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# PAGANO - PAPISMUS;

OR,

AN EXACT PARALLEL

BETWEEN

ROME-PAGAN AND ROME-CHRISTIAN,

IN THEIR

DOCTRINES AND CEREMONIES.

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BY

JOSHUA STOPFORD, B. D.

RECTOR OF ALL SAINTS, IN THE CITY OF YORK.

1765.

LEARN NOT THE WAY OF THE HEATHEN.

*Jer. x. 2.*

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TO THE RIGHT HONOURABLE  
RICHARD MEDCALFE, LORD MAYOR,  
THE WORSHIPFUL THE ALDERMEN, THE  
SHERIFFS, AND COMMONS,  
OF THE ANCIENT AND FAITHFUL CITY OF YORK.

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THAT religion hath a superlative excellency, is confessed more than once by the wisest of kings. —Prov. iii. 15; iv. 7, &c. And would men of the meanest parts, and slowest conceptions, desist a little from the laborious pursuit of their sinful pleasures, and give their faculties some intermission, so much breath from that hot chase, as may qualify them for a calm, considerate view of things; it is certain they would discern that virtue has a much more ravishing appearance, infinitely more delectable and enamouring than all the devil's optics could put upon their most gustful sensualities. The great advantages that

come to mankind by religion and virtue, both to humane societies and particular persons, bespeak the transcendent excellencies of it.

I. Religion brings great advantages to human societies, cities, countries, and kingdoms. I know some great ones of the world have been jealous of the kingdom of Christ, as Herod was troubled when he first heard of his birth: yet others, who have followed the dictates of natural reason only, and been superstitiously overawed by a deity, have looked upon it as a necessary basis to found government upon, without which it can no more subsist than a castle in the air. I will mention two great advantages that will come to human societies by religion, and wherein their happiness doth consist, viz. peace and plenty. Where these two are enjoyed a people cannot be miserable, and where either of them is wanting they cannot be happy.

1. Religion brings the blessing of peace along with it; and this is no mean blessing. Outward peace is the chiefest of outward blessings; it gives sweetness and beauty to all other blessings. "The very name of peace is sweet," saith the philosopher. The psalmist pronounceth that people happy who have it. Psalm cxliv. 15. "Happy is the people that is in such a case." Now this great blessing is the product of religion: and this it effecteth two ways. 1st. By removing the causes of quarrels and contentions.

2nd. By obliging men to the observance of such precepts, and infusing into them such principles as naturally tend to peace.

1. By removing the causes of strifes and contentions; and they are chiefly two: the curse of God upon them, and their own lusts within them.

1st. The feud and hostility, jars and quarrels among men are part of that curse, which lies upon mankind for his apostacy from God. We read, Gen. iii. 17, 18, how the ground was cursed for man's sake: "Thorns and thistles shall it bring forth to thee." But a far greater curse it was, that one man should become as a thorn and briar to fetch blood of another.

As soon as man fell out with God, there was a fire kindled at his own door, in his own nature. Now, where religion is cordially embraced, this cause of quarrels and contentions, the curse of God, is removed.

2nd. Their own lusts within them. James iv. 1; "From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?" Lust is the makebate in a community: covetousness, pride, passion, hatred, envy, intemperance, ambition—make men quarrelsome and contentious. Now religion mortifies these vile and corrupt affections.—Rom. vi. 6; Gal. v. 24. Religion files off the ruggedness in men's spirits, removes the harshness of their tempers, and extirpates all



those passions and vices, which render men unsociable and troublesome one to another.

2. By obliging men to the observance of such precepts, and infusing into them such principles, as naturally tend to peace. 1st. By obliging men to the observance of such precepts, as have a natural tendency to the peace of human societies. This is most clear, from that one general rule propounded by our Saviour, (with which Severus the Emperor was so taken, that he caused it to be written in his palace, and other public places.) Matt. vii. 12; "Whatsoever ye would, that men should do to you, do ye even so to them." When we have to do with others, we must put ourselves into their condition, and consider how we should desire to be dealt with in such a case. Were this precept of Christ generally observed, all quarrels and contentions would presently cease. How gently and tenderly would superiors behave themselves towards their inferiors? And with how much respect and observance would inferiors carry themselves towards their superiors? The rich would not withhold from the poor, nor the poor, by his idleness, be unnecessarily burdensome to the rich. The lender would not take advantage of the necessity of the borrower, nor the borrower ungratefully defraud the lender. The seller would not deceive or overreach the buyer, nor the buyer undervalue the goods of the seller.

There are likewise more particular precepts, that have a natural tendency to preserve and promote peace among men; as, "that we must forgive wrongs, love our enemies, keep in our places, mind our own business, be content with our present state," &c. 2nd. By infusing into men such principles, as naturally incline to peace; as love, self-denial, long-suffering, gentleness, goodness, meekness. The Alcoran saith, "God created the angels of light, and devils of the flame." Wicked men, who are like unto, and acted by the devil, are furious and wrathful, all of a flame: but where religion is embraced, and prevails upon men, there is light and love, coolness and calmness of temper. Grace smooths and polishes the most knotty piece; it turns the vulture into a dove, the briar into a myrtle-tree, the lion-like fierceness into a lamb-like gentleness. Esek. xi. 6; "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt, nor destroy in all my holy mountain."

Here is laid down the strange effect, that the

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gospel should have upon those, who, by the ministry thereof, shall be subdued unto Christ, and become loyal subjects of his spiritual kingdom. O what a metamorphosis doth it make ! Those who before were full of rage and fierceness, hereby become gentle and peaceable. Religion fills men with a spirit of universal love and goodwill. And so much for the first great advantage, that religion brings to human societies, the blessing of peace.

2. Plenty is likewise the product of religion ; and that both naturally and morally : naturally, as it makes men frugal, and temperate, and diligent in their callings : morally, as it brings the blessing of God upon their enjoyments and undertakings. Levit. xxvi. 3—" If ye walk in my statutes, and keep my commandments, and do them ; then I will give you rain in due season, and the land shall yield her increase." Again, Deut. xxviii. 2, "All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed thou shalt be in the city, and blessed thou shalt be in the field." And ver. 8, "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto." Thus you see what advantages come to human societies by religion : it procures the choice blessings of peace and plenty, wherein their happiness doth consist.

II. Let us, in the second place, consider how advantageous religion is to particular persons; and in reference only to the good things of this life, viz. honours, pleasures, and profit: things which all men earnestly desire, and set the highest value upon. 1. It brings honour. Observe what honourable titles are given to good men in scripture; they are called princes in all lands, a crown of glory, a royal diadem, a chosen generation, the excellent of the earth, &c. What Diogenes said of learning, is applicable to religion: "It makes young men sober, old men happy, poor men rich, and rich men honourable." Virtue is a lasting pillar, that causeth the righteous to be had in everlasting remembrance. The disgrace which wicked men cast upon them, is at worst but like the noise of some loud tongued gun, gone as soon as heard; but the honour, which God and good men put upon them, is a pillar that endureth to all eternity; such a monument, as neither time nor envy can waste or wear out. 2. It brings pleasure. I know Satan would represent Christians under ugly vizards, and Christianity in the most frightful averting forms, to make men loathe both the one and the other: but religion is far from such a crabbed face, and austere countenance. Joy is one essential part of it. Rom. xiv. 17—"The kingdom of God consisteth not in meats and drinks, but in righteousness, and peace; and joy in the Holy Ghost."



“ Her ways (saith Solomon, speaking of wisdom) are ways of pleasantness.”—Prov. iii. 17. The pleasure which religion yields, is—1. Cordial; it doth not only with oil cause the face to shine, but with wine make the heart glad. The blessed Virgin’s expression is: “ My spirit rejoiceth in God my Saviour.”—Luke i. 47. 2. It is pure and unmixed. There is nothing adhering to it to make an abatement, or put a check to it. 3. It is permanent and lasting. Carnal pleasure is of a short continuance. Job xx. 5; “ The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.” And Solomon compares it to the crackling of thorns under a pot.—Eccles. vii. 6. Carnal joy, like a standing pool, quickly dries up, and leaves nothing but the mud of discontent: whereas the pleasure, that religion yields, is like a fountain of water, ever running. That is like a candle, which goeth out in a snuff, a stink; this, like the morning light, shineth brighter and brighter unto the perfect day. 3. It brings profit. And what is more earnestly desired, and highly valued by the sons of men? The soldier for this will scale the walls, and leap upon the pikes; the merchant for this will plow the ocean, and dance upon the surging billows; the husbandman for this will rise up early, and go to bed late, &c. Now “ godliness with contentment is great gain.”—1 Tim. vi. 6. “ Wealth and riches shall be in his house.”—Psalm cxii. 3.

“Length of days is in her right-hand, and in her left-hand riches and honour.”—Prov. iii. 16.

This just, (Right Honourable and Worshipful,) but imperfect account, which I have given you of religion, discovers unto us two things:

1. That religion is no unreasonable thing. God hath graciously conjoined man's duty and his interest; in serving God he serves himself; in promoting God's glory he promotes his own happiness. Though God have the right of absolute dominion, and might exact obedience on his bare command; yet he is more pleased to show himself a benefactor than a Lord; and therefore descends to treat with men by the more gentle and inviting methods of promises and rewards. Nay, indeed the end of his commands is only to make us capable subjects, of those eternal felicities he desires to bestow. And this surely is enough, to excite men to a faithful improvement of those talents they have received, since it is indeed themselves they are trading for. It is true the stock is God's; but all the increase of it will, by his bounty, certainly devolve on them.

2. That we should in our several places zealously endeavour the advancement of religion. This is a duty incumbent on all, but more especially persons in authority; and the relation (right honourable and worshipful) I stand in to you, obliges me at this time to press it upon you.

And your professions of love and zeal for religion give me no small encouragement, that this exhortation will be kindly entertained. That it may make the deeper impression, let me add to the former considerations, that in advancing religion, you will be highly serviceable both to your king and country.

1. To his Majesty ; for religion lays the strongest obligation upon men to give "tribute to whom tribute, custom to whom custom, and honour to whom honour is due ; in a word, to render unto Cæsar the things that are Cæsar's."—Prov. xxiv. 21. "My son, fear the Lord and the king." 1 Pet. ii. 17. "Fear God, honour the king." Observe the order : first, fear God, and then honour the king ; implying, that men must be good Christians before they can be good subjects. Our late sovereign doth acknowledge that natural influence which religion hath upon the obedience of subjects. Take his own words : "It is no wonder (saith he) if men, not fearing God, should not honour their king. They will easily contemn such shadows of God, who reverence not that supreme and adorable majesty, in comparison of whom all the glory of men and angels is but obscurity ;" and therefore he gives it in charge to his Son (our gracious sovereign) to countenance and promote solid piety. None are more observant of laws, than they that are most a law to themselves.

2. To your country, yea, the whole kingdom. The wise man tells us, That righteousness exalteth a nation : it brings the blessings of mirth and joy, peace and prosperity, wisdom and policy, riches and plenty, success and victory. God promiseth Israel to enrich them with all blessings, and advance them above all nations upon their faithful obedience.—Deut. xxviii. And the heathen poet could acknowledge, that so long as Rome stood religious, so long she continued victorious and prosperous.

Did religion universally prevail and influence the hearts and lives of men, then might we beat our swords into ploughshares, and our spears into pruning-hooks ; then every man might sit under his own vine, eating the fruit thereof, and none should make him afraid ; then there would be no leading into captivity, no complaining in our streets ; no vexatious suits, no groanings of the oppressed, no private injuries, no public seditions. In a word, this would make England a land of desire, an heritage of glory, even the glory of all nations.

And in order to the advance of religion, so advantageous to mankind, let me recommend two things to your special care and observation.

1. The suppression of such doctrines as subvert religion, particularly those of the Romish Church. How dangerous they are to government, and destructive of virtue, you cannot be ig-



norant; and how malapert the promoters and professors of them are lately grown, is visible to all. I am not for you sheathing the sword of justice in their bowels, (such severity becometh Romanists best,) yet let them know, you have one, and that you dare draw it in the defence of that faith your own, which is truly ancient, catholic, and apostolical.

2. The strict observation of the Christian Sabbath. That this day is of divine institution, and grounded on the fourth commandment, is expressly asserted in the Homily of the time and place of prayer, in these words: "Whatsoever is found in the commandment, appertaining to the law of nature, as a thing most godly, most just, and needful for the setting forth of God's glory, it ought to be retained and kept of all good Christian people; and therefore by this commandment we ought to have a time, as one day in the week, wherein one ought to rest, yea, from our lawful and needful works. For like as it appeareth by this commandment, that no man in the six days ought to be slothful or idle, but diligently to labour in that state wherein God hath set him: even so God hath given express charge to all men, that upon the sabbath-day, which is now our Sunday, they should cease from all weekly and work-day labour; to the intent, that like as God himself wrought six days, and rested the seventh, and blessed, and sanctified it:

even so God's obedient people should use the Sunday holily, (not in sports and plays,) and rest from their common and daily business, and also give themselves wholly (not an hour or two) to heavenly exercises of God's true religion and service. So that God doth not only command the observation of this holy-day, but also by his own example doth stir and provoke us to the diligent keeping of the same. If we will be the children of our heavenly Father, we must be careful to keep the Christian sabbath-day, which is the Sunday: not only for that it is God's express commandment, but also to declare ourselves to be loving children in following the example of our gracious Lord and Father. In which words we may observe, 1. That by virtue of the fourth commandment, one day in seven is perpetually to be kept holy. 2. That the keeping of the Lord's day is grounded upon, and commanded in the fourth commandment. This testimony I have urged to check those who confidently preach and print too, (contrary to their own subscriptions,) that our sabbath hath only the church's authority to support it, and have no better name than Judaic Precisians, for the strict observers of it.

But let me further add, that it is what I mainly intend, that the devout and conscientious observation of this day is the support of religion. A great divine tells us: "The Commandment for the Sabbath is put in the close of the first, and

in the beginning of the second table, to denote, that the observation of both tables depends much upon the sanctification of this day." And another observes, that religion is just as the sabbath is : it decays or grows as the Sabbath is esteemed ; it flourisheth in a due veneration of the Sabbath, and it pines and consumes when the Sabbath is neglected. I never knew any place or person eminent for piety, that was not careful in the sanctification of this day.

