

**The Surey demoniack : or, an account of Satans strange and dreadful actings, in and about the body of Richard Dugdale of Surey, near Whalley in Lancashire; and how he was dispossesed by Gods blessing on the fastings and prayers of divers ministers and people. The matter of fact attested by the oaths of several credible persons, before some of His Majesties justices of the peace in the said county.**

### **Publication/Creation**

London : Printed for Jonathan Robinson, at the Golden Lyon in St. Paul's-Church-Yard, 1697.

### **Persistent URL**

<https://wellcomecollection.org/works/q2nfpg82>

### **License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

**wellcome  
collection**

Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

*The Surey Démoniack :*

OR, AN

ACCOUNT

OF

SATAN S

Strange and Dreadful Actings,  
In and about the Body of

Richard Dugdale

*Of Surey, near Whalley in Lancashire ;*

And how he was Dispossest by Gods Blessing on  
the Fastings and Prayers of divers Ministers and People.

The Matter of Fact attested by the Oaths of se-  
veral Credible Persons, before some of His MAJESTIES  
Justices of the Peace in the said County.

L O N D O N :

Printed for Jonathan Robinson, at the Golden Lyon in St.  
Pauls-Church-Yard. 1697.



151

The Survey of Dominick

ACCOUNT

STATANS

Richard Dugdale

Of the great variety in the  
And how he was...  
The... of the...  
The... of the...  
The... of the...

LONDON  
Printed by...



T H E  
P R E F A C E.

**A**mong Satans various methods for the ruining of the Gospel, he hath kept up among us, abundance of his Institutions, Customs and Exercises, which he brought in among our Barbarian unchristened Ancestors, 2 King. 17. from ver. 17. to the end. Neh. 13. 24. and has manifested himself in such practices, or appearances, as he did, or doth act, in and among Pagans or Jewes, such as in Apparitions, Possessions, Witch-crafts, &c. A particular Instance whereof is hereafter related; as also, how Satan was herein defeated thro' the Lords setting in with our Endeavours against him; and ob! that by this Alarm this Evil Generation may be rouzed out of their Security, Prejudices, Formality and Sensuality, if God peradventure will give even to those that oppose themselves, Repentance, that they may acknowledge the Truth, and recover themselves out of the snare of the Devil, 2 Tim. 2. 25, 26. which would more rejoyce them and us, had we thus our Name written in Heaven, than if we had the Devils subject to us, Luke 10. 20. Mat. 7. 22, 23. And ob! that none may either with the Pharisees, Luke 11. 15, 16. contract the dreadful Guilt and Danger of imputing the Lord's extraordinary Workings to wrong Causes, or may be disregarders of the Works of the Lord, and of the Operations of his Hands, whom he will destroy, and not build up, Psal. 28. 5. or may be despisers, which behold wonders and perish, thro' the Lords working a Work in their days; a work, that they will in no wise believe, tho' a Man declare it unto them, Act. 13. 41.

On the following Occasion, the Reverend Mr. Baxter, desirous to add this Narrative to his late Book; called, The World of Spirits evinced by Apparitions, Witch-craft, &c. order'd about half a dozen Letters for our sending it up to him: hence arose our intentions of Printing it, which seem'd to die, upon his dying before this was sent to him. But afterwards another Reverend London Divine desired that it should be Printed, as an Appendix to Mr. Increase Mathers Book; called, A



## The PREFACE.

Further Account of the Trials of New England Witches, A. D. 1693. Upon which much of it was then at London, for the same purpose, as is declared in an Advertisement on the back of the said Book's Title Page: But it not being then throughly compleated and certified, it was again as dead, or at least delay'd, which delay proceeded partly from our backwardness to shew our selves to the World, being far from seeking to be known openly, John 7. 4. insomuch that were it consistent with this Work, we would be unnamed herein, being especially desirous, that none might be eyed, but only the fearful in praises working Wonders, nor any in the least share in the first Title, that cannot reach the last, Exod. 15. 11. Psal. 136. 4 altho' it might have come abroad long ere now, had not Satan likewise sensibly hindred once and again, 1 Thes. 2. 18. as to give one instance. On Sept. the 16th—95, about Seven in the Evening, one of us walking by the Bell and Dragon an Apothecaries Shop, at Kings-street end in Cheapside, with the fair Copy of this Narrative, and the only Copy of a Postscript designed for it, wrapt together in his Pocket, to be offer'd for the Press; about half a dozen Men suddenly clapt about him, and notwithstanding his struggling and calling for help, got the said Copies from him; so as all his endeavours could not yet regain them. However this delay is not so long, but that were there any falshoods, as we are satisfied there are none herein, they might be as well detected now as at first. Nay this delay seems rather to advantage than disparage this Narrative, since had it been Printed soon after it happen'd; Satans removal from, or return to Richard's Body, had been more questionable than now, Deut. 18. 22. and then the proofs of it might have been reputed the effects of mistaken surprize, and of the ferment and wonder which the Country was then in about it; whereas the within mention'd proofs of it, preserved these Five Years, and given in on a far less plausible Juncture, and that after the hearing of what can be said against it, must needs be more weighty, deliberate, digested and satisfactory, tho' far less numerous then might have been at first from the Crouds of Spectators that are now scattered we know not where. But he in whom are all our Springs, to whom belong the Issues from Death seems at last to rescue it from the death it thus long lay under, and to over-rule the Obstructions of it, Rev. 12. 4. for the furthering of its production, Act. 5. 38, 39. and to say, let it live by the Mouths of two sorts which indeed are the all sorts of Christians.

First, Of the Belivers of Satans aduancing Mens Bodies by Possessions, Witch-crafts, &c. Many such eminent Divines, Physicians, and others urged the publication hereof as a very likely expedient for rooting out Atheism, Debauchery, Sadducism and Devilishness, and for planting the practice and power of Christs precious Truths and Ways in the room thereof.

A 2  
Tea



## The PREFACE.

Yea several have at different times pressed this by inculcating Captain Bell's Case, as in the Preface of Luther's Table talk, viz. Luther's Mensalia, which did so promote the Protestant Religion in Germany, that each Church had one of them chain'd in it; on which the Pope and the Emperour caused them all to be burnt, only one of them was long afterwards found wrapt up in an old Wall by a German Gentleman that pull'd down his old House, who not daring to keep it for fear of the Law against it, sent it to his Friend Captain Henry Bell in London, desiring him to turn it out of the German into the English Tongue. The said Captain thro' business or otherwise deferring to translate it, one Night between Twelve and One a Clock appear'd to him, then awake, an Ancient Man standing at his Bed side all in white, with a broad White Beard down to his Girdle, taking him by the right Ear, saying, Sirrah! Wilt thou not take time to translate that Book which is sent thee out of Germany, I will shortly provide for thee both time and place to do it in, then vanish; his fright and sweating, astonish'd his Wife, yet not heeding Visions; the Book again slip'd out of his mind, till Warrants from Charles the First's Council-board laid him in the Gate-house in Westminster for Ten Years, without shewing him any cause, Five of which he spent in composing the said Translation, which was publish'd by the Assembly of Divines. Thus the silencing of this Narrative was reckon'd dangerous, even as the said Captains neglect proved. Besides something like his said Night-Warning befell one of the Ministers undernamed, who as the said Captain, thro' business not finding, or taking time to prepare for Printing the said Narrative, was after the Mid-night of November the 18th 1693, as fully awaken'd in his Bed as ever in his Life, where he heard a most melodious sound, that did most distinctly pronounce unto him these three pieces of Sentences, the other pieces of which three Sentences were concealed from him, viz.—This cannot be indured. Therefore prepare for—or death. Thou shalt ere long die,—or; which melody or words struck the said Minister into a swearing horror, untill in the Morning of November the 19th 1693, he declared this unto a faithful Witness, who was likewise amazed thereat.

Secondly, By the Mouths of the Questioners or Scoffers of such workings of Satan, who are of two sorts, either first Questioning or denying such in the general, which denial or disbelief seems occasioned Two ways; either first, thro' the difficulty of distinguishing true Reports of such workings from the false ones which are broached, either first, by Popish Fables, whose Legends however, among Protestants at least, should not affect the credit, or impair the Authority of Protestant Writings. Secondly, By Protestant Impostors, who, as the Cyclopes at the forges in devilish Volcanoes, do perhaps write such Narratives as this, affixing the feigned Names of Justices and Witnesses thereunto, yea dressing them up so like the true ones, as cre-

ates.



## The PREFACE.

ates a suspicion, yea oft a rejection of the true Ones, as if they likewise were but Counterfeits, in this case what's to be done, should all true Narratives be forboren, through fear of their being reputed false, or rather should not such Falsifiers be suppress'd as common Nusances offering to bring the Cretian name, Tit. 1. 12. on Britain, and embezilling the precious stock of the Nations Credibility and Veracity, Prov. 22. 1. since others are punish'd by Ministers of Justice for Forgery of Bills, Coin, Deeds, &c. Why should not the Cheats above-said fall under Legal Prosecutions unto which the Attestants before-mentioned offer themselves, if any known falshood be found herein. Or, Secondly, For that the true Reports of such workings are not duly minded by them, through their extinguishing their intellectual sight, so as they cannot, or turning it aside, so as they will not view or believe them. Whereas, if they have a mind to any thing, tho' never so absurd, what shallow giddy Reasons will serve their turn, to patronize their belief thereof, and when any thing, tho' never so excellent and evident seem'd not to their interest, and is not to their mind or liking, how will they arm and harden themselves against all methods for convincing them thereof, just like the Jews when driven to the necessitous dilemma of seeing Christ to be the Messiah or putting out their own Eyes, John 9. 16, 39, 40. rather resolv'd upon this, then that, and so could not see the two gross absurdities in their opinion of Christ's being not only a Demoniack, because of his matchless preaching, John 10. 19, 20. and 7. 46. but also a Wizard, because of his ejecting Devils, Mat. 9. 33, 34. As 1. They could not see it, to be irrational, for that no unblinded Man could argue from such premises, that Christ was either the one or the other, for can it possibly follow, that he was possess'd with a Devil, because he preacht so, as never any Man did, or that he had a familiar Spirit, because he cast out such Spirits. Nor 2. Could they see it to be self contradictory, for that if it did from thence follow that Christ was either the one or the other, yet how could one Man possibly be both at once, since surely the Man, that Acts a Wizard could cast out Devils, would never suffer himself to be a Demoniack, for how could he cast Devils out of others, if he could not out of himself, Luke 4. 23. at the same rate did they perswade themselves to think an incarnate Devil to be more eligible than an incarnate God, Mat. 27. 16, 26. John 6. 70. just as if a Man should fix it in his conceit, that the Sun is nothing but Soot and Ink kneaded into a Ball, and that so unalterably as that no Sense or Reason could perswade him of the contrary; a more modern Instance whereof is the Papists denying Consecrated Bread and Wine to be Bread and Wine, and were it not for such Instances, one would scarce think it practicable, that any against Sense, Reason, Scripture, (1 John 1. 1, 3.) and all Topicks of Arguments should in earnest deny such workings of Satan in the general.



## The PREFACE.

The Second sort of those whose questioning of such workings occasions this Publication, are the Questioners of the within mentioned instances in particular, on which perhaps several pass various Censures, now it is past, and tho' some of them knew not the most material things thereof, and others of them whilst it was in hand, seem'd under deep Convictions and Apprehensions of Satan's working therein, yet now such Impressions being decay'd or vanisht in them [as in those that in one juncture admired and cried up Sejanus] they on another turn of affairs can jointly say, Sojanum nunjanum nunquam si quid mihi credis amavi, "For my part I never believed there was any such Possession or Witch-craft in this matter, which I still thought proceeded meerly; either, First, From a Disease, which might have been cured by meer Physick: Or, Secondly, From Imposture which might have been cured meerly by the House of Correction: Or, Thirdly, From I know not what. One while I think it came from this Cause; another while from another Cause; and tho' I cannot possibly ascribe, or resolve what past at the Surey into one or other of the said Causes, or into them all together, and so I know not where to fix it, or unto what Natural Cause or Causes exclusive of Satan, it can rationally or properly be referred, yet for all this, I am resolv'd, it shall not pass with me, or with any that I can influence for Possession, or any such thing, tho' all the signes and marks of Possession that ever I read, or heard of in Scripture, or other Authors be to be met with herein, and tho' I have no enforcing Arguments to the contrary, yet I am loath to yield this to be such, and like not that such use of Scripture means should gain the reputation of removing Satan thus thro' the Lord's concurrence, rather then this I'de have it reputed Disease, Imposture, or any thing to this purpose, as we hear, some scraps or parcels of what past at the Surey are talked of amongst some, as the all that happened there; and hereupon it is run down, and represented as very inconsiderable, and they that ingaged therein, are impeached for charging God foolishly. In this case is it our duty on the one hand, by our silence, to let God's Ways and Servants be vilified, and such a tremendous astonishing Providence to be bury'd in Misreports or Oblivion, in the Burning and Shining Light whereof such multitudes were awaken'd (John 5. 35.) at least for a season, for it was not done in a Corner? Act. 26. 26. or on the other hand, what other preventive or remedy can we have, besides publishing this Narrative, wherein the Actings and Discourses from and to the Demoniack are oft word for word, and every where in sense and substance, the very same that past at the Surey, tho' vastly short of being all, and particularly not all the Discourses to Satan, much of which was premeditated, and so not strange, tho' sometimes long, yet many other things more apposite and advantageous did flow in the heat of Conference, but we little then thinking of Printing what past there, did not put down near all in any Notes or Minutes, or in our Diaries which some



# The PREFACE.

of us there kept, as we do still for other daily occurrences; however to the Truth of what is herein reported, some thousands hinted at in the Narrative, can in part testify: And we the Ministers principally concerned therein, do positively affirm, that it was all really and certainly matter of Fact, so far as we could learn from our being personally present, all of us at most, or many passages, and some of us, at all the material Passages contained herein: *As, Witness our Hands.*

Thomas Jolly  
 Charles Sagar  
 Nicholas Kershaw  
 Robert Waddington  
 Thomas Whally  
 John Carrington

*Ministers occasionally assisting at the Meetings within mentioned were*

Mr. Frankland  
 Mr. Pendlebury  
 Mr. Oliver Heywood.

*The*

but does not all in any Note or Minutes, or in our Minutes which were  
 Conference, but we little then thinking of Printing what past there, did not  
 in case and substance, the way seems that past at the Survey, the  
 sort of being all, and particularly not all the Discourses to Satan, words of  
 which were promulgated, and so not strange, the former long, yet not  
 less from and to the Dominick are of word for word, and every where  
 have besides publishing this Narrative, wherein the Abing and Discour-  
 2d. 2d. or on the other hand, under other pretences or terms, can we  
 (John 2. 27.) at least for a season, for it was not done in a Corner? At  
 in the burning and shining Light, under such and such names, were marked  
 a tremendous overflowing Providence to be had, in Ministers or Ministers,  
 hand, by our sinners, to be God's Word, and we were to be subject, and we  
 searched for changing God's Justice. In this case, it is our duty on the one  
 and requested us very inconsiderably, and they that engaged therein, are  
 enough, some, at the all that happened there; and however it is true that  
 as one part, some (say) or parts of what past at the Survey are talked of  
 then that be done in reputed Discourses, or any thing to this purpose,  
 the reputation of removing Satan thus into the Lord's countenance, rather  
 yield this to be such, and like not that such use of Scripture would should gain  
 and the I have no refusing arguments to the contrary, yet I am loath to  
 Mr. Oliver Heywood, or other Ministers, be to be mixt with them,  
 Possibility, do all the former and works of Puff-blow that ever  
 I am very well with me, with say that I am ignorant for  
 exclusion of Satan, it can rationally or properly be proved, yet for all this,  
 Ministers occasionally assisting at the Meetings within mentioned were



*Some Account of Satans acting in and about  
the Body of Richard Dugdale of Su-  
rey, near Whally in Lancashire, and  
of Satan's removal thence thro' the Lord's  
Blessing on the Fasting and Prayer of the  
within mentioned Ministers and People.*

**T**HE said *Richard Dugdale*, was not very big nor small, but of a middle size and stature, about 19 years old, and had been Gardiner or Servant at *West-Bybal*, till he was seized with the Affliction hereafter mentioned; before, and after which he was not apparently troubled with any Melancholy or Disease, or Distemperature of Body, and upon his said Affliction, he lived at the said *Surey*, with his Parents and his Sisters, who got a competent Livelihood through his Father *Thomas Dugdales* Gardoning, and their other Labours, and were all professed Protestants, tho' they had been Popishly brought up, and lead prophane lives in a place, where Iniquity did so abound, as some Judgment might justly be expected upon, or among them.

Upon *April* the 29th 1689, in the Morning, the said *Richard* came to the House of Mr. *Jolly* at the *New Chappel* or *Waymond Houses* near *Pendle Hill*; for tho' *Richard* had signified his desires of coming thither a Quarter of a Year before, yet the Messenger fail'd to give notice thereof until a day or two before he came; whilst he was in the said House, there were great grounds of suspecting that he was possess'd by the Devil, partly from the account he gave of his Case, and principally from the strange Fits which violently seiz'd him, whilst Mr. *Jolly* was at Family Duty, reading and opening the Word, and Praying, wherein he had many Praternatural Motions, far above the reach of his personal Ability and Agility, and had shewn great despite against the said Ordinances of God, yea especially when Christ was more solemnly named, and his Condition more earnestly recommended to the Lord; then he raged as if he had been no-



thing but a Devil in *Richard's* bodily shape, tho' when he was not in his fit, he manifested great inclination to the Word and Prayer, for the Exercise of which on his behalf, he desir'd we would set apart a Day of Fasting as the only means from which he could expect help, being he had in vain tried other means both lawful and unlawful.

Accordingly some of us Ministers with several of the People met at the *Sparth*, May the 8th 1689. Before the Exercise was begun, we examined *Richard* and his Parents about the occasion of this sad Affliction; On this day and at some following Meetings, they confessed to us as followeth; That at *Whally Rushburying* on the *James-tide* before, or on *July* the 25th 1688, there was great Dancing and Drinking; what happen'd to the said *Richard* at that great Dancing-bout, or how therein *Richard* had offer'd himself to the Devil, on condition the Devil would make him a good Dancer, is more fully declar'd in *Sept.* the 26th's Discourse. Upon which inordinate wish, and other extravagant Courses, very probably Satan did thorough the just Judgment of God get advantage over *Richard*; but at the said Drinking-bout, they acknowledged both the said *Thomas* and *Richard*, Father and Son were much in drink, and then had a scuffle with a Young Man; and him, or his Partakers they suspected as instrumental in this harming *Richard* one way or other, tho' not in the said scuffle, for *Richard* apparently went well and sound home without any hurt, where after he had been for some time sitting with some Company, his Side was suddenly seiz'd as with a burning pain, as if it had been whipt and stung with Nettles, or stab'd with Needles; afterwards he being in the Evening in a Room by himself, several Apparitions presented themselves, and after Vanish'd before him; for he saw the Table spread over with Dainties or Delicate Fare, and heard a Voice as from under the Table, saying, *Eat, and take thy fill of Pleasures*; then he saw the Table covered with Ribbons and fine Ornaments, and heard a Voice, saying, *Take and enjoy what Honours thou desirest*; then he saw Gold and Precious things lying on the Table, and heard a Voice, saying, *Take, and thou shalt have all the Riches thou wilt*; but he said, he took none of the said Offers, but that ever after the said *Rushburying* Riot, he had a great fancy and vehement inclination for Dancing, so that he could not refrain from it, and that in the Week after, the said *James-tides* Dancing and Drunken Fit, or after the said Dancing Humor did thereupon possess him, he had the Apparition of a Mans Head all along in the way as he went to *Westby-Hall*, where as he was working hard at the Hay, he was taken with an unusual Merriness, and in the Evening



vening of the same day he made himself Drunken, and then he was transported into such an height of Prophaneness as did astonish the By-standers, so that they concluded that the Devil had some extraordinary power over him; yea, he himself said, that in the said Evening, he had an Apparition of the Devil pointing at something which the said *Richard* had lately done, which we concluded was *Richards* offering himself to Satan as a Bond, or some other Compact, or Consent to Satan, for the satisfying his desires, either of Dancing or of some other matter; after this Night his Fits grew very frequent and violent, whence they made use of a Doctor, who finding that Physick would nothing avail, gave him over, not undertaking him any further; then they sought unto a reputed Wise Man for help, viz. Dr. *Crabtree*, who said, he was amazed at several things which befell him whilst under his charge, as particularly at his precise fore-telling various sorts of Weather, he at last confessing, as some told us, that there was no help for him, except from the Ministers; after which *Richard* and his Father applied to us, which things *Richard's* Parents and he could not confess all at once, for when he had thought to confess some things to this purpose, his Mouth, as he said, was stopt, that he could not speak them, and when he had told us of some of them, then he was shrewdly check'd for confessing too much, and when sometimes he refused to do what Satan would have him do, he was tossed miserably as after appear'd, nay he was oft visibly shaken, and as not at his own disposal, and sadly disorder'd, even whilst out of his Fits; sometimes as stupified and restrain'd from saying or doing what he offer'd at, and at other times as push'd to such words and deeds, as he neither meant before-hand, nor knew of when past; after the said Examination, the said Ministers shewed to *Richard* and his Parents, the Evil of some unlawful means before made use of, and that the means now applyed to, were appointed by Christ to be used in their case, wherein a Blessing might be hoped for, upon their repenting and expecting Mercy in God's way; hence they proceeded to the Word and Prayer; Mr. *Folly* insisting on *Acts* 26. v. 18. During which Exercises *Richard* had two terrible Fits, after which *Richard* commonly attended the Ordinances at Mr. *Folly's* Meeting-place, under which he was one Sabbath very quiet, another Sabbath extremely rude all the while.

