

AN
ACCOUNT
Of what happen'd in the
KINGDOM
O F
SWEDEN,
IN THE
Years 1669 and 1670 and upwards.

I N
Relation to some Persons that were accused
for *WITCHES*; and tryed and Executed
by the King's Command.

TOGETHER
With the Particulars of a very sad Accident that
befel a Boy at *Malmoe* in *Schonen* in the Year
1678. by the means of Witchcraft, attested
by the Ablest and most judicious Men of that
Town.

Both Translated out of *High-Dutch* into
English, by *Anthony Horneck, D.D.*

L O N D O N: Printed M DCC.

The Translator's
P R E F A C E
TO THE
R E A D E R,
SHEWING

What Credit may be given to the Matter of Fact related in the ensuing Narrative.

THAT we are to believe nothing, but what we have seen, is a Rule so false, that we dare not call our selves rational Creatures, and avouch it; yet as irrational as the Maxim is, 'tis become modish with some Men, and those no very mean Wits neither, to make use of it; and though they will hardly own it in its full Latitude, yet when it comes to Particulars, let the Reason to the contrary be never so pregnant or convincing, they'll hugg it as their sacred Anchor, and laugh at all those credulous VVretches, that without seeing, are so easily chous'd into an imprudent Confidence. And this pittifull Stratagem we find practised in no affair so much as that of Spirits and Witches, and Apparitions, which must all be Fancies, and Hypocondriack Dreams, and the effects of distempered Brains, because their own are so dull as not to be able to pierce into those Mysteries. I do not deny but the Imagination may be, and is sometime deluded; and melancholy People may Fancy they hear Voices, and see very strange things

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things, which have no other foundation but their own weakness, and like Bubbles break into Air, and nothing, by their own vanity.

Yet as no Man doth therefore take unpolish'd Diamonds to be Pebbles, because they do look like them, so neither must all passages of this Nature, we hear or read of, be traduced as self-conceited, or derided as Old Wive's Fables, because some smell strong of Imposture and Sophification. We believe Men of Reason and Experience, and free from Fumes, when a person of ordinary Intellectuals finds no great credit with us; and if we think our selves wise for so doing, why should any Man so much forget himself, as to be an infidel in point of such Phenomena's, when even the most judicious Men have had experience of such Passages? It seems to me no less than madness to contradict what both wise and unwise Men do unanimously agree in; and how Jews, Heathens, Mahometans and Christians, both learned and unlearned, should come to conspire into this Cheat, as yet seems to me unaccountable. If some few melancholy Monks or old Women had seen such Ghosts and Apparitions, we might then suspect, that what they pretended to have seen might be nothing, but the effect of a disordered Imagination; but when the whole World, as it were, and Men of all Religions, Men of all Ages too, have been forced by strong Evidences, to acknowledge the truth of such occurrences, I know not what strength there can be in the Argument, drawn from the consent of Nations in things of a sublimer Nature, if here it be of no efficacy. Men that have attempted to evade the places of Scripture, which speak of Ghosts and Witches, we see, how they are forced to turn and wind the Texts, and make in a manner Noses of Wax of them, and rather squeeze than gather the Sense, as if the holy Writers had spoke like Sophisters, and not like Men, who made it their business to descend to the capacity of the common People. Let a Man put no force at all on those Passages of Holy Writ, and then try what Sense they are like to yield. It's strange to see, how some Men have endeavoured to elude the Story of the Witch of Endor; and as far as I can judge, play more

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Hocus pocus tricks in the explication of that passage, than the Witch of herself, did in raising the deceased Samuel. To those Straits is Falshood driven, while Truth loves Plain, and undisguised Expressions; and Errour will seek out Holes and Labyrinths to bide it self, while Truth plays above-board, and scorns the subterfuges of the Sceptick Interpreter. Men and Brethren, why should it seem a thing incredible with you, that God should permit Spirits to appear, and the Devil to exert his Power among Men on Earth? Hath God ever engaged his Word to the contrary? Or is it against the nature of Spirits to form themselves new Vehicles and visible shapes, to animate grosser substances to shew themselves to Mortals upon certain occasions?

I am so much a Prophet, as to foresee what will be the fate of the ensuing story, nor can I suppose that upon the reading of it, Mens Verdicts will be much changed from what they were, if they have set up this Resolution, to believe nothing that looks like the shadow of an Apparition, though the things mentioned here, cannot be unknown to any that have been conversant with Foreign Affairs of late Years. And though there cannot be a greater evidence, than the testimony of a whole Kingdom, yet your nicer Men will think it a disparagement to them to believe it; nor will it ever extort Assent from any, that build the reputation of their Wit upon contradicting what hath been received by the Vulgar.

The passages here related wrought so great a Consternation, not only on the Natives, but Strangers too, that the Heer Christian Rumpf, then Resident for the States General at Stockholm, thought himself obliged to send away his little Son for Holland, lest he should be endangered by those villainous Practices, which seem'd to threaten all the Inhabitants of the Kingdom. And he that doubts of it, may be satisfied at Dr. Hartel's in St. James's Park, to whom the Letter was written. And a Friend of mine in Town, being then in Holstein, remembers very well that the Duke of Holstein sent an Express to the King of Sweden to know the truth of this famous Witchcraft:

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To whom the King modestly reply'd, That his Judges and Commissioners had caused divers Men, Women, and Children to be Burnt and Executed upon such pregnant Evidences, as were brought before them; but whether the Actions they confessed, and which were proved against them, were real, or only effects of strong Imagination, he was not as yet able to determine.

