gone. For dost thou not know, saith Mr. Brooks with an assumed Grimace, That the longer thou stayest here, thou convertest so many more souls to the Catholick Faith? yes, saith the Devil, I know that very well: Ah! I shall make a sweet days work of it. And so taking into consideration the serious admonition of his friend, he prepared himself as if he meant to make his Exit, in so much that Mr. Brooks presuming on the victory, with an *IO TRIUMPHE* cries out, now he is going a faith, now he is taking wing, he stands upon his tiptoes, upon this all the people, especially the Protestants cast their eyes upon the Window, and the Quarrel out of which he was to go, and take it with him. But whether the peoples eyes being fixt upon the Quarrel might make them apprehensive, that they would discover the Trick by discerning how the quarrel was conveyed away (for the Priests Elbows were often very near it: whether it was this or something else I know not; but neither the Devil nor the quarrel went; for instead of that the Devil enters into a new parly with them, and will have more quarrels than one, or else he will not go out. But the Priest stuck close to his word, and would allow him no more quarrels than one. So that the Devil finding it would be no better (with a sigh I suppose) saith, Ah! this is but little towards what

By this one would suspect St. Peter's under officers to have forsook their Masters trade, and to be turn'd fishers of Devils instead of fishers of Men.

Hold Mr. Devil not too fast: for some whom you thought you were secure of, have since been both with the Priest and me: and declare that this days folly hath convinced them more of the superstition of your ways, than all your arguments will be able to remove.

To understand this, you must know that the Devil is generally very unwilling to go out, unless he may take something with him, and he is for a living Creature if he can get it.

Between 30 and 40 years ago I am told there was such another Exorcism as this, in the same place, for it is the Nest of Papists.

And when the Devil was to go out, he said he would have a living soul with him, which frighted the poor People sadly, and made them Sweat and Sigh, not knowing whom he would have. But the Priest manfully withstood him, and would not suffer him to touch any Soul there. This was a little comfort to them. Then the Devil would have some other living Creature, a Cock or Hen, &c. But the Priest thought that too good a Morsel for the Devil, and would not allow it him. In short the

Priest would allow him nothing but three broken pieces of a Tobacco-pipe, which he laid upon a Trencher on the Table, and when he went, he was to take them, as a sign of his Departure. When the minute was at hand, the Priest makes a bustle, and cries out now He comes, He comes, He comes, &c. and by this means (which is right Leger-de-main) calls the Peoples eyes from off the Trencher to the Demoniack, and an hand came behind over the Table, and catch'd at the pieces of the Pipe, but unluckily got but two, the third slipping off the Trencher, which a Protestant took up. And when the Priest told them that they might know by what they saw that the Devil was gone out. Yes saith the Protestant perhaps he is, but he is better than his word, for he hath left one piece of his pipe behind him, and here it is. This I had from a neighbouring Clergy-man, who is Rector of the Parish where the person lived that took up the Pipe, and who had it from his own Mouth.

I would have had But the refusal of this small request, put the Devil out of humour, and he began to be sturdy, and would not wag; which put the Priest to inquire again the reason why he did not go. Why saith the Devil, dost thou not think it better to be here than in Hell? To which Mr. Kennel answered (how truly judge you) No. We will call to our assistance 12. 20. or 40. Priests more, i.e. the Posse Comitatus of the Priest-hood, and we will Torment thee as ill as if thou wast in Hell it self. But the Devil like a cunning Fox still kept his Burrough, and would not budge. Which made the Priest again demand, why wilt not thou keep thy promise (for they expect the Devil to be as good as his word) why dost thou not go out. Why saith the Devil, dost thou not know that the Devil is a Liar. Oh! saith the Priest, is that the reason. What thou wilt not go out now that by this thy telling a Lye thou may'st make the Protestants believe, that all the rest that thou hast said are Lies also,

Is this the Reason? yes saith the Devil it is. But saith the Priest, if any of them should turn to be good Catholicks, would it not be against thy mind? yes saith the Devil it would, for I care not how much company I have.

This is an invincible argument of the Collusions betwixt Priest and Devil.

