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that they goe dissemblingly to woorke.

PHI. And what makes the spirites have so diffe-

rent names from others.

Epr. Euen the knauerie of that same deuil; who as hee illudes the Necromancers with innumerable feyned names for him and his angels, as in special, making Sathan, Beelzebub, & Lucifer, to be three fundry spirites, where we finde the two former, but diuers names given to the Prince of all the rebelling angels by the Scripture. As by CHRIST, the Prince of all the Deuilles is called, Beelzebub in that place, which I alleaged against the power of any hereticques to cast out Deuils. By Iohn in the Reuelation, the old tempter is called, Sathan the Prince of all the enill angels. And the last, to wit, Lucifer, is but by allegorie taken from the day Starre (fo named in divers places of the Scriptures) because of his excellencie (I meane the Prince of them) in his creation before his fall. Euen fo I fay he deceaues the Witches, by attributing to himselfe divers names: as if every divers shape that he trans formes himfelfe in, were a divers kinde of spirit.

PHI. But I have hard many moe strange tales of

this Phairie, nor ye haue yet told me.

Ep 1. As well I do in that, as I did in all the rest of my discourse. For because the ground of this conference of ours, proceeded of your speering at me at our meeting, if there was such a thing as Witches or spirites: And if they had any power: I therefore have framed my whole discours, only to prove that such things are and may be, by such number of examples as I show to be possible by reason: & keepes

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me from dipping any further in playing the part of a Dictionarie, to tell what euer I have read or harde in that purpose, which both would exceede fayth, and rather would seeme to teach such vnlawfull artes, nor to disallow and condemne them, as it is the ductie of all Christians to do.

CHAP. VI. ARGV.

Of the tryall and punishment of Witches. What sorte of accusation ought to be admitted against them. What is the cause of the increasing so far of their number in this age.

PHILOMATHES.

THEN To make an ende of our conference, fince I see it drawes late, what forme of punishment thinke ye merites these Magicians and Witches? For I see that ye account them to be all alike guiltie?

Epr. They ought to be put to death according to the Law of God, the civill and imperial law, and

municipall law of all Christian nations.

PHI.But what kinde of death I pray you?

Ep1. It is commonly vsed by fire, but that is an indifferent thing to be vsed in every cuntric, according to the Law or custome thereof.

PHI. But ought no fexe, age nor ranck to be ex-

empted ?

Epi. None at al (being so vsed by the lawful Magifirate) for it is the highest poynt of Idolatrie, wherein no exception is admitted by the law of God.

PHI. Then bairnes may not be spared?

Epr. Yea, not a haire the lesse of my conclusion.

For