Add to all this, that the Circumstances mentioned in the ensuing Narrative, as I am informed, are at this Day to be seen in the Royal Chancery at Stockholm, and a Person of my Acquaintance offered me to procure Copy of them under the Hands of publick Registers, if I desired it: Not to mention that in the Year 72. Baron Sparr, who was sent Embassador from the Crown of Sweden to the Court of England, did upon his Word aver the matter of Fact recorded here, to be undoubtedly true, to several Persons of Note and Eminency, with other particulars, stranger than those set down in these Papers. And to this purpose divers Letters were sent from Sweden and Hamburgh to several Persons here in London; insomuch, that should a Man Born in, or acquainted with those Parts, hear any Person dispute the Truth of it, he would wonder where People have lived, or what sullen Humour doth possest them, to disbelieve that, which so many Thousands in that Kingdom have felt the sad effects of.

Since the first Edition, it hath been my Fortune to be acquainted with the Lord Leyonbergh, Envoy extraordinary from the King of Sweden, living in York Buildings, with whom discoursing about these Affairs, I found that the Account he gave, agreed for the most part with what is mentioned in the Narrative; and because his Testimony, being a publick Person, may be of some moment in a thing relating to that Kingdom, I have here set it down in his own Words.

Having

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Having read this Narrative, I could do no less, than upon the Request of the Translator and Publisher of this Story, acknowledge, That to my best remembrance, and according to the best Reports that have been made to me, the matter of Fact mentioned in it, is true, and that the Witches confess'd such things, and were accordingly Executed.

Witness my Hand,

London, March
8. 1682.

LEYONBERGH.

I do not take upon me to justify the Truth of what the Witches said, for dealing with the Father of Lies, it's probable, Veracity is not Virtue, that they greatly study, yet that the Devil speaks Truth sometimes, is a thing so far from being impossible, that if we give credit to the sacred History, we must grant that all he saith is not false or erroneous. All I design at this time, is only to suggest, that it is not altogether irrational to conceive, that he or his Emissaries are capable of such Actions and Pranks, as are related in these Papers.

That a Spirit can lift up Men and Women, and groffer Substances, and convey them through the Air, I question no more than I doubt that the Wind can overthow Houses, or drive Stones, and other heavy Bodies, upward from their Centres. And were I to make a Person of a dull Understanding, apprehend the Nature of a Spirit, I would represent it to him under the Notion of an intelligent Wind, or a strong Wind, informed by a highly rational Soul; as a Man may be called an intelligent piece of Earth. And this Notion David seemed to favour, when speaking of these Creatures, Psal. 104. 4. he tells us, that God makes his Angels Wind, for in the Original it's נֶבֶל and most certainly, if they be so, they must be reasonable windy Substances; nor doth the Expression, which immediately follows in that Verse, cross this Exposition, viz.
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That he makes his Ministers a flaming Fire ; for it's no new Opinion, that some of those invisible Substances are of a Fiery, and others of an Airy Nature ; and as we see, God gives rational Creatures here on Earth, Bodies composed of grosser matter, why should it seem incongruous for him to give rational Creatures above us, Bodies of a subtler and thinner Matter, or such Matter, as those higher Regions do afford ? And if Wind breaking forth from the Caverns of Hills, and Mountains have such force, as makes us very often stand amazed at the effects, what Energy might we suppose to be in Wind, were it inform'd by Reason, or a reasonable Being ?

And though I cannot comprehend the Philosophy of the Devils committing Venereal Acts, and having Children, and those Children upon their Copulation bringing forth Toads and Serpents, yet I can very rationally conceive, that having more than ordinary power over Matter, he can either animate dead Bodies, and by the help of them commit those Villanies, which Modesty bids us to conceal ; or some other way compound, and thicken Atomes into what shape he pleases, especially if he meet with no hindrance from a higher power. And he that was permitted, as we see in the Gospel, to possess and actuate living Men, and do with them almost what he pleased, why may not he commit wickedness by such Instruments, and cast Mist before the Witches Eyes, that they may not know who they are ? And he that could in Egypt produce Frogs, either real or counterfeit ones, why may not he be supposed to be able to produce such Toads and Serpents out of any misshapen Creatures, and lumps of Matter of his own compounding, at least represent the shapes of them to the deluded Witches, that they shall imagine them to be really such things as they seem to be. Nor is this to be admired in the Devil more than Tricks are in Fuglers, who by flight of Art can represent things to the ignorant Spectator, which he shall be ready to swear to be real, though they are nothing less, and I suppose we may allow the Devil a greater degree of cunning, than an ordinary Fugler.

However, Spirits that know the Nature of material things better than the deepest Philosophers, and understand better how things are joyned and compounded, and what the Ingredients

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dients of Terrestrial productions are, and see things (grosser things at least) in their first principles, and have power over the Air, and other Elements, and have a thousand ways of shaping things, and representing them to the external Senses of vicious Men, what may not they be supposed to be able to do, (if they have but God's permission to exert their power) and that God doth sometimes permit such things, we have reason to believe, who read what signs and wonders Simon Magus, and Apollonius Tyanaeus wrought by the power of darkness, and how not a few Men sin to that degree, that God suffers them to be led Captive by the Devil, and dooms them to that slavery we read of in Revelation, He that is filthy, let him be filthy still.

Spirits by being Devils do not lose their Nature ; and let any Man in sober sadness consider, what Spirits are said to be able to do in Scripture, and what they have done, and compare those Passages with what is said in the following Relation, and he will not think those things the Witches confessed, altogether impossible.