On May the 28th 89. At *Richard's* earnest request, another Fast-day was kept on his behalf; and hitherto *Richard* after his Application to the Ministers for help, had been all along as possess'd with a dumb Devil, and had not spoken at all in his Fits until this said Fast-day, then he had two astonishing Fits, and when either of them



began, he was as blown or snach'd, or born up suddenly from his Chair, as if he would have flown away, but that the holders of him hung at his Arms or Legs, and clung about him, one of whom came on purpose so as he might pass unobserved among the other holders of him, and more distinctly observed all transactions about him.

In his said Fits, *Richard's* Body was hurled about very desperately, and besides his abundance of confused hurry and din, he oft stretch'd out his Neck to a prodigious length towards the Ministers that prayed, especially *Mr. Waddington*, as if he would have rushed upon them, or thrown his Head at them, and at least Six times he with much difficulty, fury, and gaping, skreamed out against them, have done! have done! whilst the holders of him observ'd his Lips unmoved, his Tongue rolled inwardly all on a Lump, and his Sight or Eye-balls turned backwards, so as made him stark blind, nothing but the White of them being to be seen, as was indeed in most, if not in all his Fits afterwards; whilst the other words and things, hereafter related of him, did come out of him or from him, excepting that throughout many Fits, his Eye-lids would be close shut. Then seeing he could not get at the then Praying Ministers, he flung all about him down, and lay as dead upon the Floor, till in a Moment, his whole Body was raised as from Death, and as all at once, without the natural help of Arms or Legs, bearing up with it those that lean'd on him to hold him, and then broke out into such wild curvets or bounces as cannot here be described. Which sort of Trances and Rages, or Fallings and Risings again, were frequent this day as they did usually and interchangeably seize him in most or all his other Fits that he had afterwards; at last the *Dæmoniack* threw his head so among the People that were betwixt him and one of the Ministers, as that a Ball of Flegm strangely glanted among them without wetting any, till it flap'd on his Shoulder, and thence flash'd o're his Face, and all down his Cloaths, *Richard's* Tongue and Eyes being inactive herein, as abovesaid; whilst this flowed from his Breast, What amazing hideous sounds were heard in or from him all along! Sometimes as of Swine, or Water-mills, or as if a Bear and other Wild Beasts had joyned their several Notes to mix up a dreadful peal of Noises.

Towards the beginning of *June* was a Meeting at the *Surey* on his behalf, which place being so near *Whalley*, the Publick Minister there *Mr. Fea*, was acquainted with the Occasion of the said Meeting that he might take no offence, all the time wherein *Eph. 6. v. 12.* was spoke to, and Prayers put up for him, the Evil Spirit work'd in

*Richard,*



*Richard*, yet it break not out into a Fit, till afterwards it hurried him in a most violent manner, and manifested more than ordinary Venom against Mr. *Jolly* and Mr. *Waddington*, as it did at other times against Mr. *Sagar*, Mr. *Whalley*, and Mr. *Kershaw*; and on the following Sabbath was a very great concourse of People, many of them coming to see *Richard*, from whom however there were no Distractions or Disturbances all the while, tho' through all the Exercises of another Sabbath, his Fits were excessively ill, he spurning, and spitting, and grining at Mr. *Jolly* with great fury, but hurt him not.

On *July* the Fifth was the next Fast day for him at the *Surey*, but being nothing is put down here but plain and certain matter of Fact, such as some or all of the afore-mentioned Attestants are sure of, therefore very many of the *Demoniack's* Expressions, Predictions, and Transactions singularly remarkable, that the said Attestants made no due and full Observation about, nor took any certain Cognizance of, are not here recorded as absolutely certain, or of unquestionable Verity, being none of them would speak wickedly or deceitfully for God, *Job* 13. v. 7. Although even these Passages are reported and affirmed by some other Spectators of what past at the *Surey*; as to instance, whilst the *Demoniack* in a Fit lay on his back with his Arms and Legs spread open, he was twirled about like a pair of *Tarwangles*. Sometimes the *Demoniack* in a Fit seemed to hang in the Barn with his Head downwards, and his Heels towards the top thereof: A Spectator at the *Surey* being thought to be the occasioner of some strict enquiries there, was sadly blamed and threatened, on which going homewards with company in a Moonshiny Night, they saw in the Fields as a Boy coming with his Face towards them which suddenly vanish'd, and then a Boy going with his Back towards them which suddenly vanish'd, and then a Foal going with *Langotts* all which likewise suddenly vanish'd.

On *July* the 16th, at a Fast day for him at the *Surey* was a great confluence of People, as there was oft before, and almost always at such Meetings afterwards until prevented by the Ministers, tho' when conferences with Satan were look'd for, far vaster Multitudes met than at other times. And on the Lord's day next after, viz. *July* 20th no Molestations happened from *Richard*, till the close of that days Publick Work. But on the Lord's day next before, viz. *July* 13th 1689. The *Demoniack* at Mr. *Jolly's* Meeting-place in a Fit cries out, *Ye talk of having Six Ministers against me next Wednesday at the Surey, but there will only five be there then, and I'll make Fools of you, for I'll be quiet at that time.* Which words seemed strange to Mr. *Jolly*, who



on Friday before, with one or two more, many Miles from the *Surey*, had very privately named Six Ministers as fit and desirable for attending the *Surey* Meeting, which they concluded to keep on the aforementioned Wednesday, *July* the 16th 1689, but they only knew of Three Ministers, whose presence they then expected on the said Wednesday. Which Meeting, besides, they had kept private, and had not spoken of, so as it could be known to any of the *Surey* by any Humane means, before the said Lord's day Cry of the *Demoniack*; in whose Wednesday Morning Fit he cried out, *One Carrington will this day terribly shake me*; which amazed the by-standers, who had never before heard of a Minister so called, for it was but about half a Year since he first began to Preach, and that only in a Private Family far from the *Surey*, where he had never been before, and coming from another County was a Stranger thereabout; that however heard of the said Meeting, whither he on the said Wednesday Morning had leave to go, and whither some Ministers unlooked for came, which made up just the number foretold of in the Sabbath Cry; according to which the *Demoniack* was quiet throughout all the Exercise, until at the end thereof, Mr. *Jolly*, and Mr. *Sagar* called the said Mr. *Carrington* to Prayer as he stood in the throng unacquainted with any others there that he knew of. Upon which the *Demoniack* most furiously raged, threatned to tear him in pieces, struggled most vehemently to get at him, being Six or Seven Yards distant from him, hurled Rolls of Foam still on his Face; and tho' Hats and Aprons were held up betwixt them, to hinder his annoying of him, yet he was hurled so high, or so low, or sideways, that the Balls of Foam which came from him still hit him on or about the Face; notwithstanding the uselessness of *Richard's* seeing or speaking Organs herein, which was so far from daunting him that was before all covered with Foam, that it did rather embolden him to pray more vehemently against the Devils troubling *Richard*, who hereupon for about an Hour poured forth the bitterest Execrations and Blasphemies, amongst which he often cried out, *Oh! Carrington, I hate thee mortally. Oh! Ill be revenged on thee.*

*July* the 25th, was the next Fast day on this occasion at *Altham*, for a great part whereof *Richard* was detained thence through several dead Fits or Trances that seized him, where the Multitude was so very great, as caused much distraction and danger, a Post in the Barn being broken down through the weight of the People, yet was there through Gods good Providence no farther harm done.

On *August* the First, was a Fast day for him at the *Surey*, he was quiet. Though he never Learned above the English Tongue and his natural



natural and acquired Abilities were very ordinary, yet when his Fits seized him he oft spake Latin, Greek, and other Languages very well; as also Satan like an Angel of Light, did tell unto or pronounce from him, several Practical Speeches, as to instance, several times he declaim'd much against the Sins of the place and time, as also against worldly People, saying, *That as Maids do sweep away Spiders webs, so would their Wealth be swept away*: More such sayings being elsewhere herein mentioned.

On August the 13th, was a Fast day for him at the Surey, *John* 16. 8, 9, 10, 11. was insisted on, and the said Mr. Carrington had been about a Fortnight or Three Weeks Journey in several Counties out of Lancashire, whilst in Yorkshire some discourse past about hastening his Ordination. Returning home, he on the Road casually heard, that the Ministers met about the Surey Demoniack upon that very day, being the afore-mentioned August the 13th, 89. altho Surey was then out of his Road, and far off, yet finding that he might reach it before the usual time of the Ministers ending there. He got to a Smiths House, about or within a Mile of it, about Two a Clock, and fearing that he should come too late if he staid till the Shoe which his Horse had lost was set on, he went fast over the Fields on Foot, upon which the Demoniack oft cried; *Yonder comes Carrington running, and footing it apace*, who when he was about Two Fields off the Barn, wherein Richard and crowds of Spectators were; did look at his Watch behind an Hedge, to see if he were not too late, when he heard an hideous noise from the Barn, wherein the Demoniack cried, Carrington, *What a Clock is it?* Which with the aforesaid Cry, made them in the Barn wonder, none there knowing what County he was in. The Ministers there being near ending, knowing nothing of his coming; who, when he was near the Barn, before he saw any body, or any body that was known of saw him, did hear the Demoniack cry, *Make way for Carrington*. Carrington, *What brings thee here at this time of day? Thou comest too late, &c. I defie thee, thou art but of a weak Faith, thou canst not prevail against me, thy Faith is but Hypocritical, &c.* Which set him a trembling, who notwithstanding being called to Prayer was so encouraged, and the Demoniack so strangely acted and handled, that when the Meeting was broke up, and he out of his Fit, he and his Relations, and Neighbours earnestly begged of him to stay all night, since then Richard was to have other Fits, and they had strong hopes that Satan would leave him, if he were closely dealt with for a few Fits together. The Ministers being consulted herein were then pleased to accept him as one of their Number in this enterprize, and thought his staying then there might



not be amiss; upon which he staying, deliberated to divide the Evening and Nights Exercise into Three parts. 1. He Preached, Expounded, read in the Bible, or Sung Psalms, whilst *Richard* was out of his Fits, that the many Hundreds or Thousands that on such Nights were there, might thereby be kept in a suitable frame for attending his Fits when they came on him. 2. He discoursed or questioned the *Demoniack* in his raging Fit. 3. He prayed in *Richard's* still or dead Fits. In which Night he had three Fits besides that in the Afternoon, each of which was about Three Hours long. At the ending of one Fit, the *Demoniack* still told what Hour of the Night or Day his next would begin very precisely and punctually, as was constantly observed, tho' there was no equal or set distance of time between his Fits, betwixt which sometimes would be but few hours, sometimes many, sometimes one day, sometimes many days, all the various Transactions of that Night are unaccountable, a few of which however were these in his First Fit. As in the general, he, whilst raging did still labour to mischief the Minister, till being oft frustrated, he fell into Ludicrous or Outragious Actions, so in the general the Minister discoursed to him on what he thought most dreadful to, or expulsive of fallen Angels. Three Young Men on one side three on the other, usually cross the way betwixt them with their joined hands, various attempts he made to wheel about to the Minister, but still the said Youths interposed, only once he got past them, when the Minister retired and opposed the Chair which he still held in his hand betwixt him and *Richard*, till at last the Youths got betwixt them again, then the *Demoniack* leapt for Six or Ten times together so very high, that one might see his Leggs above their Heads, but then they likewise lifted up their joynd hands to hinder his leaping over them, and letting them fall again when *Richard* defended, lest he should rush under them, till once tho' he was about a Rod distant from the Minister, he instead of leaping high as they expected, shot himself under their hands, and dashed the Chair out of the Ministers hands with his feet, the Wast whereof made his hand very sensible that it had escaped a great danger, who recovering his Chair, and they interposing, the *Demoniack* pelted him at the old rate with Foam Bullets, fiercely blustering against him, and railing hoarsly as from his Breast, till the Minister said to him, If thou beest a Devil that troublest this Youth's Body, as I suppose thou art, then I tell thee thou art in Chains; in Chains to restrain thee, so that if thou do thy worst against me, through God's Blessing thou canst do me no hurt, and in Chains to torment thee, so that thou art now full of hellish pain and anguish; And does it



not vex, and fret, and mad thee, to see me through God's unsearchable Goodness out of thy reach, whilst thou feelest thy burning Chains scorching and tormenting, and devouring thee? How did the *Demoniack* gnash, and shake, and rage at this, sometimes in an inarticulate clatter, sometimes in unintelligible accents, sometimes in words clustered thick together, very often in a distinct *Lingua*, that was either *Forreign* or unknown to us all then there, or else forged *Gibberish*; upon which the Minister continued, art thou freer from Torments whilst in his Body then thou wert before, and if thy being there cannot now respite or abate thy Woes, then thy annoying him seems to be meerly through thy Malice to make him miserable as thou thy self art, and shalt thou go unpunisht for this thy Malice, nay rather will not the just Judgments of God load thee with fresh vengeance for this thy troubling him, besides the other Torments due to thee, thou that hast been glutted these many Thousand Years with God's avenging Fury; Dost thou like it so well as to seek larger and fuller Vials thereof by this reaking thy Spite upon his Creature? Oh the Infinite Wrath of God, doth this delight thee? And is it sport to thee to wallow in eternal Burnings? 'Twas strange, 'twas pitious to behold what Horrors, what Convulsions the *Demoniack* was under during this Discourse, until with great Struglings, Shrieks, and Leaps, he fell into his dead Fit, and after came out of that Fit, till in his second Fit his rages returning, he spoke much to the Minister in the abovesaid Foreign or Forged *Lingua*, at the end of which he cried, *Carlisle, Carlisle, Dost thou understand me, construe me this, and tell me in English what it was I now spoke? Now Carlisle where's thy Learning?* Upon which by a chucking grunting noise inwardly, and the horrid fleering grin of his Countenance, he seemed to Laugh Vehemently at the Minister, adding *Carlisle, Now I have puzzled all thy Scholarship*, who answered, I am never the worse Scholar for being ignorant of the Devils Rhetorick, and unlearned in the Language of Hell. But oh! how sad is thine heart in the midst of that ugly Laughter which thou counterfeitest but poorly, having been long unpractised in true Mirth, Joy and Laughter; and am I in a condition to be laught at by thee, who art irrecoverably fallen into a worse case than the most poisonous stinging Serpent is in? Ah! poor Fiend, for all thy Grimness and Rhodomantadoes, I do not be in thy plight for a Thousand Worlds: But what ridiculous Pranks, and antick Gambols art thou now acting, as if thou designed to set us all a Laughing at thy Fooleries? For whilst the Minister was thus a speaking, he as in great derision of him hector'd and braved it, and play'd



with unimitable dexterity several wild tricks and sportive frolicks, such as are too commonly too too wickedly used at merry Nights, and at *Saturnalian, Bacchanalian, or Floralian Carnivals*, as to instance, there were Rushes strewed on the Barn floor to keep the *Demoniack's* Bones from being broken, for his Body was constantly sore dasht and battered against the Ground, especially when falling into a dead Fit, or coming out of his Fits, he being usually born up before he was hurled to the Earth, he taking up Rushes, handled them so as if they had been a pack of Cards, every way acting the Carding Gamester to the life, then ordering the Rushes otherwise as if they had been Dice, who so expert in throwing the Die as he, then he manag'd the Rushes as if he had been playing at Bowls, with the various postures and eagerness of a Bowler, performing these and the like feats, either with Words and Oaths, or by dumb Shews and Signs, so artificially, intelligibly, and nimbly, as amazed the Spectators, especially because *Richard* was wholly ignorant of these Games, both before and since this trouble, he at present declaring, that he never used or knew how to play at Cards, Dice, Bowls, Tables, &c. All this while the Minister thus talkt to him, now Angel, where is all thy dazzling grandeur; And what's become of thy Pompous Magnificence? how didst thou brandish in ample state among the Potentates and Powers, among the Crowned Grandees of Mighty *Lucifer*, how didst thou ruffle in Illustrious Robes, and strut loftily in thy glittering Pride, and scatter abroad thy appalling glories? What is thy towering Crest now fallen, and that so low as to such froth, noise, flash and pedantry; And is thy Peacocks gawdy Train deplumed, so that thou art as the featherless Peacock, the very sowlest Fowl of the Air, *Luke 8. v. 5, 12.* And can thy stout Stomach stoop to personate a *Merry Andrew*? Wert thou the inventor, or only an old Practitioner of these silly trifles, that makes thee so surpassing skilful at them? What little pedling knacks wilt thou next entertain us with? Art thou not a notable dealer in *May-pole-rounds, 2 Kings 18. v. 26. Masquerades, Deut. 22. v. 5. Rush-buryings, Morrice-dances, Whiston-ales, Fortune-telling, Legerdemain, Lotteries, Midnight-revels, and in lewd Ballads, Pictures, Comedies and Romances?* Oh how well it becomes thy haughty state-liness, thus vilely to sneak to such mimical apishness and basest mummeries. Never was the touchiest pretender to the nicest punctilio's of imaginary humours, so sensible of the grossest affronts as the *Demoniack* seem'd at this Discourse, one while boiling as with Indignation and disdain; another time hanging down the head as if covered with shame, oft abruptly startling and breaking off from

one



one Trick, then again shuffling to another, till he fell into his dead Fit, and at last recovered. But in this Nights last or third Fit, he was handled more extraordinarily than ever before, both as to the variety of his Colloquies, and the multitude of his dead, and the fierceness of his raging Fits; at the beginning of which the Minister said, The Lord rebuke thee Satan, that thou may'st be gon out of him, and cease from troubling him; What! Can no meaner a shrine than an Human body serve thy turn? And is it not good enough for thee, to abscond with thy Fellow Locusts in their Abys, *Rev.* 9. 3. or to flatter in the Air, *Eph.* 2. v. 2. to wallow in the Waves or flames, *Mark* 9. v. 22. *Mat.* 8. v. 31, 32. to skip or skulk in Woods or Thickets, or old Mountains, or Ruins, or Rocky Caverns, or Subterraneous Vaults of Darkness, *Rev.* 18. v. 2. *Isa.* 13. v. 19, 21, 22. and 65. v. 4. *Wisd.* 19. v. 4, 6, 9, 14. or to haunt or ramble o're Desarts, Fields, o're Bogs or Mountains, *Mat.* 4. v. 1. and 12. v. 43. *2 Chron.* 11. v. 15. *Wisd.* 11. v. 15. among the loathsome crew of Seirim, Ziimim and Ochim, *Isa.* 34. v. 11. add 16. *Fer.* 50. v. 39. *Deut.* 32. v. 17. And was it not enough that ye dwelt in Stocks, and Stones, and Gilded Statues, when ye gave false Oracles to our Pagan Ancestors? And doth it not grieve thee that ye are driven out of your Stately Temples by the coming of Christ? Or, why dost thou not fly to *Asia*, *Africa*, or *America*, where as yet thou may'st have too too many Pagan Idolaters? Would'st thou not rather be adored there, than abhorred here? And hast thou so many Sons of *Belial* even in *Europe*, whose wicked Souls are at thy Devotion? And cannot this suffice thee, unless thou hast Mens Bodies also enslaved to thy Tyranny? And hast not thou liberty enough over Mens Bodies in places of Blasphemy, Cruelty, Sorcery, Bestiality, Superstition and Death, but must thou also inflict this Land where thy grand Enemies Gospel-Truths and Worship flourisheth? Oh how is it that such Night-Owls fly abroad in the brightest Sunshine of Christianity, and must we at this time of the day be troubled with driving you, not only out of Mens Hearts, but out of their Bodies also! During this Discourse, the *Demoniack* often cry'd out, *Carlisle*, *Carlisle*, hold, hold, stay, stay, *Carlisle*, hear me *Carlisle*, let me speak to thee *Carlisle*, and seem'd extraordinary enraged, for that upon his commands, the Minister did not immediately stop, who at last forbearing, said he, *Carlisle*, Thou hast been talking about Ordination designing to be set a part to the Ministry, and thinking that thereby thou wilt be more enabled to oppose and dispossess me. Here he sware such Oaths as are not to be repeated, upon which, said he, I'll work and manage thee



to purpose, whilst by thine own acknowledgment thou art no Minister; and besides, I value not thine Ordination but despise it, and all thy other Stratagems against me. This Discourse surprized the Minister, who was then but a Minister probationary or expectant, who confest, that it had for some Weeks before been over and over in his mind to offer himself to tryal for Ordination, being strongly perswaded, that if he could but come against the Devil invested with a Ministerial Commission, Dignity, and Office, that then through the Divine Assistance he should prevail against him; which perswasion however he had never spoken of except in private Prayer, before this very Conference with the *Demoniack*. And besides, the day before his coming to the *Surey*, he had some Discourse with Mr. O. H. near *Halifax* in *Yorkshire* about his Ordination, which neither was nor could be related at the *Surey*, by any Mortal, before the *Demoniack* thus rehearst it. Which discoveries of such secret transactions, made some more circumspect against ill Words, Thoughts, Actions, lest Satan should publish them at these Conferences in vast Assemblies or at *Dooms-day*, especially for that he often told openly the faults of others Persons that were Strangers coming from far. Whence the Ministers often blest the Lord, partly for that he kept Satan from reporting their past Frailties, but mainly for that they were kept from such gross Sins, as might have made them fear the Devils tell-tale blabbing, so as they durst never have encountred him with such unfailing boldness, unshaken constancy, and sweet repose of Mind. However the Minister thus answered Satans last Discourse; How now Satan, hast thou been at thine old Trade of going to and fro in the Earth, and of walking up and down in it, and that upon so mean an errand as huxtering for Stories, and flying with Tales from own Country to another: What art thou the grand Intelligencer, News-monger, or Observator of the Nation, that invisibly and incognito crowdest among all Companies, shrowdest thy self in Closets, and all to take Cognizance, and make reports of Men's Minds and Manners, or are some Devils, as Posts, or Lackeys, from whom thou hadst the Tidings of the abovesaid Perswasion, and talk about Ordination, or how otherwise couldst thou know them, or how knowest thou that mine Ordination, if I be found fit for it, will be of no force against thee. Was the Ordination of the Apostles, and the Seventy Disciples, and *Paul*, of no force against thee, through which ye fell as Lightning from Heaven, and all the Powers of your worst Scorpions were subject to, and trampled on them, *Luke 9. v. 1, 6, 10. v. 1, 17, 18, 19. Acts 16. v. 18.* And is the Lord's Arm shortned, that he cannot as powerfully