My next request therefore (right honourable and worshipful) is, that you would unanimously and zealously endeavour to promote the strict observation of our Christian Sabbath. Let not the notorious profaners of it escape unpunished. I will not further oppress your patience ; only crave your patronage and favourable acceptance of this treatise, and a thankful acknowledgment of the great obligations you have laid upon me.

That God would incline your hearts to contribute your utmost endeavours towards the advancement of true religion and virtue, and succour you in them, and reward you for them ; that he would confer on you all the blessings you want, and preserve and sanctify those you have, and crown all with the unconceivable glories of another world, is now, and shall be the humble and fervent prayer of

Your most obliged and devoted Servant,

JOSHUA STOPFORD.

THE  
EPISTLE TO THE READER.

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IGNORANT persons, who know little or nothing of Rome but from the pamphlets of her parasites, may be induced to fancy it to be no less than a heavenly Jerusalem; and they, whose ears are continually filled with the venerable expressions of catholic faith, holy fathers, general councils, perpetual successions, St. Peter's chair, &c., ingeminated by Romanists, may, (saith a late writer) by the very sound of such words, be somewhat disposed to entertain a favourable opinion of the Romish religion.

The design of the following Treatise is to fortify these against such allurements, by representing both the one and the other in their true native colours: and to expose unto public view such dismal pieces of their Catholic doctrine and worship, as whosoever observes them well shall

have, I hope, no great temptation to look over-friendly towards Rome. And in order to this end, I have used no arguments, but such as all that can read may understand: my present intention being only to instruct common Christians, and to lead them in a plain way.

In discovering their corruptions, superstitions, and idolatry, I have used all sincerity, (urging nothing material to their prejudice, but what is found either in their public liturgies or their best authors,) and as much moderation as the matter in hand was capable of. Indeed, I am forced sometimes to call things by their proper names, as lying with another man's wife, adultery; purloining another man's goods, robbery; adoring stocks and stones, idolatry: and if our Romanists think these expressions uncivil, and instead of confessing themselves guilty of what is most justly charged upon them, complain that I reprove them; I must answer somewhat like Elijah in the like case, that they are the only men who have reproached themselves. For I only say that which they do, and cast nothing upon their face but what I find in their bosom, and not the hundredth part of it. Some hours, and days, and weeks, I have spent in reading their missals, breviaries, rituals, and authors of chiefest note amongst them; and find their religion and worship so contrariant to Scripture, so absurd and ridiculous, that I must publicly profess

an utter detestation of it. Yet I think it not a much less sin to make Papists worse than they are, than to make widows more destitute, or add affliction to the afflicted.

I have intituled this book "An exact Parallel between Rome-Pagan and Rome-Christian," &c.; and how truly I leave it to any one, upon an impartial view, to judge. Many things are purposely omitted for brevity sake, and several reflections upon what I have mentioned, (which perhaps might have made this Discourse more acceptable to some,) to prevent the imputation of a railer.

There are two positions laid down, and not with more zeal than policy defended by the Roman church; for I do not see how they could secure their deluded proselytes without them.

1. That it is not convenient, the common people should know much of religion; and therefore they take from them the key of knowledge, I mean, the use of their Bibles.\* Thieves will blow out the candles for fear of being discovered. I know the common plea is, that Scripture is dark, and that the ignorant might be seduced by it: but they that speak thus, do not only accuse Scripture of obscurity, but of untruth also; for Scripture bears witness to itself, that it is clear, and made to give light to the understanding.

\* Bellarmin saith, "That faith is to be defined rather by ignorance than by knowledge."—De Justificat. lib. i. cap. 7.

**Psal. xix. 8,** The commandment of the Lord is pure, enlightening the eyes. **Psal. cxix. 105,** Thy word is a lamp unto my feet, and a light unto my path. The books of the prophets are of all scripture the most obscure ; yet St. Peter saith, They they are like a light shining in a dark place. Thus they accuse Scripture of untruth, when they accuse it of darkness ; and with that cast a great reproach upon God, as if he had digged a pit to make men fall into it in the dark, and delivered the doctrine of salvation in obscure terms, to lead men into error ; like one that makes his will in ambiguous words, purposely to occasion strife among his heirs. Should the Father of lights study obscurity ? He that gave his Son to save his enemies, should he be envious of the salvation of his children ? If the Scripture must be prohibited to the people, lest they fall into heresy ; by the same, nay, by a stronger reason it ought to be prohibited to bishops and priests, since from them, not from the people, all heresies have proceeded. Read the catalogus of ancient heretics, made by St. Austin, Epiphanius—and you will find, that almost all the heresiarchs were clergymen.

But it is no wonder that our adversaries of Rome find Scripture dark, since they cannot find in it what they would. For he must needs have piercing eyes and a reaching wit, that can find in Scripture a command for sacrificing the body of

Christ in the mass, or the invocation of saints, or the veneration of images and relics, or the Pope's succession in St. Peter's primacy, &c. Doubtless the Scripture is not so dark, but these gentlemen desire that it were a thousand times darker, that none might find in it their condemnation.

The advice, which certain bishops in Bononia gave unto Pope Paul III. was, that no mortal should be permitted to read more of the Scripture than that little, which was wont to be read in the mass. And they give two weighty reasons for it. 1. Because so long as men were content with that little, your affairs succeeded according to desire; but, quite contrary, since so much of the Scriptures was read. 2. Because if any one read that book, viz. the Scriptures, and observe the customs and practices of our church, he will see that there is no agreement betwixt them, and that the doctrine, which we preach, is altogether different from, and sometimes contrary to, that contained in the Bible. The doctrine of an implicit faith is of singular use, and admirable advantage to the church that delivers it.

Unhappy papists, like the Andabataë of old, must wink and fight, and are obliged to follow their guides in spite of Christ's caution, given upon the like occasion.—Matt. xv. 14. Protestant ministers bespeak their hearers in the words of St. Paul: "I speak as to wise men, judge what I say,"—1 Cor. x. 15; while popish priests must,



if they speak out, say, "I speak as to fools, believe all that I say:" a plain sign their gold is adulterate, because they dare not suffer it to come to the touchstone.

And this piece of policy they seem to have learned of the old pagans, who kept the common people in ignorance of their sacred mysteries.—Plutarch in vita Numæ, p. 58 et 62; Alexander ab Alexand. in Genial. Dier. lib. iv. cap. 17. And Tiraquellus, in his annotations upon him, saith: "*Sacra seclusa dicebantur græcis mysteria, quod ea intus oporteat occludere, nec cuiquam profano, i. e. non sacris initiato, explicare;*" "There is nothing feigned, (saith St. Ambrose,) nothing is done in the dark, as it is among the Gentiles, whose eyes they cover, lest the people seeing those things, which they call sacred, might perceive how they are abused with divers vanities."—In 1 Cor. cap. 14. And so much for their first position.

II. The second is, "That unwritten traditions are of equal authority with scripture, and the rule of faith and manners."—Concil. Trident. Sess. iv. de Canonicis Scripturis. Bellarmin affirms, that the Scripture is not a sufficient rule of faith.—De verbo Dei non Script. lib. cap. 12. "The church (saith Lindanus) was not tied to Scripture by the will of Christ."—Panopl. lib. v. cap. 5. "Christ will not have his church to depend on scriptures of paper, and would not com-

mit his mysteries to parchment.”—Costerus Enchirid. cap. 1, p. 43. And Salmeron gives us a reason, why God would not have all the mysteries of religion to be written, viz. that the commandment of Christ should be kept; “Give not holy things unto dogs.”—Tom. xiii. disput 8, p. 216. Which reason is also given by Costerus.—Enchirid. cap. i. p. 48.

Nay, it is most evident, that they have exalted traditions above scripture. Costerus calleth the tradition, printed in the heart of the church, another kind of scripture. “The excellency of that scripture (saith he) far surmounteth the Holy Scriptures, which the apostles have left in parchments.”—Enchirid. cap. i. p. 44. Stapleton affirms, “That the church’s determination is of greater authority than the scripture.”—De Auth. Script. Controvers. vii. lib. xii. cap. 15. And in another place he saith, “That scripture in itself is not so much the rule of faith, as the faith of the church (that is, the tradition of the Roman church) is the rule of scripture.”

And they speak more reverently of traditions, than of the scripture; did they ever call them a nose of wax, a stumbling-block, a dumb rule, an obscure and ambiguous doctrine, as they have too often the scripture. Again, sins against these are more severely punished, than those committed against the express law of God. Priests and bishops can give absolution for mur-

der, perjury, adultery—but the others are often reserved to his holiness, except in the article of death. If a priest marry to avoid fornication, according to the apostle's command, he falls into irregularity, and becomes unable to sing mass; but not for keeping a whore, or for being a sodomite.—Decret. par. 1, dist. 34, cap. 4; Navarrus Manual. Confess. cap. 27, num. 249.

Lastly, they are a thousand times more careful to instruct the people in these traditions, than in the doctrine of salvation, contained in the Holy scripture. And no wonder, that these should be exalted by Romanists above scripture, since they are infinitely more serviceable to them; for when scripture faileth them (as often it doth, according to the confessions of their own doctors) they have recourse to these. How frequently are traditions urged for the Pope's supremacy, indulgences, purgatory, suffrages for the dead—for their ridiculous and superstitious ceremonies: some of which are mentioned in the following discourse.

In short, here the reader may see the true original of those traditions, (so much admired, and confidently urged by Romanists,) the besotting nature of popery, and the tremendous judgment of God, punishing error with an ἀδόκιμος νόος, a reprobate sense.

I have but one thing to add, that some authors, which I have mentioned as cited by others, viz. *Lib. Sacrar. Cereemoniar. S. S. Eccles. Roman. Gregorius Turonensis, &c.*, I have procured since the copy was sent away, and find the citations most true.



# A CATALOGUE

OF THE

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# PAGANO-PAPISMUS.

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## THE INTRODUCTION.

CÆSAR said of his wife, that she ought to be without suspicion of fault, as well as without fault. Valentinian, having a drop of the water sprinkled upon his garment, which was cast by the priests in their heathenish services, cut out that piece of cloth upon which that drop fell, from the rest of the garment. The ancient Christians would not set up lights and bays at their doors, though for this they were persecuted as enemies to the emperor, because the temples and the doors of idolaters were wont to be thus garnished, (Tertullian de Idolatria, cap. xv.) The primitive worthies would not endure that any Christian should look toward Jerusalem praying, because they would avoid all show of Judaism. St. Austin thought it in his time unlawful to fast on the Sabbath day, because the Manichees did so; and he retracted even ironies, because they had the ap-

pearance of lying. God appointed his own ceremonies, so as a wall of partition might be put between the Israelites and the Gentiles; in which respect his people are forbid to eat swines' flesh, (the ordinary food of pagans,) to make their heads bald, to shave their beards, to cut their flesh. And Aquinas thinks, that because the heathen set their temples eastward, therefore God's was set westward, (Quest. xii. 102. art. 4.) The apostle commands his Thessalonians, and in them all Christians, to abstain from all appearance of evil; not only apparent sins, but sins in appearance are to be avoided by Christians. If we look back to the old law, how often do we find God giving it in charge to his people, that they should not imitate the heathen, especially in their superstitious customs and ceremonies? (Lev. xviii. 3.) After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; neither shall ye walk in their ordinances. The Hebrew doctors, says Ainsworth, explain it thus: "We may not walk in the statutes of the heathen, nor be like unto them either in apparel or in hair. A man must not let the locks of his head grow like the locks of their heads; nor shave off the sides, and leave the hair in the midst, as they do," &c.; and the reason is given, because the Lord had separated them from other people. This command is repeated, and a commination annexed, (Levit. xx. 22, 23;) and afterwards they were often admonished by the

prophets, (Jer. x. 2,) "Learn not the way of the heathen;" do not symbolize with them.

How little these repeated injunctions are observed by those of the Roman communion is too evident to considerative minds. That most of the principal doctrines and sacred ceremonies of that church are derived from pagans, or at least have a perfect agreement with them, is so manifest a truth, that certainly none can doubt of it who pretend to any knowledge of them. "When I call to mind the institutions of the holy mysteries of ethnicks," says Beroaldus, "I am even forced to believe, that most things appertaining to the celebration of our solemnities and ceremonies are taken thence. As for example: from the Gentile religion are the shaven heads of priests, turnings round at the altar, sacrificial pomp, and many such like ceremonies which our priests solemnly use in our mysteries. How many things (good God!) in our religion are like to the Pagan religion? How many rites common?"—*Apud Wolfium* *Lectio. Memor. tom. i. p. 907.*

Baronius confesseth, "That in many things there is a conformity between popery and paganism; that many things have been laudably translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples, and the authority of Fathers. And what wonder if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into



the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity.”—Annal. tom. i. ad annum 58, p. 606.

And he comes to particulars, ad annum 44. p. 382: “ Anniversary vigils thou hast in Suetonius de Vespasiano, cap. 7; holy water and sprinkling of sepulchres, in Juvenal Sat. 6., and others. Lights, in Suetonius de Octavio.” Candles and torches, in Seneca and Macrobius. Polydor Virgil having in several chapters described the ancient usages and superstitious ceremonies of the Pagan religion, concludes that book with these word: “ Atq; tale fuit apud Romanos rerum sacrarum initium quarum bonam nos partem accepimus, uti apposite per nos explicatur.” “ And such was the beginning of sacred rites and ceremonies among the Romans, a good part of which have we embraced,” &c. de inventor. rerum, lib. 4. “ The pomp of rites and ceremonies,” saith Cornelius Agrippa, “ in vestments, vessels, lights, bells, organs, music, odours, sacrifices, gestures, rich pictures, choice of meats, fastings,” &c., are not the least part of religion. And then, a little after, he adds, “ Quorum magna pars (Eusebio teste) exinde ab Ethnicis in nostram quoq; religionem migravit.” A great part of which, as Eusebius testifieth, hath been taken from Ethnicks, and received into our religion.—De Vanitate Scient. cap. 56.

But to make this more evident, I will instance in several doctrines and ceremonies of the Roman Church, and show their perfect agreement with those of the Pagan religion.