Yet still, as I said before, I do not pretend to be their Advocate, but shall leave it to the Reader to judge of the truth, or untruth of their Confessions, as he sees occasion, only beg of him not to condemn every thing as a Falshood, before due consideration of what Spirits are capable of doing.

That in so great a multitude as were Accused, Condemn'd, and Executed for Witches, there might be some who suffered unjustly, and owed their death more to the Malice of their Neighbours, than to their skill in the black Art, I will readily grant ; nor will I deny, that when the News of these Transactions, and how the Children Bewitched fell into Fits, and strange unusual Postures, spread abroad in the Kingdom, some fearful and credulous People, if they saw their Children any way disordered, might think they were Bewitched, or ready to be carried away by Imps : This happens in all Consternations, and our Fears make us see that which unbiassed Eyes cannot perceive ; and of this a Gentleman who was an Ear-witness, gave me this instance, of a Minister's Child of his acquaintance, not far from Stockholm, who being told,

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and assured by his Wife, that the Child was carried to Blockula every Night, and convey'd back into his Bed again, resolved to sit up with the Boy, and see whether any Devil durst be so bold as to snatch him out of his Arms. The Child went to Bed, and between 12 and 1 of the Clock at Night, began to groan in his sleep, and seemed to shiver a little, at the sight whereof the Mother began to weep and Mourn, thinking that the Child was just going to be snatched away, but her Husband smiling at the Conceit, and pleading with her, that the Child's laying his Arms out of Bed, might be the cause of these Symptoms, took the Child in his Arms, and there kept him till towards 2 or 3 of the Clock, but no Spirit came or meddled with him, yet was his Wife so possest with the conceit, or fear of Transportation, that his strongest Arguments could scarce make her believe the contrary; and the same Person, (a near Relation of the aforesaid Envoy) added, how much malice and ill nature was able to effect, whereof he gave this Example, which himself saw, and could testify the Truth of, viz. How in the Year, 1676, at Stockholm, a young Woman Accused her own Mother of being a Witch, and Swore positively, That she had carried her away at Night; whereupon both the Judges and Ministers of the Town, exhorted her to Confession and Repentance; but she stiffly denied the Allegations, pleaded Innocence, and though they burnt another Witch before her Face, and lighted the Fire she her self was to burn in before her, yet she still justified her self, and continued to do so till the last, and continuing so, was Burnt. She had indeed been a very bad Woman, but it seems, this Crime she was free from, for within a fortnight, or 3 Weeks after, her Daughter which had Accused her, came to the Judges in open Court, (weeping and bowling) and confessed that she had wronged her Mother, and unjustly out of a spleen she had against her, for not gratifying her in a thing she desired, had charged her with; that Crime, which she was as innocent of as the Child unborn whereupon the Judges gave order for her Execution too.

There is no publick Calamity, but some ill People will serve themselves of the sad Providence, and make use of it for their own ends, as Thieves, when a House or Town is on fire, will

steal

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steal and filch what they can; yet there is no Fable, but hath some Foundation in History, so when wicked People make use of such Arguments against the Persons they hate, it's a sign there was such a thing, that gave them occasion to fix the Calumny; and had not such things been done before, they could not have any colour for their Villany.

I could add a known Passage, that hapned in the Year 1659, at Croffen in Silesia, of an Apothecaries Servant. The chief Magistrate of that Town, at that time, was the Princess Elizabeth Charlotta, a Person famous in her Generation. In the Spring of the Year, one Christopher Monigk, a Native of Serbeit, a Town belonging to the Princess of Anhalt, Servant to an Apothecary, Died, and was Buried with the usual Ceremonies of the Lutheran Chireb. A few Days after his Decease, a shape exactly like him in Face, Cloaths, Stature, Meen, &c. appeared in the Apothecary's Shop, where he would set himself down, and walk sometimes, and take the Boxes, Pots, Glasses, off of the Shelves, and set them again in their places, and sometimes try and examine the goodness of the Medicines, weigh them in a pair of Scales, pound the Drugs with a mighty noise in the Mortar, nay, serve the People that came with their Bills to the Shop, take their Money and lay it up safe in the Counter; in a word, do all things that a Journey-man in such cases uses to do. He looked very ghastly upon those that had been his fellow Servants, who were afraid to say any thing to him; and his Master being sick at that time of the Gout, he was often very troublesome to him, would take the Bills that were brought him, out of his Hand, snatch away the Candle sometimes, and put it behind the Stove: At last, he took a Cloak that hung in the Shop, put it on, and walked abroad, but minding no body in the Streets, went along, entred into some of the Citizen's Houses, and thrust himself into Company, especially of such as he had formerly known, yet saluted no body, nor spoke to any one but a Maid servant, whom he met hard by the Church-yard, and desired to go home to his Master's House, and dig in a ground Chamber, where he would find an inestimable Treasure; but the Maid amazed at the sight of him, fiovened;

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swooned; whereupon he lifted her up, but left such a Mark upon her Flesh with lifting her, that it was to be seen for sometime after. The Maid having recovered her self, went borne, but fell desperately sick upon it, and in her Sickness discovered what Monick had said to her; and accordingly they digged in the place she had named, but found nothing but an old decayed Pot, with a Hæmatites or Blood-stone in it. The Princess hereupon, caused the young Man's body to be digged up, which they found putrefied with purulent Matter flowing from it; and the Master being advised to remove the young Man's Goods, Linnens, Cloaths, and things he left behind him when he died, out of the House, and was heard of no more. And this some People now living will take their Oath upon, who very well remember they saw him after his Decease, and the thing being so notorious, there was instituued a publick Disputation about it, in the Academy of

