

14. Their own voluntary Confession, (which exceeds all other Evidence) *sc.* of the hurt they have done, or of the giving of their Souls to the Devil, and of the Spirits which they have, how many, how they call them, and how they came by them.

15. Besides, upon the Apprehension of any suspected, to search also their Houses diligently for Pictures of Clay or Wax, &c. Hair cut, Bones, Powders, Books of Witchcraft, Charms, and for Pots or Places where their Spirits may be kept, the smell of which place will stink detestably.

Now to shew you farther, some signs to know, whether the sick party be bewitched.

1. When a healthful Body shall be suddenly taken, &c. without probable reason, or natural cause appearing, &c. *Ber.* 169.

2. When two or more are taken in the like strange fits in many things.

3. When the afflicted party in his fits doth tell truly many things, what the Witch, or other Parties absent, are doing or saying, and the like.

4. When the parties shall do many things strangely, or speak many things to purpose, and yet out of their fits know not any thing thereof.

5. When there is a strength supernatural, as that a strong Man or two shall not be able to keep down a Child, or weak Person, upon a Bed.

6. When the party doth vomit up crooked Pins, Needles, Nails, Coals, Lead, Straw, Hair or the like.

7. When the party shall see visibly some Apparition, and shortly after some mischief shall befall him, *Ber.* 173.

But withal observe, with *Mr. Bernard cap. 2.* that divers strange diseases may happen only from Natural Causes, where he sheweth eight such several diseases; therefore, unless the Compact with the Devil be proved or evinced by evident Marks or Tokens as abovesaid, it is not to be supposed that the Devil is the Agent.

And note, for the better riddance of these Witches, being duly proved to be such, there must good care be had as well in their Examinations taken by the Justices: as also in the drawing of their Indictments, that the same be both of them set down directly in the material points, &c. As,

That the Witch (or Party suspected) hath used Invocation of some Spirit.

Or, That they have consulted or covenanted with their Spirit.

Or, That they employed their Spirit, &c.

Or, That they have fed or rewarded their Spirit.

Or, That they have killed or lamed, &c. Some Person, &c.

And not to indict them generally for being Witches, &c.

The difference between Conjurament, Witchcraft and Inchantment, &c. is this, *scil.* Conjurers and Witches have personal conference with the Devil, or evil Spirit, to effect their purposes. See *1 Sam.* 28. 7. &c. The Conjurers believe by certain terrible words that they can raise the Devil, and make him to tremble; and by impailing themselves in a Circle, (which, as one saith, cannot keep out a Mouse) they believe that they are therein insconced, and safe from the Devil, whom they are about to raise; and having raised the Devil, they seem by Prayers and Invocation of Gods powerful Names, to compel the Devil to say or do what the Conjurer commands him.

The Witch dealeth rather by a friendly and voluntary Conference or Agreement between him (or her) and the Devil or Familiar, to have his or