erfully set in with his Ordinances to dispel thee now as he did formerly? *Isa. 59. v. 1.* And what is it which thou threatnest to do at me whilst I am no Minister? Why may not I rather whilst unordain'd prevail against thee? for whilst *Philip* and *Stephen* were no Ministers, were they not too hard for the proudest Devil among you, *Acts. 6. v. 8, 10. and 8. v. 6, 7.* *Blessed be my rock, I fear thee not, and exalted be the God of the rock of my Salvation*; thy triumphing before the Victory methinks, is a sure sign, that I shall Triumph after it. Upon which the *Demoniack* launch'd forth into a great deal of jargon intermixt with Greek and Latin, and particularly, a page *Carlisle*, I may not abide thee. *Abi in malam rem quid mihi tecum rerum tuarum satagas* & πολυπεργασούνης ἕδὲν κενεώτερον ἄλλο, the Minister answered, Why call'st thou me a Busy body, and sayest, that I am imployed in business that nothing concerns me? What have I no business here where I am called by the Ministers and People of these parts? Nay as a Man ought not, I to do my best to help a Beast out of a Ditch, much more to help this youth out of his Misery, and especially as a Christian; Doth it not belong to me to oppose the Devil seeing this I was bound to by a Vow at Baptism, and of since, engaging that through the Lords help, I would to mine utmost through all my time practise every known duty, tho' never so much against my will, or name, my livelihood, or life, which I bless the Lord that I was so bound to, which through Gods grace I will ever keep; and mine heart exalts whilst I do now solemnly renew it, and do denounce an irreconcilable War against thee, and will do all that I can to drive thee out of the Country, and so cordially do I abominate, and so effectually would I ruinate thine interest in the World, that I cannot acquiesc meerly in this general Vow against thee, but do further profess my self an offerer at a special Vow for prosecuting thy Kingdoms overthrow, as the only Vocation, Calling and Business, which I have to mind and follow in this World, and even as every orderly Person, besides his Christian trade does fix on some particular Act or Science, Ministry or Craft, to spend his Life in *2 Thes. 3. v. 11.* Just so would I enter on the most tremendous Ministerial Vow against thee, that I may do the greater mischief to thy cause and ways. The *Demoniack* reply'd, *Carlisle, Carlisle, Colloquamur Latine vel Græce vel quilibet aliâ linguâ auditoribus ignotâ: adeon' indoctus es ut alio Idiomate usi non possis quam quod cum materno lacte imbisti: Respondeas ergo ne anglicè in μονόγλωττῳ illiteratus palam dici mallet.* To which the Minister said, What Satan wer't thou intimate with all the *Babel* builders, so as to learn of them all their Languages, or being some



of those Languages died with our Ancestors, and some new Dialects were since invented, and sprung up in their stead; didst thou learn all these Tongues and Idioms by thy long Travels through the Earth in all those times wherein they flourish'd, or by conversing with all in Hell, that great Emporium, whether Men resort of all Ages, Speeches, Countries? But is it not better to speak that one Language of thine old Heavenly Country, which I hope to learn, and thou hast irrecoverably forgot, than to be so universal a Linguist as thou pretendest to be; however I am not careful to answer thee in this matter, for should I talk to thee in a Language unknown to the hearers as thou desirest, then I should follow the Devils Counsel, and do his pleasure, and still stand at thy Courtesie, whether upon my gratifying thee in speaking such a Language thou wouldst not still challenge me to some other Lingua, which if I understood not, thou wouldst still stile me as thou threatnest me even now illiterate, for not knowing so many Languages as thou; and besides such Languages would be no satisfaction or advantage, but much prejudice to the Hearers, who might then think that I used Charms and Spells, and Enchanting Words, and Magical Expressions to Conjure thee out of this Youth. And I'de rather the Hearers should repnte me unlearned for refusing, than an Exorcist for abusing strange Languages in our Dialogues. But tho' I'll not yield to thy last request, yet thy Discourse last before it, I continue to Answer; thou little thinkest how thou pleasedst me, by threatning me with thy hatred, which I value infinitely more than thy Friendship. But I fear thou flatteredst me, and wouldst make me overjoyed and cajole me to think too well of my self, by telling me thou canst not abide me, and I fear thou dost not really hate me, but only say'st so, to tempt me into presumption; but if thou dost really hate me, as thou say'st, then I comfortably conclude, that I am none of thy Children or Party, whom thou couldst not hate, *For the God of this World still loveth his own, Mark 3. v. 24, 26. John 7. v. 7, 15, 19.* And thence may I infer, that I belong to Christ, and am of the same side with the Saints and Angels, whom thou hatest also as ill as me, *Rev. 12. v. 7, 10, 17. John 8. v. 42, 44.* and so thy hatred is an Evidence that I shall dwell for ever in that all Glorious Heaven, whence thou irretrievably fell into an all curst Hell, which I shall escape for ever. But as *Paul* after his Soul ravishing sense of unutterable Glories, was sorely buffeted by Satan, *2 Cor. 12. v. 7.* so the Minister after his said joyous hopes was as swallowed up in the hour and power of Darkness, *Luke 22. v. 53.* Whilst the *Demoniack* shaken as with an Hurricane, after most Execrable Curses, cried  
out



out, Carlisle, Thou art mine own, and shalt never get to Heaven; mine thou wert at first, and wert since given finally up to me, and whilst thou livest I'll employ thee in my Work, and then I'll carry thee to Hell, where I and other Tormentors will rack thee into Lamentations, and Mourning, and Woes, into Weeping and Wailing, and gnashing of Teeth, Wines of Wrath having long been on the Lees for thee a ripening, and a gathering rageous strength and quick Spirit of Fury, and when drawn off thrice refined from all Tinctures of Mercy for thee to drink up, the very first sight of them will shoot thee through, as with ravenous flakes of fiery stinging Poyson, and when the Sword bathed in Heaven has for ten thousand Millions of Ages been fatted with thy Kidneys, and drunk with thy Souls Life Blood, thou shalt then be as far from the end of thy Torments as thou art now, and even then thou wilt think thy infinite Woes already past were nothing in comparison of those horrible Tempests of vengeful Plagues which thou wilt then see a rushing successively on thee, without mitigation or intermission for evermore. And here Satan described much of the nature and sorts of Hell Torments, at a more lively and terrible rate than ever the By-standers knew done by Mens Books or Sermons, insomuch that many things then spoken by the Devil about Hell, being afterwards collected, and so far as clear Scripture proof for them was found, formed into a Discourse at *T.* one that heard it broke his way through the Company, and ran out crying as in a Fright, *Away, away, else the House will be set on fire about our Ears.* Yea, so uncommonly did Satan penetrate as into the experienced Misteries of Damnation, as if he were gushing out all *Etnae's* roaring Floods of blazing Sulfur Rocks, or stirring up the very dregs and bottoms of the fired Brimstone Lake, so as surely might have flasht Lightning into the most closed Eyes of divers Consciences that could possibly be lift up before tormented in this Flame, *Luke 16. v. 23, 24.* And thus he long went on, reckoning up various most barbarous Tortures, that he said, he'd make the Minister suffer when he got him to Hell, and particularly said he, *When I get thee in Hell, I'll make thee my Porter to carry damned Wretches from one bed of Flames to another, and there thou shalt meet with thy old Friend such an one thy Countryman, such an one thy Neighbour, such an one, &c. All whom I have already got into Hell, and how will it please me then to see you then flying into mutual Revenges for your past helping one another Helwards.* Whilst Satan talked thus endways, breathing dreadful threats against the Minister, he was for a time quite driven off his way of arguing and presence of mind, as *Job's* Friends amazed, he answered no more, and stood still and left off speaking, and the People waited for his words, and gave ear for his Reasons,



but there was no Answer found in his Mouth, *Job 32. v. 5, 11, 15, 16.* especially when the names of his old dear dead acquaintance were reckoned up, he was extremely surprized thereat, for that not any Mortal then there except himself, did then so much as know what Countryman he was, much less could they know the said Names; whom when the Devil said, he had in Hell the Minister remembred how some of them had lived, and seemingly died in lamentable Omissions and Commissions; upon which his very soul was brim full of Tribulation, and Horrour, and Anguish, his trembling Legs were a failing him, and he near fainting, and the People were greatly troubled and afraid for him, seeing his Carriage and Countenance so altered, and the roaring Lyon as about to prey upon him; till at last, he leaning on the Chair to keep him from falling, and considering how vilely he was giving ground and yielding up all to Satan, he forcibly gathered in his thoughts from attending Satans Discourse, and firmly resolved not then to mind one word he said, but fix his thoughts unmoveably on Christ, in Heart, Prayer and Meditation, which through amazing rich Mercy proved as *Sampson's Enbakkore*—to him who tasting thereof, his Soul came again and he revived, *Judg. 15. v. 18, 19.* tho' not so suddenly, but that Satan again staggered his resolutions, by calling him (not *Carlisle*, as before, but) by his own Name, saying, *Carrington, I see thou droopest sadly, and art miserably dejected: Alas poor Carrington, wilt thou have a Posset and some Barley Pye-crust to cherish and to hearten thee, and to keep thee from swooning?* All the Ministers efforts hindred not his relapsing into astonishment at this pitiful flout, for that no Mortal then there except he himself did then know of his being a *Cheshire Man*, where Barley especially shall'd is much used for Bread, &c. much less did they know of his old Custom and Inclinations, ordinarily using the said Food and preferring it before any other sort whatsoever, against whom thus amused, Satan followed his Blow with Invectives, Insultings, and Comminations, and particularly cry'd out, *Carlisle, I'll now chastise thee for thy rashness in meddling with me; yea I'll deal with thee as the Sons of Sceva were treated, I'll leap on thee, overcome thee, and make thee flee hence wounded, Acts 19. v. 14, 16.* how darst thy saucy Impudence provoke my puissance who can hurle Fire from Heaven, and scatter abroad Whirlwinds and Destructions, and much more frustrate thy best endeavours, *Job 1. v. 12, 16, 19. 1 Thes. 2. v. 18.* And now *Carlisle, thou hast none of thy Black Regiment here to back thee, no Minister here to bring thee off, or to rescue thee out of my hands, and now I have thee under; I will never let thee alone till I have mischief'd thee,*  
and



and unless thou run away quickly from my presence, I will pour forth my continued rages against thee, and lash thee with insatiable Furies for Three Hours longer, far worse than I have done hitherto; nor will I intermit them, or give thee the least breathing fit, until I have utterly confounded thee, or driven thee away with such a vengeance, as will fright thee from ever facing me again, or contesting with me about Dicky.

Tho' the Minister had been continually exercised from about Two a Clock in the Afternoon, till about Seven a Clock next Morning, and so was unlikely to sustain so formidable a Tempest, as by the Devils reckoning was a coming upon him, yet with an humble confidence that he should be helped, through the utmost date and danger thereof bore him up against Satan, and they who thought he would faint, or retire upon these stormy vollies that battered against him as Cracks of Thunder, wondred to hear him, after so long silence and discomposure, thus to renew the conflict, saying, Satan I'll not believe meerly on thy report, that they are in Hell whom thou namedst, but surely thou canst not say such an One is in Hell too, nor will I take it on thy word, that the Lord hath finally given me up to thee; How provest thou that I am thus given up? Nay, surely Christ on whom I dwell, who is my very precious Life, has not yet left me, and surely he will never, never leave, he will never, never, never leave me, *Heb. 13. v. 5.* said he, *Carlisle, I will never, never leave thee, I will never, never, never part with thee; and though Hell has not whom thou mentionest, yet it shall have thee, and that thou art mine, I'll e're long prove to purpose by sensible demonstrations, by stabs and stings, and an infinite sort of Torture, Stratagems.* The Minister answered, I question not Instruments of cruelty are in thy Habitation, *Ob my soul, come not thou into its Secrets, Gen. 49. v. 5, 6.* And fierce, cruel Lord is thy name, *El. 19. v. 3, 4.* I see so much of thy Monstrous Savageness towards this poor Youth, and some other of thy Vassals upon Earth, as I hope will warn me and others from trying Experiments how thou wouldst treat us in Hell; But how provest thou that ever thou shall have a power of giving me such proofs as you tell of? This point thou canst never prove, and though thou be loath to part with me, yet thou must for ever, unless thou canst pluck me out of Christ's and his Fathers hands, *John 10. v. 27, 28, 29.* or unless thou canst persecute and turn me off from following Christ, which through Gods grace thou shalt never do; and as to thy driving me away as thou doest threaten, why may not I instead thereof drive thee away through the Lord's Blessing, *by whose strengthing me, I can do all things? Phil. 4. v. 13.* Nay it seems my company is a trouble to thee, and that thou art

D

weary



weary of me, since thou so often biddest me to be gone, and art so eager to have me run away from thee, but I am not yet fled hence Satan as the Sons of *Scewan*; and though thou threatenest that thou wouldst never intermit this angry fit till I were routed, yet through Gods good Providence and Spiritual Assistance, I am resolved, not only to confront thee now, till this brush be over, but also to come hither again and again to trouble thee, and never let thee alone till thou be gone from him.

'Twas strange to see how the case was altered upon the Minister's thus re-encountering him, for whilst he thus discoursed, the *Demoniack* very furiously flung to and fro, mantling his face sometime on one side, then on another, and as if he were speaking to something unseen by the By-standers, he said in a lower, yet audable Voice, *What shall I do, I will mischief him, I can bear him no longer?* Upon which rushing up towards the Minister, he gave the Young Man a most surly thump, who mainly hindred his reaching the Minister; upon which the other Youths joy'n'd Forces hindring his further mischievousness he sprung up into a dead Fit. Then the Minister fell to Publick Prayer and Praising God for his singular Goodness on this occasion, upon which he soon starts up again, tho' not so formidable as before, till upon Conference he fell again into his dead fit, and upon Prayer soon rose again, and did thus often; insomuch that they then there, had very great hopes of his being cast out that very Night, for that he still yielded more and more before the Minister, and it seemed as at the Ministers pleasure, to make him answer to him, or to make him fall into or rise from his dead Fits.

As to instance, the Minister much encouraged, bid the Young Men to let the *Demoniack* come near him, and do or say his pleasure without their interposal, who accordingly came up and stood about a yard off him, never in the least during the remainder of this fit motioning to harm him, but drooping most despicably as a Malefactor at the Bar, having gradually shrunk into a seemingly abject and slavish Fashion: Said the Minister, Is it not a maxim among you Devils, that none should be tormented before his time, *Mat. 8. v. 29.* Now if thou be sure of this possessest Youth as thou say'st thou art, and that thou shalt torment him in Hell, then why shouldst thou torment him now, which is before the time, being the ordinary time of thy thus tormenting thy Slaves, is not till thou gettest them into Hell. Said he, *My time is short, and I must take all advantages of carrying on my work, for which purpose this is a fit occasion.* Said the Minister, I hope Satan this occasion shall not carry on thy  
work,



work, but the Lord shall out-shoot thee in thine own Bow, so that thou shalt hereby drive and fright him and others from thee, rather than win them to Hell as thou purposest.

Just as the Father of the possess'd Man and Spectators were driven from you to Christ, who would not have sought Christ hadst thou not troubled them. And dost thou confess that thy time of possessing this Youth is but short, and will be soon over? Said he, *If this work hold, I shall not stay long here.* On these words he seem'd enraged against himself, as if they had over-slipt him, that he fell into a dead fit, whence he soon rose up in time of Prayer much abashed, as if he would recal his last words, saying, *Carlisle, Carlisle, I'll not go out of him, but my meaning was, that my time of liberty and stay among Mortals is short.*

Prayer ended, the Minister said, Satan, What is the reason why thou still callest me *Carlisle*? Said he, *Because thou art a going Carlisle-wards, and art ere long to remove from where thou now dwellest, and to reside at a place in the Rode to Carlisle;* at which the Minister much wondred, for though some places then had moved for his fixing among them, of which one was towards *Carlisle*, yet he had not determin'd, much less answer'd about his removing either to the one or other of them; till Two Weeks after this Nights *Surrey Conflict*, some Ministers were got to a day of Prayer and Conference about his said Answer; the result whereof was, that he was to go *Carlisle-wards* which neither he nor any Mortal knew of before this Prayer day; so that it was strange that his going towards *Carlisle* should be told of by the *Demoniack* on that Night so long before it was resolv'd on. Notwithstanding the Minister said, What Satan! Dost thou say thy time of staying in this World is but short? Hark, hark, Dost not thou hear the last Trump sounding a dreadful Call, Summoning all Devils to the last day of Judgment, at which he as in a shivering fright fell into his dead Fit, but afterwards rose up whilst the Minister prayed, who then solemnly closing his Prayer did say; Satan thou tellest how thou wilt not leave that possess'd Youth, but that shall be try'd through the Lords help. I come in the Name of my great Master the Lord Jesus Christ, to demand this Young Man from thee, to take Livery, and Seizing of him for my Masters use and service, and do expressly charge and command thee to depart from him, as thou shalt answer me at the great day of Judgment, where thou shalt have Judgment without Mercy, if thou wilt not be gone from him, *Jam. 2. v. 13.* It is written, *That the Devil shall flee from those that resist him, Jam. 4. v. 7.* on which Divine Promise I depend



stedfast in the Faith that thou shalt see upon our resisting thee, *1 Pet. 5. v. 8, 9.* and do entirely rely upon that precious promise, that Faith may drive thee hence, since there is nothing impossible to it, *Mat. 17. v. 20.* and do believe that Prayers which are still wrestling against thee may open Heaven, *Jam. 5. v. 18.* and thence command thy removal from Gods Sons and Daughters, *Isa. 45. v. 11.* yea from this Youth, *John 5. v. 14.* add 19. and do humbly wait for, and expect that Blessing promised and annexed to the great Ordinance of Prayer and Fasting, by which thou may'st be cast out, *Mat. 6. v. 16, 18.* and *17. v. 21.* And I am sure if the Holy Spirit and our Hearts, do once tell their mind to the Father for thy going hence, and pour out unutterable Groans and Intercessions for this Youth, that then thou canst stay no longer there, no tho' thou be one of the Principalities, or Powers, or Wickednesses in high places, *Rom. 8. v. 26, 27.* and I am firmly perswaded, that the Weapons of our Warfare are Mighty through God to pull down Devils, or any thing that exalteth it self against him, *2 Cor. 10. 4, 5.* and that there is so much of the Armour, Word and Power of God abiding in us confederate against thee, as the Wicked One will never be able to withstand, *1 John 2. v. 14.* *Eph. 2. v. 10, 14.* and tho' no single one here be as *Jacob*, the Prince of Praying Men, a Prevailer with God, *Gen. 32. v. 28.* or as the *Syrophenician* Princess of Praying Women, a Prevailer against the Devil, *Mark 7. v. 25,* unto the 31<sup>st</sup>. Yet surely as *Gad* this troop of suppliant Wrestlers shall overcome thee at last, *Gen. 49. v. 19.* and surely the minds of them that believe, shall defeat the God of this World, *2 Cor. 4. v. 4.* and greater is he that is in us, than he that is in the World, therefore I trust that we shall overcome Evil Spirits, *1 John 4. v. 4.* yea we shall cast thee out by the Blood of the Lamb, and by the Word of his Testimony, *Rev. 12. v. 9, 11.* As the Minister was thus going on, the *Demoniack* cried out, *At Ten a Clock my next Fit returns,* and so unexpectedly came out of his Fit about Eight of the Clock, or about an hour after his threatening that his raging Fit should continue Three Hours longer.

On *August* the 14<sup>th</sup> 1689. As soon as the last mentioned Nights Conflict ended, *Richard*, and the rest then at the *Surey*, desired the said Minister to stay till his next Fit was over, which the *Demoniack* foretold, would be at Ten a Clock that Morning, as is above said; they strongly confided that Satan would certainly be dispossessed if he were but again pursued thus, as in the last Fit; the Devil did partly confess, and did besides so manifestly submit more and more, as if sometimes he was a going, or could not stay long, and could



could not very probably resist another close Application of the Word and Prayer, Fasting and Conference against him; upon which the Minister denied not to stay, till he walking hot out of the Barn, the Air suddenly made him so very hoarse that he could only whisper, and not speak out all that day; then going home, other Ministers were sent for, and desired to carry on the Work of the approaching Fit, taking the matter up where it was left, each successively taking his day work in his turn, and that incessantly, assaulting the Devil in each of his Fits without intermission, by which course it was not doubted, but that the Devil would certainly be soon dispossess'd, but the Ministers oppos'd not Satan in every Fit uninterruptedly; nor spoke to him in any Fit for a long time after, which some thought one Reason why, they were so long before they dispossess'd him, through which delay, other wicked Spirits either Humane, or Diabolical, or both, very probably took occasion to cast more work on the Ministers hands, and rubbs in their way then they had at first; the Romanists seeming at least desirous, that *Richard* should reject the above-said Ministers further labours on his behalf, and should resign himself to the charge of their Priests for relief, which indeed they of the *Surey* seem'd sometimes willing to yeild to, one while one, another while others of them hinting, let the Protestant Ministers go to their purpose, and we will go to ours; their way of helping *Demoniacks*, seems not so sure and speedy as that which the Romanists use, which occasion'd a Discourse from *Luke* 11. 14, to 27. on this Proposition, that Satan's possession of, and dispossession from a Man's Body or Soul, does very much concern us, which was so spoken to at the *Surey*, as did then prevent those Applications to the Romanists for help, that were then talkt of, insomuch that it was design'd as a Postscript to this Narrative, had it not been hinder'd, as is declared in the Preface; so that this with other such means at other times seem'd to fix them in a firm dependance only upon the above-said Ministers Assistances in the Lord; however Seven Romanists, whereof Two at least seem'd Priests, did one Mid-night undertake *Richard* in his Fit, wherein Satan, and some of the Seven did long talk to one another in a Language unknown to the other By-standers, besides a Paper was once sent to *Richard* with full assurance, that if the said Ministers would once read it over him whilst in his Fit, it would throughly cure him, which the said Ministers declin'd, knowing it was a Prayer prescribed in some Conjuring Book, or in Popish Exorcisms, besides other methods which they were thought to use to the foresaid purpose. Three others did likewise offer



offer at relieving *Richard* at three several times, and in three different ways; Two of which very hastily going away, when his raging Fit began, at which indeed the Third did stay, being strong and old, but was thrown down, and in great danger of being kill'd by the *Demoniack*, whom the By-standers pulled off him with great difficulty, *Luke 10. v. 31, 32, 33.* However the *Demoniack's* Fit returning at the abovesaid Ten a Clock, he mightily exulted at the silencing and going away of *Carlisle*, whose absence after this from the *Surey* was necessitated for a considerable time, wherein he had both frequent intimations of Satan's being grown fiercer than ever, and particularly in his domineering against *Carlisle*, as also several instigations to hasten his coming again to the *Surey*; and particularly this following Letter from one of the Ministers ingaged in the said Affair.

