

And whilst she was lying in that condition which happened one night a little before Christmas about ye change of ye moone this inform[er] see the s[ai]d Anne Forster come w[i]th a bridle and bridled her and ridd upon this inform[er] crosse-legg'd till they came to [the] rest of her companions at Rideing Millne bridge where they usually mett and when she light off[f] her back pull'd the bridle off[f] this inform[er]'s head now in the likeness of a horse, but when the bridle was taken off[f] she stood up in her owne shape, and then she see the s[ai]d Anne Forster, Anne Dryden of Pudhoe and Luce Thompson of Mickley and tenn more unknowne to this inform[er] and a long black man rideing a bay galloway as she thought which they called their protector and when they had hankt their horses they stood all upon a bare spott off ground and bid this inform[er] sing whilst they danc'd in severall shapes first of a haire then of their owne and then in a catt sometimes in a mouse and severall other shapes and when they had done, bridled this inform[er] and the rest of the horses and rid home with their protector first. And for six or seven nights together they did the same and the last night this inform[er] was with them when they mett at a house called ye Rideing house where she saw Forster, Dryden and Thompson and ye rest and their protector which they call'd their god sitting at ye head of ye table in a gold chaire as she thought and a rope hanging over the roome w[h]ich every one touch'd three several times and whatever was desired was set upon the table of several kindes of meate and drinke and when they had eaten she that was last drew the table & kept the reversions, this was their custome w[h]ich they usually did.

Public Record Office, London, Clerks of Assize Records,

Northern Circuit Depositions, ASSI 45/10/3/34.

DOCUMENT 17 DEMONIC POSSESSION IN CHESHIRE, 1602

This is a classic description of the symptoms of demonic possession, in this instance as suffered by twelve-year-old Thomas Harrison of Northwich in Cheshire. The account comes from a biography of the puritan gentleman John Bruen (1560–1625), and is closely based on notes about the boy's condition made by Bruen, who was among those who prayed for Harrison's recovery. The bishop of Chester at the time was Richard Vaughan.

By his torments he was brought so low, weak, and feeble, that he was almost nothing but skin and bones, yet for the space of four and twenty hours every day (having only one half hour respite, which they called his awakening time, and wherein they gave him a little food) he was of that extraordinary strength, that if he fouled his hands together, no man could pull them asunder: if he rolled his head, or tossed his whole body (as usually he did) no man could stay, or restrain him: he would, to the great astonishment of the hearers, howl like a dog, mew like a cat, roar like a bear, froth like a boar: when any prayed with him, his passions were strongest, and his rage, and violence greatest, ready to fly in their faces, and to drown their voices by his yellings, and out-cries: if one came near him with a bible, though under his cloak, and never so secret, he would run upon him, and use great violence to get it from him, and when he could get any, he rent them in pieces: sometimes, he would lie along, as if he had been stark dead, his colour gone, and mouth so wide open, that he would on a sudden thrust both his hands into it: and notwithstanding his great weakness, he would leap and skip from his bed to the window, from the window to the table, and so to bed again, and that with such agility, as no tumbler could do the like. And yet all this while his legs were grown up so close to his buttocks, so that he could not use them: sometimes we saw his chin drawn up to his nose, that his mouth could scarce be seen: sometimes his chin and forehead drawn almost together like a bended bow; his countenance fearful by yawning, mowing, &c. . . . this bishop granted a licence for a private fast in the child's father's house, for his help and release.

Samuel Clarke, *The Second Part of the Marrow of Ecclesiastical History: containing the lives of many eminent Christians, which have lived since the primitive*

Times to this present Age (London, 1675), book 2, pp. 94–5

DOCUMENT 18 RICHARD BERNARD ON THE WITCH'S MARK,

1627

This, from one of the standard English demonological works, comes at the beginning of a discussion on what 'evidences' can prove somebody is a witch.

By a witches marke, which is upon these baser sort of witches, and by this sucking, or otherwise by the devil's touching, experience proveth the truth of this, and innumerable instances are brought for examples. Tertullian found this true, and saith 'It is the Devil's custome to marke his: God hath his marke for his', Ezekiel 9. Rev 7 and 14. 'The Beast will have his marke', Re. 13 (who is the Devil's Lieutenant) so the Devil himself will have his mark: see the relations of witches, & the witnes of many learned men, writing of witches and witchcraft. Therefore where this marke is, here is a league and a familiar spirit.