## CHAPTER I.

## CANONIZATION OF SAINTS.

It was an ancient custom among the heathen, and universally observed, that men famous for virtue, and eminently serviceable to their countries, either in repelling evil, or procuring good things, were admitted into the number of the gods, and decreed to receive divine honour—Cicero *de natura deorum*, lib. ii. Eusebius *de preparatione Evangel.* lib. ii. cap. 9. Hesiod tells us, that when those happy men of the first and golden age of the world were departed this life, great Jupiter promoted them to be demons, that is, keepers and protectors, or patrons of earthly mortals, and overseers of their good and evil works, givers of riches, &c. And Eusebius, from Diodorus, saith, “that the Egyptians affirmed, that such as had been virtuous, and great benefactors to the world, were deified after their death.” *De præparat. Evang.* lib. iii. cap. 3. So Polydore Virgil *de Inventor. rerum*, lib. i. cap. 5.

And the manner of this consecration is thus described by Herodian, *Histor. Rom.* lib. iv., where

he speaks of the deification of Severus: "The body of the emperor being buried according to the usual custom, with many pompous solemnities, his effigies of wax was placed at the entry of the palace upon a large bed of ivory, sumptuously adorned. About this bed sat the senate on the left hand, and honourable matrons on the right, in their mourning habits, for seven days; during which time the physicians did visit the effigies, and treat it as if it were alive in the fit of sickness. When these days were expired, he was concluded to be dead, and transported to the old court, where the magistrates quitted their offices. Here benches were built round about the court, and on the one side were placed the children of noblemen and patricians; and on the other side noble and honourable women, which sung hymns in praise of the deceased emperor. This being done, they took up the bed and carried it out of the city to the Field of Mars, where a pile of wood was made in form of a great tent or tabernacle, with three other lesser tabernacles, one on the top of another, the lowest having in it dry combustible matter, but on the outside richly adorned with gold, ivory, and painted tables; and in the second tabernacle was the effigies placed with great solemnities. After this, the nobility and gentry did ride about the field several times in order, and at last the new emperor set the pile of wood on fire with a torch; at which time an

eagle was dismissed from the top of it, which was supposed to carry the soul of the deceased emperor into heaven; and ever after he was reputed and worshipped as a god.”—This form of consecration is also recorded by Rosinus *Antiq. Roman.*, lib. iii. cap. 18; and by Hospinian *de Origine Festor. Christian.*, p. 20; and by Polydore Virgil *de Invent. rerum.* lib. iii. cap. 10.

Thus our Romanists canonize those that were eminent for virtue, miracles, &c.; which ceremony is thus described by Maiolus *dies Caniculares*, p. 769—*ex Authore sacrarum Ceremon.*; and by Hosp. *de Orig. Fest. Christ.*, cap. 6, *ex lib. i. Ceremon. Rom. Eccles. et Bul. Leo 10.*

“ After the fame is spread far and near concerning the excellency of life, opinion of sanctity, and manifestation of miracles; and the Pope informed by kings, princes, or the people, and desired that such a person may be received into the catalogue of saints, and decreed to be worshipped as a saint, his holiness maturely debateth the matter with his brethren; and if he shall think fit to proceed to an inquisition, a commission is given to some bishops in those parts where the person lived, and is buried; That they use all means to inform themselves touching those things, and make their report to his holiness. If this relation answer the common fame, the Pope propounds it to the sacred college, and deliberates with them whether this information be sufficient

to proceed upon, or a further inquiry ought to be made. If this latter be thought necessary, a new commission is sent to the same or some other bishops, and certain articles or interrogatories upon which witnesses are to be strictly examined touching his sanctity of life, purity of faith, and working of miracles, and to transmit the dispositions under hand and seal unto the court. These being received, the Pope commits the examination of them to some auditors of the sacred palace, whether they be full and satisfactory. When all things are sufficiently proved, the Pope decrees the canonization, and appoints a day for it. In the mean time, great preparations are made ; as, 1. A stage is built in the church of that largeness, that upon it there may be a chapel with an altar, a pontifical throne, &c. 2. A great standard or ensign is made with the image of the saint, which must be carried before the religious, or those who procure the canonization. 3. Wax candles are prepared, which must be distributed : for the Pope, two candles of white wax, of twelve pounds a-piece ; for cardinals, of four pounds. Also, for the elevation of the sacrament, twelve wax tapers, every one of six pounds ; for the altar, seven wax candles, and two for the credentia,\* of two pounds. Also for the offertory, two great wax candles of twelve pounds, which the first cardinal offereth ; also three candles of six pounds,

\* This credentia is a table to set vessels upon.

which the orators or deputies, with three cardinals, must offer. And all the foresaid candles must be white; besides eighty wax tapers for the church. 4. There must be prepared candles of common wax for bishops, orators, and noblemen, of two pounds; for officials and singers, of one pound; and for the clergy and others as they please. On the day of canonization, the Pope, with his cardinals, bishops, and officials, all in their proper robes and ornaments, goes in procession to the church. In the Camera Paramenti, the candles are distributed, and all carry them lighted. When the Pope comes to the porch of St. Peter, he is received by the clergy of the city after the manner of supplicants. His holiness enters the church, and ascends the stage with the cardinals and other officials, but the clergy stand about it. And having prayed before an altar, he makes a speech, in which he gives them an account of what hath been done, and relates the life and miracles of this saint. This being ended, his holiness exhorts all to pour forth their prayers unto God, That he would not suffer his church to err in this matter. Then the Litany is sung, &c. And then, after the proctor hath earnestly requested the Pope, in the name of the prince or people, that he would declare blessed N. to be enrolled in the calendar of saints, and to be worshipped as a saint by the faithful of Christ. I say, then the Pope with a loud voice utters these words: 'To

the honour of the holy and undivided Trinity, the exaltation of the Catholic faith, and increase of the Christian religion ; by the authority of the same omnipotent God, Father, Son, and Holy Ghost, and the blessed apostles Peter and Paul ; and by our own, with the advice of our brethren, we decree and ordain N., of blessed memory, to be a saint, and to be received into the catalogue of saints ; and we do admit him into this catalogue, and appoint that every year on such a day, his feast and office, as for a confessor, (if he be a confessor,) or martyr, (if he be a martyr,) be devoutly and solemnly celebrated by the universal church.' After this, the Pope begins *Te Deum laudamus* ; and then a deacon on his right hand saith, ' Pray for us, O blessed N.' " Thus you see how their saints are canonized ; where I have omitted several things for brevity sake.

And as the heathen gods must be deified before they could receive them for gods, (as you heard,) and give any worship and adoration to them ; so the saints departed must be canonized by the Pope before they can be publicly prayed unto.—Bellar. *de sanctor. Beat. lib. i. cap. 10.*



## CHAPTER II.

## INVOCATION OF SAINTS.

1. THE heathen invoked their gods or demons as mediators and intercessors to the supreme God. Thales, Pythagoras, Plato, and other ethnical philosophers, held only one supreme eternal Being, which they called God. Now this chief God was, as they supposed, at such an infinite distance from poor mortals and sinners, as that there could be no approach to him, or communication of good things from him, but by some mediators or middling-gods. These middle-gods or mediators were no other than their great heroes, or persons who had been greatly famous in their age for some noble exploits (saith Minutius Felix) or virtuous acts; and after their death were, by common consent, deified or made gods; and called by some from their office, Medioxumi; from the place of their main residence, (which was supposed to be in the stars,) Deastri: from their relation to the superior God, the lesser gods, the made gods; and from their knowledge of human affairs, Demons. Of these demons Plato discourseth very

largely; where, 1. Touching their natures, he calls them made gods, visible gods, &c. 2. Touching their office, he says, they were placed in the middle, betwixt the great God and man, to be mediators and porters for conveying the sacrifices and prayers of men to the great God; as also, for transmitting gifts and all good things from God to men. 3. That by the mediation of these demons, there is a communion and friendship maintained betwixt God and men, which otherwise could not be. "God is not approached by men," saith Plato, in his Symposium; "but all the commerce and intercourse between him and men is performed by the mediations of demons." And then he comes to particulars: Demons are reporters and carriers from men to the gods, and again from the gods to men; of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." "Demons are middle powers (saith Apuleius,) by whom both our desires and merits pass unto the gods; they are carriers between men on earth, and the gods in heaven; hence of prayers, thence of gifts; they bring to and fro, hence petitions, thence supplies: or they are certain interpreters on both sides, and conveyers of recommendations: for, saith he, the majesty of the sovereign gods will not permit them to manage these things of themselves."—*De Deo Socratis*. And St. Austin gives the same account of them—*De Civit. Dei. lib.*

viii. cap. 24. From these testimonies it is clear, that the heathen invoked these demons as their mediators and intercessors with the supreme God.

Thus do Papists invoke the saints departed as mediators and intercessors to God for them. They attribute the same offices to their saints that the heathen did to their demons, and urge the very same reasons. "When they are ashamed," saith St. Ambrose, speaking of the Pagans, "of having neglected God, they use a pitiful excuse, saying, that they had access to the supreme God by these gods; as by the lords and earls about the court, subjects have access unto the king." The weakness and vanity of which argument he fully discovers in the same place, in Rom. c. i. And the same reason is urged by Celsus in Origen, viz., "That none dare to approach the person of an earthly prince with a petition, but by the intercession of some courtier or other about him, therefore it should be so on our part towards God, unto whose glorious majesty we must use the mediation of some which are in his favour." The absurdity of this comparison is there also fully demonstrate. (*Contra Celsum*, lib. viii.)

And do not our Romanists urge the very same argument? "It is good and profitable," saith the Council of Trent, Ses. 25, "to call upon the saints, and to have recourse to their prayers, aid,

and assistance, whereby to obtain from God many benefits by the merits of his Son Jesus Christ, who is our Redeemer and Saviour." This is further clear from many forms of prayer used to particular saints.

"We humbly beseech thy Majesty, that as the blessed Apostle Andrew was a preacher and rector of thy church; so he may be with thee a perpetual intercessor for us." In Festo St. Andræ.

"Almighty and everlasting God, who makest us glad with the festivity of blessed Osmund thy confessor and bishop, we humbly beseech thy clemency, that we who venerate his solemnities with devout offices, may obtain the remedies of eternal life by his suffrages." In Festo St. Osmundi. The like you have in Festis St. Sulpicii, St. Priscæ, St. Vincentii, St. Blasii, St. Bonifacii, &c. Missale secundum usum Sarum.

2. The heathen in their invocations urged the merits of these demons, or middle-gods. "These demons (saith St. Austin, according to the opinions of the Gentiles) are interpreters and messengers between God and men, that hence they might carry our petitions, and thence bring us supplies. And observe the ground or reason; because they excel us mortals in merit." De Civit. Dei, lib. viii. cap. 22.

Thus do papists, in their prayers to saints, urge their merits, that is, desire to be heard for their

merits. The truth of this is most evident from these following prayers :

“ O Lord, let the holy prayer of B. Andrew make our sacrifice pleasing to thee; that being solemnly exhibited to his honour, it may be made acceptable by his merits, through our Lord.”  
—In Festo St. Andreae.

“ O God, who hast adorned blessed Nicolas thy bishop with innumerable miracles; grant unto us, we beseech thee, that by his merits and prayers we may be delivered from the flames of hell, through,” &c.—In Festo St. Nicolai.

“ O Lord, we beseech thee graciously to hear the prayers of thy people, that we may be assisted by the merits of blessed Marcellus, thy martyr and bishop, in whose passion we rejoice, through our Lord.” In Festo St. Marcelli.

“ Look, O Lord, we beseech thee, upon what we have now offered unto thee; and by the merits of blessed Bishop Julian deliver us from all our sins through,” &c.—In Festo St. Juliani.

The like you have in Festis St. Valentini, St. Julianæ, St. Potentianæ, St. Aldelmi, St. Marcellini, St. Bonifacii, &c. Missale sec. us. Sarum.

3. The heathen invocated their demons or gods, for help and all good things, as the immediate authors and donors of them. “ Certain gods, with you (saith Arnobius) have certain guardian-

ships, licences, and powers; neither do ye ask from any of them, that which is not in their power and donation. Ye believe that Liber can give wine, but not physic; Ceres, fruit; Æsculapius, health; Neptune, another thing; and another thing, Juno; Fortune, Mercury, Vulcan, they are givers of certain particular things:” *Adversus Gentes*, lib. ii. And that of St. Austin imports no less,—“The knowledge of the gods is necessary, that we may direct our petitions to them aright, and not ask water from the god of wine; or wine from the goddesses of water.”—*De Civit. Dei*, lib. iv. cap. 22.

Thus do our Romanists pray unto their saints for all good things both of this and the other life, as the immediate authors and donors of them. They call the blessed Virgin not only an advocate, but also a mediator, helper, redeemer; the throne of grace, the gate of heaven, &c. But more particularly—they pray unto the saints.

1. For remission of sin. Have mercy upon me, O lady, who art called the mother of mercy; and, according to the bowels of thy compassions, cleanse me from all mine iniquities. Ps. l. O lady, in thy name make me safe, and deliver me from mine unrighteousnesses, that the craftiness of the enemy may not hurt me. Ps. liii. In *Psalterio B. Mariæ*. We call upon thee with devout sighs, and pray unto thee with affectionate piety. Blot out the internal sins of our thoughts,

and the external sins of our works. And a little after: We sigh with weeping for our sins; yet we trust in thee, mother of piety. Give pardon freely to them that are penitent. Horæ B. Virg. sec. us. Sarum, p. 147.

Omnes quos Dei gratia  
Ab hac exemit patria,  
Bona donans cœlestia,  
Nostra laxate crimina.

*Hymnus de Omnibus Sanctis.*

2. For reconciliation. Let us humbly call upon the child-bearing Virgin; let us offer unto her our sighs and groans; propitiation is not to be found without her, nor salvation without her fruit. By her sins are purged, and by the fruit of her soul they are made white, &c. Ps. cxxxvi. in Psalterio Mariæ.

O all ye saints and elect of God, for whom he hath from the beginning prepared a kingdom, I beseech you by the love wherewith he hath loved you, help me most miserable sinner, before death shall snatch me hence; and reconcile me to my Creator before hell shall devour me, &c. Horæ B. Virg. sec. us. Sarum, p. 71.

3. The donation of grace and spiritual gifts. Remember us, O Saviour of them that are lost; hear the groans of our hearts; infuse grace into them out of thy treasures. Ps. lxi. Conserve in us the good things of nature; and let the good

things of grace be multiplied by thee. Ps. cxxxv. in Psalterio Mariæ.