* By reason of my absence from the Pres, there was a Mistake in the former Edition, where it is Witemberg.
* Leipsig, by one Henry Conrad, who Disputed for his Doctors Degree in the University. And this puts me in mind of an Apothecary at Richenbach in Si-

lesia, about 15 Years ago (I had it from a very credible Witness) who after his Death, appeared to divers of his Acquaintance; and cryed out, That in his life time he had Poysoned several Men with his Drugs. Whereupon, the Magistrates of the Town, after consultation, took up his Body, and burnt it; which being done, the Spirit disappeared, and was seen no more. But if the Stories related in the preceding Book are not sufficient to convince Men, I am sure an Example from beyond Sea will gain no credit. It's enough that I have shewn Reasons which may induce my Reader to believe that he is not imposed upon by the following Narrative; and that it is not in the nature of those Pamphlets they cry about the Streets containing very dreadful News from the Country, of Armies fighting in the Air.

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A RELATION O F T H E Strange Witchcraft Discovered in the Village Mohra in Swedeland,

Taken out of the publick Register of the Lords Commissioners appointed by his Majesty the King of Sweden to examine the whole busines, in the Tears of our Lord 1669. and 1670.

TH E News of this Witchcraft coming to the King's Ear, his Majesty was pleased to appoint Commissioners, some of the Clergy, and some of the Laity, to make a Journey to the Town aforesaid, and to examine the whole busines; and accordingly the Examination was ordered to be on the 13th of August; and the Commissioners met on the 12th, instant, in the said Village, at the Parson's Houle, to whom both the Minister and several people of fashion complained with tears in their Eyes, of the miserable condition they were in, and therefore begg'd of them to think of some way, whereby they might be delivered from that Calamity. They gave the Commissioners very strange Instances of the Devil's Tyranny among them; how by the help

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of Witches, he had drawn some Hundreds of Children to him, and made them subject to his power ; how he hath been seen to go in a visible shape through the Country, and appeared daily to the people ; how he had wrought upon the poorer sort, by presenting them with Meat and Drink, and this way allured them to himself, with other circumstances to be mentioned hereafter. The Inhabitants of the Village added, with very great lamentations, that though their Children had told all, and themselves sought God very earnestly by Prayer, yet they were carried away by him ; and therefore begg'd of the Lords Commissioners to root out this hellish Crew, that they might regain the former rest and quietness ; and the rather, because the Children which used to be carried away in the Country or District of Elfdale, since some Witches had been burnt there, remained unmolested.

That day, i. e. the 13th of *August*, being the last Humiliation-day Instituted by Authority for removing of this Judgment, the Commissioners went to Church, where there appeared a considerable Assembly both of young and old : the Children could read most of them, and sing Psalms, and so could the Women, though not with any great zeal or fervour. There were preached two Sermons that day, in which the miserable case of those people, that suffered themselves to be deluded by the Devil, was laid open ; and these Sermons were at last concluded with very fervent prayer.

The Publick Worship being over, all the people of the Town were called together to the Parson's House, near Three thousand of them. Silence being commanded, the King's Commission was read publickly in the hearing of them all, and they were charged under very great Penalties to conceal nothing of what they knew, and to say nothing but the truth ; those especially, who were guilty, that the Children might be delivered from the Clutches of the Devil. They all promised obedience ; the guilty feignedly, but the guiltless weeping and crying bitterly.

On the 14th of *August* the Commissioners met again, consulting how they might withstand this dangerous flood ; after long deliberation, an Order also coming from his Majesty, they did resolve to execute such as the matter of fact could be proved upon ; Examination being made, there were discovered no less than Threescore and ten in the Village aforesaid, Three and twenty of which freely confessing their Crimes, were condemned to dye ; the rest, one pretending she was with Child, and the other denying and pleading not guilty, were sent to Faluna, where most of them were afterwards Executed.

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Fifteen Children which likewise confessed that they were engaged in this Witchery died as the rest ; Six and thirty of them between nine and fifteen years of age, who had been less guilty, were forced to run the gantlet ; Twenty more, who had no great inclination, yet had been seduced to those hellish Enterprises, because they were very young, were condemned to be lash'd with Rods upon their hands, for three Sundays together at the Church-door ; and the aforesaid Six and thirty were also doom'd to be lashed this way, once a week, for a whole year together. The number of the Seduced Children was about three hundred.

On the twenty fifth of *August*, Execution was done upon the notoriously guilty, the day being bright and glorious, and the Sun shining, and some thousands of people being present at the Spectacle. The Order and Method observed in the Examination was thus :

First, the Commissioners and the Neighbouring Justices went to prayer ; this done, the Witches, who had most of them Children with them, which they either had Seduced, or attempted to Seduce, from four years of age to sixteen, were set before them. Some of the Children complained lamentably of the misery and mischief they were forced sometime to suffer of the Witches.

The Children being asked whether they were sure, that they were at any time carried away by the Devil ; they all declared they were, begging of the Commissioners that they might be freed from that intolerable slavery.

Hereupon the Witches themselves were asked, whether the Confessions of these Children were true, and were admonished to confess the truth, that they might turn away from the Devil unto the living God. At first, most of them did very stiffly, and without shedding the least tear deny it, though much against their will and inclination.

After this, the Children were Examined, every one by themselves, to see whether their Confessions did agree or no ; and the Commissioners found that all of them, except some very little ones, who could not tell all the Circumstances, did punctually agree in the confession of particulars.