Search diligently therefore for it in every place, and lest one be deceived by a naturall mark, note this, from that. This is insensible, and being pricked will not bleede. When the mark therefore is found, try it, but so as the witch perceive it not, seeming as not to have found it, and then let one picke in some other places, and another in the meane space there: it's sometimes like a little teate, sometimes but a blewish spot, sometimes red spots like a fleabiting, sometimes the flesh is sunke in and hollow, as a famous witch confessed, who also said, witches cover them, and some have confessed, that they have bin taken away; but saith that witch, they grow againe, and come to their old forme. And therefore, though this marke be not found at first, yet it may at length: once searching therefore must not serve: for some out of feare, some other for favour, make a negligent search. It is fit therefore searchers should bee sworne to search, & search very diligently, in such a case of life and death, and for the detection of so great an height of impiety.

Richard Bernard, *A Guide to Grand Jury Men: divided into Two Bookes* (1627), pp. 218–20.

DOCUMENT 19 SEARCHING FOR THE WITCH'S MARK, 1650

This is a typical deposition from a group of women appointed to search for the mark, taken by an Essex justice of the peace. Martha Cannon's statement shows how a suspected witch's solicitations could be as terrifying as her outright hostility.

The Informat[io]n of Anne Stanes, Mary Leaper, Mary Cooke, Margery Silvest[er], appointed for ye searching of Deborah Nayler upon ye

suspicio[n] of witchcraft taken upon oath before me June ye 12th Anno[domini] Dom[in]i 1650

Anne Stanes: Informeth upon oath that she found a marke upon her body (of ye s[ai]d Deborah Nayler) in her private partes w[hic]h she attesteth that shee nev[er] see ye like before.

Margery [sic] Leaper: Informeth that she found 3 markes in her body somewhat more apparent then any other parte of her body & seeming in ye p[ro]portions of a grape & another like a teate in her private partes.

Mary Cooke: Informeth upon oath that shee see 2 markes in ye private partes of her body & alsoe another marke somewhat like & in ye propor[tio]n of a teate.

Margery Silvest[er]: Informeth ye same upon oath.

The Information of Martha Common of Debenham taken upon oath before me June ye 12th An[n]o Dom[in]i 1650.

That ye s[ai]d Deborah Nayler came to her howse & prayed for their healthes saying that shee see an ill signe about ye house that betokened a sickness or death of some of the howse. Upon demaund s[ai]d that it was a herne [heron] & that immediately she ye s[ai]d Mrs Cannon fell dangerously sicke & came not out of her chamb[er] for ye space of halfe a yeare togeather.

Christolpher Muschamp.

Essex Record Office, Quarter Sessions Bundles, Q/Ska 2/74.

DOCUMENT 20 WITCHCRAFT, FEMALE SOCIAL SPACE, AND WOMEN

A document which shows witchcraft suspicions running between women, with the welfare of a child as the central issue. Despite the title of the pamphlet this extract comes from, the case was tried in 1662, and is noteworthy because of the involvement of Sir Matthew Hale, the leading judge of the day, and of

the eminent doctor Sir Thomas Browne, who gave medical evidence for the prosecution. Amy Dury [Denny], probably in her early fifties when the trial took place, was found guilty and executed, as was the other woman accused, Rose Cullender.

As concerning William Durent, being an infant, his mother Dorothy Durent sworn and examined, deposed in open court, that about the tenth of March, *nomo Caroli Secundi* [i.e., 1658], she having a special occasion to go from home, and having none in her house to take care of her child (it then sucking) desired Amy Dury her neighbour, to look to her child during her absence, for which she promised her to give her a penny: but the said Dorothy Durent desired the said Amy not to suckle her child, and laid a great charge upon her not to do it. Upon which it was asked by the court, why she did give that direction, being an old woman and not capable of giving suck? It was answered by the said Dorothy Durent, that she very well knew that she did not give suck, but that for some years before, she had gone under the reputation of a witch, which was one cause made her give her the caution: another was, that it was customary with old women, that if they did look after a sucking child, and nothing would please it but the breast, they did use to please the child, to give it the breast, and it did please the child, but it sucked nothing but wind, which did the child hurt. Nevertheless after the departure of this deponent, the said Amy did suckle the child: and after the return of the said Dorothy, the said Amy did acquaint her, that she had given suck to the child, contrary to her command. Whereupon the deponent was very angry with the said Amy for the same; at which the said Amy was much discontented, and used many high expressions and threatening speeches towards her, telling her that she had as good to have done otherwise than to have found fault with her, and so departed out of her house. And that very night her son fell into strange fits of swooning, and was held in such terrible manner, that she was much affrighted therewith, and so continued for divers weeks.