Thou art full of virtue above all the citizens in heaven; give us virtues and assistance, &c. And a little after: Thou dost replenish all women with the best riches; fill us who are indigent, with thy grace. Horæ B. Virg. sec. us. Sarum, p. 146.

Ave Agnes gloriosa,  
Me in fide serves rectâ.  
Dulcis Virgo, et dilecta  
Te exoro precibus:  
Charitate da perfecta  
Deum, per quem es electa,  
Colere pie omnibus.

*De St. Agneta.*

4. Illumination of mind. O lady, be thou my light; let the splendour of thy face and serenity of thy grace shine upon my mind. Ps. xxvi. Be merciful unto me, O lady, mother of light and splendour; enlighten us, O lady of truth and virtue. Ps. cix. in Psalterio B. Mariæ. They sing this hymn to St. Agnes.

Agnes agni fœmina  
Nos intus illumina  
Radices extirpata  
Peccatorum.

Which is thus Englished by that learned and worthy person in his "Reflections upon the Devotions of the Roman Church," p. 385.



“ Agnes, who art the Lamb's chaste spouse,  
 Enlighten thbu our minds within ;  
 Not only lop the spreading boughs,  
 But root out of us every sin.”

“ O holy patriarchs, holy prophets, pray for my sins; and all the darkness of error being utterly expelled, illustrate the eyes of my mind with the light of true Catholic faith.” *Ad omnes Patriarchas, &c. Prophetas.*

5. Protection from enemies. “ Let Mary arise, and let all her enemies be scattered. Dissolve the empire of our enemies, and destroy all their iniquity.” *Ps. lxvii. in Psalterio B. Mariæ.*

When Pope Gregory VII. went to deprive the Emperor of Germany, and absolve his subjects from their obedience, he used this prayer :

“ Blessed Peter, prince of the apostles, I beseech thee incline thine ears, and hear me, thy servant, whom thou hast brought up from mine infancy, and to this day delivered me from the hands of wicked men who have hated and persecuted me,” &c.—*Platina in ejus vita.*

“ O, St. Denys, doctor of France, and excellent martyr, I beseech thee do not despise me, but deliver me from all poverties and tribulations of soul and body. Holy Denys, I beseech thee and thy companions that ye receive my soul when it shall be presented before the tribunal of the judge; and entreat the mighty king, that by your suffrages I may merit to be delivered from eternal torments.”—*Ad St. Dionysium.*

I will conclude this with part of a most devout prayer (for so it is called) to the blessed Virgin Mary.

“ O most illustrious, and most excellent, glorious, ever-Virgin Mary, mother of our Lord Jesus Christ ; my lady, queen, and lady of the whole creation ; who forsakest none, despisest none, sendest none away desolate, that humbly and devoutly comes unto thee with a good and pure heart ; do not despise me for my most grievous sins ; do not forsake me for mine innumerable iniquities ; neither for the hardness and filthiness of my heart, cast me out of the sight of thy grace and love. But for thy greatest mercy and sweetest piety, hear me firmly confiding in thy mercy. And help me, most holy and glorious virgin, in all my tribulations, straits and necessities. And in all my undertakings grant me counsel and assistance ; and deliver me from all mine enemies, visible and invisible. Give me virtue and fortitude against the temptations and machinations of the world, the flesh and the devil.”—*Horæ B. Virg. sec. us. Sar. p. 128.*

6. Deliverance from the power of Satan. “ Judge me, O lady, &c. Deliver me from the malignant serpent, and pestiferous dragon. Let thy blessed virginity bruise his head, and thy holy merits subdue his power.”—*Ps. xlii. in Psalterio B. Mariæ.*

“ Hail, sweet mother of Christ, whom thou

sorrowing and weeping sawest taken, bound, beaten. Remember this sorrow, O mother of mercy, keep me from the snares of the devil, and from reproaches.”—*Horæ B. Virg. sec. us. Sar. p. 144.*

“Holy Michael, be thou to me a breastplate.✠ Holy Gabriel, be to me an helmet.✠ Holy Raphael, be to me a buckler.✠ Holy Uriel, be to me a defender.✠ Holy Cherubin, be to me health.✠ Holy Seraphin, be to me truth.✠ And all ye holy angels and arch-angels, keep, protect, and defend me, and bring me to eternal life.”—*Horæ B. Virg. sec. us. Sarum, p. 97.*

7. Presence and assistance at the hour of death: “Unto thee, O lady, have I lift up my soul; let not the snares of death prevail against me.”—*Ps. xxiv. in Psalterio B. Mariæ.*

Ave dulcis mater Christi,  
Quem dolens et flens vidisti  
Cruci nexum speciosum  
Jesum factum, seu leprosum.  
Per dolorem hunc tam fortem,  
Et per nati tui mortem :  
In hora mortis ultima  
Assis mihi charissima.

*Ave Mar. Hor. B. Vir. sec. us. Sar. p. 144.*

But of this I shall have occasion to speak more fully afterwards.

8. Eternal life. “Thou, holy Virgin, art the mother of my life; the nourisher of the repara-

tion of my flesh; because thou art the nurse of the salvation of my soul; the beginning and the end of my whole salvation.”—Ps. xli. in Psalt. B. Mar.

Ave quæ post mortem Christi  
Dolendo sæpe vidisti  
Cuncta loca martyrii  
Ejus plena suspirii.  
Ob pænas quas susceperas,  
Ista loca cum videras.  
Da post hæc transitoria  
Mihi locum in gloria.

*Hor. Virg. sec. us. Sar. p. 144.*

But as great as this privilege is, yet you must not look upon it as appropriated to the blessed Virgin, but common to other saints. So much is clear from this sequence.

Vas virtutum via morum  
Flos odorum, odor florum,  
Nos tuere, nos cælorum.

*Transfer ad Pallatia. Missale sec. us.  
Ebor. in officio St. Katharinæ.*

And we find them praying thus to St. Paul: “O blessed Paul, apostle, I beseech thee that thou wouldst preserve me from the evil angel, and deliver me from the wrath to come, and bring me to heaven.”

To conclude this; there is no good, either corporal or spiritual, temporal or eternal, the donation of which they do not ask from their saints;

and no evil from which they desire not to be delivered by them, as most evidently appears from many examples in their rosaries, breviaries, &c. And no wonder, if that be true, which is asserted by Costerus, viz. that the saints receive the same power from God immediately after death, that Christ received from his Father, promised in the second Psalm. *Enchirid. de Venerat. Sanctor. Propos. iv.*

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### CHAPTER III.

#### PATRONAGE OF SAINTS.

THE heathen had particular gods for every country, city, and place; yea, for everything. *Minutius Felix Octav. p. 12; Arnob. Adv. Gent. lib. viii.* They had particular gods or demons for every country, to whom the protection of that country was committed, and sacrifices offered by the inhabitants thereof. To clear up this, we need go no further than holy writ. The Chaldeans had Baal. *Judges viii. 33.* The Sidonians, Ashtaroth. *1 Kings xi. 5.* The Ammonites, Moloch, *v. 7.* The Moabites, Chemosh, *ibid.* The Philistines, Dagon. *Judges xvi. 23.* And every nation that came out of Ashur had a several god.

The men of Babel, Succoth-Benoth, 2 Kings xvii. 30. The men of Cuth, Nergal, *ibid.* The men of Hamath, Ashima, *ibid.* The Avites, Nibhar and Tartake, ver. 31. And the Sepharvites, Adramelech and Anamelech, *ibid.* And if we look into their own historians, this will appear to be a great truth. The Egyptians had Isis; the Moors, Juba; the Macedonians, Carylus; the Pœnians, Uramus; the Latins, Faunus; the Sabines, Sancus; the Romans, Quirinus; the Samians, Juno; the Lemnians, Vulcan; the Naxians, Liber; the Lybians, Psapho; the Phœnicians, Enenthius; the Assyrians, Adad; the Sicilians, Adramus; the Bœotians, Amphiaraus; the Africans, Mopsus; the Ethiopians, Osiris; the Syrians, Astartes; the Arabians, Diasares; the Noricans, Tibelenus; the Novarians, Hercules, &c. Alexand. ab Alexandro in Gen. Dier. Macrobius Saturnal. Gyrald. de Diis Gentium. Rosin. Antiq. Roman. Polyd. Virg. de Invent. rerum, lib. i. cap. 1, with many others.

Thus do Papists appoint tutelar saints over particular countries. St. George for England, St. Patrick for Ireland, St. Andrew for Scotland, St. Martin for Germany, St. Peter and Paul for the territories of Rome, St. James for Spain, St. Michael and St. Denys for France, St. Gallus for Helvetia, St. Lewis for Hungary, St. Stanislaus for Poland, St. Nicholas for Muscovia, &c. This

is so well known, that I need not cite authors for it.

The Pagans had tutelar gods for every city. Macrobius tells us, "That all cities are under the tutelage and protection of some god." Saturn. lib. iii. cap. 9. And a little after he saith, "That it was the custom of the Romans when they besieged a city, to use a certain charm, (two or three he mentions in the same chapter,) to call away their tutelar god, because otherwise they thought it impossible to take the city." And to prevent this, the Romans were prohibited to name or inquire after their tutelar god.—Plut. in Quæst. Rom. Quæst. 61.

The prophet Jeremy saith of revolting Judah ii. 28, "According to the number of thy cities are thy gods:" after the manner of the heathen; Paphos had Venus; Athens, Minerva; Ephesus, Diana; Delphos, Apollo, &c.

Thus our Romanists have tutelar saints for every city. St. Mark for Venice, St. Ambrose for Milan, St. Genovesa for Paris, St. Stephen for Vienna, St. Ulderick for Augustus, St. Anatolius for Salina, the three kings for Cologne, &c.

3. The Pagans had gods for every place, the mountains, valleys, woods, &c., as St. Austin de Civit. Dei, lib. iv. cap. 21. Arnob. Advers. Gent. lib. iv., and others write. Jugatinus was a god for the tops of mountains; for hills, Collatina;

for valleys, Vallonia; for the woods, Feronia; for the sea, Neptune, &c.

*Dii sumus agrestes, et qui dominantur in altis  
Montibus, imperium est in sua tecta Jovi.*

Thus Papists have saints for every place. St. Barbara for the hills, St. Agatha for the valleys, St. Silvester for the woods, &c.

4. The Pagans had gods for everything, as well as every place, whether animate or inanimate. Hippona for horses. Alexander ab Alexandro, in Genial. Dier. lib. iii. cap. 22; Tert. Apol. cap. 16. Bubona for oxen. Rosinus Antiq. Rom. lib. ii. cap. 20. Gyrald. de diis Gent. Syntag. i. p. 55. Pan for sheep. Natal. Comes Mythol., lib. v. cap. 6.

*O Pan pascendis gregibus custodia fida.*

Mellona for bees. Rosin. Antiq. Rom. lib. ii. cap. 20. Gyrald. Synt. i. p. 40. Bacchus for wine. Rosin. Antiq. Rom. lib. ii. cap. 11. Pomona for apples. Vossius Physiol. Christiana et Theolog. Gent. lib. v. cap. 47. Gyal. Syntag. i. p. 42. Tutelina for corn. St. Aust. de Civit. Dei, lib. iv. cap. 8; Gyrald. Syntag. i. Pales for fodder. Alexand. ab Alex. in Genial. Dier. lib. ii. cap. 22; Brissonius de Formul. lib. i. p. 58.

Thus our Romanists have saints for everything. Jodocus for corn. Otho Gualtperins apud Wolfium Lection. Memor. tom. ii. p. 990. Pelagius



for oxen, Eulogius for horses, Wendeline for sheep, Urban for wine, &c. Conr. Nucerinus apud Wolf. tom. i. p. 954.

Wendlinus custodit oves, oviumq. magistros,  
Atq. boves idem pingues, ut fecit et olim :  
Setigeros vero porcos Antonius ille,  
Qui coluisse olim vastum narratur eremum.

And a little after he adds,

. . . . Urbanus vina secundat,  
Et multo replet spumantia dolia musto,  
Jodocus fruet tristi a rubigine servat,  
Et bruchos tollit Magnus.

*Thomas Naogeorgius in Regno Papistico  
apud Gerhardum de Morte, p. 474, et  
Wolfium Lection. Memor. tom. ii.  
p. 644.*

## CHAPTER IV.

### PARTICULAR OFFICES OF SAINTS.

THE heathen fancied that their gods had a peculiar power, and thereupon assigned them their several offices, saith Arnobius adv. Gent. lib. iii. And St. Austin, speaking of them (lib. iv. De Civit. Dei, cap. 22) saith, “ Varro affirms, that the knowledge of the gods is necessary, that we direct our petitions to them aright, and not ask water from the god of wine, or wine from the goddesses of water. Certain gods with you (saith

Arnobius) have certain guardianships, licenses, and powers; neither do ye ask from any of them that which is not in their power and donation. Ye believe that Liber can give wine, but not physic; Ceres, fruits; Esculapius, health; Neptune, another thing; and another thing Juno, Fortune, Mercury, Vulcan, &c. *Adver. Gent. lib. ii.* They tell us, that in such and such cases, under such and such grievances, we must pray to this, or that, or another god. And the very same thing is affirmed by our Romanists of their saints. That saying of Virgil, “Non omnia possumus omnes,” is true of the saints, saith Biel; “For all gifts are not granted to all, but divers virtues to divers saints, as Gerson writes *de Oratione et valore ejus*; turn thee to some of the saints for the supply of all necessities, or to obtain some particular grace; apply thyself to that saint who is reputed famous for it.” *Lect. xxxii. in Can. Missæ.* That herein there is a perfect agreement between the Pagans and our Romanists, will more fully appear in the following particulars.

1. The heathen prayed to Apollo or Esculapius, or both of them, when visited with sickness.—*St. Aust. de Civit. Dei, lib. iii. cap. 17, lib. iv. cap. 21.*

Thus do our Romanists in the like condition, or under the same circumstances, pray to their saints; yea, they have a particular saint for every disease, which they pray unto.

1. When visited with the plague, they pray unto St. Roch and St. Sebastian: "Whosoever saith this following prayer in the worship of God and St. Roch, shall not die of the pestilence by the grace of God."—*Horæ B. Virg. sec. us. Sar. p. 138.* First we have this antiphona:

"O venerable confessor of God, thy prayer and intercession hath obtained in heaven, that whoever shall devoutly call upon thee in affliction, shall be forthwith by thy merits delivered from the peril of plague and pestilence. Pray for us, blessed Roch.

