A myraculous, and Monferous,

but yet, most true, and certayne discourse, of a Woman (now to bo seene in London) of the age of threescore yeares, or there abouts, in the midst of whose fore-head (by the wonderfull worke of God) there groweth out a crooked Horne, of four ynches long.



Imprinted at London by Thomas Or Win, and are to be sold by Edward VV hite, dwelling at the little North dore of Paules Church, at the Signe of the Gina, 1588.

The censure of a learned Preacher

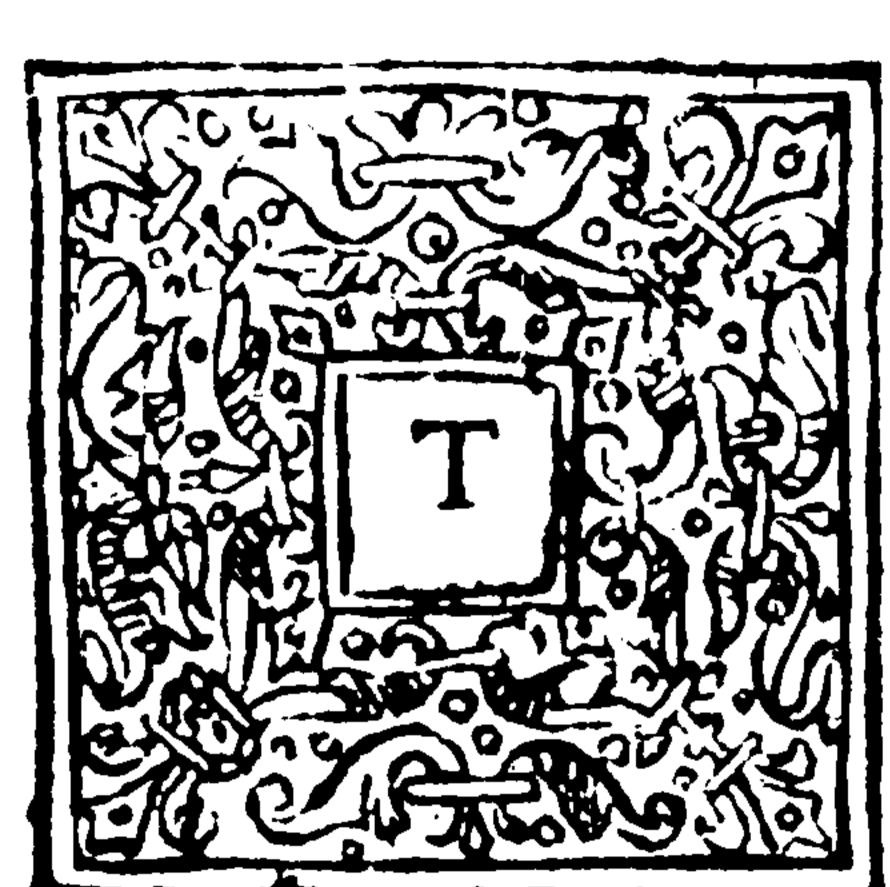
that examined the woman, and perused the copic of this Booke, before it was printed.

改为奇怪的奇怪的奇怪的奇怪的奇怪的奇怪的奇怪的奇怪的奇怪的奇怪。

Haue (not only) carefully perused this copie, I but have diligently examined the party her selse; & seeing the thing to be true, & not only apparant to all mens eyes, but signified also by the Iustices of the Countrey, unto the Lords of her Maiesties prinie Counsell: F wish it to bee printed, that the beholders might not only satisfy themselues with the sight, but the readers also take some benefite by the Discourse and Exhortation, which hath bin penned for that purpose.



A miraculous and monstrous, but vet most true and certaine dissourse of a VVoman (now to be seene in London) of the age of threescore yeares: in the midst of whose forhead (by the wonderfull worke of God) there groweth out a crooked Horne of foure ynches long.



田IS woman, whose

name is Margaret vergh Gryffith. THE by her Kathers name after the vse and custome of Wales, was lately the wife of Dauid Owyn, of the parish of Liban Gaduain, in the Coun-

deceassed: with whom, as she lived many yeares (to the cye of the world) verie quietly, and honestly, having foure childen, whereof thie are pet aliue, so hath the since, during the time of her EAldowhood, mainteined her self with her small postion of Land, and other necessaries (for any thing that is knowne,) in verie awd ozder. Pet notwithstanding, thete appeared of late, viz. in Map half, through the wonderfull worke of God, as the woman her self confesseth, and so like= wise testisted by others, in the midst of her fore-head, a sinall hard knob, hauing ou the top thereofat the first as it were a dry skab, which she laboured by cutting, and all other helpe of Surgerie, to haue couered and cured, but al was in vaine. for the more that the strone with it, the more it grewe; and although it was often pared away, pet was the abuised. and in the end enforced to let it alone, to sæ whereunto it would come: since which time, it hath kill growne both in greatnes and hardnes, so that it is now become both in colour, quantitie, and proportion, a verie Porne, much like unto a Shæpes hopne, foure inches long, or there abouts. most miraculously growing downe out of her foze-head, to the middle of her nose, and there it craketh towards her

