

***KING OF ENGLAND  
JAMES I***

***DAEMONOLOGIE***

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# **Daemonologie**

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# THE PREFACE. TO THE READER.

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The fearefull aboundinge at this time in this countrie, of these detestable slaues of the Deuill, the Witches or enchaunters, hath moved me (beloued reader) to dispatch in post, this following treatise of mine, not in any wise (as I protest) to serue for a shew of my learning & ingine, but onely (mooued of conscience) to preasse thereby, so farre as I can, to resolute the doubting harts of many; both that such assaultes of Sathan are most certainly practized, & that the instrumentes thereof, merits most severly to be punished: against the damnable opinions of two principally in our age, wherof the one called SCOT an Englishman, is not ashamed in publike print to deny, that ther can be such a thing as Witch-craft: and so mainteines the old [pg xii] error of the Sadducees, in denying of spirits. The other called VVIERVS, a German Phisition, sets out a publick apologie for al these craftes-folkes, whereby, procuring for their impunitie, he plainely bewrayes himselfe to haue bene one of that profession. And for to make this treatise the

more pleasaunt and facill, I haue put it in forme of a Dialogue, which I haue diuided into three bookes: The first speaking of Magie in general, and Necromancie in special. The second of Sorcerie and Witch-craft: and the thirde, conteines a discourse of all these kindes of spirits, & Spectres that appeares & trobles persones: together with a conclusion of the whol work. My intention in this labour, is only to proue two things, as I haue alreadie said: the one, that such diuelish artes haue bene and are. The other, what exact trial and seuer punishment they merite: & therefore reason I, what kinde of things are possible to be performed in these arts, & by what naturall causes they may be, not that I touch every particular thing of the Deuils power, for that were infinite: but onelie, to speak scholasticklie, (since this can not bee spoken in our language) I reason vpon *genus* leauing [pg xiii] species, *and differentia* to be comprehended therein. As for example, speaking of the power of Magiciens, in the first book & sixt Chapter: I say, that they can suddenly cause be brought vnto them, all kindes of daintie disshes, by their familiar spirit: Since as a thiefe he delightes to steale, and as a spirite, he can subillie & suddenlie inough transport the same. Now vnder this *genus* may be comprehended al particulars, depending thereupon; Such as the bringing Wine out of a Wall, (as we haue heard oft to haue bene practised] and such others; which particulars, are sufficientlie proved by the reasons of the general. And such like in the second booke of Witch-craft in speciall, and fift Chap. I say and proue by diuerse arguments, that Witches can, by the power of their Master, cure or cast on disseases: Now by these same reasones,

that proues their power by the Deuil of diseases in generally is aswell proued their power in speciall: as of weakening the nature of some men, to make them vnable for women: and making it to abound in others, more then the ordinary course of nature would permit. And such like in all other particular sicknesses; But one thing I will pray thee [pg xiv] to obserue in all these places, where I reason upon the deuils power, which is the different ends & scopes, that God as the first cause, and the Devill as his instrument and second cause shootes at in all these actiones of the Deuil, (as Gods hang-man:) For where the deuilles intention in them is euer to perish, either the soule or the body, or both of them, that he is so permitted to deale with: God by the contrarie, drawes euer out of that euill glorie to himselfe, either by the wracke of the wicked in his justice, or by the tryall of the patient, and amendment of the faithfull, being wakened vp with that rod of correction. Hauing thus declared vnto thee then, my full intention in this Treatise, thou wilt easelie excuse, I doubt not, aswel my pretermittting, to declare the whole particular rites and secretes of these vnlawfull artes: as also their infinite and wouderfull practises, as being neither of them pertinent to my purpose: the reason whereof, is giuen in the hinder ende of the first Chapter of the thirde booke: and who likes to be curious in these thinges, he may reade, if he will here of their practises, BODINVS Dæmonomanie, collected with greater diligence, [pg xv] then written with judgement, together with their confessions, that haue bene at this time apprehened. If he would know what hath bene the opinion of the Auncientes, concerning their power: he shall see it



wel described by HYPERIVS, & HEMMINGIVS, two late  
Germaine writers: Besides innumerable other neoterick  
Theologues, that writes largelie vpon that subject: And if he  
woulde knowe what are the particuler rites, & curiosities of  
these black arts (which is both vnnecessarie and perilous,)  
he will finde it in the fourth book of CORNELIVS Agrippa, and  
in VVIERS, whomof I spak. And so wishing my pains in this  
Treatise (beloued Reader} to be effectual, in arming al them  
that reades the same, against these aboue mentioned  
erroures, and recommending my good will to thy friendly  
acceptation, I bid thee hartely fare-well.

IAMES R<sup>X</sup>.

[pg 001]

## **FIRST BOOKE.**

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ARGVMENT.

*The exord of the whole. The description of Magie in speciall.*

# Chap. I.

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ARGUMENT.

*Proven by the Scripture, that these vnlawfull artes in genere, haue bene and may be put in practise.*

PHILOMATHES and EPISTEMON reason the matter.

PHILOMATHES.

I am surely verie glad to haue mette with you this daye, for I am of opinion, that ye can better resolute me of some thing, wherof I stand in great doubt, nor anie other whom-with I could haue mette.

EPI. In what I can, that ye like to speir at me, I will willinglie and freelie tell [pg 002] my opinion, and if I proue it not sufficiently, I am heartely content that a better reason carie it away then.

PHI. What thinke yee of these strange newes, which now onelie furnishes purpose to al men at their meeting: I meane of these Witches?

EPI. Surelie they are wonderfull: And I think so cleare and plaine confessions in that purpose, haue neuer fallen out in anie age or cuntrey.

PHI. No question if they be true, but thereof the Doctours doubttes.

EPI. What part of it doubt ye of?

PHI. Even of all, for ought I can yet perceauē: and namelie, that there is such a thing as Witch-craft or Witches, and I would pray you to resolue me thereof if ye may: for I haue reasoned with sundrie in that matter, and yet could never be satisfied therein.

EPI. I shall with good will doe the best I can: But I thinke it the difficiller, since ye denie the thing it selfe in generall: for as it is said in the logick schools, *Contra negantem principia non est disputandum*. Alwaies for that part, that witchcraft, and Witches haue bene, and are, the former part is clearelie proved by the Scriptures, and the last by dailie experience and confessions.

PHI. I know yee will alleadge me *Saules Pythonisse*: but that as appeares will not make much for you.

EPI. Not onlie that place, but divers others: But I marvel why that should not make much for me?

[pg 003]

PHI. The reasones are these, first yee may consider, that *Saul* being troubled in spirit,