In the mean while the Commissioners that were of the Clergy examined the Witches, could not bring them to any Confession, all continuing stedfast in their denials, till at last some of them burst out into tears, and their Confession agreed with what the Children had said. And these expressed their abhorrency of the fact, and begg'd pardon ; adding, that the Devil, whom they call'd

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call'd *Loeyta*, had stopt the Mouths of some of them, and stopt the Ears of others ; and being now gone from them, they could no longer conceal it, for they now perceived his Treachery.

The Confession which the Witches made in *Eifdale*, to the Judges there, agreed with the Confession they made at *Mobra* and the chief things they confessed, consisted in these three points,

1. Whither they used to go.
2. What kind of place it was, they went to, called by them *Blockula*, where the Witches and the Devil used to meet.
3. What evil or mischief they had either done, or designed there.

I: Of their Journey to Blockula. The Contents of their Confession.

We of the Provence of *Eifdale*, do confess that we used to go to a Gravel-pit which lay hard by a cross-way, and there we put on a Vest over our heads, and then danced round, and after this ran to the cross-way, and called the Devil thrice, first with a still voice, the second time somewhat louder, and the third time very loud, with these words, *Antecessor eome and carry us to Blockula*. Whereupon, immediately he used to appear, but in different Habits; but for the most part we saw him in a gray Coat, and red and blew Stocking : he had a red Beard, a high-crown'd Hat, with Linnen of divers colours wrapt about it, and long Garters upon his Stockings.

Then he asked us, whether we would serve him with Soul and Body. If we were content to do so, he set us on a Beast which he had there ready, and carried us over Churches and high Walls; and after all, we came to a green Meadow, where *Blockula* lies. We must procure some scrapings of Altars, and filings of Church-Clocks; and then he gives us a horn with a Salve in it, wherewith we do anoint our selves; and a Saddle, with a Hammer and a wooden Nail, thereby to fix the Saddle; whereupon we call upon the Devil, and away we go.

Those that were of the Town of *Mobra*, made in a manner the same Declaration : Being asked whether they were sure of a real personal Transportation, and whether they were awake When it was done ; they all answered in the Affirmative. and that the Devil sometimes laid something down in the place that was very like them, But one of them confessed that he did only take away her strength, and her body lay still upon the ground ; yet sometimes he took even her body with him.

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Being asked, how they could go with their Bodies through Chimneys and broken Panes of Glass, they said, that the Devil did first remove all that might hinder them in their flight, and so they had room enough to go.

Others were asked, how they were able to carry so many Children with them ; and they answered, that when the Children were asleep they came into the Chamber, laid hold of the Children, which straightway did awake, and asked them whether they would go to a Feast with them ? To which some answered, Yes, others, No, yet they were all forced to go. They only gave the Children a Shirt, a Coat and a Doublet, which was either Red or Blew, and so they did set them upon a Beast of the Devils providing, and then they rid away.

The Children confessed the same thing ; and some added, that because they had very fine clothes put upon them, they were very willing to go.

Some of the Children concealed it from their Parents, but others discover'd it to them presently.

The Witchas declared moreover, that till of late they never had that power to carry away Children, but only this year and the last, and the Devil did at this time force them to it ; that heretofore it was sufficient to carry but one of their Children, or a strangers Child with them, which yet happened seldom, but now he did plague them and whip them if they did not procure him Children, insomuch that they had no peace nor quiet for him ; and whereas formerly one journey a week would suffice turn, from their own Town to the place aforesaid, now they were forced to run to other Towns and Places for Children, and that they brought with them, some fifteen, some sixteen Children every night,

For their Journey, they said they made use of all sorts of Instruments, of Beasts, of Men, of Spits and Posts, according as they had opportunity : if they do ride upon Goats, and have many Children with them, that all may have room, they stick a spit into the back-side of the Goat, and then are anointed with the aforesaid Ointment. What the manner of their Journey is, God alone knows : Thus much was made out, That if the Children did at any time name the Names of those that had carried them away, they were again carried by force either to *Blockula*, or to the Cross-way, and there miserably beaten, insomuch that some of them died of it : and this some of the Witchas confessed ; and added, That now they were exceeding troubled and tortured in their minds for it.

The Children thus used, lookt mighty bleak, wan and beaten. The marks of the Lashes, the Judges could not perceive in them, except in one Boy, who had some Wounds and holes in his Back, that were given him with Thorns; but the Witches said, they would quickly vanish.

After this usage the Children are exceeding weak; and if any be carried over Night, they cannot recover themselves the next day; and they often fall into fits, the coming of which they know by an extraordinary paleness that seizes on the Children; and if a Fit comes upon them, they lean on their Mother's Arms, who sit up with them sometimes all Night; and when they observe the Paleness coming, shake the Children, but to no purpose.

They observe farther, That their Childrens Breasts grow cold at such times; and they take sometimes a burning Candle and stick it in their Hair, which yet is not burnt by it. They Swoon upon this paleness, which Swoon lasteth sometime half an Hour, sometimes an Hour, sometimes two Hours, and when the Children come to themselves again, they mourn and lament, and groan most miserably, and beg exceedingly to be eased: This two old Men declared upon Oath before the Judges, and called all the Inhabitants of the Town to witness, as Persons that had most of them experience of this strange Symptome of their Children.

A litté Girl of Elfdale confessed, That naming the name of JESUS as she was carried away, she fell suddenly upon the Ground, and got a great hole in her Side, which the Devil presently healed up again, and away he carried her; and to this Day the Girl confessed, she had exceeding great pain in her Side.