And then we have this most excellent prayer:

"Almighty, everlasting God, who by the merits and prayers of the most blessed Roch, thy confessor, didst remove a certain general plague; grant to thy supplicants, that they who for the removing the like plague, fly to him, confiding in thee, by the prayer of this glorious confessor they may be freed from the pestilence, and from all perturbation; through our Lord," &c.

They pray likewise to St. Sebastian for the removal of the pestilence.—*Hor. B. Virg. sec. us. Sar. p. 79.*

"O God, who hast so confirmed blessed Sebastian, thy glorious martyr, in thy faith and love, that he could not be removed from thy holy worship by any carnal allurements, threats of tyrants, arrows or torments; we pray for, by his merits and intercession, help in all tribulation, comfort

in persecution, and in all times of danger remedy against the plague," &c.

2. In fevers and agues they invoke St. Sigismund.—Missale sec. us. Sar. p. 47.

"Almighty, everlasting God, who by thy holy apostles and martyrs hast vouchsafed to bestow divers gifts of healing: grant, we beseech thee, to thy servant N., here present, who is wearied with the vexation of fevers, that by the intercession of thy servant Sigismund, king and martyr, thy medicine may raise him to health, and mercifully vouchsafe to restore him to his former soundness, through our Lord," &c.

"If those that are afflicted with agues," saith Gregory Turen., cited by the author of the Reflections, &c. "do devoutly celebrate mass in honour of him, and offer an oblation to God for the rest of his soul, presently their shakings cease, and they are restored to their former health."

3. For the tooth-ache, they pray to St. Apollonia.—Hor. B. Virg. sec. us. Sar. p. 71, antiphona.

Virgo Christi egregia pro nobis Apollonia:  
Funde preces ad Dominum, ut tollat omne noxium,  
Ne pro reatu criminum morbo vexemur dentium.

And in the Hor. B. Virg. sec. us. Rom., we have this prayer:

"Almighty, everlasting God, who didst deliver St. Apollonia, thy virgin and martyr, from the

hands of her enemies, and didst hear her prayer ; I entreat thee by her intercession, and the intercession of St. Laurence thy martyr, together with that of all the he and she-saints, to expel pain from my teeth, and to make me safe and sound, that I may return thee my eternal thanksgiving," &c.

4. For inflammations, they pray to St. Anthony the hermit.—Hor. B. Virg. sec. us. Sar. p. 138. Antiphona.

Antoni pastor inclyte,  
Qui cruciatos reficis,  
Morbos sanas et destruis  
Ignis calorem extinguis ;  
Pie Pater ad Dominum  
Ora pro nobis miseris.

#### THE PRAYER.

“ O God, who by the help of thy blessed confessor St. Anthony, dost vouchsafe the extinguishing of the fiery disease, and to give refreshments to sick members ; we beseech thee, grant that we, being freed by his merits and prayers from the flames of hell, may be happily presented sound in mind and body before thee in glory ; through,” &c.

5. For convulsions and palsies, they pray to St. Marus. In the Brev. Eccles. Trev. (cited by the learned author of the Reflections, &c.) we have this prayer :

“ O God, who by the intercession of St. Marus, thy confessor and bishop, dost vouchsafe to preserve and deliver men that invoke him, from any diseased contraction of the body and members, and from the palsy ; grant that we, by the merits of the same saint, may so enjoy health of bodily life, that we may find the remedy of the eternal salvation of our souls in heaven ; through our Lord,” &c.

There are many other saints, whose aid and assistance they implore in particular diseases and distempers of body ; as St. Venisa, for the green-sickness ; St. Otitia, for sore eyes ; St. Hubert, for biting with mad dogs ; St. Flacrius, for the French-pox ; St. Valentine, for the falling sickness ; St. Blasius, for bones that stick in the throat ; St. John the Evangelist, for poison ; and St. Benedict, for the stone ; St. Liberius, for the fistula ; St. Cuirinus, &c.—Heshushius de Errorib. Pontif. Loc. 28 ; and Otho Gaultperius apud Wolf. Lect. Memor. tom. ii. p. 989. But these, with many more, for brevity sake, I pass over.

2. The heathen commended their warriors to Mars and Bellona.—St. Aust. de Civit. Dei, lib. iv. cap. 11 ; Gyrard. de diis Gent. Syntag. ix. p. 308, and Syntag. x. p. 312. 'Tis reported of Appius, that in the heat of a battle he was seen to lift up his hands to heaven, and pray in these words : “ O Lady Bellona, if thou give us victory, and the honour of this day, then I vow unto thee a

fair temple.” And when he had thus prayed, as if the goddess had put life into him, and animated his courage, both himself matched the courage of his colleague, and his army answered the virtue of their commander.—Tit. Liv. Hist. Rom. lib. x.

Our Romans commend their warriors to St. George. Mantuan saith, that he is invocated in the place of Mars.—Fast. lib. iv.

Maxime bellorum Rector, quem nostra juvenus  
Pro Mavorte colit. ———

And in the Horæ B. Virg. sec. us. Sar. p. 70, we have this antiphona, thus Englished by a late author :

“ George, holy martyr, praise and fame  
Attend upon thy glorious name ;  
Advanced to knightly dignity,  
The daughter of a king by thee  
(As she was making grievous moan  
By a fierce dragon all alone)  
Was freed from death : we thee intreat  
That we in heaven may have a seat ;  
And being washed from every stain,  
May there with all the faithful reign,  
That we with thee together may  
Sing gladly many a sacred lay,  
The sacred throne of Christ before,  
To whom be praise for evermore.”

*Verse.* “ Pray for us St. George, the soldier of Christ.

*Answer.* That our enemies, visible and invisible, may be weak in opposing us.”

3. The heathen commended their women in travail to Diana or Juno, surnamed Lucina.—St. Austin de Civit. Dei, lib. iv. cap. 21 ; Plutarch in Quest. Rom. Quest. 2. Callimachus saith, that she dwells in the woods, and never goes into a city, unless she be invoked by child-bearing women.

Urbes accedam virorum  
Solum, cum gravibus doloribus pressæ mulieres  
Auxilio vocant ad pariendum. Apud Schedium  
de diis Germanis, cap. ix. p. 163.  
Montium custos, nemorumq.—Virgo.  
Quæ laborantes utero puellas  
Ter vocata audis, adimisq ; letho  
Diva triformis.—*Horat.* lib. iii. Carm.

And Macrobius gives us the reason, Quia proprium ejus munus est distendere rimas corporis et meatibus viam dare, quod est ad celerandos partus salutare.—Saturn. l. vii. c. 16. Our Romanists at such a time pray to St. Margaret. The old Roman and Salisbury breviaries tell us, (Lect. vi.) that when she came to die she prayed, " That whosoever writ, read, or heard of her passion, might obtain pardon of his sins ; and whosoever would build a church to her honour, and minister candles out of his just labour for her service, might have whatsoever he asked that belonged to his salvation ; and in a more especial manner she prayed for women in labour, That when they invoked her patronage, they might



have a speedy delivery, and escape the danger; and that the infant might be born without any defect of its members. When she had done praying, there was a great thunder, and a dove came from heaven, saying, Blessed art thou, Margaret, the spouse of Christ; behold, thy petitions are granted thee by Christ, come into the rest of the heavenly country."

4. The heathen prayed to Neptune in storms at sea, of which they supposed that he had the command.—Rosin. *Antiq. Rom.*, lib. ii. cap. 13. And to Castor and Pollux.—Alexander ab Alexandro in *Genial. Dierum*, lib. iii. cap. 22. And Andreas Tiraquellus, in his *Annotations* upon him, produceth many other testimonies; and, amongst the rest, these verses of Catullus:

Ac velut in nigro jactatis turbine Nautis,  
 Lenius aspirans aura secunda venit.  
 Jam prece Pollucis, jam Castoris implorata,  
 Tale fuit nobis Mallius auxilium.

And the reason of this invocation is given by Natal. Comes: "They accompanied Jason and his Argonauts in their expedition to fetch back the Golden Fleece. In this voyage, when a dangerous tempest had overtaken them, two flames of fire appeared about the heads of these two brethren, and a wonderful calm immediately followed; hereupon they believed that there was a divine power in these young men, and after-

wards invoked their assistance in storms and tempests by sea.—Mythol. lib. viii. cap. 9.

Our Romanists, in the like danger, pray to St. Nicholas. In the Salisbury Missal (in Festo St. Nicolai) we have this sequence :

Quidam Nautæ navigantes,  
Et contra fluctuum sævitiam luctantes  
Navi pene dissoluta.  
Jam de vita desperantes  
In tanto positi periculo clamantes,  
Voce dicunt omnes una.  
O Beate Nicolæ,  
Nos ad portum maris trahe  
De mortis angustia;  
Trahe nos ad portum maris  
Tu qui tot auxiliaris  
Pietatis gratia.  
Dum clamarent nec incassum,  
Ecce quidam dicens, Assum  
Ad vestra præsidia:  
Statim aura datur grata,  
Et tempestas fit sedata,  
Quieverunt maria.

This seems to be grounded upon that famous story we meet with in the breviary of York, Lect. viii. and the old Roman breviary, Lect. ix. " Certain mariners were in great danger by a tempest at sea; and being sore afraid, cried out, O Nicolas, the servant of God, if those things be true which we have heard concerning thee, let us now in this danger experience thine aid. While they were speaking these words, one appeared, saying to them, Ye have called me, behold I am

here. And he began to help them in ordering their cables and sails, and other tackling; and presently the tempest ceased. The mariners, when they came to shore, enquired where Nicholas was; and when they learnt that he was in the church, they went thither; and which is wonderful to be related, they immediately knew him without anybody's showing, though they had never seen him before; and falling prostrate at his feet, they paid their thanks to him, relating how by his suffrages they had been delivered, when they were even at the brink of death. This story is related by Jacobus de Voragine in *ejus vita*; and their Mantuan gives us this account of it.—*Fastor. lib. xii.*

*Cum turbine Nautæ*

*Deprensi Cilices magno clamore vocarent  
Nicolai viventis opem, descendere quidam  
Cœlituum visus sancti sub imagine patris:  
Qui freta depulso fecit placidissima vento.*

And lest any should question the truth of this, and many such like pleasant stories which the fore-cited authors, and Alf. Villegas de vitis Sancto. have recorded concerning this saint; the great Durand mentions another, not less pleasant, or more to be credited than the former. “We read,” saith he, “that in a certain church called Crux, belonging to the monastery of B. Mary de Charitâté, the history of St. Nicolas was not read. The brethren of that place earnestly requested

their prior that they might sing it; but he absolutely denied, saying, That it was not convenient to admit innovations; and when they renewed their petition, in anger he answered, Depart from me, for new hymns, especially such as are jocular, shall not be sung in my church. But the poor prior paid dear for his peremptory denial and indecent expressions; for, behold, B. Nicolas appeared to him in the night, and drew him out of his bed by the hair of his head; and having laid him on the ground, and beginning the antiphona O pastor æterne, &c., did beat him with rods while he was repeating it. The whole monastery being awakened with the noise, came into the chamber, where they found the prior half dead; who, after he was a little recovered, said, Go and sing the history of St. Nicolas.—Rational. Divin. Officior., lib. vii. cap. 39.

5. The heathen commended their wayfaring men when they went from home, to Abeona; and when they came towards home, to Adeona; St. Aust. de Civit. Dei, lib. iv. cap. 21. And to Vibilia, to be kept from wandering out of the way.—Arnob adv. Gent. iv. Rosin. Antiq. Rom. lib. ii. cap. 18.

Our Romanists pray to the three kings of Cologne.—Hor. B. Virg. sec. us. Sar. p. 64.

“ O God, who by the guidance of a star didst lead without impediment the three Eastern magi, Jaspar, Melchior, and Belthasar, to thy cradle,

to worship thee with mystical gifts; mercifully grant, that by the pious intercessions of these three kings, and merits, thou wouldst afford unto us thy servants, that in the journey which we are undertaking, with speed, joy, grace, and peace, we may come to the places we design to go to, in peace and safety; and after the dispatch of our business, may be able to return safe and sound with all prosperity; who with the Father," &c. Amen.

6. Lastly; the heathen had particular gods for every man in every condition and relation, from his conception to his dissolution; yea, for everything relating to man. So much is affirmed by St. Austin out of Varro, *De Civit. Dei*, lib. vi. cap. 9. Varro begins to enumerate the gods from the conception of man, in which number Janus is the first, and proceeds gradually to old age; and concludes the gods appertaining to men, with Nenia the goddess of funerals. And then he mentions certain gods for everything relating to man, and shows what their office is, and for what every one ought to be supplicated. For students they had Minerva; for lawyers, Juno; for physicians, Apollo and Æsculapius; for thieves, Laverna; for whores, Flora, &c.—St. Aust. *de Civit. Dei*, Arnobius *adv. Gent.* Gyraldus, Rosinus, Alexander ab Alexandro, &c.

Thus our Romanists have particular saints for every condition and profession. Take a few instances.

**St. Gregory for scholars.** This pope was a great scholar, and the founder of many schools, and therefore is made the patron of young scholars. "On the festival of this saint (saith Hospinian) boys were, and still are in many places, called to the school with certain songs by a suborned bishop, personating St. Gregory.—*De Orig. Festor. Christian.* p. 42.

**St. Katharine for studies.** *Hospin. de Orig. Fest. Christ.* p. 103. "This saint was eminent for her knowledge in the tongues, natural philosophy, &c. She confuted and converted fifty philosophers appointed to dispute with her; and therefore is deservedly honoured by students, who by her means receive much knowledge and wisdom from God."—*Alf. Villegas in ejus vita.*

**St. Cosma and Damian for physicians.** *Jacobus de Voragine*, and *Villegas* have recorded several miracles wrought by these saints, in recovering sick persons, upon which their patronage is grounded.—*Mantuan Fastor.* lib. 9.

**St. Leonard for captives.** "He obtained of *Clodoveus*, king of France, lately converted to Christ, that all prisoners visited by him, might be released; and wherever he heard of any captives, he posted to them, and procured their liberty."—*Petrus de Natilib.* lib. x. cap. 29.