A Trial of Witches, at the Assizes held at Bury St. Edmunds for the County of Suffolk, on the Tenth day of March, 1664. Before Sir Matthew Hale, Kt., then Lord Chief Baron of His Majesties Court of Exchequer (1682), pp. 2–5.

DOCUMENT 21 ESSEX, 1645: A WITCH FINDER GIVES EVIDENCE.

This is part of a printed version of evidence given to local justices by Matthew Hopkins, at the beginning of the 1645–47 witch-hunts. Note the references to 'watching', which involved keeping suspects awake in hopes that their familiars would come to them, to sexual intercourse with the devil, and to Hopkins' associate John Stearne. The deposition continues with more on familiars. Elizabeth Clarke, along with perhaps eighteen other women, was hanged at Chelmsford in July 1645.

The information of Matthew Hopkins of Mannintree [Manningtree], Gent., taken upon oath the 25th day of March 1645.

The informant saith, that the said Elizabeth Clarke (suspected for a witch as aforesaid) being by the appointment of the said justices watched certaine nights, for the better discovery of her wicked practices, this informant came into the roome where the said Elizabeth was watched, as aforesaid, the last night, being the 24th of this instant March, but intended not to have stayed long there. But the said Elizabeth forth with told this informant and one master Sterne there present, if they would stay and do the said Elizabeth no hurt, shee would call one of her white impes, and play with it in her lap; but this informant told her, they would not allow of it; and that staying there a while longer, the said Elizabeth confessed shee had had carnall copulation with the devill six or seven yeares; and that he would appeare to her three of foure times in a weeke at her bed side, and goe to bed with her, and lye with her halfe a night together in the shape of a proper gentleman, with a laced band, having the whole proportion of a man, and would say to her 'Besse I must lye with you', and shee did never deny him. And within a quarter of an houre after there appeared an impe like to a dog, which was white, with some sandy spots, and seemed to be very fat and plump, with very short legges, who forthwith vanished away: and the said Elizabeth said the name of the impe was, Jarmara: and immediately there appeared another impe, which shee called Vinegar Tom, in the shape of a greyhound with long legges: and the said Elizabeth then said that the next impe should be a black impe, and should come for the said master Sterne, which appeared, but presently vanished: and the last

that appeared was in the shape of a polcat, but the head somewhat bigger.

A true and exact Relation of the severall Informations, Examinations and Confessions of the late Witches arraigned and executed in the late Sessions holden before the Right Honorable Robert, Earl of Warwick, and severall of his Majesties Justices of Peace, the 29 of July 1645 (1645), p. 2.

DOCUMENT 22 MATTHEW HOPKINS DEFENDS HIS ACTIONS

In 1647 Hopkins published a tract written 'in answer to several queries' about his investigative techniques which had been raised with the assize judges in Norfolk: here are his answers to charges, firstly, that he was a 'torturing witch-catcher who forced confessions by threats or deception' (query 11), and, secondly, that his major objective was to 'fleece the country of their money' by making a profit from witch-hunting (query 14).

Answer [to query 11]. He is of a better conscience, and for your better understanding of him, he doth thus uncase himselfe to all, and declares what confessions (though made by a witch against her selfe) he allows not of, and doth altogether account of no validity, or worthy of credence to be given to it, and ever did so account it, and ever likewise shall.