*Windemarly, Sept. the 16th 1689.*

**S I R,**  
**T**His is to Certifie you, That the Ministers have concluded to observe *Sept. the 26th* at the *Surey*, for the Young Man, who has been seized on by a Dumb and Deaf Devil, since I saw you, that is, whilst the Ministers were employed in Praying and Preaching. When we were a going out of the House [on *Sept. the 3d*] towards the Oratory, he delivered a written Paper to Mr. *Folly*; wherein was signified, that the Spirit, had told him, that he should continue Deaf and Dumb a Month together, if the Ministers Prayed so long, and that time it was verified, for Deafness and Dumbness seized upon him, when we went forth to the place of Prayer, and continued till the conclusion of the Exercise, upon the back-side of the Paper was signified what his Distemper was, *viz.* Obsession in and with Combination, these words were suggested unto him in a Fit, and these with much difficulty he wrote the Morning after the Fit. Upon another day of Prayer, he signify'd in the Morning, that he should be Deaf, Dumb, and Blind, whilst Two did Exercise, which I suppose was fulfilled but the last day of Prayer, which was the last *Tuesday* appointed with special respect to you, he was capable to Hear, See, Speak all the time of Exercise, he conceits there are two Spirits which converse with him, a good one, and a bad one, he exprest, that he is as *Lot's Wife*, a Monument for the Admonition of all others. One day of Prayer when he came out of his Fit, he fell upon his knees and prayed with Tears in his Eyes. Mr. *Heywood* is sent to for his Assistance the  
next



next opportunity, and your paines would be very acceptable, and you should study a Compensation for your last Absence. The Country is very desirous of your Assistance, and *vox Populi, vox Dei*. Mr. H. and his Consort, who have a very Commodious House, are very free to be serviceable to you with any accomodations for Lodging there. I pray you good Sir forecast, if possible, for the next Opportunity, and pay long interest for your last disappointing so many expectations by a longer continuance when you come. The Devil threatens, That *He will grease your Boots and your Spurs too, when you come, Præmonitus, premunitus*; I have heard him speak Latin, and he declares he knows nothing of Latin. He utter'd, *Promissum non factum principis obstasero Immedicable vulnus quum mala per Longas invaluere moras ense Recidendum, ne pars sincera iratatur. Multum tempestatis sub noctem. Gutta cavat Lapidem non vi sed sæpe cadendo*. I have heard him Prognosticate the alteration of the Weather into immoderate Showers and brisk Winds; he hath vomited some Stones, one near two Fingers broad, and foretold of the prodigious Foal in *Gloucestershire*; he spoke of a murdered Child in *Bolland*, which I hear is since discovered; his Fits do now come usually in the night about Eight a Clock, and continue about Six Hours; his Dancing is very admirable, he surpasseth, I suppose, any Artift; he taketh better rest; he thinks he must be delivered, but not yet. My respects, &c. *Robert Waddington.*

The next Fast-day on this account was kept at *Read*, and some Professors questioned the lawfulness of talking to Satan, but found Reasons, and especially the Bible, that Epitome of all past, present, and future Libraries, that sure Rule for all Actions, *2 Pet. 1. 19.* that oraculous Resolver of all Cases, *Rom. 3. 2.* gave sufficient satisfaction about it; and on the one hand, it was found unlawful, if it were by way of *Eve's* curiosity, *Gen. 3. 1, to 6.* or *Baal-Priest's* Worship, *1 King 18. 26, to 30.* or *Abaziab's* consultation, *2 Kings 1. 2.* or *Manasse's* familiarity, *2 Chron. 33. 6.* or *Scerva's* Son's exorcisms, *Acts 19. 13, 14.* or the Dreamer's railing accusations, *Judg. 8, 9.* or the Mutterer's aiding and mischieving purposes, *Isa. 8. 19. 19. 3. 29. 4.* or *Saul's* despair, *1 Sam. 28. 15.* But yet on the other hand, it seem'd lawful and useful when manag'd in a right manner for removing Satan, or imparing his Interest; for that, it was practis'd by the Lord, *Job 1. 7, to 13. 2. 2, to 7.* and Christ, *Luk. 8. 28, to 33.* and Angels, *Judg. 9.* and Apostles, *Mark. 16. 17. Acts 16. 18.* and in the Ages since, as Authentick History declares; and may Men talk to Satan at the day of Judgment, *1 Cor. 6. 3.*



6. 3. then why not now? And may they now talk to good Angels by way of Communion? *Gen. 19. 2.* Why not then with bad ones in a way of War? And since Satan can understand Men's talk, it must needs make some impressions on him; and if any impressions, Then why not such as may disadvantage or remove him? And being on Men's bad talk to Satan, he may get advantage and prevail against them. Why may not good talk to him prevail against him, since things that are contrary produce contrary effects or consequences? And can it be Satan's interest, to use such talk against us, as is praternatural to him? Why then is it not ours to talk against him, as is our natural Talent and Province, or to oppose him with our own Weapons, when he Challenges us at them? Or should Satan meet a Man in a Humane Apparition, would it not be natural? Or in some other resemblances, would it not be lawful for a Man to speak to him? If so, Why not in a *Demoniack*, as well as in such other appearances? And some talk to Satan may be a resisting him; and if so, then such talk is not only lawful, but a Duty; all sorts of resisting Satan being commanded, and having no Prohibition, have further a promise of removing Satan annext to the use of every such sort, *Jam. 4. 7.* and Man's word being one of Christ's great Ordinances, and Weapons of our Warfare, mighty through God against Satan, Why may it not as our Saviour's—*It is written—remove Satan from man's body, Mat. 4. 5, add 12.* and the Ministers consulted hereon gave no judgment against it, but experience was for it.

On *Sept.* the 3d, Was a Fast-day for him at the *Surey*, Satan had said that he would spare *Dicky* Fifty days longer, but then he would carry him to Hell. Of which see *Octob.* the 22ds Discourse; as in other Fits he spoke very horrible and Blasphemous words, saying, *That he was God, and requiring that such Worship should be paid to him, as was due unto God.*

*Sept.* the 5th, Was another Fast day for him at the *Surey*, the Meeting even in very bad Weather, being very full, and without much trouble from him, tho' in's Fits, the words that came from him, always sounded far different from the ordinary voice of *Richard*, or of any Man that ever spoke in the hearing of the By-standers; yea, sometimes made such a dismal noise, as might be heard at a Miles distance, yea often there were two different Voices spoke in him, one most hollow and very hideous, the other more shrill and screaming, yea sometimes both of them were in him at once, as if talking one to the other, which seemed to be pronounced ordinarily as from his Breast, and oft as from a great hard round lump within his Fit swell'd upon his Belly or Breast.



*Sept.* the 10th Was another Fast-day for him at the *Surey*. Being many who in Scripture had Satan cast from their Bodies, had him at the same time cast out of their Souls: Some may hence think, that if *Richard* had not this Last, he could not have the First; But

1. What is within mention'd shews the hopes there was of *Richard's* Conversion; Tho'

2. Some things, as to his visible Christianity, seem not so well as could be desir'd, he therein much falling short of *Magdalen*, and others, whose Bodies were freed from Satan, as his in some sort was; but tho' *Richard* upon Satan's leaving his Body, was, and is, and ever should be in an unconverted State, this nevertheless is very consistent with Satan's removal from his Body; for that Satan was removed from *Saul's* and the *Pythones's* Bodies, yet not from their Souls, *1 Sam.* 16. 23. *Acts* 16. 18. and the Bodies of many mention'd in Scripture were dispossess'd, whose Conversion was unlikely, at least uncertain, *Mar.* 9. 38, to 41. *Mat.* 12. 27. and since many cast out Devils who were never Converted; Why might not some dispossess'd by them continue still Unconverted as well as they, *Mat.* 7. 22, 23. and 10. 4, 8. and since many had various Miracles wrought on or about them, yet were never Converted; Why might not some have dispossession wrought on them without Conversion, such Miracles having as great a tendency towards Conversion, as dispossession has, *Luke* 17. 17, 18. *Exod.* c. 8. c. 9. c. 10. *1 King.* 13. 4, 6. 18. 24, to 41. and God's Word and Appointments only are converting, and Miracles but as proofs of them; Conversion therefore can't be expected mainly from dispossession or any of God's Works, which have no institution or promise annex'd to them as to Converting Ordinances, yet were they such Ordinances; God's Spirit sets not in with any Ordinance whatsoever for the Conversion of all under it; How then can't be imagin'd, that it should be ty'd to the Conversion of all under possession? *Luke* 16. 31. *Acts* 13. 11, 12. *John* 3. 8. & 5. 36, to 39. & 10. 25, 26, 27, 37, 38. And what necessary connexion is there 'twixt Souls and Bodily Cures? Are bodily Distempers always removed, upon the removal of an error or a graceless state, from the Soul? Or, Why may'nt Satan sometimes be, even as Distempers often are, remov'd from the Body, without the removal of Soul Maladies thereupon, *Psal.* 106. 15, 43. *2 King.* 6. 20. and some have been Converted before their Bodies were troubled with Satan, where surely Conversion could be no attendant of, or consequent to Satan's leaving their Bodies, *Luke* 13. 16. *Job* 2. 3, 7. Altho' if a Conversion work have not yet been wrought on *Richard*, 'tis hoped he may yet attain thereunto, being some who continu'd Unconverted, whilst



under Miracles, were notwithstanding Converted afterwards, *John* 5. 9, to 16. *Acts* 2. 36, 37. and being it is his greatest concernment to make sure that his Conversion be sound, which if it prove not, it may be more tolerable for *Tyre* or *Sidon* at the day of Judgment, than for him, For if the mighty works which was done on him, had been done on them, they might have repented long ago in sackcloth and ashes, *Mat.* 11. 21.

On Sept. the 19th, Whilst the Ministers were at the *Surey*, *Richard* was in a Fit, and Satan had in his Fit told of a Parchment Contract which *Dicky* entred into with him: Of which see *Octob.* the 18ths Discourse. And *Richard* had dealt unworthily with the Ministers, in signifying behind their back, either by Letter, or otherwise, that he got no good by them, but grew weary of their pains, as he had all along manifested his forwardness, and desires for their proceeding thus far, so he then confest his fault, and with his Father besought them to go on as they had begun.

On Sept. the 26th, Was a Fast-day for him at the *Surey*, Mr. *Jolly's* Discourse, was to clear their Call and Conduct in this Work, and the Reverend Mr. *O. Heywood's* on 1 *John* 3. v. 8. as upon other days, the Reverend Mr. *Frankland*, Mr. *Pendlebury*, and others assisted upon the desires of *Richard* and of the rest, the said *Carrington* staid all night as formerly; but meddled not with so weighty a province as speaking to Satan, while the other Ministers were present, without their order or example, they then and at most other times forbearing any Speeches to, or Conferences with Satan; but being what happen'd on such Conference Nights, may be perceiv'd by the more large description of the past Nights Conflicts; therefore what passed in this or other such Nights shall be more briefly declared, so as very many considerable things yet unmention'd shall be past by, and if already mentioned shall be no more so, though they were done frequently by *Richard*. This Nights raging Fits of the *Demoniack* seem'd different from the former, a voice in, or from him, and something about him, and a pertinacious insolency and defiance of all methods for removing Satan, seeming otherwise then formerly, when the said Ministers last left him, who in his first raging Fit did say, Tell me Satan, how thou troublest *Richard*; And dost thou do this meerly by thine own immediate acting, in or about him, or by ill humors disorder'd in him, or infused into him, or by outward Agents or Assistances about him? Satan as with an insulting scornfulness and haughty fierceness answered, Thou mayst as well spare thy pains about him, and remove a Mountain from its roots as me from him; laid the Minister, I am sure that Faith can drive



drive thee hence, though thou be more unremoveable than a Mountain, *Mat. 17. v. 20.* The Son of Peace shall I trust bruise thee under our Feet shortly, *Rom. 16. 20.* I trust that God will stand with us and strengthen us, so that he shall be delivered out of the mouth of the roaring Lyon, *2 Tim. 4, 17.* And I wait, till the Lord Jesus shall say unto thee, the Lord rebuke thee O Satan! The Lord that hath chosen *Jerusalem* rebuke thee; Is not this a Brand pluckt out of the Fire, *Zach. 3. v. 2.* Satan answer'd, *It were better for thee to forbear, for I am sure, that he is certainly mine own, and in spite of thee, and all thy partakers; I will do what I will with him, and carry him to Hell at my pleasure.* The Minister answered, Poor Satan! Nothing is thine own but Sin and Hell, and thy Slaves already doom'd thereunto. How does it appear that he is so doom'd? What! Because thou art permitted to trouble him? Art thou hence sure, that thou shalt get him to Hell? No! no! for so the Devil would have been sure of *Job* and of the *Syrophenicians* Daughter, whom they were allowed to trouble; but thou thy self knowest how perfectly Despotical, Arbitrary and Imperial Christ's Government is, and how by the least beck of his Will, he works the greatest Changes and Revolutions throughout the Worlds, in a Moment, turning all Creature-wheels hither and thither, with as much freedom and ease, as if they were but one single Wheel in his hand, *Ezek. 10. 13.* thy title to and tenure of him is but disputable usurped and precarious, and may e're long be lost to the Absolute Power and Sovereign Pleasure of the Head over all Principalities and Powers, Mightinesses and Dominions, *Ephesians 1. 21, 22.* and thou or the stoutest, so that Legions among ye, cannot stay in Humane Bodies or Souls one Moment longer than his effectual Call, by which hast not thou been cast out of many a Soul, that thou hast been as sure of, as thou art of him; Why then mayst thou not soon be turned out hence, yea perhaps the very Sword is just now issuing out from him to pack thee hence suddenly; mark, is it not now a hurling thee out, so that instead of thy being sure of him, he ere long may sit on the Bench at Christ's right hand to demand the Judgments against thee, for now troubling him, where we likewise may joyn our Testimonies as *Eve* did, *Gen. 3. 13, to 16.* against thy Oaths, Lies, Blasphemies, and Curses, and attempts to beguile us, which may further bruise thy head, and aggravate thy destruction. Satan answer'd; *Let me alone, Carlisle, art thou come again to torment me? have done, or I will tear thee in pieces and be thy death:* Said the Minister, let him come; I will not through the Lord's help give place to the Devil, *Eph. 4. 27.* *Let the Lord do with me what seemeth*



him good, tho' he slay me, yet I will trust in him; but if the Gates of Hell were all opened, and all therein might be saved thro' their killing of me, so that they with all their fellows on Earth should conspire to destroy me, they could do nothing against me; if the Lord be for me, as I trust he is, *Rom. 8. 31.* during which words he fell into a dead Fit, but soon raging again. He gradually was reduced to yield much to what was requir'd and to answer what was demanded of him, tho' seemingly very much against his will, as to instance; the Minister said, What right is it that thou tellest of, Satan, or what Commission hast thou to trouble *Richard* thus? Satan answered, *My right to and troubling of him shall last for ever, and I will e're long produce to thee my Commission against him.* The Minister answered, Tho' for a small moment the Lord has forsaken him in a little wrath, yet with Everlasting kindness may he have great mercy on him, *Isa. 54. 7, 8.* So that instead of thy troubling him for ever, e're long he may be the Temple of the Holy Ghost, the Habitation of God, and fill'd with all the fulness of God; And when the Lord grant any such Commissions as thou tellest of, that are without any Limitation to last for ever? *Job. 1. 12.* and *2. 6.* and yet if thou dost not stand to thy word, and produce to me such a Commission, art not thou a Lyer. Satan answered, *His sins have given me such sure hold of him, that say, what thou wilt, and do what thou canst against me, I will trouble him for ever.* Said the Minister, What sins canst thou charge him with that are unpardonable? What knowest thou, but the Lord will save, and not make a full end of him; and tho' his wounds be incurable, and his bruise grievous, yet is there none to plead his cause, that they may be bound up? And are there no healing Medicines? What tho' the Lord hath wounded him with the wound of an Enemy, with the Chastisement of a cruel one? What tho' his sorrow is incurable, and the Lord hath done these things unto him for the multitude of his iniquities, and because his, and the Country sins were increased, yet the Lord may restore him health, whom thou callest cast away, and may heal him of his Wounds, and forgive his Sins, and spoil thee, for thy spoiling him, *Jer. 30. 10. to 18.* therefore tell me no more of thy holding him for ever, but tell me for how long wert thou empowered to trouble him by the Commission which thou tellest of: Satan answered, *For Eighteen Months.* Said the Minister, Thou then recedest from thy Boasts of being sure of him for ever, and being thou hast given ground thus far, why maist thou not be forc'd to give up all thy ground in him e're long, and being thou acknowledgest thou must part with him, tell me likewise how thou gottest first hold of him. Satan answered, *Wilt thou still be my Tormentor, even*

*pressing.*



pressing me to tell more. The Minister answered, Thou art like to be prest further unless thou get hence; had *Richard* some bodily Distemper that occasioned thy seizing him, or didst thou come into him through some plot among the Devils; or had some malicious Witch a spite against him, so as to send thee for executing her revenge on him; or did some pretendedly Religious Wizards send thee on him, that by casting thee from him again, they might gain honour to themselves, and him and others to their side; or did *Richard* give himself to thee, or enter into any Promise or Covenant with thee through which thou thus punishest him. Satan oft answered, *I will not tell thee*. The Minister still pursued that said Question, Was it through Disease or Combination, that thou didst get this power over him? I mean not to leave thee, till thou tell me this, therefore without further delay or evasion, declare what it was that occasioned thy first troubling of him thus. Satan with a seeming Reluctancy and great Consternation cried out; *A wish, and a Vow*. Said the Minister, What Wish and Vow was that? Satan answered, *Dicky wist he might be a good Dancer, saying, He'de give himself to the Devil, might be but excel others in Dancing*; upon which many of the By-standers struck with wonder, declared how they heard *Richard* speak those words, when he having a mind to dance with a Young Woman, because he could not dance well, another that could dance better, was prefer'd before him; Dancing then being much labour'd after, and prided in their way as a rare Accomplishment. Upon which the *Demoniack* seem'd as in a dejected and forlorn condition: And the Minister said, If this be all Satan which gives thee Claim to *Richard*, there seems a door of hope in his achor vale of trouble, for if he could, and did give himself away to thee by Vow or otherwise, such gift however may be redeem'd or rescued from thee, as the Womans Vow disallowed by her Husband was void; *Her Husband bore its iniquity, and the Lord forgave it, Numb. 30. 5, 8, 15*. So he may be betrothed to Christ, *Hos. 2. 16, 19*. Who nulling such a Vow, and bearing its Iniquity it shall be pardon'd, such Vows being better broken than kept, and when broken, pardonable among other horrid Sins, *1 Sam. 25. 22, 34, 39*. And why maist not thou trouble others, who revoke other Vows as well as him for breaking this, for I doubt not he's for reversing this Vow if ever he made it, now willing to want such Dancing skill than to pay so dear for it. And being thou still breakest thy Bargains with all thy Slaves, promising them ease in thy ways, *Luke 12. 18*. which they never met with; How canst thou tie him to his Vow on his rejecting it? Satan answered, *I will call*



up my Sister *Ishcol* against thee; upon which the By-standers cried out, see where the Mouse that is used to haunt him, runs circling about his feet, and now it dropt as into the Ground, so as it can be no more seen. Upon which the *Demoniack* was as thrown down with his Mouth to that very spot of Ground where the said Mouse, or Imp seem'd to disappear, he was whispering there unintelligibly to something that was neither seen nor heard. Then the Minister said, What art thou mumbling or muttering about Satan? Or what does thy Sister *Ishcol* say to thee? The *Demoniack* at last raised up again, said, *She tells me, that at one time or other, when she gets thee by her self, she will destroy thee*: Said the Minister, Why tell'st thou me of he and she; now of thy Sister, and at other times of thy Brother, since there are no different Sexes among Devils? *Luke 20. 35, 36.* And why call'st thou her *Ishcol*, and him *Lampas*, and another *Nicholas*, as if every Devil had a peculiar Name decyphering his Nature, if so, then what is thy Name? Satan answered, *Apollyon*. Said the Minister, your Names seem rightly to suit your Natures, you being all for Conquering, Destroying and Burning all Men; But why tells *Ishcol* of her getting or leading me by my self, and then destroying me? I trust the Lord shall guide me on every side, *2 Chron. 32. 22.* and he will guide me even until death, *Psal. 48. 14.* so as I shan't be left to her conduct. And has not every good Christian as strong an hedge of protection about him, when he is got alone, as when he is in company? *Job 1. 5, 10.* Had she power to destroy me? Why cannot she do it now? What could this Company do to hinder her? Were she the weakest Devil among you? And were all Men on Earth here to defend me from her, tho' all their Bones were as pieces of Brass, or bars of Iron, yet had I no stronger guard than these? Oh! How should I tremble for fear of her, but in this day shall this Song be sung; *Salvation will God appoint for walls and bulwarks, I'll trust in the Lord for ever, for in the Lord Jehovah is everlasting strength, Isa. 26. 14.* and whether I be alone or in company, Oh! how secure, am I, and out of the reach of the fiercest Devils, whilst the Lord hath a matchless Power, and Faithfulness, and a mighty Arm, and strong is his Hand, and high is his right hand about me, *Psal. 89. 8. 13.* The Minister thus proceeding, the *Demoniack* fell down, and coming out of his Fit, did cry out, *Haste, give me some drink, quickly any thing to drink, there is as a fiery furnace in me, that almost smothers me.*