Another Boy confessed too, That one Day he was carried away by his Mistress, and to perform the Journey he took his own Father's Horse out of the Meadow where it was, and upon his return, she let the Horse go in her own Ground,

The next Morning the Boys Father sought for his Horse, and not finding it, gave it over for lost; but the Boy told him the whole Story, and so his Father fetcht the Horse back again; and this one of the Witches confessed.

2. Of the place where they used to assemble, called Blockula, and what they did there.

They unanimously confessed, that Blockula is situated in a delicate large Meadow, whereof you can see no end. The place

place or House they met at, had before it a Gate painted with divers colours; through this Gate they went into a little Meadow distinct from the other, where the Beasts went, that they used to ride on: But the Men whom they made use of in their Journey, stood in the House by the Gate in a slumbering Posture, sleeping against the Wall.

In a huge large Room of this House, they said, there stood a very long Table, at which the Witches did sit down: And that hard by this Room was another Chamber, where there were very lovely and delicate Beds.

The first thing, they said, they must do at Blockula was, That they must deny all, and devote themselves Body and Soul to the Devil, and promise to serve him faithfully, and confirm all this with an Oath. Hereupon they cut their Fingers, and with their Blood writ their Name in his Book. They added, that he caused them to be Baptized too, by such Priests as he had there, and made them confirm their Baptism with dreadful Oaths and Imprecations.

Hereupon the Devil gave them a Purse, wherein there were filings of Clocks with a Stone tied to it, which they threw into the Water, and then were forced to speak these Words; *as these filings of the Clock do never return to the Clock from which they are taken, so may my Soul never return to Heaven.* To which they added Blasphemy and other Oaths and Curses.

The mark of their cut Fingers is not found in all of them: But a Girl who had been slashed over her Finger, declared, that because she would not stretch out her Finger, the Devil in Anger had so cruelly wounded it.

After this they sat down to Table; and those that the Devil esteemed most, were placed nearest to him; but the Children must stand at the Door, where he himself gives them Meat and Drink.

The Diet they did use to have there, was, they said, Broth with Colworts and Bacon in it, Oatmeal, Bread spread with Butter, Milk, and Cheese. And they added, that sometimes it tasted very well, and sometimes very ill. After Meals they went to Dancing, and in the mean while Swore and Curled most dreadfully, and afterward went to fighting one with another.

Those of Elfdale confessed, That the Devil used to play upon an Harp before them, and afterwards to go with them that he liked best, into a Chamber, where he committed Venerous Acts with them; and this indeed all confessed, That he

he had carnal knowledge of them, and that the Devil had Sons and Daughters by them, which he did Marry together, and they did couple together, and brought forth Toads and Serpents.

One Day the Devil seemed to be dead, whereupon there were great lamentations at *Blockula*; but he soon awaked again. If he hath a mind to be merry with them, he lets them all ride upon Spits before him; takes afterwards the Spits and beats them black and blew, and then laughs at them. And he bids them believe, that the day of Judgment will come speedily, and therefore sets them on work to build a great Houle of Stone, promising, that in that Houle he will preserve them from God's fury, and cause them to enjoy the greatest delights and pleasures: But while they work exceeding hard at it, there falls a great part of the Wall down again, whereby some of the Witches are commonly hurt, which makes him laugh; but presently he cures them again.

They said, they had seen sometimes a very great Devil like a Dragon, with Fire round about him, and bound with an Iron Chain; and the Devil that converses with them tells them, that if they confess any thing, he will let that great Devil loose upon them, whereby all *Swedeland* shall come into great danger.

They added, That the Devil had a Church there, such another as in the Town of *Mohra*. When the Commissioners were coming, He told the Witches, they should not fear them; for he would certainly kill them all. And they confessed, that some of them had attempted to Murther the Commissioners, but had not been able to effect it.

Some of the Children talked much of a white Angel which used to forbid them what the Devil had bid them do, and told them that those doings should not last long: What had been done, had been permitted because of the wickedness of the People, and the carrying away of the Children should be made manifest. And they added, that this white Angel would place himself sometimes at the Door betwixt the Witches and the Children; and when they came to *Blockula*, he pulled the Children back, but the Witches they went in.

3. *Of the Mischief or Evil which the Witches promised to do to Men and Beasts.*

They confessed, That they were to promise the Devil, that they would do all that's ill; and that the Devil taught them to Milk, which was in this wise: They used to stick a Knife in the Wall, and hang a kind of a Label on it, which they drew and stroaked, and as long as this lasted, the Persons that they had power over, were miserably plagued, and the Beasts were milked that way, till sometimes they died of it.

A Woman confessed, That the Devil gave her a wooden Knife, wherewith, going into Houses, she had power to kill any thing she touched with it; yet there were very few that would confess that they had hurt any Man or Woman.

Being asked whether they had murdered any Children; they confessed, That they had indeed tormented many, but did not know whether any of them died of those Plagues. And added, That the Devil had shewed them several places where he had power to do mischief.

The Minister of *Elfdale* declared, That one Night, these Witches were to his thinking, upon the crown of his Head, and that from thence he had a long continued pain of the Head.

One of the Witches confessed too, That the Devil had sent her to torment that Minister; and that she was ordered to use a Nail, and strike it into his Head, but it would not enter very deep, and hence came that Head-ach.

The aforesaid Minister said also, That one Night he felt a pain, as if he were torn with an Instrument that they cleanse Flax with, or a Flax-comb; and when he waked, he heard somebody scratching and scraping at the Window, but could see no body. And one of the Witches confessed, that she was the Person that did it, being sent by the Devil.