"God so adorned St. Leonard, that whoever being cast into prison invoked his name, his chains fell off, and he was set at liberty without any im-

pediment. Hence it came to pass, that many in remote countries who were freed by him from their chains and imprisonments, came to him, and brought their irons and fetters with them. Hereupon he is made the patron of captives, and invoked by them.”—Jacob. de Voragine *Legenda*, 150.

St. Julian for pilgrims. Mantuan calls him *Johanus*, and gives us this account of him : “ As he was hunting, the hart which he pursued told him that he should kill both his parents. To prevent this, he left them, and went to a prince in a remote country, where he behaved himself so well, that the prince gave him in marriage a noble matron. This being known to his parents, they came to visit him ; and though they found their son from home, yet his wife, when she understood who they were, received them honourably, and lodged them in her own chamber. But early the next morning, when she was at her devotions, her husband returned ; and going into the chamber, killed both his parents, supposing he had found a stranger in bed with his wife. But he was presently convinced of his mistake, and told who they were. And then it follows :

*Obstupuit, facinusq. animo deflevit amaro.  
Et placare Deum cupiens discessit ab armis.  
Ac prope torrentis ripas, ubi magna solebat  
Turba inopum ferri, rapidoq. in flumine mergi,  
Constituit lectum, quod prætereuntibus esset*

Hospitium commune, dicans seq. et sua tali  
Officio gratis.

*Festor. lib. ii.*

Hence it is that this saint is called Hospitator, (one that most courteously entertaineth strangers,) and in the Roman church is invoked by pilgrims for good lodging.—Hospin. Fest. Christ. p. 37.

St. Agatha for nurses ; and hence her festival is solemnly observed by them. So much is affirmed by their Mantuan, Fast. lib. ii.

Gloria Sicaniae gentis pulcherrima Virgo  
Diva Agatha nonas mensis tua Festa secundi  
Sacravere : Nurus illa votiva ferentes  
Dona die veniunt digitis fulgentibus auro :  
Sericeisq. tuas adeunt in vestibus aras.

St. Mary Magdalen for whores. Very remarkable is that which their Alf. Villegas writes concerning this saint ; and though it be something long, yet I cannot well pass it over, since it may be very serviceable to the modish ladies of our times, not perfectly instructed in the Roman religion.

“ Moses, the great friend of God, hath left written in the Book of Genesis, That when God in the beginning created the world, he made two great lights, but one bigger than the other ; and placed them in heaven : the greater was to give light in the day, and the lesser to shine in the night. These two lights, viz. the sun and the



moon, adorn the heavens very much. Jesus Christ Lord, when he founded his church, put therein two lights, that is, the sun and the moon: the sun was to give light to them that walked by day, and the moon to illuminate those that travel by night.

“ Now let us see who is this sun in the church, and who is this moon. We may well say, This sun, clear, resplendent, and without any spot or stain, is the glorious Virgin Mary, for her very great clearness and beauty, for that she bore in her womb Jesus Christ our God, who is the true Sun of Justice; and because she is clothed with the sun, as the evangelist St. John saith of her in his Revelation — I saw a woman clothed with the Sun, whom all the holy doctors say is the mother of God. But how cometh it to pass that she is said to be the President of the day, and to give light thereunto? They are like the clear and bright day, that be in the grace of God, because these do works worthy to be seen. Of these then is this sun president, and to them giveth light, in showing them the way of virtue, by which men go to heaven. We have found who is the sun, and the greater light of the church, viz. the religious Virgin Mary. Let us now see who is the lesser light that illuminateth the church by night: this is the second Mary, the blessed St. Mary Magdalen; and this name fitteth her very well: for as the moon on the one side is dark, and on the

other side, where the sun beholdeth her, clear and resplendent; even so part of the life of this blessed saint was ugly, dark, and spotted with many sins; but on the other part whereunto the true Sun of Justice, Jesus Christ, directed his beams, and converted her to him, it was clear and beautiful.

“ But why, will you say, is she President of the Night, and doth illuminate it, and giveth light to them that walk by night? With great reason we may call them Night, which be in mortal sin, that do works unworthy to appear before the eyes of men. Of these persons St. Mary Magdalen is president, showing unto them the way of penance wherein they ought to walk.”—*In ejus vita.*

St. Luke for painters. Villegas tells us, that he made two excellent pictures of Christ and the blessed Virgin, which he constantly carried about with him, and wrought miracles by them. *In vita St. Lucæ.* Hereupon these artists make choice of this saint for their patron.

They have many more saints for particular professions; as St. Crispin for shoemakers, St. Eulogius for smiths, St. Gotarus for potters, St. Severus for fullers, &c. So that what is affirmed by Arnobius concerning the Gentile gods, viz. that they were presidents of Arts, *Adv. Gent. lib. iii.* may as truly be said of our Romanists concerning their saints, They are patrons of arts and sciences.

Thus Papists have a particular saint (as the Pagans had a demon) for persons of all professions, and in all conditions, even from their conception to their dissolution; yea, at death they have a particular saint, into whose hands they commend their spirits, viz. the Virgin Mary. This is clear from a certain form of prayer in many old English books, where they are taught to pray thus at the hour of death :

• “ O blessed Mary, holy mother of God, grant that I may end my life in the true faith of holy kirk ; and I commend my soul to thee,” &c.—See the like prayer in the Rosary, p. 59.

“ O most prudent Virgin, who entering the heavenly palace, didst fill the holy angels with joy, and men with hope ; vouchsafe to intercede for us in the hour of our death, that free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life.”

And the dying person is directed in the Roman ritual to say these words ; or if he cannot, the priest is to repeat them in his ear :

“ Holy Mary, pray for me. Mary, mother of grace, mother of mercy, defend me from the enemy, and receive me in the hour of death.”—p. 169.

## CHAPTER V.

## IMAGES.

1. THE heathen made images and statues of their gods. 2 Kings x. 26, 27. The Trojans had the statue of Pallas (their goddess) called the Palladium, in which they reposed a great deal of trust; for the oracles had proclaimed, That they should never be overcome by their enemies whilst they could keep it amongst them. The Rhodians dedicated to Apollo that famous Colossus of brass, eight hundred feet in height, and of a proportionable bigness, which was broken down by the Saracens in the year of our Lord 684. We read also of the statue of Diana, which Orestes took out of her temple to appease the Furies for the murder of his mother Clytemnestra. And of the statue of Jupiter Olympias, made by Phidias, it was an hundred and fifty cubits high.

Holinshead, in his description of Britain, p. 22, tells us, "That the statues and images of the Pagan gods were of a monstrous greatness; and

that each nation contended which should honour the greater blocks; and yet all pretended to have the just height of the god or goddess whom they did represent."

"Apollo Capitolinus, that stood at Rome, was thirty cubits high at the least; Tarentinus Jupiter of forty feet; Tuscanus Apollo, that stood in the temple of Augustus, of fifty feet; another, made under Nero, of an hundred and ten feet: but one in France surpassed all, which Zenoduris made unto Mercury at Avernum in ten years space, of four hundred feet.

Eusebius affirms, That images are taken from Pagans, who were wont to honour after this manner such as they accounted saviours. Hist. Eccles. lib. vii. cap. 17. And Arnobius spends the greatest part of his sixth book, Advers. Gent. in confuting this practice of the heathen.

The Pagans did not only make images and statues of their gods, but they adorned them with variety of ornaments. Jer. x. 4. "They deck it with silver and with gold, ver. 9. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing, they are all the work of cunning men." With garments of costly stuff and gorgeous colours, they were wont to adorn and set out their idols. Isa. xxx. 22. Baruch vi. 9, 10, 12. So Arnob. Advers. Gent. lib. vi. Tertul. de

Idolat. cap. 3. And Vossius describes their various habits, De Physiol. Christian. et Theol. Gent. lib. ix. Valerius Maximus reports of Dionysius the tyrant, king of Sicily, a notorious contemner and spoiler of images, that entering into a temple, he took from Jupiter Olympus a garment made of beaten gold, of a great weight, wherewith Hiero had adorned him out of the spoils of Carthage; and for this he put upon him a woollen mantle, affirming that the other was too heavy for summer, and too cold for winter; but this mantle is fit for both seasons. And coming into another temple where the statues of Apollo and Æsculapius were together, and that of Æsculapius had a great beard of massive gold; he told him, it was not fit that he should have a beard, and that Apollo his father should have none; therefore he caused it to be taken away, and melted for his own use. Lib. i. cap. 1. Arnobius and Tertullian relate the same stories in the fore-cited places.

Thus our Romanists make images and statues of the Virgin Mary, St. Peter, St. Paul, &c., and beautify them with many rich ornaments. Durantus informs us, that the ancient Romans used to crown their statues, which he proves out of Ammianus Marcellinus, and Velleius Paterculus. Hence (said he) to this day the images of saints are engraven and painted *cum solari corona*. And then he gives us the reason of it. Tursellin

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mentions several garments richly embroidered and adorned with orient jewels for the blessed Virgin, presented by princes and noblemen. Justus Justeijs, Earl of Verona, gave to the blessed lady of Loretto, a garment of cloth of gold, faced with costly skins, being the prize of the tilts, gotten at the games of Florence. The Duchess of Cleve presented her with a chain of gold, notable for weight and workmanship; golden bracelets beset with carbuncles and diamonds, and a gold ring of great worth, by reason of an excellent jewel. *Histor. Lauret*, lib. v. cap. 13. Polydor Virgil tells us how the people were inveigled by their priests to adorn the images of saints; and reproves their excess and folly herein. *De Inventor. Rerum*. lib. vi. cap. 13. And a little before, in the same chapter, he affirms that images were derived from Pagans.

2. The heathen consecrated these statues and images of their gods with certain prayers and ceremonies, (before they paid any reverence and veneration to them;) by virtue whereof they supposed some extraordinary virtues were acquired to them, and resided in them. *Dan.* iii. 2. Then Nebuchadnezzar the king sent to gather together the princes, the governors—to come to the dedication of the image which Nebuchadnezzar the king had set up. So *Arnob. Adv. Gent.* lib. i. vi. viii. *Minutius Felix* in *Octav. Tert. Apol.*

cap. 12, *cum notis* Franc. Zephir. de Spectaculis, cap. 13, and de Idolat. cap. 4. St. Aust. de Civit. Dei, lib. viii. cap. 23, 24.

Thus do Papists consecrate the statues and images of their saints with certain prayers and ceremonies. The manner of this consecration is thus described :

“ The bishop standing without his mitre, saith,

“ Our help is in the name of the Lord.

“ *Ans.* Who made heaven and earth.

“ Lord, hear my prayer.

“ *Ans.* And let my cry come unto thee.

“ The Lord be with you.

“ *Ans.* And with thy Spirit.

“ Let us pray.

“ Almighty, everlasting God, who forbiddest not the images and representations of thy saints, that as often as we behold them with corporal eyes, so often we may meditate with the eyes of our memory, to imitate their acts and sanctity, we beseech thee vouchsafe to bless ✠, and sanctify ✠ this image (or graving) adapted to the honour and memory of B. N. thy apostle, (or martyr, or confessor, or bishop, or virgin;) and grant, that whosoever shall endeavour humbly to honour this thy most glorious apostle (or martyr, or confessor, or bishop, or virgin) before this image; by his prayers and assistance he may obtain of thee grace in this present, and eternal glory in the life to come; through our Lord, &c. And in



the last place, the bishop besprinkles the image with holy water.”—Pontif. Roman. p. 367.

And as the Pagans of old did believe, that by the consecration of their images some extraordinary virtues were derived to them; even so do our Romanists now, as is most clear from these following prayers. The image of St. John the Baptist is consecrated with these words:

“Grant, O Lord, that all beholding with reverence this image, and pouring out their prayers before it, may be heard in whatever they shall ask. Let this image be the expulsion of devils, the advocacy of angels, the protection of believers,” &c.—Pontificale Antiquum apud Rivet. Orthod. Cathol. tom. i. Tract. 2. Quæst. 34.

And the image of the blessed Virgin with these words:

“O God, sanctify this image of the blessed Virgin, that it may bring the gift of saving help to thy faithful, that hurtful thunder and lightning may be more speedily expelled; that the inundation of waters, or commotion of civil wars, or devastation of Pagans, may be suppressed at the presence of it,” &c.—Pontif. Antiq. apud Gerhard. de Lege Dei.

And what wonderful virtues do they attribute to their Agnus Deis, three of which were sent by Pope Urban V. to the Emperor of Greece, with these words:

Balsamus et munda Cera cum Christmatis unda  
 Conficiunt Agnum, quod munus do tibi mognum  
 Fonte velut natum. per mystica sanctificatum.  
 Fulgura desursum depellit, omne malignum,  
 Peccatum frangit, ut Christi sanguis, et angit.  
 Prægnans servatur, simul et partus liberatur,  
 Dona defert dignis, virtutem destruit ignis,  
 Portatus mundæ de fluctibus eripit undæ.

*Ceremoniale Rom. apud Rivet. Orthod.  
 Cath. tom. i. Tract. 2, Quæst. 17, et  
 Hospin de Orig. Fest. Christ. p. 67.*

Thus our Romanists blasphemously attribute to their Agnus Deis what is proper to the word of God, and the blood of Christ, viz. that they blot out iniquities, purge away the filth of sin, obtain pardon, confer grace, and defend from all evil.

3. The heathen gave great honour and reverence to the statues and images of their gods, which they expressed several ways.

1st. By cringing, bowing, and kneeling before them. 2 Kings v. 18, 44; Isa. xv. 17. He maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto, &c. "Adorant simulachra in terram prostrati," saith Arnobius, speaking of the Gentiles, lib. vi. Adv. Gent.

2nd. By kissing of them, 1 Kings xix. 18. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Job

xxxi. 27, "And my heart hath been secretly enticed, or my mouth hath kissed my hand." Because they could not reach the sun and moon, the heathen used, when they saw them shine bright, and as it were show themselves in their glory, to lift up their hands to them, and then put them to their mouths, by this sign adoring them as gods. If the things they worshipped were nigh, they kissed them; if out of reach, they put their hands to their mouths, as acknowledging they had their breath and life from them. This was a rite and ceremony of adoration among idolaters. Minutius Felix reports of Cæcilius, who looking upon the image of Serapis, according to the use of the superstitious vulgar, he put his hand to his mouth, and kissed it.