Ofa Horne, growing

right eye, and groweth so fast, that she is fapne to have it cut, least otherwise the sight of her eye should be stopped

Mozequer, there began to grow out of the rote of this Poine another little knob, after the same manner that the Home grewat the first, which she caused to be cut away, for that the feared it wonds become another inne. The Illoman hath been examined by the Julites et Heace of y said countrie, who have also enformed the Countell of the Warthes of Males therewith, a now lately he is sent by hither to London, by the said Justices, to the ent the might be seene of the Lozos of the Queenes maielies most honozable priuie Councell. And pet there is no certaine in natural cause knowne but the handie worke of God, how this Popul Hould growe: some speaches there are, but pet doubtfullp reported, and not willingly acknowledged, either by her, of her friends, that there hath herretofore some words passed betwirt her husband and her in his life time, who fuspecting her of some light behaviour, and charging her with it in these tearmes, that she had given him the Hozne, We then not only constantly denied it, but wished also, that if the hav given her hulband the Hozne, she might haue a Hozne growing out of her owne face and foze-head, to the wonder of the whole world. But how certaine these speaches are, I leave to him that is the searcher ofsecrets, and both Me, and euerie beholder of her, to examine their owne consciences, and by this spectacle, to be warned to amend their former lines, and to beware not only that they tempt not the Lord God, in craving his vengeance to be seene voon them for their secret offences, but rather with pemitent hearts, most humbly to crave his pardon and forgive= nes for their mamfolde linnes and wickednesse: which he graunt buto vs all, most vile and wretched sinners, for his decre Honnes sake, Jesus-Christ our Sausour: to whom, be all honoz aud glozie, now, and foz euer. Amen.

in a womans forehead.

Dus (welbeloued Christians) pon may beholo, how the Lozd our God, seeking to dzine into our dull sen= ses, a renerent regard of his Maiestie, a thankfull acceptation of his mercie, and a duetifull care and considera: tion of our calling, both not only often ring into our eares (by the ministerie of his Ectorde) the thundering threat= ninges of his just inogements, which pet might shake stonie Rockes, and cause them to tremble, but sometimes presenceth before our epes, visible and apparant tokens of his displeasure, to make us seare, besoze wee sæle his verce weath and indignation: to make by serve the Loed in feare, and reiopce buto him with reverence: to make us kille the Sonne, least he bee augrie, and so wee perish from the Pal.2.11. right way: Anally, to make by knowe, that GDD doth G1 6.7. neither mock, not will be mocked: but although he be patic 2 Pet. 1 ent to vs-ward, and therefore giveth vs so long and large a time of repetance, letting vs only see in others, what might light on our selues: pet (in our sinnes) he will whet his Sword, bend his Bowe, and swee against vs the arrowes. of Death, recompending the delay of his punishment, with the severitie of his vengeance: and pet so hard is mans heart, that all this will not mollifie or melt it, so fout is our Nomacks, that this will not aswage it: at least, so froward is our will, and so corrupt are our affections, that we take small benefit by it, but like filthy Swine of Epicures Sty, (notwithstanding all these warnings) wallow on still in the mire of our owne concupiscence, and plunging our selnes into the puddles of our owne pleasures, we say: Tull, God seeth not vs, his plagues shall not come necre vs: info: much, that the inogements of the Lord our God, if they be common and vsuall, we contemue them: if they be rare and Arange, we will not beseeue them: and if at any time, dinen by the enidencie of the thing we see, we be forced to say with the Sozcerers of Egypt: It is the finger cf God: pet then Excd.8.19. fall we to the condenning of the parties, on whome such tokens of Gods wrath appeare, as though they only were