The Minister of *Mohra* declared also, that one Night, one of these Witches came into his House, and did so violently take him by the Throat, that he thought he should have been choaked; and waking, he saw the Person that did it, but could not know her; and that for some Weeks he was not able to speak, or perform Divine Service.

An old Woman of *Elfdale* confessed, That the Devil had helpt her to make a Nail, which she struck into a Boy's Knee, of which stroak the Boy remained lame a long time. And she added, That before she was burnt, or Executed by the Hand of Justice, the Boy would recover.

They

They confessed also, That the Devil gives them a Beast about the bigness and shape of a young Cat, which they call a *Carrier*; and that he gives them a Bird too, as big as a Raven, but white; and these two Creatures they can send any where, and wherever they come, they take away all sorts of Victuals they can get, Butter, Cheese, Milk, Bacon, and all sorts of Seeds, whatever they find, and carry it to the Witch. What the Bird brings they may keep for themselves, but what the *Carrier* brings, they must reserve for the Devil, and that's brought to *Blockula*, where he doth give them of it so much as he thinks fit.

They added likewise, that these *Carriers* fill themselves so full sometimes, that they are forced to spue by the way, which spuing is found in several Gardens, where Colworts grow, and not far from the Houses of those Witches. It is of a yellow Colour like Gold, and is called *Butter of Witches*.

The Lords Commissioners were indeed very earnest, and took great pains to persuade them to shew some of their Tricks, but to no purpose; for they did all unanimously confess, that since they had confessed all, they found that all their Witchcraft was gone, and that the Devil at this time appeared to them very terrible, with Claws on his Hands and Feet, and with Horns on his Head, and a long tail behind, and shewed to them a Pit burning, with a Hand put out; but the Devil did thrust the Person down again with an Iron-fork; and suggested to the Witches, that if they contyned in their Confession, he would deal with them in the same manner.

The above-said Relation is taken out of the publick Register, where all this is related with more circumstances. And at this time, through all the Country, there are Prayers Weekly in all Churches, to the end, that Almighty God would pull down the Devil's power, and deliver these poor Creatures, which have hitherto groaned under it.

An

An Account of what hap'ned to a Boy at Malmoe in Schonen, in the Year 1678, supposed to be done by Witchcraft, and attested by the ablest, and most judicious Men of that Town.

Having in the Preface of the foregoing Narrative, taken notice of the Swedish Envoy extraordinary, it may not be unsuitable to the subject these Papers treat of, to give the World an Account of a very strange Passage, which the said Envoy has taken very great pains to satisfie himself in; and of which he hath the publick Testimony of the Town where it was done by him, no longer ago than in the Year 1678. An Alderman, or Senator's Son of *Malmoe* in *Schonen*, a City belonging to the King of Sweden, the Boy being about 13 Years of age, his Name, *Abraham Mechelburg*, going to School one Morning, as the custom is in that place, about 6 of the Clock, stayed there till 8, and then went home for his Breakfast, which when he had eaten, he was going back to School again, when just before the Door, close by the lowermost Step, there lay a little Bundle of Linnen rags, which the Lad out of curiosity took up and open'd, but found nothing in it, but partly Pins, some crooked, some laid a cross, some without points; partly broken Horse-nails, and Nails without Heads, partly Horse-hair, and such Trash, which when it answered not his expectation, he rent asunder and threw away.

Some few Days after, the Boy fell ill, and continued so for some time, no Physician being able to guess what ailed him. At last he began to void little Stones, at the Orifice of the *Penis*, which by degrees came forth bigger and bigger, some were perfect Pebbles, of all sorts of Colours, and in process of time, there came forth great uneven Stones like pieces of Rocks, as if they were broken off of a greater Stone, whereof the Envoy hath two by him, one given him by the Father of the Boy, and the other by the King's Chyrurgeon, both which I have thought fit to give the Reader the Dimensions of.

Before the Stones came forth, there was a strange motion in his Belly, as if something were alive in it, the Stones seemed to crack within, and something they heard, as if a great Stone were violently broken, and at this time he felt the greatest pain. When the Stones were ready to come forth, the *Penis* was

was drawn in so deep, that the Standers by could not perceive any thing of it, and after that, it dropt those prodigious Stones, which seemed rather to be fetcht from Quarries, than produc'd by any Saline or Nitrous Matter in the Body. The Stone I have given the Figure of, is of a reddish Colour, with some grains of white in it, heavy, and such as lie in common Roads and High-ways. When the Stones came forth, the Boy felt no pain, the pain being most upon him, when the Stones within seem'd to crack, and a little before; and the Fit was then so violent, that 4 or 5 Men were forc'd to hold him. The Boy in the mean while slept well at Night, Eat and Drank as heartily as ever, discomposed at no time, but when the Fit of voiding these Stones was coming upon him. This lasted two Years. The Parents had the Boy Pray'd for at Church, and instantly besought God at home, whenever any of those Fits came upon him, to turn the Stream, and to stop the Devil's power. The Boy is now as well as ever; rides abroad, and doth all things as he used to do before this Accident befell him. The Envoy spoke both with the Father and the Boy, and tells me, they are no indigent People, but well to pafs, and Persons of very good Reputation in the Town of Malmoe. While this Misfortune lasted, the King of Sweden being then but a little way off, sent some of his Chyrurgeons to the place, to know the Truth there-of, who were by when the Lad voided very strange Stones at the Orifice of the Penis, and gave the King an Account of it: One of them, to be throughly satisfied, held his Hand under the Penis after it was drawn in, and there dropt a very odd Stone, broad and angular into his Hand. The Envoy being upon the place last Year, inquired of all People, whom he thought might not be very credulous, who unanimously bore Witness of the thing; and upon his request, gave him the following Account, which I have Translated out of the Original.