1. He utterly denies that confession of a witch to be of any validity, when it is drawn from her by any torture or violence whatsoever; although after watching, walking or swimming, diverse have suffered, yet peradventure magistrates with much care and diligence did solely and fully examine them after sleepe, and consideration sufficient.
2. He utterly denies that confession of a witch, which is drawn from her by flattery, viz 'If you will confesse you shall go home, you shall not go to the gaole, nor be hanged, &c'.
3. He utterly denies that confession of a witch, when she confesseth any improbability, impossibility, as flying in the ayre, riding on a broom, &c.
4. He utterly denies a confession of a witch, when it is interrogated to her, and words put into her mouth, to be of any force or effect: as to

say to a silly [i.e., simple-minded] (yet witch wicked enough), 'You have foure imps have you not?' She answers affirmatively, 'Yes'; 'Did they not suck you?' 'Yes', saith she: 'Are not their names so, and so?' 'Yes', saith shee: 'Did you not send such an impe to kill my child?' 'Yes', saith she, this being all her confession, after this manner, it is by him accompted nothing, and he earnestly doth desire that all magistrates and jurors would a little more then ever they did, examine witnesses, about the interrogated confessions.

Answer [to query 14]. You doe him a great deale of wrong in every of these particulars. For, first,

1. He never went to any towne or place, but they rode, writ, or sent often for him, and were (for ought he knew) glad of him.
2. He is a man that doth disclaime that ever he detected a witch, or said, 'Thou art a witch'; only after her tryall by search, and their owne confessions, he as others may judge.
3. Lastly, judge how he fleeceth the country, and enriches himself, by considering the vast summe he takes of every towne, he demands 20.s. a town, and doth sometimes ride 20 miles for that, & hath no more for all his charges thither and back again (& it may be staves a weeke there) and finde there 3. or 4. Witches, or if it be but one, cheap enough, and this is the great summe he takes to maintaine his companie with 3. horses.

Matthew Hopkins, *The Discovery of Witches: in Answer to severall Queries, lately delivered to the Judges of Assize for the County of Norfolk*, 1647 (1647), pp. 7, 8, 9, 10.

DOCUMENT 23 CONVICTIONS FOR WITCHCRAFT AND POLITICAL EXPEDIENCY, 1682

This is part of a letter dated 19 August 1682 from Lord Chief Justice Sir Francis North (1637–85) to Secretary of State Sir Leoline Jenkins describing the trial of three women condemned and executed as witches at Exeter. The remainder of the letter is concerned with the effective running of government in the south-west.

Here have been three old women condemned for witchcraft. Your curiosity will make you enquire of their circumstances. I shall only tell you what I had from my brother Raymond [i.e., Sir Thomas Raymond, the judge presiding over the trial], before whom they were tried, that they were the most old, decrepid, despicable, miserable creatures that ever he saw. A painter would have chosen them out of the whole country for figures of that kind to have drawn by. The evidence against them was very full and fanciful, but their own confessions exceeded it. They appeared not only weary of their lives but to have a great deal of skill to convict themselves. Their description of sucking devils with saucer eyes were so natural that the jury could not choose but believe them. I find the country so fully possessed against them that, though some of the virtuosi may think these things the effects of confederacy, melancholy or delusion and that young folks are altogether as quicksighted as they who are old and infirm, yet we cannot reprove them without appearing to deny the very being of witches, as it is contrary to the law, so I think it would be ill for his Majesty's service, for it may give the faction [i.e., the Whig/nonconformist interest] occasion to set afoot the old trade of witch finding, that may cost many innocent persons their lives, which this justice will prevent.

Calendar of State Papers, Domestic Series, January 1st to December 31st, 1682, ed.

F.H. Blackburne Daniell (London, 1932), p. 347.

DOCUMENT 24 JOSEPH GLANVILL DEFENDS WITCH BELIEFS

Joseph Glanvill's Saducismus Triumphatus was an important defence of the belief in witchcraft which was to remain influential well into the eighteenth century. In the two passages below we find Glanvill firstly stating what was to become the standard argument against those denying the existence of witches, that maintaining witch beliefs was vital to the maintenance of Christianity and, secondly, demonstrating how heavily the weight of both tradition and observation supported the belief in witchcraft.