On *Octob.* the 10th 89, Mr. *Carrington* came to the *Surey*, being the day before the other Ministers had appointed to be there; for that on Conference Night last before Satan seem'd to yield before him, whence he strongly hoped that Satan could not withstand such

Con-



Conflicts two Nights and Days together, when in the Demoniack's raging Fits, Satan burst out into affrighting Blasphemies, and the Minister answered, One may know, Satan! what Country thou art of by thy Hell-language. One would wonder, that thou shouldst be so obsequious to Christ on Earth, and then so believe in, and tremble at, a Just Omnipresent dreadful God, and yet now shouldst talk such things against him as make us tremble far more at them, than at thy menaces against us; And dost thou think such Sins to be still desireable and worth thy committing, who hast so infinitely lost and suffer'd by them? Satan answered, *Sin is my trade and diversion, and shall be thine, and I will make thy life most wretched, if thou refuse it.* The Minister answered, wretched indeed should I be, were I Master of that Trade; and woful is thy case, if Sin can be any, or is the only diversion therein, that thy Diversion being infinitely more wretched than thou canst make me on my leaving Sin, and cleaving to Christ, the prevailing of whose Interest and so the ruine of thine is at least as dear to me as my future, and dearer than my temporal interest; so that the wretchednesses thou threatens me with on this score, are a grace, I am infinitely unworthy of, *Acts 5, 41. Phil. 1. 7, 29.* Oh! how infinitely more light and easie are the heaviest loads in Christs Burden, and sharpest Thorns in his Yoke, than the gentlest weights and stings in the least sin, *Mat. 11. 28, 30.* the least tast of the sweetest Sin, being more intolerable to Christ than all Hell besides; and as he rejected all the Sins thou didst, or couldst offer him, so would I more gladly then I would eat, when hungry, *Luk. 4. 2, 6.* being more afraid of sin than I am of thee, dreading lest it should be too hard for me, as it was for thee and fellow Angels, who excel'd in strength, yet could not hinder its rapacious talons from fastening on ye, and dragging ye out of Heaven; yea so hateful have I found iniquity to be, *Psal. 36. 2.* that were it in Heaven, I would not be there, but rather in Hell, if Sin were not there, *Job 36. 23.* Nay if there were no way nor state, wherein I might be without sin, I would not be any where, saying with *Job chap. 7. 15, 16.* *My soul chooseth death rather than life, I hate it, I would not live always; Let me alone, for my days are vanity.* Said Satan, *My Tormentor, I told thee, I would shew thee my Commission as thou oft requiredst, see, here it is;* upon which the Demoniack vomited to the Minister a piece of Paper, all very much wet, close wrapt up in a round lump; said the Minister, Where hadst thou this, which thou callest thy Commission? Or what is in short the Contents of it? Satan answered, *Read it, if thou wouldst know, for thou art like to know no more of me but what thou findest there; What canst thou not understand.*



derstand it? I think I have given thee something to study on; upon which he very scornfully vapor'd by insulting Words, Gestures, and wild Pranks, especially by Dancing, wherein he excelled all that the Spectatours had seen, or heard of, and probably all that mere Mortals could perform, and though the *Demoniack* before and after, and out of such Fits, could scarce Dance at all, or but very forrily, yet in them he oft for six or seven times together leapt up so, as that part of his Legs might be seen shaking and quavering above the heads of the People, from which heights he oft fell down on his knees, which he long shivered and travest on the ground, at least as nimbly as other Men can twinkle or sparkle their Fingers, thence springing up in to's high leaps again, and then falling on his Feet, which seem'd to reach the Earth, but with the gentlest and scarce perceivable touches, when he made his highest leaps. How wondrous then were the movements of his Feet and deportment of his Body, whilst he did not leap, and every sort and part of his Dances seem'd chained to some Tunes or Measures, and regulated in conformity to some Musick which none there heard, and all seem'd to be done with so much freedom and ease, that tho' continued one or more hours, his Body seem'd no more spent, or tired, or out of breath, then at the beginning of them; and so obstinate was he in persuing his Dances, that many offering to hinder them were not able, till the Ministers discourse seem'd at last to break them off more than all their forces; the Minister saying, What Satan, is this the Dancing that *Richard* gave himself to thee for? And did his Wish thou tellest of, bind thee to do no more than this for so great a purchase as thy seizing him. No, no, this answers not his Vow for his being a good Dancer; for surely his Wish was that he might Dance well meerly of himself, without thy painting or actuating his Limbs, or Dancing in and for him. Surely he wisht to Dance when he pleased alone, or with others, and not when thou pleasest, so that no others dare Dance with him. Surely he wisht to Dance for his diversion, and not that Dancing should be his Punishment, and why could not he Dance out of his fits as well as in them, were he a good Dancer as he wisht, and is not therefore thy seizing him without giving him his said wish, a wronging of him just like thy cheats in other cases, as when thou offerest the World and its Kingdoms, Powers, and Glories to such as will Worship thee, *Luke 4.5,6,7.* How dost thou delude such Worshippers, some of them, whom thou givest most to, finding all empty, fading, cloying, vexing, and so far short of what thou promisedst, and they look'd for; and others of them, are put off with scanty parcels of what thou flatter'dst them



them with, scarce getting Hutts for their Heads, Scraps for their Bellies, Raggs for their Backs, and Graves for their Corpſes, but think not thus to impoſe on him, ſince thy part in the Vow or Bargain thou telleſt of is not kept by thee, as abovesaid; it muſt needs be void, and he now free from it: ſo as you having thence no part nor lot in him, ceaſe Dancing Satan and be gone from him; upon which the *Demoniack* forbore Dancing for a while, walking very haſtily and angerly too and fro, till at laſt he fell to Dancing again, the Miniſter ſaid, Canſt thou Dance no better? Ranſack the old Records of all paſt times and places in thy memory; Canſt thou not there find out ſome other way of finer trampling, pump thine invention dry? Cannot that univerſal Seed-plot of ſubtle Wiles and Stratagems ſpring up one new method of cutting Capers? Is this the top of ſkill and pride to ſhuffle feet, and brandiſh knees thus, and to trip like a Doe, and ſkip like a Squirrel, and wherein differs thy leapings from the hoppings of a Frogg, or bounces of a Goat, or friskings of a Dog, or geſticulations of a Monkey? And cannot a Palsey ſhake ſuch a looſe Leg as that? Doſt not thou twirle like a Calf that has the turn, and twitch up thy Houghs juſt like a ſpring halt fit, or does the thoughts of thy treading of the Wine-pretſ of the fierceneſs of the Almightyes Wrath, *Rev. 19. 15.* ſtrike thee into ſuch Convulſions as toſs and diſtort, and jert thee thus? Or does thy walking on the burning Coals of his Fury make thee ſtartle, and ſling, and ſprent ſo wretchedly? During this Diſcourſe, the *Demoniack* ſeem'd ſometimes as put out of his Dances, till he fell into his dead Fit, whence ariſing, he fell to Dancing again; the Miniſter ſaying, Is this a time for thee to Dance in, when the other Devils are a trembling, haſt not thou heard the News, ſo ſad and fatal to them and thee, that the great day of the Lord is near? It is near, and haſteth greatly, even the Voice of the day of the Lord, the day of Wrath, and fiery jealousie, of trouble and diſtreſs, of waſtneſs and deſolation, of thick clouds and gloomineſs, *Zeph. 1. 14, 15.* Mark! mark! Satan, doſt not thou ſee the Angel coming down from Heaven, *Having the key of the bottomleſs pit, and a great chain in his hand, laying hold on the Dragon the old Serpent the Devil and Satan, and binding and caſting them into the bottomleſs pit, where he will ſhut, and ſeal, and keep you up from deceiving or troubling men on Earth, Rev. 20. 1, 2, 3.* So that thou ſhalt no longer tell, that the World and its Kingdom, Power and Glory is deliver'd to thee, and to whomſoever thou wilt thou giv'eſt it, *Luke 9. 6, 7.* and that thou wilt give it Chriſt upon his Worſhipping thee? No, no, it ſhall be his, whether thou wilt or no, for behold he cometh with Fire, and with his Chariots like a Whirle-wind to



render his anger with fury, and his rebukes with flames of Fire, to take unto him his great power, and to reign for ever and ever, and to extend his Churches peace as a River, and her glory, as a stream flowing over the Earth, as the Waters cover the Sea, satisfying his People with joy and gladness, delights and satisfying consolations for the abundance of her glory, *Rev. 11. 15, 17. and 10. 7. Isa. 66. 10, to 16.* and notwithstanding your Plots against the First and Second *Adam*, and all your devices to hinder his coming: *Behold he comes quickly, and his reward is with him, Rev. 22. 12.* And should ye pray to him, as when he was on Earth, *Mat. 8. 29. Luke 8. 28.* to stay the Wheels of his Chariots? And should ye beg more earnestly, than ever any dying Man did for a few moments longer out of Hell? *yet surely he will not tarry, Hab. 2. 3.* And art thou like the Malefactor on the Gallows ready to be turned off the Ladder, and yet desperately dancest and frolickest about the Mouth of the Fiery Lake, that thou art a sinking into? Upon this the *Demoniack* was hurled into a long dead Fit, whence as he recover'd, he cry'd out, *My Fit returneth next Morning at Seven a Clock.* And just before the Minister entered on this Nights Work, he was told of several Gentlemens coming on purpose to ridicule and discompose him, instead of which they at the end thereof, openly thank him for the satisfaction and assurance they had thence received of *Richard's* being actuated by Satan, which before they questioned. After which the Paper vomited by the *Demoniack* was unfolded and dried by the Fire, whereon was written much Greek, and other Letters or Charracters which none then there understood; one sentence whereof was this. *Ὁ θεός 600 αὐτῶν θύσει ἐν ποταμῶ ἀβείν;* which was put in a Diary for that 600, the Figures therein, seem'd to refer to the whole number of days that were to pass betwixt *Richard's* first trouble, and the time when the Lord would plunge him in the Lake of burning as the said paper threatned. On the remainder of which Night the Minister lay near a Mile off the *Surey* with an ingenious Gentleman, to whom several Arguments were long urged, for proving that *Richard's* Affliction was thro' Satans possessing him; he frequently answering, *I cannot believe that it is thro' possession.* Early next Morning, whilst the said Gentlemen seem'd to be asleep, the Minister little thinking of such Devil Spectators, as he afterwards heard of, put his Mouth to the Water in a Basin that was on a seat behind a Curtain close by the Beds-head, and wash't it, so as the said Gentleman could scarce have seen thro' the Curtain had he then been awake; after which he went privately thence to the *Surey* to wrastle against Satan in the said Fit, before the other said Ministers were to come thither. In which Fit, Satan burst out into his usual



usual bravadoes; saying, *Dost thou again trouble me, after thou hast seen my Commission, which thou dost either understand, and so thou know'st it is in vain to oppose me, or else thou art ignorant, and so unfit to deal with me?* Said the Minister, The Commission thou tellest of, threatens that the Lord will put him in the burning Lake, How couldst thou know this Satan? Hast thou lookt into the Book of Life, and found *Richard's* Name, even as thine own awaiting there? Or does the Lord reveal such Secrets to thee. Nay surely the Lord never gave thee this Commission which I shall reckon among thy usual vain gloryings, unless thou shew how it empowers thee to trouble him here, or to get him to Hell; And what good would it do thee to get him, or others to Hell, so as should make thee thus insatiably desire them thither? Would not they rather be to thee, as *Dives's* Brethren to him, enraging rather than asswaging thy Hell Flames? What wouldst thou do with them, if thou hadst them there? Satan answered, *I would treat them with Puddings and Browes, and as for B. O' th' B. there's a Chair of State prepared in Hell for him, and thy unbelieving Bed-fellow B. shall follow him;* on which the Minister was doubly surpriz'd, partly thro' Satan's thus naming his Bed-fellow, tho' they at the *Surey* then knew not that he had any Bed-fellow; much less, that he lay with Mr. *B.* that piece of a Night, especially for that Satan filed him unbelieving, tho' no Mortal except the two said Bed-fellows did know of their said arguing about *Richard's* possession; nor did then know of the said Mr. *B's* answering of it; I cannot believe it, which was the more considerable for that the main Argument prest that Night for proving the said possession, was the *Demoniack's* discovering things utterly unknowable to meer Mortals, of which the Minister gave Mr. *B.* several Instances, and as if Satan would leave no room for disbelief, and inforce the said Arguments into a Demonstration. He adds fresh Instances, discovering even above Humane capacity what happened so very secretly but a few hours before at such a distance, and that about Mr. *B's* own Arguings against such Discoveries. The Minister however answered Satan, *Dost thou still entertain me with such unproved Narrations about thy having this Person, and the other in Hell, as thou didst about having Richard and me thither; but praised be the Lord for ever, for some Golden Moments, which we have yet out of Hell, wherein we may wait and strive, That the Lord may deliver us from all our Transgressions, Psal. 39. 7, 8. and from the Wrath to come, and pardon and take away our sin, and preserve us from all evil, from this time forth, and for ever, Job 7. 2. 2 Thes. 1. 10. Psal. 12. 1, 7, 8. And surely thy threatning us as Jonab did Nineveh, will set us a repenting, So iniquity shall not be our ruine,*



Ezek. 18. 30. *But the Lord shall deliver us from every evil work, and preserve us unto his heavenly kingdom, to whom be glory for ever and ever,*  
 2 Tim. 4. 18. Satan answered, *Have not I oft told thee, that all thy endeavours cannot prevail against me, especially not to day, for that thou com'st not hither fasting.* The Minister affirmed, he was then fasting, Satan denied it; and thus they interchangeably affirmed and denied, and contradicted each other about six times, till the Minister said, *Thou art the father of lies, and a murderer from the beginning, and abode not in the truth, because there is no truth in thee: When thou speakest a lie, thou speakest of thine own, for thou art a liar, and the father of lies,* John 8. 44. and therefore what I say, is truth, and what thou say'st, is falshood, and must needs appear so, unless thou provest the contrary: On which the *Demoniack* stood a while trembling as in a muse, till he was suddenly turned with his face towards the wall, so intensely and greedily poring thereon, and beckning thereunto, as if he convers'd with something therein. The Minister said, *Why dost thou apply thy self as to something unseen to us when thou art at a loss? And what dost thou then mean by thy mumbling, sometimes with thy face to the Earth; and sometimes whispering in a Corner; and sometimes muttering, or making signs towards the Wall; Dost thou then see some other Devil that thou then talkst too? And what parly hast thou now with the Devil in the Wall there? And what news doth he bring thee?* Satan answered, *He tells me that my words are true, and thine false, for that thou art not fasting; for he says, thou didst sup some water behind the Curtain of the Bed before thou camest out of thy Chamber this Morning.* The Minister was again surpris'd to find something in the Wall, tell of that which Satan in *Richard* seem'd before not to know of, and which no Mortal did then know of, except the Minister himself as is above said; who answer'd, I perceive, thou tellest nothing of what pass'd in my Chamber to Night, from thy own knowledge; else what need was there of thy telling, what he in the Wall says, and besides the Intelligence he gave thee, at first about my not fasting was but by halves, else what need hadst thou to ask him now, what it was that broke my Fast; and besides he in the Wall there either observed me negligently in the Chamber, not minding how I put the Water out of my Mouth there as well as into it, or else he slanders me maliciously now in reporting that I broke my Fast with the said Water, which I did not, and so he is not only an Accuser of the Brethren, *Rev. 12. 10.* but a false Accuser, *Job 1. 11. 2. 5.* for I tell thee, one drop of that Water did not go down my throat, and so I did not thereby break my Fast, let him in the Wall, or any Devil among ye all deny this if he can. Besides,



fides, Why do ye Devils publish what passeth secretly in my Chamber, being ye report not what passages ye see in other Mens Chambers? And what Devil is that there that was so busie to Night, in remarking what was said and done in my Chamber? Satan answered, *He is my Cousin Melampus.* The Minister answered, I will labour, that good Angels may be incharged with and incamped about me, *Psal.* 91. 11. and that I may be hid in the secret of Gods presence, having the Lord for my Habitation, *ver.* 9. and dwelling in the secret place of the most High, *ver.* 1. who surely shall deliver me from the snare of the Fowler, *ver.* 3. So that neither *Melampus* nor any of you shall haunt my Chamber, or come nigh my dwelling, *ver.* 10. But why dost thou tell me sometimes of thy Brother *Lampas* and Sister *Ishcol*, and now of thy Cousin *Melampus*, as if there were some Kindred among ye? Surely it is but some base rank of Devils that thou art related to, and who is it that thou boastest to be the very top of thy kindred; Satan answered, *The chief I belong to, is Beelzebub;* the Minister said, thou ownest then thou art but an underling Slave, and a poor diminutive one indeed, if thou be under no greater a Devil than *Beelzebub*, the Lord of Flyes, which rebellious Flyes contemn'd his Lordship, so as he could not keep them from sucking the reekings of his Pagan Sacrifices; or because he is likewise stild *Beelzebub*; is he also the Lord of dung, which indeed is too good for him to reign over, yea the very ruins of Old *Baals* Temple turn'd into a Draught-house, *2 King.* 10. 27. is far too noble a Palace for his Lordship, yea the very Swine or Flyes are too precious for him to lodge in. How then presumest thou on an Humane Body? The Minister thus arguing about Flyes, some of the Spectators as in a commotion said, *See, see, some things like Flyes, are flying up into the Demoniack's Nose;* but the Minister proceeded. How meanly employ'd is thy Prince *Beelzebub* and your sort of Devils in dealing thus about Bodies? *Mat.* 12. 24. Are ye so dull and blockish and sunk into Earthlings, that ye are unfit to trade with cunninger Devils about Mens Souls? And how vilely sneaking and servile are ye grown, one of you taking up with the resemblance of a Mouse; another of you sniveling into the appearance of a Weazil, whence horridly ugly must ye needs be in preferring such foul looks before your own, and filthily unclean Spirits are ye indeed, *Luke.* 4. 33. that can thus wallow in the most loathsom Creepers, and in the most defiling forms that were commanded to be had in abomination above all other, *Lev.* 11. 29, 41, 42, 43. What can ye put on no better shapes than those? Upon which he fell into a dead Fit, whence he soon arose. Then the Minister said, Satan, as to thy



attempting this Youth's Body, against which I trust thou shalt never prevail; What account wilt thou give thereof to thy Superiour Devils? look, look, Satan, Dost not thou see how they glow with fiery rage against thee, and shake their threatening looks, and Sparkle out flames of Vengeance, and bend their murdering frowns like Bows to shoot Wrathful Arrows thro' thee, for thy being so long a dispatching this their business; then, ah! how will they vex all thy powers of sensation, and blast all the Spirits, and crush all the strengths, and rack every Article of thine Essence, upon thy not succeeding herein at last; and if on the one hand thou wilt be thus afflicted by them, for not ruining *Richard* thoroughly; How wilt thou on the other hand be tortur'd by the Lord for thy troubling him at all? Ah! then how wilt thou bear his showers of snares of Fire and Brimstone, and horrible Tempests, *Psal. 11. 6.* when his terrours shall take hold of thee as Waters, and as stormy East winds shall hurl thee away, and God shall cast on thee and not spare, so as thou would fain flee out of his hand, *Job. 27. 20, to 23.* yet if to escape his Wrath thou shouldst flee to the utmost parts of the Sea, or shouldst hide thy self in Rocks from the Face of him that sits on the Throne; or shouldst thou soar among the Stars, or make thy Bed in Hell, and shroud thy self in the Abylse of Impenetrable obscurity, yet his Spirit and presence would find thee out for Destructions in the great Day of his Wrath, then who among ye, will be able to stand, *Rev. 6. 16, 17. Psal. 139. 7, to the 12.* Who among ye, can dwell with the everlasting burnings of devouring fire, *Isa. 33. 14.* When the whirlwind of the Lord shall go out with fury, and that continuing whirlwind shall fall with pain on thy wicked head, *Jer. 30. 23.* So as may make thee cry out bitterly. Let not the Lord regard this eternal day, but let the blackness of the thickness of darknes dwell upon it, and the shadows of death stain it, so as may terrifie it out of the number of dayes, *Job 3. 4, 5, 6.* On which he was hurled down as dead, and afterwards recovered.