3rd. The heathen lighted candles, and burnt incense before their images. Baruch vi. 19, 21. "They light them candles, their faces are blacked through the smoke;" their gods are black in the face by the smoke, (as our Roman doctors expound it,) which proceeds from the incense burnt in honour of them. "The images perfumed and discoloured with smoke, grow black."—Arnob. Adv. Gent. lib. vi. Macrob. Saturnal.

4th. The heathen prayed before their images. Isa. xlv. 17, "He falleth down unto it, and saith, Deliver me, for thou art my god." Minutius Felix, speaking of the Gentiles, saith, "They invoke their gods, pray before images," &c.

The very same honour and reverence is given by our Romanists to the images of their saints.

1. They bow and kneel before them, and kiss them. For this we have the determination of their much-admired Council of Trent, Ses. 25, "We kiss them, uncover the head, and fall down before them."

2. They light candles, and burn incense before their images. Thomas Arundel, Archbishop of Canterbury, in his provincial council, held at Oxford, 1408, made this constitution:—"From henceforth let it be taught commonly, and preached by all, that the cross, and the image of the crucifix, and the rest of the images of the saints, in memory and honour of them whom they represent; as also their places and relics ought to be worshipped, with processions, bendings of the knee, bowings of the body, incensings, kissings, offerings, lighting of candles, and pilgrimages, together with all other manners and forms whatsoever, as hath been accustomed to be done in our predecessors' times." Lindewod's Constit. Provin. lib. v. cap. de Hæret. And Durantus gives the reason, and mystical signification of lighting candles, and burning incense before the images of saints. "Sensible lights (saith he) are a symbol of that material light given by God. Burning of incense signifieth the inspiration of the Holy Ghost, and sincere reple-

tion.”—*De Ritibus Eccles. Cathol. lib. i. cap. 9, n. 11.*

3. They pray before their images. This is clear from the prayer used in the consecration of the image of Jesus Christ, the Virgin Mary, or any other saint.

“Almighty, everlasting God, we beseech thee vouchsafe to bless ✠, and sanctify this image made to the honour and memory of thine only begotten Son Jesus Christ our Lord, or of the most blessed Virgin Mary, mother of our Lord Jesu Christ, or of the blessed N. thy apostle, or martyr, or confessor, or bishop, or virgin; and grant, that whoever shall endeavour humbly to honour and worship thine only begotten Son, or the most blessed Virgin, or N. thy most glorious apostle, or martyr, or confessor, or virgin, before this image, he may obtain of thee grace here, and eternal glory hereafter; through our Lord Jesus Christ. Amen.”—*Rituale Romanum*, p. 240.

The like prayer we have in the consecration of the image of the blessed Virgin. *Pontif. Roman.* p. 367. And before the Veronica they say this prayer:

“Hail, holy face, impressed in cloth, purge us from every spot of vice, and join us to the society of the blessed. Bring us to our country, O blessed figure, to behold the undefiled face of Christ. Be thou to us, we beseech thee, a safe

help, a sweet refreshment and consolation, that no hostile displeasure may hurt us, but we may enjoy a blessed rest," &c.—Chenmit. Exam. Concil. Trident. de Imagin.

Nay, there are many prayers to which, if said before an image, are granted pardons for many thousand years.

"Whosoever, being in the state of grace, shall devoutly say these seven prayers, with seven paternosters and ave-Marias, before an image of piety, shall merit a pardon for fifty-six thousand years;" which was granted by three Popes, viz. Gregory XIV., Nicholas V., and Sixtus IV.,—Hor. B. Virg. sec. us. Sar. p. 67. And in the rosary of the B. Virgin, a plenary indulgence is granted to those of that arch-confraternity, who (not being able by reason of sickness, journey, imprisonment, &c., to visit the altar of the Rosary,) shall say the rosary before some devout picture. p. 21.

Thus you see, that papists give the very same honour and adoration to the statues and images of their saints, which the pagans did to those of their gods.

I know it is here objected by our adversaries, that the heathen worshipped the statues and images of their gods absolutely considered, the very images themselves; but the honour we give them is referred to the prototype or thing represented; insomuch, that by the pictures we kiss,

or before which we kneel, or put off our hats, we adore Christ, and reverence the saints whom these pictures represent.

But the weakness of this objection will appear, if we consider these two particulars :

1. That the heathen have often returned the very answer. They tell us, they are not so ignorant, but that they know the power and value of the image before which they fall, which is fashioned and framed by a workman. We know (say they) that the image is but metal, or stone ; but as it is dedicated to represent such a god, or such a virtue of god, named Jupiter, Apollo, Mercurius, Juno, &c., do not think that our reverence and adoration doth terminate there ; our thoughts direct our worship to the god and his attributes, which we adore in and by such an image. Arnobius brings in the heathen uttering these words : “ We worship the gods by these images.” And a little after, “ Thou art deceived, and grossly mistaken ; for we (the heathen) do not believe the substance of brass, or silver, or gold, or any other thing of which these statues are made, to be in themselves gods ; but we worship the gods in these.”—Adv. Gent. lib. vi.

2. Their great doctors and schoolmen tell us, that the very images are to be revered, yea, and with the same kind of reverence and veneration that is given to the prototype, or person represented. Their angelical doctors lay down this

conclusion : that the same reverence is to be given to the image of Christ, and to Christ himself; and by consequence, since Christ is adored with the adoration of Latria, (or divine worship,) that his image is to be adored with the adoration of Latria.—Pars iii. Quest. 25. Art. 3. And Saurez affirms, that the image may, and ought to be worshipped with the same adoration with the exemplar. And this assertion he confirms by the testimony of Cajetan, Paludanus, Capreolus, Ferrariensis, Antonius, Soto, Albertus, Ricardus, Bonaventura, Major, Almainus, Alex. Ales, Marsilius, Waldensis, Turrianus, Albertus Pighius, Turrecremata. And to these he subjoins the authority of the Seventh General Synod, and of the Council of Trent. In Part iii. Aquinat. Quest. 25, art. 3, disput. 64, sect. 4, “ ’Tis the constant opinion of divines, that the image is to be honoured and worshipped with the same honour and worship which is due to that whereof it is an image.”—Azorius Instit. Moral. tom. i. lib. 9, cap. 6. Thus ’tis evident, there’s a perfect agreement between the old Pagans and our Romanists in the adoration of images. Ludovicus Vives, a learned papist, confessed, that there could no other difference be found of paganish and popish worship but only this, that names and titles are changed.—In St. Aust. de Civit. Dei, lib. viii. cap. 27.

4. The heathen placed the statues and images



of their gods in their temples. This is so clear from all their historians, that I need not cite particular authors.

Thus do our Romanists place the images of their saints in their churches; which custom, together with the adoration of them, Cornelius Agrippa derives from Ethnicks.—“*Hinc cæpimus divorum nostrorum muta simulachra in templa nostra traducere,*” &c. “Hence we began to receive the mute images of our saints into our churches, and with great veneration to place them on God’s altar; which, for a man to approach, though the true image of God, we account piacular; we bow the head to them, kiss them, offer lights, worship them,” &c.—*De Vanitate Scientiar. cap. liii.* The same is affirmed by Polydore Virg. *de Inventor. Rerum. lib. vi. cap. 13.*

5. To all these we may add one more, viz. that the heathen at a certain time covered their images, and omitted to burn incense before them. Ovid, who gives us a very large and full account of their customs and ceremonies, saith *Fastor. lib. 2.*

*Dii quoq. templorum foribus cælentur apertis :  
Thure vacent aræ, stentq. sine igne foci.*

Thus do our Romanists, in the time of Lent, cover their altars and images, and omit to burn incense before them.—*Durand. Rational. Divin. Officior. lib. i. cap. 3. num. 34., and lib. vi. cap. 32. numb. 12.* And Gavantus tells us what kind

of veil or covering this must be. 1. It must not have any image or picture painted on it; 2. It must rather be of a violet colour than black, but white by no means, except it shall be so ordered. —*Thesaurus Sacrorum Rituum*. Pars iv. tit. 7.

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## CHAPTER VI.

### FESTIVALS.

THE heathen appointed festivals in honour of their gods. As Numa divided the year into months, (saith Macrobius,) so every month into days; and these were called either *Festi*, *Profesti*, or *Intercisi*. The *Dies Festi*, called also *Feriat*, and *Feriæ*, a *feriendo victimas*, festival or holydays, were to be spent in religious rites and ceremonies. The *Dies Profesti* (so called quasi *procul a festis*) were spent in the works of their particular callings and secular employments. The *Dies intercisi* (ab *intercidendo*, as it were days cut asunder) were half holy-days; one part of them being appointed for worldly business, and the other for holy and religious exercises. Now, the first and last of these days were dedicated to their gods; the first wholly, and the last in part. Every god had a festival appointed for him, called by his name, which Ovid mentions in his *Fasto-*

rum. The Saturnalia were festival-days, instituted at Rome in honour of Saturn, in the month of December. The Bacchanalia were in honour of Bacchus; Carmentalia, in honour of Carmenta, Evander's mother; Robigalia, in honour of Robigus, instituted by Numa in the eleventh year of his reign.—Rosin. Antiq. Rom. lib. iv. cap. 8.

The Greeks also were very much addicted to the observation of these festival-days; as the Athenians in keeping their Panathenea, that were appointed in honour of Minerva.

And thus other nations dedicated festivals in honour of their gods; to such as were proper to certain places, called Indigetes, as also to their domestic divinities.

Thus do our Romanists institute festivals in honour of their saints. This is most evident from all their missals and breviaries, where particular offices are appointed for every day. "The church," saith Durand, "doth celebrate the festivals of saints for many reasons: 1. That we may observe the law of retaliation; for they celebrate a feast for us, there being joy in heaven over a repenting sinner. 2. Because, in honouring them, we do our own work. 3. That we may have them intercessors for us. 4. That we may imitate them; for by their examples we are drawn to walk as they did. 5. For the increase of our security, and confirmation of our hope. 6. For the honour

of the Divine Majesty, which we honour in honouring them. 7. That by beholding their beauty and purity, man may be confounded for his own sins, and condemn earthly things, even as they did. 8. And principally for the honour of the saints; and he gives two reasons why they ought to be honoured.—*Rationale divin. Offic. lib. vii. cap. 1.*

Bellarmino affirms, that the honour of festival-days belongeth immediately and terminatively to the saints, even as invocation itself doth.—*De Cultu Sanctor. lib. iii. cap. 16.*

And as the pagans had half holy-days for some of their gods, so have papists for some of their saints.

## CHAPTER VII.

### ALTARS.

1. THE heathen erected altars to their gods. We read of wicked Ahab, (1 Kings xvi. 32,) that he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And of Manasseh, (2 Kings xxi. 2, 3,) that he did that which was evil in the sight of the Lord, after the abominations of the heathen; for he built up the high places, and reared up altars for

all the host of heaven, (verse 5.) Plutarch mentions a golden altar of Jupiter Idæus made by Midas.—*Parallela Roman. et Græcor.* p. 743. And he tells us of another erected to Apollo in his temple at Delos, made all of horns, and reckoned among the seven wonders of the world, 802. The Gentiles (saith St. Austin) built temples, made altars, instituted priests, and offered sacrifice to their gods.—*De Civit. Dei*, lib. xxii. cap. 10. The Romans erected altars (by which I understand both *altaria* and *aræ*, betwixt which they made a difference) to every god, as Jupiter, Pistor, Vesta, Minerva, &c.—*Rosin. Antiq. Roman.* passim. Among the Latins, altars were everywhere erected to their gods and goddesses.—*Elias Schedius de diis German.* p. 219.

Thus do our Romanists erect altars to their saints, as the Virgin Mary, St. Peter, St. Paul, &c. Durand mentions some cases wherein the lesser altars may, and ought to be reconsecrated; and the second is this: If the repository within the altar be broken, where the relics are put, and the letters testimonial of its consecration ought carefully to be kept, containing the name of the bishop by whom it was consecrated, and the name of the saint to whose honour it was dedicated. *Ration. Divin. Officior.* lib. i. cap. vi. numb. 32—34. Temples and altars (saith Polydor Virgil) are dedicated to the saints, that we may worship both them and God with due veneration.—

De Invent. Rer. lib. vi. cap. 1. And Bellarmine affirms, that there is a sevenfold honour due to canonized saints. 1. They are put into the catalogue of saints; 2. They are invoked in the public prayers of the church; 3. Temples and altars are dedicated to them.—De Sanctor. Beat. lib. i. cap. 7.

2. The heathen consecrated their altars before they offered sacrifice on them; in which consecration they used a certain form of words, saith Rosinus, Antiq. Rom. lib. ii. cap. 2. And we have three of these dedicatory forms recorded by Brissonius de Formul. lib. i. p. 114.

Thus our Romanists consecrate their altars. The form and manner of this consecration is thus prescribed in the Roman Pontifical, p. 286.

“ Before the day of consecration, the bishop prepareth relics to be laid within the altar, which he putteth in a decent and clean vessel, with three grains of frankincense: he putteth also therein this testimonial in parchment :

“ MDCXXVII, Nov. 9.—I, N., bishop of C. have consecrated this altar to the honour of Saint N., and the relics of the holy martyrs N. and N. placed within it; and I have granted to all the faithful of Christ this day (according to the custom of the church) one year, and on the anniversary day of this consecration, forty days of true indulgence to all that visit this altar.


“ There are likewise provided in the church

all things necessary to this consecration, viz. holy chrism in a little vessel or vial; holy oil in the like vessel; a pound of frankincense, of which the half is to be in grains; a censor with a long dish and a spoon; a vessel with burning coals; a vessel full of water; a vessel with ashes; a vessel with salt; a vessel filled with wine; an aspersory made of hyssop; napkins to wipe the table of the altar; five little crosses made of wax candles, &c.

“In the morning the bishop comes to the church in his ordinary habit, and having placed himself either on the right or left hand of the altar, he puts on his ornaments; then he goes to the altar, and standing before it, sayeth this prayer:—

“ ‘ We beseech thee, O Lord, by inspiring, prevent, and by assisting further our actions, that all our prayers and works may always begin from thee, and being begun, may be finished by thee, through Christ our Lord, Amen.

“After this, the litanies are sung or read by the bishop, in which the saint is twice named, in whose honour the altar is dedicated.

“Then he dips the first finger of his right hand in holy water, and makes a cross in the midst of the altar, saying, ‘ Let this altar be sancti  fied to the honour of God Almighty and the glorious virgin, and all saints, and to the name and memory of Saint N. In the name of the

Fa ✠ ther, and of the Son ✠, and of the Holy ✠ Ghost.'