That though philosophical discourses to justify the common belief about witches, are nothing at all to them [i.e., sceptics], or those of their measure; yet they are too seasonable and necessary for our age, in which

atheism is begun in Sadducism: and those that dare not bluntly say, there is no God, content themselves (for a fair step and introduction) to deny there are spirits, or witches. Which sort of infidels, though they are not ordinary among the meer vulgar, yet are they numerous in a little higher rank of understandings. And those that know any thing of the world, know, that most of the looser gentry, and the small pretenders to philosophy and wit, are generally deriders of the belief of witches and apparitions. And were this a light and slight or mere speculative mistake, I should not trouble my self or them about it. But I fear this error hath a core in it that is worse than heresie: and therefore how little soever I care what men believe or teach in matters of opinion, I think I have reason to be concern'd in an affair that toucheth so near the general interests of religion. . . .

And in order to the proof that there have been, and are, unlawful confederacies with evil spirits, by virtue of which the hellish accomplices [i.e., witches] perform things above their natural powers: I must premise, that this being matter of fact, is onely capable of the evidence of authority and sense; and by both these the being of witches and diabolical contracts is most abundantly confirm'd. All histories are full of the exploits of those instruments of darkness; and the testimony of ages, not onely of the rude and barbarous, but of the most civiliz'd and polish'd world, brings tidings of their strange performances. We have the attestations of thousands of eye and ear-witnesses, and those not of the easily-deceivable vulgar onely, but of wise and grave discerners; and that, when no interest could oblige them to agree together in a common lye. I say, we have the light of all these circumstances to confirm us in the belief of things done by persons of despicable power and knowledge, beyond the reach of art and ordinary nature.

Joseph Glanvill, *Saducismus Triumphatus: or full and plain Evidence concerning Witches and Apparitions* (1681), pt. 1, 'Preface', sigs f2v-f3; pp. 4-5.

DOCUMENT 25 WITCH-HUNTING ADVOCATED, 1722

Richard Boulton's work of 1722 was the last major statement in support of witch beliefs by an English author. It consisted of a point-by-point refutation of

Francis Hutchinson's attack on Boulton's Compleat History of Magick, Sorcery and Witchcraft of 1715, rounded off with a lengthy discussion of the influence of immaterial substances on the material world. Having proved the existence of witches to his own satisfaction, Boulton ended his book by calling for action against them.

I shall therefore conclude this chapter, with this observation further, of the nature and power of these diabolical spirits, who are the chief actors of these tragical arts of witchcraft, &c, viz. That as they can insinuate their ill representations into the minds of men, and torture their bodies, so they have power to assume bodies when they please, and appear in different shapes: as when the devil enter'd the swine, and transformed himself into an angel of light. And angels not only appeared upon several occasions, but our saviour told his disciples to feel that he had flesh and bones; which he needed not to have distinguished himself by, if spirits could not render themselves visible; he would have said that spirits could not appear.

Since then it appears, that the art of witchcraft is not impossible, but hath the testimony of reason, as well as other proof: all I shall add is, that as God spared not angels that sinned, nor Adam that transgressed, and hath strictly commanded that a witch should not live, the laws against such persons ought to be put in execution, lest we disobey God, and in excusing horrible crimes, suffer the world to be overrun with wickedness.

Richard Boulton, *The Possibility and Reality of Magick, Sorcery and Witchcraft demonstrated. Or, a Vindication of a Compleat History of Magick, Sorcery and Witchcraft* (1722), p. 184.

DOCUMENT 26 REFUTING WITCH BELIEFS, 1736

This is an extract from a sermon preached in 1736, coincidentally very shortly after the repeal of the witchcraft Acts, by a country vicar alarmed that a witch had been sworn by his parishioners. His arguments against the belief in witchcraft were mainly familiar ones, and the sentiments expressed here should be compared with those expressed 150 years earlier by Reginuld Scot [Doc. 4].

Juxon is criticizing 'the truth and wisdom of modern notions of witchcraft which have no foundation than ignorance or superstition'.