Ofa Horne, growing

Himers, aut weguiltlest opat least, as though we were priviledged from the punishment, how soever we have bin partakers in the offence. The matter in deede we can mera uaileat, and the circumstances we can discourse, and if neede be, amplisse, reporting (peraduenture) moze than we know, and telling (sometimes) moze than we have heard: fcz reposts are as light, as reposters are lewde, and many things spoken in haste, that are produed at leisure. But we are still in life and conversation as before, and as for repentance, or amendment, it is not once thought of. Carnall securitie lukleth vs so asseepe in delights and cogitations of worldly pleasure, that we cannot fruitfully beare the dredfull threatnings of Gods iudgements, kearing vs kromeuill, much lesse comfortably embrace the sweete songs of his mercie alluring vs to repentance: wherefore as our Sauiour Chift saiv unto Hierusalem in the Gospell, O Hierusalem, stath.23.37. Hierusalem, which killest the Prophets, and stonest them to death that are sent unto thee, how often would I haue gathered thy children vnder my wings, as the Hen gathereth her Chickens, and you would not: behold. your habitation shall be left vnto you desolate. So saith he now continually buto England: D England, England. how oftentimes have A called thee: how sundry wapes haue I provoked thee : how bountifully have I bestowed mp benefits : and how plentifully have I powzed out mp bleAings upon thee : how earneally have I by the mouth of mp Preachers, clocked and cried unto thee, as a Hen doth to her Chickens, that thou mightest awake out of thy securitie, and by repentance, returne buder the chadowe of my wings, there to be safe, from all these grædie Kytes and Eagles, that houer readie to pray byon thee : and pet thou wilt not: therefore thy bouse shall come to confusion: therefoze Iwill remoue their candlesticke, I will take the light of my Gospel from thee: and though I have of late for mp owne name sake, destroped thine enemies, and drowned them in the bottome of the Seas, that all the world might

in a womans forehead.

knowe and confesse, there is neither wisedoine, power, policie, force, nor furie of slesh and blond, that can preuaile against me. Pet koz thine buthankekulnes, unp wzath shall ware whose against thee, I will poure downe mine indignation byon thee, thy enemies, yea, thy auncient enemies Chall raigne ouer thee, because thou wilt not knowe the day of thy vilitation. The Lord open our epes, and molliste our hearts, that we may in time, turne unto the Lozd our God, hauing thus fully falne through our iniquitie, that we may take buto vs words, and say unto him, as the Prophet Hole.12. councelleth vs. Take away all iniquity, and receiue vs gra: tioully, so will we render the calues of our lips, that we fearing his iustice, and trembling at his judgements executed on others, may be brought to a deepe feeling, nap, to a due loathing and detestation of all our great and grieuous Annes, especially of that sinne which tw generally is committed in breaking the indistoluble knot of holie Watrimos mie, by defiling the mariage bed with filthie adultry, many times for lack of wisedome in the husband, sometimes for want of obedience in the wife, but at all times for lack of faithfull love iopned with the feare of God in them both. Which holie estate of mariage, as it hath singular circum-Nances to bewtifie it, drawne from the dignitie of the or-Deiner, the necessitie of the ordinance, the antiquitie of the time, the excellencie of the place, the innocencie of the persons, the commoditie of the thing whereby Gods Church is encreased, Christes members multiplied, and mankind continued byon the face of the earth: and therefore justlie commended by the Apostle to be honozable amongsk all Heb. 32. men: so those that do or dare defile the temple of God, their owne bodies, and sime against their owne soules, by geumg ouer their members as servants of uncleannes, ma= king the members of Christ, the member of a harlot, let Heb.13. them knowe, that God will judge them, nap, destrop them, without repentance. And therefoze when thou shalt reade this strange discourse following, do neither discredit it as

Apocks.

Dfa-Horne, growing

teris apparant to the eyes of all men ineither do thou tachtp combenne the partie, for as I do not instincte. so charitie willeth be to indge the best : at least, what have we so do to impge another mans lernant, to ber mailter the Aerverkaz falleth: but enter thou into thy awne conscience. examine thine owne soule, lament thy owne sinne, take this taken of Gross judgement Chewed on her, as though it had lieben byon the selfe; remember what our Saujour et the Calibran, whole bloom, Pylate mingled with they Annexe-then all the other Gelileaus, because they have luffered fuch chings? A tell pour pap, but except pour amend some lines, you hall all linewish perile. If the haur fallen, chon the selfe mayest be sempled, and 16 Her remember thou mayst fall, and contimus in thy filthines, howisenes thou escape the censure of Lawe, or judgement of man, which sometime coueseth that with a sheete, that deserveth to be cut downe with an one, per knows then, that there is a God in beauen, who Sethall things in beamen and earth, and can when he life. disclose, and bring to light, even the secrets, not only of heart, and bath induite meanes in thy chain. ber, but of thy stoze to bring sinners (contiin their Inne,) both to chame in

Gd.6.

FINTS:

The state of the s