This parley made the Priest to slip the minute the Devil had fixed for his departure; and the Priest and the Demoniack, being perhaps weary, one of them having kneeled, and the other having followed his work, and both of them having roared (for they were heard near a quarter of a mile from the house and it was hard to say whether Devil or Priest was louder, thus having roared) five hours together; Mr. *Skinner* tells Mr. *Brooks*, you have given him too much time, we may as well go, for it seems the Devil had out witted them, and by gaining delays had raised new out works to defend his Hutt. But Mr. *Brooks* that he might disguise the Baffle as well as he could, asked him, *whether he staid there that he might convert any Protestant to the Catholick Faith?* And the Devil being willing to please him, and finding that he would believe any thing that he said, told him that he did. Hereupon Mr. *Brooks* took the opportunity to acquaint the Company that he had some friends about *Ormskirk*, &c. that he intended to send for to see this wonderful work, and then he commanded the Devil to retire into the lower parts, and taking off the Stole, he bespeaks the Demoniack to rise up, by the name of *Thomas Ashton*, and enjoyned him to say five *Ave Marias*, and five *Pater-nosters*. So he began but he could not speak plain, for the Devil as yet it seems stuck in his throat, the Priest therefore was obliged to renew his charge unto the Devil, go down *Sirrah*, saith he, so the Demoniack swallowed him cleaverly, and then he speak plain, and the Priest having thus laid the Devil he hung out the Flag of Defiance, and challenged any protestant whomsoever to raise him again, and make him speak.

And no doubt but it must be pleasant Entertainment for his friend to see the Devil baird.

I had almost forgot to tell you that here again Mr. *Brooks* charged the Demoniack to kiss the Priests feet, which as you have heard were four. Three of them being together he went and reverently paid his Salute, but Mr. *Brooks* told him there was a fourth; whom he was to seek out, and kiss his feet also. So about he goes, and the

the Devil either having a good Nose, or the Priests Toes a strong scent, he quickly smelt him out, did obeisance down to the ground, and adored his Sandal.

Query, whether this Homage of the Devil to the Priest, be not in allusion to that in the Psalmist, Kiss the Son lest he be angry (Psal. 2. 12.) or in imitation of that Mary, that kissed our Saviours feet. (Luke 7. 38.) If the first, 'tis gross Idolatry; for to kiss there, is to worship. If the last, 'tis vile, Hypocrisie, for for what she did was to express the sincerity of her Repentance; but what they do, is only gratifie the Priests Ambition.

And now the last Scene being over, Mr. Frooks by way of Epilogue, made another harangue unto the people, the substance of which was to signifie his hopes, that that days work would be a means to the Conversion of many then present, and save their Souls.

And now you see the secret is out: They have made a Puppet-Show of Religion, produced God and the Devil, like St. George and the Dragon, upon the Stage, and have basely betrayed the cause of God, and given the advantage to the Devil; for you find that notwithstanding the assurance the Priest pretended to, from Christ's hearing his prayers; and (what perhaps he more relied on) the promise that the Devil gave him more than once to depart: The Devil keeps his hold, and all that he can do, is to get him to lie snug in some private corner; till he be again brought forth, like Sampson, to make sport unto the people for the honour of their Dagon. But for all the Priests hopes, the last Act, wherein the Devil got the better of him (and made him either to believe a Lye, when he believed his word, promising to go out; or to belye the Devil, telling the people that he had promised to go out at such an hour, when he had not done it) hath altogether spoiled his Harvest, for it hath catched Mr. Priest within the Horns of this Dilemma.

Either the Priest would have cast out the Devil, and could not; or else he could have cast out the Devil and would not.

If he would have cast out the Devil, and could not; he hath discovered his own weakness, and that he hath no power over the Devil, nor that God was present with him in his undertaking, but for that he believed the Devil, hath given him up to believe a lye, as is the doom of such Bigots. (2 Thef. 2. 9. 10.)

If he could have cast out the Devil and would not ; he discovers his own Villany, who perfidiously suffers the Devil to Tyrannize over the persons of Christians, when it is in his power to relieve them.

When the Farce was over Mr. *Skinner* ask'd the *Demoniack* how he did ? And he said, pretty well. Are you not hungry *Thomas*, saith he, yes saith *Thomas*, and dry too. And well he might, by the account you have read. So the people with drew, and left them to their Pontifical repast ; whilst the hearts of good men bleed to see Religion expos'd thus to the just Exceptions of Libertines and Atheists ; and Christianity abus'd by those, who labour to make the world believe that they are the only Proprietors of it. But as we are bound to pity, and pray for them that are Guided (I ought to have said misguided) by such wilfully blindfolded Guides ; So acquiescing in God's Providence, we must Remember, that he hath thought it necessary that offences should come, Mat. 18. 7. and it concerns them to remember that there is a Woe denounced against that man, by whom the offence doth come.

On *Monday* following this Exploit, the General Quarter Sessions was held at *Wigan*, at which time I acquainted the Justices of Peace, with what had pass'd, and got a Warrant to apprehend the *Demoniack*, that it might have been tried, whether had more power over the Devil, the Priests or Justice.

This (as I am told made the Priest to scamper, tho he was not in the least affected by the Warrant, not being so much as named in it). But through a mistake the Officers mist their Prey, and we our Sport. However, this hath laid the Devil for the present, for I hear no more of him in our Neighbourhood, nor I believe ever shall.

F I N I S.