It is then not only a great weakness, but great sinfulness to ascribe much as many are inclined to do to diabolical powers: it is giving the God of truth the lie; it is a flat denial of his government of the world, and of the wisdom and goodness of his providence; it is exalting infernal spirits into the seat of God, and assigning 'em a commission to scatter plagues and curses throughout the world, from that throne where to our comfort the sovereign lord of the universe sits, and reigns to shower down his blessings upon us. But surely where any are so weak, or so wicked as this, after they have thus provoked the God of heaven to forsake 'em, there can be no occasion to have recourse to witchcraft, in order to account for any evils that are suffered to befall 'em, and much less so, where these evils are such as may proceed from natural causes, and are common unto men. Is it not most intolerable that mere natural effects, or the divine judgements upon us for our sins, instead of teaching us to reform our lives, should only teach us more and more to dishonour the name of God, to magnify the power of his greatest enemy, and to take away the good name, or perhaps seek the life of those, who have neither inclination nor power to do us any evil.

Joseph Juxon, *A Sermon upon Witchcraft. Occasion'd by a late illegal Attempt to discover Witches by Swimming, preach'd at Twyford, in the County of Leicester.* July 11, 1736 (1736), pp. 22–3.

DOCUMENT 27 SOME EIGHTEENTH-CENTURY COMMENTS

These three extracts demonstrate how educated opinion in the eighteenth century had great difficulty in totally rejecting witchcraft beliefs. The passage from the essayist Joseph Addison (1672–1719) probably echoes what many observers felt in the early eighteenth century. It is, however, odd to see a similar ambivalence being expressed, and Addison's opinions alluded to, by the great English jurist Sir William Blackstone (1723–80: the first edition of his Commentaries appeared between 1765 and 1769). Finally, the comments of John Wesley (1707–91), the founder of Methodism, show how even in the late eighteenth

century the position defended by Glanvill a century earlier was still regarded as valid by at least one remarkable Christian thinker. Wesley wrote this passage after interviewing Elizabeth Hobson, a young woman from Sunderland, about her supernatural experiences.

There are some opinions in which a man should stand neuter, without engaging his assent to one side or the other. Such a hovering faith as this, which refuses to settle upon any determination, is absolutely necessary in a mind that is careful to avoid errors and prepossessions. When the arguments press equally on both sides in matters that are indifferent to us, the safest method is to give up our selves to neither.

It is with this temper of mind that I consider the subject of witchcraft. When I hear the relations that are made from all parts of the world, not only from Norway and Lapland, from the East and West Indies, but from every particular nation in Europe, I cannot forbear thinking that there is such an intercourse and commerce with evil spirits, as that which we express by the name of witchcraft. But when I consider that the ignorant and credulous parts of the world abound most in these relations, and that the persons among us who are supposed to engage in such an infernal commerce are people of a weak understanding and crazed imagination, and at the same time reflect upon the many impostures and delusions of this nature that have been detected in all ages, I endeavour to suspend my belief till I hear more certain accounts than any which have yet come to my knowledge. In short, when I consider the question, whether there are such persons in the world as those we call witches? My mind is divided between the two opposite opinions; or rather (to speak my thoughts freely) I believe in general, that there is, and has been such a thing as witchcraft; but at the same time can give no credit to any particular instance of it.

Joseph Addison, *The Spectator*, 14 July 1711.

A sixth species of offences against God and religion, of which our ancient books are full, is a crime of which one knows not well what account to give. I mean the offence of witchcraft, conjuration, enchantment or sorcery. To deny the possibility, nay, actual existence, of witchcraft and

sorcery, is at once flatly to contradict the revealed word of God, in various passages both of the old and the new testament: and the thing itself is a truth to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of a commerce with evil spirits . . . indeed the ridiculous stories that are generally told, and many impostures and delusions that have been discovered in all ages, are enough to demolish all faith in such a dubious crime; if the contrary evidence were not also extremely strong. Wherefore it seems to be the most eligible way to conclude, with an ingenious writer of our own, that in general there has been such a thing as witchcraft; though one cannot give credit to any particular modern instance of it.

William Blackstone, *Commentaries on the Laws of England*, 4 vols, 5th edn, Oxford, 1773, vol. 4, pp. 60–1.

It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives fables. I am sorry for it; and I willingly take the opportunity of entering my solemn protest against this violent compliment which so many that believe in the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not), that the giving up witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed there are numerous arguments besides, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason nor religion require this.

The Journal of the Rev. John Wesley, A.M., ed. Nehemiah

Curnock, 8 vols (1909–16), vol. 5, p. 265