*Octob. the 11th 89,* Was prefixt to be a Fast-day for him at the *Surey*, as is before-mentioned; whither the other Ministers did also come on that very Morning, when the last mentioned Conference with and Fit of the *Demoniack* was newly over; on which day multitudes flockt thither as formerly, many of them coming from far, and many all along seemed wrought on by that Providence and the Ordinances together, as appear'd from the several Lectures that thro' this occasion, were desired to be set up by the said Ministers, where there had been none before: Moreover on this day, as also at some other times, *Richard* whilst out of his Fits, seemed very serious and attentive at the Preaching of the Word by *Mr. Jolly*, still looking in his



his Bible for the proofs refer'd to, and also seem'd very devout at the Ministers Prayers; yea, he oft borrow'd Godly Books of them, reading them in private, and praying by himself, yea sometimes in company with bitter tears, confessing and renouncing his Sins, and Mourning, for that the Lord had made him such a publick Spectacle of his just Judgments, and importunately craving mercy vehemently; crying out, *Ye Ministers if ye can do any thing, help me, I trust to be deliver'd by your Labours under God, or no way at all.* Insomuch that sometimes the Ministers had great hopes that he was becoming a new Creature, and that the Lord was a giving him Faith to be healed, *Act. 14. 9.* But whilst he was in such hopeful Expressions of his Piety, he was seiz'd with his said Fits, in the closure of which he cry'd out, *My next Fit returns at Eight a Clock;* upon which Mr. *Jolly* and Mr. *Carrington*, at the continued desires of those at the *Surey*, did stay till the said Fit was over, much of the time before the said Eight a Clock was employ'd by Mr. *Jolly* in Discourfing, Expounding, Singing and Praying; during which work, Mr. *Carrington* was meditating in a retired Walk by the River *Shelder* near the *Surey*, and preparing himself for the said Eight a Clock Conflict, having before given exprefs charge to young Mr. G. to call him from thence when his said Fit began, but there being that Night about or above a Thousand People, labouring to throng into the Barn, the said Mr. G. was so hurry'd down the stream, and wedg'd in the crouds of them, that he could not thence disengage himself to tell Mr. *Carrington* when *Richard's* Fit seiz'd him, whence Mr. *Jolly* alone carry'd on all that Nights Work both before and thro' the said Fit, which lasted near an Hour, being far shorter than usual, and was all the while a raging Fit, without any dead Fits interrupting it, wherein Mr. *Jolly* spoke to Satan; he declined any direct discourse with Mr. *Jolly*, and did either talk of other matters, then those that were propos'd to him, or else his talk was not understood, for sometimes he insulted at Mr. *Carrington's* not appearing, and triumphed over him, for that he encountred him not that Night as he did the Night before; and sometimes he affirmed that *Dicky* was his own, and sometimes he seem'd to speak a sort of Gibberish, or to speak his words so thick, that nothing could be made of them, whilst Mr. *Carrington* wondered that he was not call'd, and finding by his Watch, that it was past Eight a Clock, and hearing a horrible noise from the Barn, he went thitherwards, being met by some that came to seek and fetch him thither, where he came too late; for that Satan cried out as he was a coming, *Now Carrington, I think I have couzen'd thee, I will put a fine trick on thee, for I will*



*will have done before thou gett'st hither.* Then he became exceeding furious, and hurled them that were near him on the Ground, whence some of the People were likewise rude, so that some small harm was then done to the Barn, and to some Persons therein, until he came out of his Fit.

On *Octob.* the 18th, Was a Fast-day for him at the *Surey*, notwithstanding the Weather was extremely bad, the usual crouds did disturb the Ministers; one of them did pray earnestly, that the Lord would remove Satan by his All-powerful word, saying, Satan come out of him thou Evil Spirit, get thee hence and trouble him no more; and that the Lord would effectually bid Satan be gone, and say, Satan, I command thee to leave this Youth, and cease from afflicting him; by which words some Persons there did think the Minister turn'd his Speech unto Satan in the midst of Prayer. Upon which they did hint some dissatisfaction very privately among themselves, yet the Devil did publickly take notice of those hints and did reflect upon some for them; at the close of which days work, Mr. *Carrington* was desired to search a Box in *Richard's* Chamber, for in one of *Richard's* Fits, Satan cried out, that there was a Contract made between him and *Dicky*, for a certain time, written in Parchment, to which *Dicky* subscribed a *jade* [as Satan stiled her] taking his hand out of Bed, and putting one or two of his Fingets to the Writing, tho' *Richard*, when out of his Fits confest not any thing of such a Contract that he knew of, yet many suspected there was such a Paper or Parchment, and particularly *John Hancock* a running Horse-keeper lying in *Standing-bay Stable* remote from the *Surey*, who once observed some there, loath to have a Box set before the Preaching Minister, which however they brought, after having hastily empty'd it of Papers in a corner, all which when come home, he told to *Mary Sharply*, who thinking the Paper Contract should be sought for in the Box at the *Surey*, did privately desire Mr. *John Grimshaw*, to put Mr. *Carrington* upon the said search, which the said Mr. G. did very secretly; upon which the said Minister did that very Evening search the said Box, finding in it nothing like the said Contract, but very many Papers, having very odd shapes and Figures prickt into them, as with Pins, and drawn upon them with Pens very ill favouredly, and uncommonly as would have appeared by one of the Papers, which the said Minister took with him, if it had not been taken from his custody as is above-said. But tho' this search was undertaken by the said Families leave, yet whilst it was made, there was a strange Commotion, one boxing *Richard*, said, *Thou Rogue, wilt thou suffer this? Yonder Jade has put him upon it.* Up-  
on



on which going out, did chide the abovesaid *M. S.* telling her, how the Knave at her House had first occasion'd this search, sadly threatening him and her as she was going to get a Horse-back behind her Neighbour homewards. During which brawl, *Richard*, tho' not in his usual fit was pusht, as is above-said, or hurry'd on to say, it should go ill with some that Night, and he would send his Sister *Ishcol* among them, which so frighten'd the People then at the *Surey*, that they durst not go home that Night, but the said *M. S.* being to go over a Field, after her quitting her said Neighbour's company, did in the said Field hear a great ratling or clashing noise, as of armed Souldiers; then she saw great Multitudes as of Cattel run past her two by two, as if yoakt each other, till she recovering her Spirit, prayed and said, *Go vanish*; upon which she heard or saw no more of them. But next Morning the said running Horse-keeper came as in a great fright to her, saying, *Did she meet with no mischief, as she came home last Night?* He was sure she brought something that was naught with her from the *Surey*, as he had felt to purpose; for that soon after his coming home, he being in bed in the Stable, a great weight as of Lead rowled to and fro on him, till after much strugling he got his Arms out of Bed, after which something else as an heavy Man tumbled on him, till with much ado he got his hands towards it; upon which thinking to get out of Bed to avoid such further trouble, he was kept from rising by something that seem'd like a Sack full of Wheat to be pour'd on him out of the Sack, as from the Stable range near his Bed, till at last getting at liberty he could feel nothing at all that had been pour'd on his Bed.

On *Octob.* the 22th, The Fast-day for him was kept at *Altham*, that by changing, and not divulging the place, that Meeting might have escaped the great confluence of People, which however did then flow in thither, and many other Conferences and Conflicts with Satan, such as are abovesaid, shall be past over for brevity sake, tho' therein likewise did happen several remarkable things, as to instance; Satan had long before this *Octob.* the 22d, threaten'd, that upon this very day he would carry *Richard* away to Hell, as is before mention'd; and Mr. *Carrington* was so desirous, that Satans said threatening might be prevented, that on the Wednesday before, *viz.* *Octob.* the 20th, he secretly by himself Fasted and prayed for that very purpose, wherein he as *Joshua*, *Jos.* 7. 6. fell to the Earth on his Face, with his Soul, as *David's* bowed down to the dust, and his Belly cleaving unto the ground, *Psal.* 44. 25. and *Richard* as he came from the *Surey* to the said Meeting, was hoisted up in the Air, and when



the time came, for Mr. Carrington's praying at this *Albham* Meeting, he was desir'd to stand at prayer so very remote from the *Demoniack*, that neither of them could hear any thing that each of them said, yet tho' the *Demoniack* had long lain in a dead fit, Satan then cry'd out very much against his Tormentor, saying, *Dicky, Thou hast this day narrowly escap'd me, and thou may'st thank my Tormentor as long as thou livest, and do for him all that lies in thy power, by way of acknowledgment, since but for him thou hadst this day been carry'd to Hell, but my Tormentor was last Wednesday upon all four, and therefore I could not now carry thee to Hell.* Besides other things mentioned in the last part of *W. Sellar's Oath* hereafter mention'd. When the said days work was over, some of the Spectators askt Mr. Carrington, whether on the said Wednesday he had not fallen off his Horse, or how he then came to be on all four, as the Devil had told, to whom he was loath to speak of such a Secret, *Mat. 6. 6, 18.* But considering the wonderfulness of Satan's discovering such a Design, and Time and Posture of a Prayer, put up at so many Miles distance, and then utterly unknown to any Mortal besides the said Minister himself, he hop'd it might be useful to acknowledge it as is above-said. Besides his dead Fits continuing sometimes about an hour or more after the Ministers Fast-day work was over, many hundreds who could not come near him, during the said Exercises; did after them still flock about him to feel or observe how his Body was sometimes as light or lighter than a Feather, and in the same hour as heavy or heavier than Lead, and how he seem'd so very lifeless that on diligent tryal, no beating of his Pulse, nor breathing at his Mouth or Nostrils could be perceived, nor any Sense or Motion in him upon their lugging, thumping, or pinching of him, whilst he still retained his natural warmth and freshness, and how his Joints were stiff, and his Arms and other parts of him inflexible, and how a round hard lump of flesh, as some thought near the bigness of a Mans Head, and as others say about the bigness of a Mans Fist, suddenly did roul or was putt up on his Belly or Breast, out of which Satan spoke several Noises and Voices; as to instance, A Stranger wholly unknown at the *Surey*, laying his hand on the said lump, these words came out of it, *Tho' thou be a Doctor of Physick, thou canst not help Dicky, for none but Doctors of Divinity, can do him any good;* Upon which the said Stranger being askt, who he was, confest, that he was a Physician new come from *Holland*, the said lump being instantly flat again, as soon as the said Fit was over. Besides the Ministers hoping that Satan could not long withstand them more closely opposed, resolv'd to observe three days in one Week to the said purpose, *viz.* Wednesday, Thursday, and



and Friday, allotting two of them to observe it of the said days, and particularly Mr. Carrington to be one of the two that was to carry on the said Friday work, but Mr. Carrington afterwards finding that he could not observe the said Friday, came within four Miles of the Surrey, late on the Tuesday Evening before it, that he might assist at the said Wednesday work, and get some other in his stead for the said Friday work; and tho' the said Minister did thus take up his said Lodgings, then utterly unknown to any Mortal at the Surrey, and quite contrary to all their expectations, who never lookt for him, till the said Friday, yet the Demoniack being in a Fit on the said Tuesday Evening, seemed to have two Devils, or at least two contrary Voices talking to, and opposing of each other in him; one Voice in him, crying out to the other, *Hold, hold, do not vomit up that scroule of paper yet, for my Tormentor is coming, and is got within four Miles of this place.* The other answered, *I value him not, I will cast it out now.* The other reply'd, *Thou shalt not, for Carrington will be here early next Morning, and it shall be kept to be cast at him.* Thus they long wrangled, and the said Minister coming to the Surrey on the said Wednesday Morning, was askt by very many there, where he lay that Night, which falling out as Satan had before told them, they were amazed, and he confronting Satan in that Morning Fit, Satan vomited up the said Paper at him, as was threatned; and in a Fit which the Demoniack had in the Night, Mr. Waddington joyn'd with the said Minister in the encountering of Satan, who did rage and storm more furiously than ordinarily, whilst Mr. Waddington was very awfully mentioning the Tremendous and Dreadful Titles of the Lord; *To whom be the Kingdom, Power and Glory, now and evermore. Amen.*

On Octob. the 31th, Was a Fast-day for him at the Surrey, The Ministers found that Satan had so tormented him the Night before, that the use of his Limbs was taken from him, and whilst out of his Fit, he continued in great pain and anguish; so that before they began the usual work of the day, he burst out into impatience, saying, *He resolved that this should be the last prayerday on his behalf, and that he would take another course for his help:* But the Father intreated us with tears to proceed, and Richard having been all the time of the Exercise very quiet, and somewhat eased, and much alarm'd, especially by one of the said Ministers, who was then more than ordinarily assist-ed in Prayer, he in the close changed his former Language into thanking of the Ministers, and wishing them to go on in their usual course for him.

On Novemb. the 7th, Was a Fast-day for him at the Surrey, he



was in much better frame than formerly and carry'd it extream kindly to the said Ministers, and in his Fit, Satan said, *I think I have given all the Ministers enough, and I have quite tired them all out except Carrington, and as for him he shall torment me no more, nor shall any of you ever see him again.* And at the end of his Fit, Mr. Carrington offer'd to return home that Night as he usually did, when no Fit was foretold to be in the Night after such *Surey* Meetings; and when he return'd so, sometimes not eating at the *Surey*, he used to break his Fast with an Apple on the Road to his home, which was about 24 Miles from the *Surey*; and as he was getting on Horse-back homewards, *Richard* being out of his Fit, full of respect and kindness, said, *He knew not how to express his thankfulness answerable to the said Ministers pains for him,* desiring him however to accept as a token of his Love an Apple from him, which was about the bigness of two ordinary Fists, so that he could scarcely get it out of his Pocket. Then several very earnestly intreated the said Minister not to go home that Night, because Satan had so often threatned to mischieve him, and particularly in the last Fit, that they should never see him more; but he not fearing any of the Devils threatnings, was still for going home then, till being got about half a Mile from the *Surey*, he was for eating the said Apple, but he found on one side of it a hole, as if something a little thicker than a Goose-quill, had been stuck near an Inch deep into it, and at the bottom of it something bubbled and flasht upwards, and round about it was a Circle of about a Straws bredth and brown colour, and harder to the touch of his Nail than other parts of the Apple, and on the other side of the Apple was just such another hole, all the other seeming fair and sound, excepting the said holes, which were almost opposite one to the other, and he not conceiving how or why the said holes were made, and so not knowing but the Apple might be mischievous if eaten, did neither eat it nor throw it away, least some other should eat it; whence not knowing but that Satan might aim at some harm to him, as before was caution'd, he staid at a Friends house that Night, and got about Ten a Clock next Morning into that part of a Common or Forest, which was within Ten Miles of his home, into which he was misdirected by an Old Woman that he met with on the Road, in which Level or Plain place, his Mare that was of high mettle and excellent for a Journey, did stop and curcled about such a compass of the said place, as was about Twelve Roods long and Four broad, whence she could not be got either forwards, or backwards, or sideways, by his utmost endeavours, from the said Ten a Clock till Four a Clock, when he observing Night to be near, left her, and not know-



knowing that any House was near, resolv'd on the directest way homewards that he could, walking over Hills and shallow Rivers, about Six or Seven Miles before he found a House, where his coming occasion'd frequent Meetings in those parts afterwards, as they earnestly desir'd, but his said violent and continued endeavours to get his Mare away, made him so sweat and weary, that he had scarce got over one River, or one Mile from her, before he lay down, when all his Limbs were so benum'd with the said Water and cold frosty Night, or some other way, that for a considerable time, he could not stir one of them, when he did not doubt in the least, but he was to die, before any could find him there, at the thought whereof, he was at first seiz'd with unutterable searchings of heart about the Eternal State, that then lay near in his full view, wide open to swallow him up in infinitely blissful or wretched agonies, till dying there did not trouble him on any account, but only thro' his fears of Religion being disparaged thereby, which fears likewise wore away, tho' his considering how easily his ador'd Son of Righteousness could shine away any such Cloud, as that sort of death might raise; upon which all the enlargments and capacities of his mind, at the sight of his being a entering on immense Felicities, were entertain'd with such foretastes thereof, as he cannot yet hope for on a real Death-bed; yea such, as he would for ever forego all Creature delights for a repetition of them; yea for ever forego delights far vaster, even those of God's Ordinance for a continuance of them, thro' which Joys he could not forbear moving some Limbs that before he could not move; which he observing, did with ease leap up, unexpectedly walking the rest of the way without trouble or weariness, with great satisfaction, at having lookt grim Death in the face before its last arrests, with any faint glimmerings or possibilities of its being a welcome or a tolerable Visitant to him from the said House. He hired some who well knew the said Heath or Forest to fetch the said Mare; they not finding her, he hired some again who still failing, and all their way discouraged, he suppliant as *Jacob*, *Gen.* 28. 18. and 20. 21. was satisfied he should find her; and though there was no Hedge, Tree, or Way-mark thither, yet he with Company went directly to her, she then coming readily away with him, who coming home buried the said Apple, taking a faithful Witness thereof, and afterwards lest it should be rooted up, he laid a great stone upon it.

On *Novemb.* the 14th, Was another Fast-day for *Richard* at the *Surrey*, they wondred at *Mr. Carrington's* above-said narrow escape, of what Satan had last threatned, but he much more wonder'd with-

in



in himself, to find there what strange Fits had seized *Richard*, since he had last left him, such as *Richard* never had before, nor since the Apple business; for *Richard* in his Fits was extremely hurry'd and ridden about, and chafed, and besmear'd on his head, as with the foam of an Horse hard ridden, and of a very rank smell, besides his dead Fits were very long and almost constantly continuing, and when they were intermitted, he was always so full, that he fasted and could not eat nor drink any thing for Three or Four days together: Besides, in one such Fit, a great Stone of about 14 Pounds weight was laid on him so gently, as not to harm him, and yet so secretly, as that none of the Spectators did know whence, or how it came thither, which things seem'd the more considerable, for that on enquiry it was found, that *Richard's* said foaming, chafe, and hurry was at the very same time when the said Minister was still running after, or labouring about his Mare, and his said Fits began near the time, when the said Apple was bury'd, and the said Stone was laid on him near the time when the said Stone was laid on the said Apple about 24 Miles off *Richard*, and such Stones as that on *Richard* were not to be found or got near the *Surey*, tho' they were near the Apple; and *Richard* affirm'd, that when he received the said Apple it was perfectly sound, and he knew not how the two holes above-said came to be in it; And Satan said in the said Fits, that there was good news for *Dicky*, who was to have some respite from his Fits for some considerable time, and that there was bad news for himself, who was ere long to forbear his troubling of *Dicky*, which accordingly happen'd, for the said Minister not knowing whether or no the said Apples burial had any influence on *Richard's* illness, tho' not superstitiously credulous thereof; yet leaving *Richard* in the said dead Fits as he found him, he hasten'd home that Night, and took up the said Apple, and afterwards *Richard's* Fits were long suspended, and when they return'd on him, they were never again so frequent or violent as formerly, till they were removed, as is above-said.

On *Novemb.* the 21th, Was another Fast-day for him at the *Surey*, the concourse of People thither was less than usual, as the Ministers had endeavor'd to have it. It was great matter of wonder, that the Ministers Spirits, Strength and Bodies were not in the least impair'd or weaken'd by their continual labours about him on each Week, or Fortnight, or Three Weeks throughout the whole Year, and by Fasting oft about 24 hours for him, and sometimes much longer when awaking with him, and by journeying many Miles unto him in all sorts of Weather, and all this without any abatement of their other  
Ministe-



Ministerial work at home or abroad; as also that *Richard* being tossed so by Satan, and dash't against the ground, had not his Head split in pieces, his Bones broken, his Spirits spent, or Body more disorder'd, but seem'd rather bigger and more plump, and in far better liking, when out of his Fits, then ever he was before, as also that *Richard* when out of his Fits, neither did or could practise, or remember such things as past in them.

On *Novemb.* the 28th, Was a Fast-day for him at the *Weiming-Houses*; he was and had been attentive and quiet, as Satan had foretold, but on Sabbath-day next after he had Fits again, the return of which after such a discontinuance, as was hoped to be a decaying or cessation of them, did make the said Ministers troubled indeed, but not distressed, perplexed, but not in despair, 2 *Cor.* 4. 8. being supported by *Psal.* 37. 3. unto the 8th.

On *Decemb.* the 5th, A Fast-day was kept for him at the *Surrey*. In his Fit, Satan told one there the very private discourse, and other passages that had newly happen'd between Sir *E. A.* and him, as in other Fits he told what was secretly said and done elsewhere, as to instance; *Rebecca Wilkinson*, Widow *Chew's* Maid, when come from home to the *Surrey*, was told by Satan the very words she spoke as she came out of her Dames door, viz. *My Dame is gone to the Holy House of God, and I will creep to the Surrey.* Satan said to a *Manchester Man*, *Come to the Surrey, thou Manchester Whelp; thou lookedst at a Dial in Morton, and it was past Nine a Clock; which the said Man confest was true, tho' Morton was remote from, and he unknown at the Surrey.* At one Meeting, Satan cried, *Thou Woman at the further end of the Barn, give me that Bread and Cheese which thou hast in thy pocket; soon after a Dog came with Bread and Cheese in his Mouth to eat it in a place of the Barn, that was freest from the Crowds feet, which some observing said, Here's the Bread and Cheese which Satan lately called for, which the said Woman hearing, in great fear confest, that she coming from far, had brought Bread and Cheese to feed on in her walk too and fro; which when she heard the Devil call for, she durst not keep it, but labour'd to thrust it out of the Barn; which however was not thrust so far, but that the Dog got it back again thither.*

On *Decemb.* the 12th, Was a Fast-day for him at the *Spartb*; he was hindred from coming thither by a Fit, that then seiz'd him at the *Surrey*, wherein Satan told him, that he would find him something else to do, than to go eat Bread and Cheese with *Cottom Lasse* at *Spartb*, as he had done 25 Weeks before: He also then told what distress *Ireland* was then in, and that *England* must pay the Piper (as he phras'd it) notwithstanding its present security. On



On *Decemb.* the 13th, The *Demoniack* in a Fit foretold, that some Money was a coming to him before any Mortal could bring him the News thereof, for the said Family being taken off their Callings, and impoverisht on this occasion, and the Ministers eating thereat sometimes after their Fast-day work was over; some Money was therefore given unto it in or about the last Quarter of that Year, wherein the Ministers had to do with *Richard*, and because in or about the said Quarter some did apprehend, that *Richard's* Affliction from Satan was furthered or attended by Witch-craft or bodily distemper; therefore offers were made to procure or bestow more Moneys, either for the legal prosecution of such as might justly be suspected, as Wizards, or Witches concerned in this Affair, or else for engaging Doctors of Physick to joyn their assistances herein, as knowing that tho' Spiritual means only were to be used against possession, *Mar.* 9. 29. *Luke* 9. 39, 40, 41. *Mat.* 17. 21. Yet if *Richard's* Malady were complicated, and that either partly Disease, and partly Possession, then Physical and more especially Spiritual means might be useful together, *Isa.* 38. 2. 5. 21. *Job* 33. 22, to the 31st. *Jam.* 5. 14, 15. or if it were partly Witch-craft, partly Possession, yet secular and especially Spiritual means might be useful together, *Mal.* 17. 20, 21. *Exod.* 22. 18. 1 *Sam.* 28. 3. 2 *King.* 23. 29. none of these being exclusive of each other. Upon which some methods were used on *Jan.* the 9th, towards the said legal Prosecution; as also some Doctors of Physick were desired to undertake his Cure so far as he was diseased, which undertaking they declined upon their beholding that his Affliction was not mainly any bodily Distemper, but *Richard* being soon after cleared of his Fits, the said offers of getting more Moneys for the said purposes ceased.