A. H.

BE

BE it known, that during the Years, 1678 and 1679. a very wonderful thing happened in this City of Malmoe, to one of the Aldermen of the Town, his name John Mechelburg, and his Wife's Abla Kruthmeyer; for God having blessed them with three Sons, one of them Abraham by name, a Boy at this time aged about sixteen Years, hath been very strangely afflict'd with a preternatural voiding of Stones, insomuch that during the space of those two Years, he bath through the Virga of the Penis voided several hundreds of Stones great and small, which being weighed together, weighed no less than One and twenty Pound, Aver-du-poise, some weighing 6, some 7, some 8, some 9 Ounces, full of Angles, and much like pieces of a Rock that's broken by force, or instruments fit for that purpose. These broken Stones somtimes came forth at the Boy's Mouth, sometimes he voided them by siege, and the Parents of the Child have confidently assured us, that before this misfortune, the Boy had been sick several weeks together, and kept his Bed; during which sickness something was seen moving in his Body, as if it had been some live thing. After this Sickness there appeared the Stones aforesaid; the first that came forth, exceeded not the bigness of half a Pea, but in a short time after, they encreased to a greater bulk; when they were ready to come away, the Boy complained much of the Spine of his Back, where, as he said, he found incredible Pain. While this lasted, he neither made Water, nor went to Stool, sometimes in two Months, sometimes not in a quarter of a Year; sometimes the Stones, when they were past through the Virga, appeared bloody, and upon one of them there appeared a kind of Talch. Notwithstanding all this misery, the Boy continued to eat his Meat very heartily, nor was he troubled with this Pain at all in the Night, but slept quietly, as he used to do. About the latter end of this unexampled Passion and Misery, a matter of 64 Stones, for the most part small, came forth very fast one upon the neck of another, and since the 20th of September 1679. this misfortune hath totally left him, and he is as well as ever; nor is there after all those Torments any defect to be found, or perceived either in his Body, or the aforesaid Member of the Boy, but he continues safe and sound unto this Day.

And whereas in all probability, abundance of Men because they have not been Eye-witnesses, will deride these passages, as fabulous, we whose names are under written, upon the request and desire of the Lord John Leyonberg, Envoy Extraordinary of Sweden, have once more spoken and conferred with the Parents of the Boy, who have shew'd us the aforesaid Stones, and given us one of the biggest as a Present

The Collection.

Sent, and do hereby testify that the Passages related in the premises are undoubtedly true, which Testimony we have also signed with our own Hands, that in case the aforesaid Envoy coming into Foreign parts, shall have occasion to speak of these things, Men may give credit to this Relation.

Given at Malmoe this
20th of September, 1680.

Christophorus Rostius, Med. D. & Prof.

Nicholaus Hambraus, Pastor & Præpositus
Malmoy.

Wilhelmus Laurembergius, V. D. M. Malmoy.

Martinus Torstorrius, Comminister, *ibid.*

Sigismund Ascenborn, Consul Malmoy. Primar.

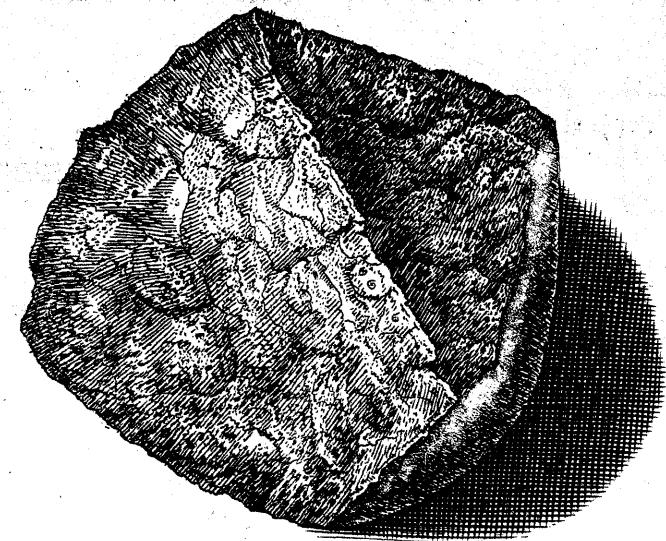
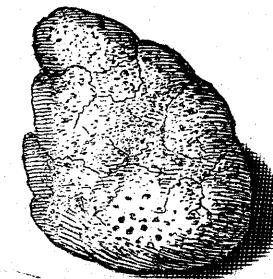
John Caspar Heublin, Consil. Malmoy.

Ephraim Koldewey, Chirurgion to the Garison.



ADVER-

*The dimensions of the two Stones
mentioned in these papers.*



ADVERTISEMENT.

When the Boy's Father, gave the Envoy the bigger Stone he added this Testimonial or Certificate under his own Hand.

IN the Year of our Lord, 1678.
November 30. This Stone came a-
way from my Son *Abraham Mechelburg*
through the *Virga* of the *Penis*, weigh-
ing three Ounces, and upwards.

*Malmoe, April
26, 1680.*

John Mechelburg.

*The lesser Stone was given to the Envoy, by one of the King
of Sueden's Chirurgions, that held his Hand to the Orifice of the
Penis, and felt and saw it drop into his Hand.*

F I N I S.