*Decemb.* the 20th, Was another Fast day for him at the *Surey*; and on other such days Mr. *Jolly* insisted on *Mat.* 17. 21. and 11. 28, 29, 30. 1 *Tim.* 4. 19. and 1. 13, 14, 15, 16. But he not being willing that such a Book should be bulkey or tedious, declines so much as hinting at the heads of his Discourses thereon, which else might profit the Readers as well as the Hearers; and the *Demoniack* in his Fits vomited up several Papers on which Greek and other strange Languages were written: Some of which Papers were lent, but Three of them were laid up among one of the Ministers choicest things together with the Box paper before mention'd, which were several times desired out of his hands again by them about the *Surey*, which he refusing to part with, they tho' 24 Miles off the *Surey*, were unaccountably taken away together, with one of the Diaries that contained some *Surey* passages, which last however were tolerably made up by other Diaries and Memoires among the said Ministers. On



On *Jan.* the First 16<sup>82</sup>, Mr. *Jolly* insisted on *Heb.* 5. 7. and whensoever the said *Demoniack* in his Fits seem'd to whisper as unto something that seemed to be sometimes as in the Ground, sometimes as in a Corner, and sometimes as on the Wall, so invisibly as the By-standers could not discern it, then he constantly made discoveries of many such things, as could not have been known, but by Satan's help.

On *Jan.* the 9th, Was a Fast-day for him at the *Surey*, the Ministers dealt plainly, and particularly with *Richard*, and them, where he lived, suspecting that the success of their endeavours was hinder'd by their little sense or improvement of this sad Judgment, and by their slowness in confessing all they knew of a more full Contract with Satan, than what had been discover'd, or of any thing else, that might occasion the said Judgments beginning, and continuance, or by some hand that Romanists or Witches might have herein, for there were reports of their Corresponding with *P.* and *H.* Popish Priests, which however they denied; yea, and some reports of Witches concerned herein, which they however declar'd their ignorance of; but the Ministers having in vain labour'd to bring them unto a more ingenious temper, some of them very much fear'd *Richard's* being finally and totally given up to Satan. But some of them thought it requisite to deal yet more roughly with some there-a-way, which others of them very much question'd the expediency of; yet at last the Ministers all agreed to put them upon some Duties, and particularly upon Prayer; and one of them attempting several times to say over the Lord's Prayer still mist all the last Petition, excepting and from Evil, the excuse for which omission still was, that the Bible out of which the said Petition was learnt, being of Queen *Elizabeth's* Edition, had not the said Petition in it worded, as it is in other Bibles; after which the said Ministers threatned further Tryals, yea Law severities against all in those parts, who on good grounds were suspected of Witch-craft.

On *Jan.* the 23d, Was another Fast-day for him at the *Surey*, *Richard's* Fits were very impetuous and extravagant again, and in his Fits, he did things which were undoubtedly above *Richard's* own natural skill and power, as to instance. As he returned from a Lord's day Meeting in a Fit, he repeated the heads of that days Sermon, and also such proofs, as were quoted therein. One going by the *Surey* towards the said Meeting, was told by the *Demoniack* in a Fit, *What need'st thou go to the said Meeting, thou may'st as well stay here, for I can tell thee the Sermon that will be preached there;* upon which he told the Text, and much of the Sermon that was that day Preach'd



at the said Meeting, and sometimes he said off Book, some Chapters of the Bible, which he had never learnt to say off Book.

On Feb. the 6th, Was a Fast-day for him at the *Surey*, No considerable Fit fell on him, nor had done, for many days before, tho' in his last and other Fits, he often told of things done at a distance, at the very same time, whilst those things were a doing, as for instance: A Woman being afraid to go to the Barn, tho' she was come within a Bows shoot of it, was immediately sent for by the *Demoniack*, that said, *Unless that weak faithed Fade come, my Fit will last longer*; some said, *Let us send for Mr. J. G. to the Surey*, the *Demoniack* answer'd, *He is now upon the Hay-cart*, as after was found true, tho' he was not us'd to the Hay, and remote from the *Sury*.

On Feb. the 20th, Was a Fast-day for him at the *Surey*, the Ministers met with many great Discouragements, *Richard's* Father bewraying much disingenuity, and his Land-lord S. E. A. disapproving the continuance of such Meetings at the *Surey*, because of the harm done to his Hedges by such a confluence of People, but *Richard's* Deportment was more encouraging, his Acknowledgment and Confessions being very plain open and free as formerly, when 2 Cor. II. 3. was insisted on.

On March the 24th 16<sup>89</sup>, Was another Fast-day for him, which was turned unto them from sorrow unto joy, and from mourning into a good day: Esth. 9. 22. into the long lookt for, much sought for day which some had deridedly said, *was not to be hoped for*; whereon was appointed and given unto them, comfort for dark Tryals, Beauty for Ashes, the Oyl of Joy for Mourning, and Garments of Praise, for the Spirit of heaviness, Isa. 6. 2, 3, whereon *Richard* had a most terrible Fit, wherein Satan cry'd out, *Now Dicky, I must leave thee, and must afflict thee no more as I have done, I have troubled thee thus long by Obsessions, and also by a Combination, that never shall be discover'd as long as the World indures*: Upon which *Richard's* Body was tost and tortur'd, as if something was a tearing it a pieces, and it was strain'd and stretcht as if it were a vomiting, wherein nothing visibly appear'd to come out of him, and yet Satan or whatsoever had troubled him before, did therein evidently come from or out of him. *Richard* after that time having no more such troubles and workings as heretofore, as he some days after did tell Mr. *Folly*, declaring, that he hoped he was then delivered, and owning that he got this deliverance by Spiritual Means, the use whereof however he desir'd might be continu'd for him, which accordingly was for some time after, being the Ministers did not know, but that *Richard* might relapse into his old condition, especially for that *Richard* some

Weeks



Weeks after was again in Drink, wherein he had some threatnings of his old Fits returning upon him, for which *Richard* was extreamly grieved, especially upon Mr. *Jolly's* putting him in remembrance of the advantage Satan got over him by a Drunken-bout at first, and of his last states being worse than the first, should his Sins give admission to Satan's entring him again, *Mat. 12. 45.* Besides he was advised to purge away the evil humors, which his Body might have contracted, which have often prov'd, and so are styl'd *Vehiculum Diaboli*, the Receptacle of Satan; accordingly he took Physick from the said Doctor, whom he had in vain made use of at the first, and ever since his abovesaid deliverance, he has been Perfectly free from all the abovesaid Fits; and being healthful and sound as ever, he soon after Married, and follow'd his Calling of Gardening, Mowing, &c. as well as formerly, and has on several occasions since his said deliverance exprest the tendrest respects and thankfulness to the said Ministers, as the Instruments which the Lord made use of for his abovesaid help. As to instance, Mr. *Carrington* about half a Year after, riding on the Road, had his Leg suddenly laid hold on by one leaping over a Thorn-hedg, whom he found to be *Richard* overjoy'd, and as surpriz'd with an unspeakable gladness, at the sight of him, who hereupon could not forbear crying out. *To th' Son, we'll give praise, whilst we live; To th' Spirit, when we die; To th' Father, when we rise agen; To God eternally.*

*The Testimony and Information upon Oath of several Persons who voluntarily offered themselves concerning Richard Dugdale of Whalley, in the County of Lancaster, Gardener; taken before Hugh Lord Willoughby, and Ralph Egarton, Esq; Two of His Majesties Justices of the Peace for the County of Lancaster, at Holcomb in the said County, the Nine and Twentieth day of July, 1695.*

**T** *Thomas Dugdale*, Father of the said *Richard Dugdale* maketh Oath, that he consulted one *Crabtree*, in behalf of his said Son, then under a strange Distemper, and had this Answer; that if there was Money enough he could effect the Cure: whereupon this Deponant seeing his Sons Body much weakned with the said *Crabtree's* Physick, and his Fits more violent, did apply himself to Mr. *Jolly* a Neighbouring Minister, and others of his Brethren in the Ministry. And this Deponant saith, he hath seen his Son vomit up Stones several times and other things. Once he declared he must either vomit Gold, Silver, or Brass Rings, and an Hair Button, and accordingly he did



so. At other times he vomited great Stones, also blew Stones like Flints. One time he vomited a Stone as was an Inch and an half long, and an Inch and an half broad, having Blood upon the edges, which this Deponant and others standing by him, apprehended it very was painful to him. And further this Deponant maketh Oath, that one day a little before Night, walking by his said Son then in a Fit, it growing dark, a Candle being brought in, the Deponant looking upon him, there was a great Stone laid upon his Belly weighing about Twelve or Thirteen Pounds, this Deponant not knowing how it came there, nor was there any such like Stones about the House. Besides Stones have been thrown at the Barn side, falling very thick upon the Door, yet this Deponant could never discover the hand which threw them, nor any Person employ'd therein, altho' this Deponants Wife was hit with one of them, but without any hurt. At other times the said *Richard Dugdale* would cast Goose-dung at this Deponant and others standing by, which he seem'd to fetch out of the Barn side; altho' neither this Deponant nor those that were with him could find any there, nor discover any one that brought it, nor were there any Geese kept at the House, nor other Geese came near it. And Lastly, This Deponant saith, that his said Son would run upon his hands and his feet together as fast as most Men could run upon their feet alone, and his Body would somerimes be so heavy, that two or three strong Men could hardly lift it up, at other times as light as a bag of Feathers.

*John Walinsley* of *Herwood* in the said County of *Lancaster*, Sadler; Depoeth, That he hath seen the said *Richard Dugdale* in a Fit held in a Chair by Six Men. And whilst his Feet were off the ground he hath leaped up in the Chair for two or three Hours together, as fast as a Man can ordinarily count any thing; and hath so sweated thro' his Cloathes, that it hath stood like a Dew upon them. Moreover this Deponant hath taken the said *Richard Dugdale* by his Shooe betwixt this Deponant formost Finger and his Thumb, another taking him at his Head, and so lifting him up, this Deponant could not think he weighed Six Pounds. And farther, this Deponant saith, that Mr. *Jolly* the Minister sending word by him to the said *Richard's* Father, that the Ministers would be at his House called *Surey* on such a day; this Deponant going the same day he was spoken to with his Errand, the said *Richard* declared it before this Deponant mentioned it, as likewise what Ministers would be there. And furthermore, this Deponant upon his Oath saith, that the said *Richard Dugdale* in some of his Fits, opening his Hand hath received written Papers into fit, none of the By-standers knowing how they came thither.



thither, which the said *Richard Dugdale* had given People that were about him, also the said Deponant hath seen him shuffle Rushes like Cards, and play Games on them, as tho' he had been playing with some other Person, with whom he hath chid about the Casts, Cursing and Swearing in his Play, and then said, *Do not Gamesters thus.* He likewise play'd with Rushes as tho' they had been Dice, using exactly several expressions belonging to that Play; saying, *People think this is laid on me for my Sins, but I never was a Gamester in my life, neither know I how to play at such Games when out of my Fits.* And the said *Richard Dugdale* did likewise play at Bowls making Bowls of Rushes, and when he had thrown the Jack, he said, *I must now throw my Gill;* then running a good way, as tho' he had been running after a Bowl swearing, *Run, run, Flee, flee, hold a Byass;* and sometimes he caught up Rushes as tho' they had been Bowls, swearing, *Sirrab, stand out of the way or I'll knock out your brains;* adding, *I never was a Bowler, but don't Gentlemen do thus.* And this Deponant saith, that the said *Richard Dugdale* had several Fits after his being threatned with being brought before a Justice of Peace. And once being in his last fit, when this Deponant was present, he declared his Affliction was thro' Obsession, and in a Combination which should never be discovered whilst the World endured. And this Deponant hath seen him in a Fit, as in a great Agony with something he could not see, and then hath been taken up, and thrown backwards, set upon his Head, and so stood till he was pulled down by one *John Fletcher*. Also this Deponant hath heard him Curse and Swear, his Gesture being so Terrible it would have frighted a Man to come near him, and yet in a Moments time after in such a fear that he hath sought to creep into any hole or behind any Body to have hid himself, and so lamented himself as moved the Standers-by with great compassion. He would at other times have told when his Fits would begin, when they were two or three in one day, or three or four Days a sunder, wherein he was never disproved that he knows off; which Fits commonly began with the Calf of his Leg, and wrought upward into the Chest of his Body, and then he was thrown down, where he would lye for a good while as dead, or breathless, and then would have a strange noise in his Mouth and Nose, and there would be in his Bosom like Whelps before he had risen, after which sometime he would be very furious, sometimes more quiet.

*William Locnd* of *Harwood* Carrier in the County of *Lancaster*, maketh Oath, that he hath heard the said *Richard Dugdale* Curse and Swear, his Gesture being so terrible, it would have frighted a Man



to come near him, and yet in a Moment of time after in such a fear, that he hath sought to creep into any hole, or behind any Body, to have hid himself, and so lamented himself, as moved the Standers-by with great compassion. He would at other time have told when his Fits would begin, when they were two or three in one Day, or three or four Days asunder, wherein he never was disappointed that he knoweth off; which Fits commonly begun in the Calf of his Leg, and wrought upwards into the Chest of his Body, and then he was thrown down, where he would lye for a good while as dead or Breathless, and then would have a strange noise in his Mouth and Nose, and there would be in his Bosom like Whelps before he had risen; after which, sometimes he would be very furious, sometimes more quiet.

*Willoughby.*

*Ralph Eagerton.*

*John Livesey of Clayton, in the County of Lancaster Skinner, maketh Oath, That the Deponant being at home with him, the said Richard Dugdale, he Cursed and Swore, making Answer to something at the Window, that he could not see whom he called, Nicholas saying he would go with him. And this Deponant being with him at the Chappel door, he then being in a Trance, this Deponant observed there would be such a noise in his Breass, as went in course with the Peoples Voices, singing Psalms within singing, or tuning as they did, and ceasing when they ceased; and whilst his Eyes were close shut, he told a Woman she had a Pipe in her Pocket, which proved very true. Also this Deponant hath seen him run over three or four Stiles with his Eyes closed, and hath heard his Voice as in his ordinary Discourse, when the Deponant hath been above a Mile distant from him.*

*Nathaniel Waddington of Altham in the County of Lancaster, Husbandman; upon his Oath saith, That he hath carry'd the said Richard Dugdale in one of his Fits, for the space of eight Roods, that in the beginning of some of his Fits he would be as light as a Feather bouldster, but before he came out heavier than a Load of Corn. That sometimes this Deponant hath taken him off the Ground by the Buttons with one hand, and to this Deponants thinking, he has weighed but Twenty Pounds. And further, this Deponant saith, That in some of his Fits, a swelling as big as a Man's Hand in one of his Legs moved towards his Knee. That in some of his Fits he had more force than six strong Men.*

*John Darwitt of Wiswall in the County of Lancaster, Husbandman; maketh Oath, that he hath seen the said Richard Dugdale dance up-*

on



on his Knees without touching the Ground with his Toes, with his Body bowed forward, and that for the space of a quarter of an Hour with as much Activity, as tho' he had been upon his Feet. And hath also seen him Dance upon his Toes, quickly changing to Dance upon his Knees, and so has leaped up again upon his Feet; and has seen him in a Fit have motions of Dancing Antickly being kept down in a Chair.

*William Seller* of *Pendleton* in the County of *Lancaster*, Husbandman; maketh Oath, That he heard the said *Richard Dugdale*, in his Fit, utter Words which this Deponant understood not, in one of which Fits Twelve Men could not hold him, but with ease he would throw them a good distance from him. And another time the Deponant being told by *Mr. Jolly*, he expected the said *Richard Dugdale* would have a Fit about Seven a Clock next Morning, wished this Deponant to see the said *Richard Dugdale*, giving this Deponant Five Shillings for him; but before this Deponant could come up to the said *Richard Dugdale*, he cry'd, *Here's a Man will bring Money to day*, and fell a leaping and Dancing in the Barn, as a Token of Joy. But after while seeming to be displeas'd at something, he said, *Dick, Dick, thou shalt have meat enough*, and not long after fell down dead, and then in a little time turn'd on his Back, and seem'd to fall a eating; at which time this Deponant, with *Richard Dugdale* his Uncle lifted at him twice, and found him to be as light as a Hat, or a Walking Cane. And when he was sensible, this Deponant demand'd of him the occasion of his Distemper, and whether he had not made some Contract with the Devil, who answer'd, saying, *Would you have me to lye?* This Deponant also maketh Oath, that at a Meeting in one *William Waddington's* House in *Altham*, the said *Richard Dugdale* made such a noise as terrified several People, insomuch that they left the House, and at the same time this Deponant heard two distinct Voices at once come from him the said *Richard Dugdale*, the one being a very hideous noise, which running thro' the Crowd, put some People into horrible Trembling, that some of them said, they thought the Devil then went out of him.

*Willoughby.*

*Ralph Egerton.*

*Lawrence Robertshaw* of *Harwood* in the County of *Lancaster*, Woollen-weaver, deposes, and saith upon his Oath, that he heard one of the Ministers then present, and the Devil (as he supposeth) in the said *Richard Dugdale* talk one to another. One passage this Deponant well Remembers, viz. The Minister said, *Satan, Thou hast made a tryal both of Heaven and Hell, whether of 'em likest thou better?*

To



To which an answer was given by Satan (as this Deponant suppo-  
seth) saying, *Hell is my Pallace and Paradice where I'll have thee short-  
ly.* Upon which the said *Richard Dugdale* shivered, as if one joint  
would have fallen from another, and many other sayings could this  
Deponent report, was he thereunto required.

*Willoughby.*

*Ralph Egerton.*

*Thomas Booth* of *Hay-bouses* in the County of *Lancaster*, Carpenter,  
maketh Oath, that he heard several Voices come from the said *Richard Dugdale*, his lips not moving, and his Tongue appeared to be  
strangely rowled on a lump, and his Eye-balls turned inwards, at the  
time when the several Voices came from him. And further this De-  
ponant saith, that in the time of his Fits, the said *Richard Dugdale* was  
something of an exceeding lightness, and again of an exceeding hea-  
viness, sometimes as light as a Chip, and again as heavy as a Horse,  
and all in one and the same Fit. In the light part of his Fit, this  
Deponant hath taken him up about his Hipps betwixt this Depo-  
nants hands, and he was so light this Deponant thought he could  
lift twenty such.

*The Depositions aforesaid were taken at  
the time and place afore-mentioned,  
upon the Holy Evangelists before us.*

*Willoughby*

*Ralph Egerton.*

*The Information of divers Persons taken before the said Justices of Peace, at  
the time and place aforesaid declaring themselves ready to do it upon Oath  
when required.*

*James Abbot* of *Whitbeck* in the County of *Lancaster*, Dyar, declares,  
that he went on purpose to see the said *Richard Dugdale* at *Surey*,  
the place of his abode, having no acquaintance with him; nor had  
he any knowledge of this Informant, as this Informant verily believ-  
eth. When this Informant came, the said *Richard Dugdale* being in  
one of his Fits said, *Abbot, thou thinkest no body knoweth thee, but I  
know thee well enough thou must go into Cheshire and Staffordshire;*  
when as this Informant saith, he had not so much as such a design of  
such a Journey to his rememberance; but accordingly it happened,  
that this Informant went that Journey soon afterwards.

*John Fielding* of *Harwood* in the County of *Lancaster*, Joyner; de-  
clares, that being with the said *Richard Dugdale* in one of his Fits,  
this Informant to his thinking heard something within him like  
Piggs sucking of a Sow, also like the barking of a Dog.

*John*



*John Whalley* of *Harwood*, in the County of *Lancaster*, Hair-cloth-Weaver; Informs the same which *John Fielding* doth; and further informs the same with *John Walmsbey*, as to the said *Richard Dugdale's* Carding, Dicing, and Bowling. And moreover informs, that he this said Informant being with *Richard Dugdale* in one of his Fits, he said, *There were Lapideers* (as he called them) a coming, and presently after came a Stone which this Informant took up, and felt it to be very warm. And further informs, that the said *Richard Dugdale* in his Fits did ordinarily tell when the next Fit should come.

*William Livesay* of *Whalley* in the County of *Lancaster*, Shoomaker; Informs, that he being in *Whalley*, desired several young Men to go along with him to *Surrey* (above half a Mile distant) but they refused, when the Informant came to the Barn, where the said *Richard Dugdale* was, the said *Richard Dugdale* told this Informant he had desired several Persons to come along with him, but they had denied him, naming *Ned Dean* in particular. And further informeth that the said *Richard Dugdale* Dancing on his Feet three Yards from the Wall of the Barn, was as soon as one could turn himself, set straight upon his head, and was as stiff as a Tree.

*John Grimshaw* of *Clayton* in the County of *Lancaster* Woolen-Weaver; Informs that the said *Richard Dugdale* being in a Fit, he said, *Nicholas, Art thou there! What peepest thou for? Come up.* Then said, *Seest thou where thy Mother sits?* Then something came to his Shoulder, and several parts of his Body; the said *Richard Dugdale* seemed to be much affrighted with it. And further informs, that he coming to the *Surrey* one Night, he the said *Richard Dugdale* told Mr. *John Grimshaw*, that he the said Informant *Grimshaw* was coming before he came. And this Informant leaving his Horse at a considerable distance from the place where the said *Richard Dugdale* was, and going into the place, where the said *Richard Dugdale* meets him with a great noise, and saith, *How now?* Calling him *Grimshaw*, adding, *Art thou there with all thy Knives?* (this Informant having at that time Three or Four Knives about him) telling this Informant that he could not go on Foot. And this Informant further saith, that when the said *Richard Dugdale* was in his Trances (as they called them) and lying upon the Ground, he was sometimes as light to this Informants thinking as his Shoes and Stockings, and sometimes as heavy as a Man could lift.

*The Information aforesaid were taken at the  
the time and place aforementioned before*

*Willoughby.*

us,

I

And



And Lastly, We the said Justices of the Peace do Certifie, that the said *Thomas Dugdale*, Father of the said *Richard Dugdale*, did make Oath before us, that he knew not of any Design or Combination betwixt his said Son and any other Person, which might occasion the afore-said strange Fits and Disturbances. Nor that he the Deponant was any way privy thereunto; nor knoweth he of any Cheating or Deceiving Practices for gain, or any such End, Purpose, or Design whatsoever.

*Willoughby.*

*Ralph Egerton.*

*The Informations of several Persons, who voluntarily offered themselves concerning Richard Dugdale of Whalley, in the County of Lancaster, Gardiner; before Thomas Braddill Esq; and Ralph Egerton Esq; Two of His Majesties Justices of Peace for the said County, at Darwen in the said County, on the Twentieth day of July, 1695.*

**J**ohn Fletcher of Harwood in the County of Lancaster, Husbandman; declares, that he hath seen the said *Richard Dugdale* in many of his Fits, wherein he hath barked like a Mastiff-Dog, being then as strong as Ten Men. For this Informant hath been one of the Ten, that hath undertaken to hold him. Also that this Informant one time found him in the River of *Calder*, up to the Neck in Water, crying out, and saying, *Wil'st thou drown me, Wil'st thou drown me;* striking at the same time upon the Water with two sticks. Whereupon this Informant, with the help of others by a Rope drew him out of the Water. The said *Dugdale* being then in a dumb Fit, which began in the Water, and continued near four Hours afterwards. And farther this Informant saith, he found in the Barn where the said *Dugdale* lay, a round hole in the Hay like a Hens Nest, wherein were Seven Stones laid together. And this Informant hath taken up several Stones cast by the said *Dugdale*, which were warm, and hath seen the said *Dugdale* running upon his Hands and Feet barking and howling. And the said *Dugdale* being fate down, he hath seen him several times thrown Five or Six Yards from the place. And being to help this Informant to cleave a piece of Wood, the said *Dugdale* upon his first stroke, had his Ax flew one way, and himself cast about Twelve Yards from the place.

*John Whitehead* of *Bank-bey* in the County of Lancaster, Labourer; Declareth, that being with the said *Dugdale* at the *Surey*, in one of his Fits, he found him lying upon the Barn floor like a dead Man, at which time *Mr. Ainsworth* the Apothecary, and another Apothecary from



from *Manchester*, coming in both of them, felt the said *Dugdale's* Pulses, which did not beat, and then they laid their Faces to his Mouth, to try if he breathed, but could not perceive it. And further this Informant saith, that at *Mr. Jolly's* House the Informant endeavouring to hold the said *Dugdale* in his Fit by the Wrist of his Arm, could by no means do it, for this Informants Fingers were no sooner closed but they opened again.

*John Smalley* of *Harwood*, in the County of *Lancaster*, Cooper; Declareth, that he hath seen the said *Richard Dugdale*, in Twenty or Thirty of his Fits, sometimes lying on the Floor, for the space of Four Hours very stiff and heavy; insomuch that this Informant with Three more have carried him out of the Barn, but on his coming out of his Fit, his Head and part of his Body hath been lifted up by this Informants Daughter, a Child then of Seven Years old.

*The Informations aforesaid were taken at the time and place aforementioned, before the said Mr. Braddill, and me the said*

Ralph Egerton.

*The Informations of divers credible Persons which were, and are ready to give in upon Oath, before the said Justices of the Peace, or others at the places aforesaid, or elsewhere if desired thereunto, as they voluntarily offer'd and delar'd unto Tho. Jolly, and others of sufficient Credit and Cautiousness.*

*John Fletcher* further saith, I was one Night in Bed with *Richard Dugdale*, and I felt something come up toward my Knees, then I felt it creep up till it came towards my Heart, then I got hold of it, and it was about the bigness of a little Dog or Cat, and it slipt thro' my hands as if it had been a Snig, and when we were in Bed, very often there have been something in Bed knattering, as though there had been Mice or Rats, and we searcht the Bed, it was not harmed, and things to our thinking have fallen in the House, as if all had been broken, yet in the Morning nothing stirr'd; and one Sabbath-day in his Fit, there was a Knife length-way in his Mouth, none knowing how it came there, where it was held so very fast, that I with much ado pulled it out, and askt the Company, whether any one of them wanted a Knife, they all said no, till one *Jeremy Webster*, that was newly come in, said, *I had one, when I came in, and I think he cannot have got it out of my Pocket;* but he finding nothing but a Sheath in his Pocket, claim'd the Knife, and it was certainly his. *John Fletcher* further saith, that when the said *Richard Dugdale*



was in a Fit, about Five a Clock in the Night, *John Hindle* prickt a large Pin in his Feet, and he neither stirred nor complained at all: Besides, in one of his Fits, I heard him tell, that he must Vomit an Hair Button, and a certain Ring, which I saw him do within an Hour. I have seen (as *John Darwin* before testified) *Richard Dugdale* for a quarter of an Hour together Dance upon his Knees, with as much Activity, as any one on their Feet.

*John Fletcher.*

*John Hindle* saith, These strange things, I have heard *Richard Dugdale* do and say; I was by when he told, that he should Vomit an Hair Button and Curtain Ring, which I saw him do within an Hour: Likewise I have lifted at him, when I could not lift as much as his Head for my life; at other times I have lifted at him, and could have lifted him, as if he had been but a Child. I was present when *Richard Dugdale* was in a Fit, about Eight a Clock in the Night, and I prickt a Pin into his Foot, and he neither stirred nor complained at all. I was present at all which *William Loond* swears to, in the first part of his Oath.

*John Hindle.*

*Thomas Core* saith, I have seen several times the Lump on his Breast or Belly, as big as a Mans Fist, and have heard strange Voices coming out of it.

*Thomas Core.*

*James Fielding* saith, That the said Swelling of the said *Richard Dugdale*, which rose from the thick of his Leg, was about the bigness of a Mole (or a Mole-warp, as we call it) and did work up like such a Creature towards the Chest of his Body, that it got up into his Shoulder, and then he was at the worst of his Fit. He also saith, that the said *Richard Dugdale* did in several of his Fits, take several things out of the Hands of several Persons, and would by no means part with the said things, but to the Party to whom they did belong, having his Eyes close shut all the while; also he saith, that they which attempted to force the things out of his Hands, could not force them out of his Hands, how strong soever the Persons were, that they might sooner pull the things in pieces, than get them from him. The said *Fielding* also saith, that the said Creature did arise under the said *Richard Dugdale's* Skin, as he doth verily think. Also, he saith, that the said *Richard Dugdale* did in his Fit lift up several lusty Men, and the Chair wherein they held him, though the said *Richard Dugdale* is but of an ordinary strength of Body, when out of his Fit.

*James Fielding Jun.*



*John Smalley* further saith (so doth *John Fletcher* witness with him herein, as he doth with several other Witnesses in several other things) that he saw *Richard Dugdale* lay Four Hours in one Fit, as if he were stark dead, and as stiff as a Board; also when his Shooes were fast buckled to his Feet, they did fly Six Yards, and hit the Skel-boos in the Barn with great force; also he saith, that *Richard Dugdale* was in the same Fit, as light as his Clothes, and as heavy as a Sack of Corn.

*John Smalley*, also further saith, that upon occasion, he went to the Abby in *Whalley*, and whilst he was there, the said *Richard Dugdale* said, that *Smalley* was taking Liquor at the Abby, and he takes it freely, it costs him nothing. This he said to *Thomas Dugdale*, as he also testifieth.

*John Smalley.*

*Edmund Haworth* at *Rushton*, Carrier; Testifies to the passage about *Jeremy Webster's* Knife as abovesaid; also to those passages about *Richard Dugdale* his Vomiting several Stones, Hair-Buttons, Curtain-Rings. He moreover Testifies, that the said *Richard Dugdale*, in one of his Fits told him, with his Company that came along, what they had been eating at home; what Discourse they had by the way; what Stiles they went over; how they stumbled; and that the said *Richard Dugdale* did threaten *Robert Turder*, to send his Sister (as he called his Spirit) to give him a fall at such a Fields end, which fell out accordingly; so that it set all the Company a trembling, and that he and Three or Four more were coming towards *Surrey*, and that *Richard Dugdale* in a Fit said, that such were coming, but he would send them back again, which happen'd accordingly, for they did turn back near *Harwood Church*. He also Testifies, that a Voice spake in the said *Richard Dugdale*, besides his own Voice, he not moving his Lips; and that another Voice, as they apprehended, spake out of the Earth in answer to him, and that he hath been one of the Seven or Nine, to carry him, and they have all been hard set to carry him; yet at another time, he hath himself alone easily carry'd him, and that he, and some others were coming, and such a fear came on him, that he durst only go betwixt his Company, and that when he came to the *Surrey*, he found *Richard Dugdale* in a Fit, who askt him of his fear in such a place, and told him, that his Sister (as he called his Spirit) did cross them in the way, but had no further power then to put him into that fright.

*Henry Page* of *Harwood Magna*, Feltmaker; Certifieth, that he saw *Richard Dugdale* Dance on his knees a good while together, not touching the Earth with any thing but his knees. Further, that he saw the same Person bowle with a Bowle he had made with Rushes, that he heard him bark like a Mastiff-Dog.

*Henry Page.*

*Grace Whalley* of the same place Testifieth, that she heard *Richard Dugdale* snarle and bark like a Dog; that she also heard (as she and others thought) a noise out of his Belly, like as if a litter of young Dogs had been sucking there: And she further Testifieth, that she helped to hold his Head, the time he Vomited a Stone, weighing near Three Ounces, as she thinks. Further, that she hath seen *Richard Dugdale* gallop round the Barn on his Hands and Feet for half an Hour together, as cleverly as any Horse; she has heard him whining like an Horse, and as eating Provender. She further declares, she hath seen the said *Richard Dugdale* dance on his Knees, not touching the Earth with his Toes; also that she heard *Richard Dugdale* tell, that in one of his Fits, there would come Three Lapedeers at a certain time; accordingly at the time he foretold, there was thrown Three Stones, some distance of time betwixt each, which were as warm as new Milk. These foresaid passages, she saw, heard, and observed, when *Richard Dugdale* was in his Fits; also she askt *Richard Dugdale*, when out of his Fits, whether he knew of any thing spoken or done by him, whilst in the Fit, which he utterly deny'd. Also she testifies, that coming with her Brother and others to the *Surrey*, to see *Richard Dugdale*, she being the hindermost and coming over the Happings, she unaccountably slipt off one of the Stones into the Water, and could not



get out until her Brother came to her help, at that time many Persons came running out of the Barn upon some words Richard Dugdale spoke at the same time in a Fit, viz. Sister Ekel, put the hindermost into the water. Grace Whalley.

Surey July the 31<sup>st</sup>. 1695.

Thomas and Ann Dugdale, Parents to Richard Dugdale, with Mary and Alice Dugdale, Sisters to Richard Dugdale, testify, that Richard Dugdale's Fits began soon after St. James's day, when they went first unto a Neighbouring Doctor for help, who prescribed several things, which were observed without effect; whereupon the Doctor was desired to take Richard Dugdale to his own House, but refused, acknowledging he had done what he could, yet promised to ride his Horse a Hundred Miles, if he thereby could help him. After this Richard Dugdale's Fits were more violent, soon after we consulted Doctor Crabtree, who undertook to Cure Richard Dugdale, Thomas Dugdale went along with his Son Richard Dugdale to Doctor Crabtree, where they staid about a Fortnight, and upon Richard Dugdale's Fits abating, they came home within a few days after his return, his Fits were more violent than ever, after a Fortnight stay at home. Thomas Dugdale and Richard Dugdale went to Doctor Crabtree the second time, where they staid not so long as before. The Reasons were Two; First, Richard Dugdale was tired with the methods Doctor Crabtree took, the Doctor confest that he gave the Patient Physick at once enough for Six Men, which weakned Richard Dugdale so much, that he had strength little enough left to carry him cross the House, yet in his Fits Seven strong Men could not hold him. The Second Reason was, the great Charges we were at, for it cost us more than Three Pound Ten Shillings, in little time more than Three Weeks, which was insupportable, considering our indigency, and no encouraging signes of help; but the Doctors words to his Neighbours, were at first, that if the Father would bring Money enough he would Cure Richard Dugdale, yet said another time, if the Spirit in Richard Dugdale was a Water Spirit, there was no Cure for it. Some time after we consulted Mr. Jolly, who with others in the Ministry upon our request were much concerned for Richard Dugdale, praying for him near Twelve Months; In which time he had many strange Fits, sometimes Vomited Stones, a Curtain Ring, a large Hair-Button; in Fits would be lighter than so many Feathers. In the beginning of several Fits, would gape and catch with his Mouth (as a Dog at Flies) Ten or Eleven times together, in the end open'd his Mouth so oft, when we thought Spirits might come into him, and in the end leave him. In many of his last Fits he told People, he might be killed or cured before the 25<sup>th</sup> of March, which prov'd true; for on the 24<sup>th</sup> coming from his work on *Hinsfield* side, his last Fit seiz'd him, when he came home he was in the Fit, his Face black as a Coal; upon this he fell down, lay a while, then recover'd out of his last Fit; after this Richard Dugdale had no Fit, tho' once, when he had got too much Drink, he was after another manner than drunken Persons usually are.

Thomas Dugdale  
Anne Dugdale  
Mary Dugdale  
Alice Dugdale.

Altham, August the 4<sup>th</sup> 1695.

Nathaniel Waddington further testifieth; First, That he had seen Richard Dugdale gallop round the Barn several times together, and heard him whining very like a Horse, and make a noise, as if an Horse had been eating Provender. Secondly, That he told things in his Fit, that neither he, nor any could by lawful art: As one time he, the said Nathaniel Waddington and his Neighbour Joseph Hargreaves going to Surey to see Richard Dugdale, they called at the House of a Neighbour of theirs, to desire the



the Master to go with them, but a Relations averseness prevented him, *Richard Dugdale* was in a Fit at the same time, and spoke it before a great number of People, that *Nathaniel Waddington*, and *Joseph Hargreaves* were coming, that they called on such a one whom he named, and told further how that good Man's Wife hinder'd him the latter part, viz. the discovery they met with from several which were with *Richard Dugdale* in the Barn, being sure that things were so circumstanced, that *Richard Dugdale* could have no intelligence. And further, *Richard Dugdale's* Relation was so particular, that it could not be an uncertain guess.

Further, That a certain Person going to see *Richard Dugdale*, took some Bisket, and a piece or pieces of Gold, on purpose, as the Person said, to try whether *Richard Dugdale* could discover it. Soon after the Party came to the *Surrey*, the Relator saw the Person standing upon a Seat to take a fuller view of *Richard Dugdale* in his fit. *Richard Dugdale* immediately treated her so very rudely, discover'd the Bisket, and said, *I will play at Cards with thee for those Guineas in thy Pocket, &c.* These words the Relator heard *Richard Dugdale* speak in his fit; further, that *John Fielding* Joyner, related in the hearing of the said *Nicholas Waddington* and others, that he the said *John Fielding* was working at his Calling above Thirty Miles distant from the *Surrey*, and that *Richard Dugdale*, in one of his fits said, *John Fielding is this day at such a place working*, and further named the piece of work which he had in hand at that time. The said *John Fielding* coming over to see his Relations, several Persons who had heard *Richard Dugdale* speak those words, and relate such strange Circumstances, came to the said *John Fielding*, to know whether it were true; this he acknowledged, being much surpriz'd at their Relation. Thirdly, That he asked this *Richard Dugdale*, when he came out of his fits, whether he could give account of any thing that past in the fit; this *Richard Dugdale* denied, only once related a strange passage, that in his Fit he thought he had distinct sight of a Person, and told the posture he thought he saw him in, and the place where, many Miles from the place where *Richard Dugdale* had his Fit, which things concerning that Person were found true upon enquiry.

*Nathaniel Waddington* further Testifies; That *Richard Dugdale* in his Fits would sometimes pretend that a good Spirit was in him, and that *Richard Dugdale* then would in a long Discourse speak against several Sins, viz. Drinking, Gaming, &c. Bringing several pat Scriptures, naming Book, Chapter, Verse, either whole or part, so much as was pertinent. Mr. *John Grimshaw* examin'd the places and found them true, and that *Richard Dugdale* in his Discourse would use many pretty Similitudes.

*Joseph Hargreaves* Neighbour to *Nathaniel Waddington*, Testifies; That coming to the *Surrey*, and finding the Boy laid on the Barn floor, he the said *John Hargreaves* lifted *Richard Dugdale* from the Ground more than once, and thicks (speaking to the full) that *Richard Dugdale* did not weigh above a Stone and a half, further that six strong Men could not hold him in a Fit, but that he hath drawn them all a great way and been forced from amongst them, hanging upon him at a Table a Yard high; that he saw the Lump upon his Leg about the bigness of a Turkey Egg rise towards his Body, and that he, and others have endeavoured to stop it, by girding a Boot garter above it under the Knee, and by grasping that part with their Hands, yet could not prevent its rising into the Chest of his Body, that this to his thinking, crept up his Leg like a Rat, sometimes in motion, at times would be at a stand. *Joseph Hargreaves* Testifies the First and Third of *Nathaniel Waddington*, *Richard Crichtly* under his hand Testifies, concerning *Richard Dugdale's* strength.



Several Testimonials about the said Richard Dugdale's Case do follow.

**W**E whose Names are Subscribed, being Ministers of the Gospel, having read or heard the Affidavits, and Declarations taken before the Right Honourable *Hugh Lord Willoughby*, and *Ralph Eagerton Esq*; Two of His Majesties Justices of the Peace, for the County Palatine of *Lancaster*, concerning one *Richard Dugdale* of *Surey*, in the Parish of *Whalley*, do verily believe the Truth of the same; and that the strange Fits of the said *Dugdale* were by a Diabolical Power.

Given when we met at Blackburn in Lancashire, on August the 6th 1695.

|                 |                    |
|-----------------|--------------------|
| Thomas Crompton | Samuel Angler      |
| Peter Aspinwall | Nicholas Haywood   |
| John Crompton   | Samuel Eaton       |
| John Parr       | Nathanial Scholes. |

**I** Do hereby Testifie (as many more will, if there be occasion) from my own observation, as an Eye and Ear Witness at the Meetings, concerning *Richard Dugdale*; That I do verily believe, he was then under a Diabolical Possession or Obsession. I do also Testifie, that he is now fully deliver'd from that Supernatural Malady, and that no other probable means of his said Deliverance may be assigned, but the Word of God and Prayer with Fasting, which Spiritual means were made use of by several Ministers with great Faithfulness and Diligence, for a considerable time together: Witness my Hand this 10th of June 1695.

At Hely in Yorkshire.

Robert Whitaker Medicus.

July the 10th 1695.

**I** *Richard Dugdale*, Son of *Thomas Dugdale*, of *Surey* near *Whalley* in *Lancashire* Gardiner, do Certifie all to whom this may come; That my former strange Fits were not any Cheat, or Art of Man, that I do know of, but as I do verily believe, were caused by the Devil, from whom and from my terrible Fits, my Body was cleared through the Ministers Fasting and Prayer, at or about *Lady-day* 1690. After which I never had any more such Fits; for the which I never can return sufficient thanks to the Lord or them: Witness my Hand, the Day and Year above said.

In presence of us,  
James Gregson  
Thomas Jolly.

Richard Dugdale.

**W**E whose Names are Subscribed, were present at many of the within mentioned Meetings concerning *Richard Dugdale*, so were Eye and Ear-Witnesses to many of the things within mentioned, and do verily believe the rest; not doubting, but that the said *Dugdale's* Affliction, was through Possession or Obsession, by Combination, or by some secret Judgment of God, for which he was delivered, as we are fully perswaded by the Gospel means within mentioned.

|                |                       |                  |                    |
|----------------|-----------------------|------------------|--------------------|
| William Cross  | Christopher Duckworth | George Cockshout | Richard Jackson    |
| John Duerden   | Leonard Bayley        | Samuel Hey       | William Barton     |
| Lau. Walmisley | John Marsh            | Charles Riley    | Christ. Tattersill |
| John Baxon     | James Whitaker        | James Hindle     | Richard Sudon      |
| John Bayley    | William Waddington    | Nehemiah Hindle  | Nich. Grimshaw     |