"Then he makes four crosses in the four corners of the altar, at every cross repeating the aforesaid words, ' Let this altar be sancti✠fied,' &c. And then follows this prayer :—

" ' We humbly beseech thee, O Lord, command that the polished matter of this stone may be enriched with the plenty of thy sanctification, who, in times past didst write the law in stony tables ; through Christ, &c. Amen.'

" After this the bishop walks about the altar, sprinkling it with holy water, ashes, and wine, with an aspersory made of hyssop; and standing before the altar, he begins this antiphona,—

" ' Sprinkle me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow.

" After this, he makes the mortar or cement with holy water, which he blesseth, saying :—

" ' O most high God, who keepest all things, whether high or low, and environest every creature ; sancti ✠ fy and bless ✠ these creatures of lime and sand ; through Christ our Lord. Amen.'

" Then he goes in procession with the cross and clergy to the place where the relics were laid the night before, and standing at the door, he sayeth this prayer :—

" ' O Lord, we beseech thee, remove from us ou



iniquities, that we may merit to enter into the holy of holies with pure minds; through, &c. Amen.'

"The bishop being returned to the altar with the relics, dippeth his finger in the chrism, and signeth the repository or sepulchre where the relics are to be kept, with the sign of the cross in four corners, and at every cross saying:—

" ' Let this sepulchre be consecra<sup>✠</sup>ted, and sancti<sup>✠</sup>fied; in the name of the Fa<sup>✠</sup>ther, and of the Son<sup>✠</sup>, and of the Holy<sup>✠</sup>Ghost.'

"And then he reverently placeth it in the vessel, with the relics, &c., and perfumes them with hallowed incense; this being done, the bishop taketh the stone, or table, which is to cover the sepulchre, and maketh the sign of the cross with his finger dipped in chrism in the midst of it, saying:—

" ' Let this table (or this stone) be consecra<sup>✠</sup>ted, and sancti<sup>✠</sup>fied by this unction; in the name of the Fa<sup>✠</sup>ther,' &c.

"After this, he lays the table or stone upon the sepulchre, and begins this antiphona:—

" ' I heard, under the altar of God, the voice of them that were slain, saying, Why dost thou not judge and avenge our blood? And it was said unto them, Have patience for a little time, till the number of your brethren be completed.'

"Then the masons fix the table or stone upon the sepulchre, with the consecrated mortar; after

which the bishop maketh a cross upon it with chrism, saying :—

“ ‘ Let this altar be sign✠ed and sancti✠fied, in the name of the Fa✠ther, and of the Son✠, and of the Holy Ghost.’

“ After this, he incenseth the altar from the right to the left side, before and above. And then follows this prayer :—

“ ‘ We beseech thee, O Lord, that our prayer may come before thee as incense, and all christian people obtain copious gifts ; that whosoever shall devoutly offer sacrifices to be consecrated upon this altar, or receive such as are consecrated, he may have the helps of this present life, and the remission of all sins, and receive the grace of eternal redemption ; through, &c.

“ Then the bishop dips his finger in the holy oil, and makes with it five crosses, viz. one in the midst, and one in every corner of the altar, saying at every cross :—

“ Let this stone be sancti✠fied, and consecra✠ted ; in the name of the Fa✠ther, &c.

“ After this, he makes five other crosses in the same place, repeating the same words. And then follows this prayer, with which I will conclude :—

“ ‘ Almighty, everlasting God, sanctify with the virtue of thy bened✠iction, this altar which we, who are unworthy, consecrate to thy honour, and the memory of thy saint N., and show the reward of thy help to all that invoke thee here, and

trust in thee; that thou wouldst vouchsafe to accept the gifts laid upon this altar; and let the virtue of sacraments and the effect of vows, be obtained; through Christ our Lord. Amen.'"

Many things are here omitted, lest I should be over tedious. Give me leave to add a few mystical significations given by their great Durand, of the aforesaid ceremonies, and then I will pass on to the next.

"The four crosses made with holy water represent the fourfold charity which all should have that approach the altar, viz. That they love God, themselves, friends, and enemies. And these crosses are made in the four corners of the altar, to signify, 1. That Christ by the cross hath saved the four parts of the world. 2. That four ways we should bear the cross of Christ, viz. in the heart by meditation, in the mouth by confession, in the body by mortification, and in the face by continual impression. And the cross in the midst of the altar denotes the death of Christ, which he suffered in the midst of the earth.

"The bishop's walking seven times about the altar signifies, 1. His great care and vigilancy. 2. The seven meditations which we should have of the seven-fold virtue of Christ's humility. 3. The seven ways of Christ from heaven to the virgin's womb, from the womb to the manger, &c.

"1. The altar is sprinkled seven times to de-

note, 1. That in baptism we have seven gifts of the Holy Ghost. 2. That we should remember the seven effusions of Christ's blood; viz. In circumcision, prayer, when he was whipped, crowned with thorns, had his hands and feet nailed, and his side pierced. The aspensory is made of hyssop, which is an humble herb, to denote the humility of Christ.

"The sepulchre where the reliques are laid, is consecrated with four crosses made of chrism, to signify that we should have in our hearts the four virtues described in the book of Wisdom, viz., Prudence, Fortitude, Temperance, and Justice. The relics are laid in the sepulchre with three grains of frankincense, to denote that we should keep in memory the examples of the saints, with the faith of the Trinity, viz. the Father, Son, and Holy Ghost.

The altar is incensed in five places, viz., the midst, and the four corners, to signify that we should exercise our five senses, &c.—Ration. Divin. Offic. lib. i. cap. 7.

3. The heathen prayed before their altars: so much is affirmed by Brissonius, who produceth several testimonies.

Nunc O Bacche tuis humiles advolvimur aris.  
Propertius, lib. iii. eleg. 15.

Perfidus ille Deo, quamvis non perfidus urbi,  
Augustum caput ante pedes curvare Minervæ.

Fictilis et soleas Junonis lamhere, plantis  
 Herculis advolvi, genua incurvare Dianæ,  
 Quin et Apollineo frontem submittere gypso.  
*Prudentius in Apotheosi.*

Affusus aris supplices tendo manus,  
 Matura poscens fata.

*De Formulis*, lib. i. p. 40.

Thus our Romanists pray before their altars. This is so clear from their daily practice, that I need not cite any authors.

4. The heathen washed their altars every year. Pausanius informs us that among the Eleans, the priests or soothsayers on a certain day, yearly, viz., 19th of February, carried ashes from the Prytaneum, and mixing them with the water taken out of the river Alpheus, washed the altar of Jupiter Olympius. In Eliacis.

Thus do our Romanists wash their altars yearly, with wine, water, &c., three days before Easter. Durand. Rational. Divin. Offic. lib. vi. cap. 76. Beletus Explicat. Divin. Officior. cap. 104. "And they are washed," saith Durand, "with a penitential psalm and passion-hymn."

## CHAPTER VIII.

## VOWS.

THE heathen made vows to their gods. The Gauls of Insubria, making war against the Romans, vowed to consecrate a golden chain to the god of war, to be made of such spoils as they took from our soldiers, saith Florus, lib. ii. cap. 4. The Romans had their *Votivos Ludos*, which were performed in honour of one of their gods, upon some special vow made; for whenever they undertook any desperate war, one of their magistrates did vow plays or temples upon condition that they got the victory. The vow was put in writing, and fixed to the statue of the god with wax; and this was called *Signare vota*. —Godwin Roman. Histor. lib. ii. sect. 3. cap. 9.

Many forms of these vows we have recorded by Brissonius, *Form.* lib. i. p. 95. And he gives us an account of certain rites and ceremonies observed in making these vows, p. 107, 108. The people of Rome being punished with a sore and tedious famine, the effects of unseasonable

weather, their magistrates vowed a yearly feast, to their gods if they would make the earth fruitful. Vossius de Origin. et progressu Idol. lib. i. cap. 12. This Ovid mentions, Fastor, lib. v.

Convenere patres, et si bene floreat annus,  
Numinibus nostris annua Festa vovent.

Thus do papists make vows to their saints. Bellarmine affirms, "That vows may be made properly unto saints, as unto God, but with this distinction: we vow to God in sign of our thankfulness to him as unto the author of all good things; but to saints, in sign of our thankfulness to them as our mediators and intercessors, by whose means we receive these good things from God." De Cultu Sanctor. lib. iii. cap. 9. But Cajetan goes further, and saith, "After the same manner is the vow made to God and the saints; and we absolutely vow to saints as unto God." And he proves it from the profession made by the brethren of his order: for when they profess, they say, "I vow to God, and the blessed Virgin, and all the saints, that I will be obedient to such and such a governor." Where of two promises, the one is directed to the governor, and that is materially a vow; the other, which is formally a vow, to God and the saints together. And he gives this reason, because they are Gods *participative*. It were easy to give you several forms of their vows to saints, but I'll only mention that of offering one's self to the blessed Virgin

Mary, to be admitted into her confraternity.  
—Rosar. p. 36.

“Thrice sacred Virgin Mary, mother of God ! I, N.N., though most unworthy to be registered amongst your servants ; yet moved (by that goodness the angels so much admire in you) to an ardent desire of honouring you, loving and serving you ; do here this day with all possible humility, sincerity and devotion, (in the presence of my guardian angel, and the whole court of heaven,) make choice of you for my singular lady, advocate, and mother, firmly purposing to honour, love, and serve you, with all filial duty, diligence, and fidelity ; and to procure (as much as it shall lie in my power) that all others may do the same. I therefore most heartily beseech you, (O merciful and compassionate mother,) by the precious blood which your dearly beloved Son, my blessed Saviour, shed for me in his bitter passion, that you will be graciously pleased to receive and admit me into the number of your devout clients, as one dedicated to your perpetual service.

“Be you favourable to me, O blessed lady, and obtain for me of your all-powerful Son, that I may so behave myself in all my thoughts, words, and actions, as never more to think, speak, or act anything displeasing to his sacred Majesty.

“Grant furthermore, O my good and gracious mother, that I may never forget you, nor forfeit



this my now-made promise (or vow) of honouring, loving, and serving you, all the days of my life; that so I may never be forgotten, forsaken, nor abandoned by you; but be always protected, aided, and assisted by you, especially in the hour of my death. Amen."

And as pagans made vows to their gods in time of distress; so do papists to their saints. Tursellin tells us "That Laurence Medices, when oppressed by the arms of Zistus the pope, vowed to the virgin of Loretto, a silver statue of great value."—Hist. Lauret. lib. ii. cap. 4. And he relates (cap. 24) a great danger which Pope Clement escaped by the protection of this blessed Virgin. The city of Rome being taken by the Imperialists, he retired into the castle of Adrian's Fort, where he was closely besieged; and not being able to hold out any longer, he implored the help of the blessed Virgin, by a solemn vow, which was to good purpose, for soon after he was delivered from the rage and fury of his enemies."

"The city of Firmo," saith the same author, "presented the Virgin Mary with a silver image of thirty-three pounds weight, with this inscription:—

"In performance of a public vow, the city of Firmo dedicated this silver image to our blessed Lady of Loretto, for the recovery of their Commonwealth." Lib. v. cap. 13.

“Polixena Pernestaina presented to the blessed Virgin, the image of St. Gerion in armour, enclosed in a worthy case. The armour itself is adorned with silver and gold, and on the martyr’s head doth stand a crown of precious stones,” &c. This was a votive gift to the blessed Lady of Loretto, for restoring health unto her husband.”—Lib. v. cap. 21.

To these might be added many other instances, which I shall pass over for brevity sake.

Their conformity herein with the old pagans, is acknowledged by Polydor Virgil. “As often as any part of the body is hurt or diseased; as, for example, the head, foot, breast, &c., we presently make vows to God and his saints, to whom, when health is restored, we immediately offer that hand, foot, or breast, that is, the image of it made of gold, silver, and sometimes of baser metal and matter. Concerning which practice, any one that is but modestly scrupulous, perhaps will say, that he knows not whether we emulate the religion of the ancient pagans, or their superstition.”—De Invent. Rer. lib. v. cap. 1.

## CHAPTER IX.

## TEMPLES.

1. THE heathen dedicated temples to their gods, 1 Kings xvi. 32, 2 Kings v. 18. They commonly boasted of seven stately structures, that were called, the seven wonders of the world. The first was the wall of Babylon, and the pleasant gardens which Queen Semiramis planted; about this work, three hundred thousand men were continually employed for many years. The second was the labyrinth of Egypt, in which sixteen sumptuous palaces were built. The third was the pyramids of Egypt, which were of a prodigious height. The fourth was the Mausolæum of Caria, which Queen Artemisia built as a sepulchre for her deceased husband Mausolus. The fifth was the Colossus of Rhodes, which was before mentioned. The sixth was the statue of Jupiter of Olympus, made by Phidias, a hundred and fifty cubits high. But the greatest wonder, and most incomparable, work was the temple of Ephesus, dedicated to Diana. It was four hundred and twenty-five feet long, and

two hundred and twenty broad, and one hundred and twenty-seven stately pillars were in it; every one of them had been the sole enterprise and work of a king. And many other temples very rich and magnificent, were dedicated to the heathen gods; the temple of Athens to Minerva, and another in the same city to Mars, where the judges did meet to examine causes of life and death. The temples also dedicated to Neptune, Vulcan, Saturn, Esculapius, Hercules, Vesta, Janus, &c. are noted by authors to have been stately structures worthy of Roman grandeur; as also the Pantheon, consecrated to all the gods. And the temples all over the world were very magnificent. I shall not stand to name them. It's sufficient to know that princes and nations did employ their riches and ingenious inventions of architecture, only in the building of temples to their gods.

That our Romanists herein agree with the old pagans, is most evident, and confessed by their great Baronius. "In dedicatione templorum multa fuisse Gentilibus cum veræ pietatis Cultoribus similia ex Suetonio intelliges:" that in the dedication of temples, many things were alike to the Gentiles and Christians, thou mayest learn out of Suetonius.—Annal. tom. i. ad annum.

To build temples to their gods was the greatest part of Gentile superstition, in imitation of whom Christians begun to build temples to their saints:

Cornel. Agrippa de Vanit. Scientar. cap. 54. Our Romanists dedicate churches to their saints; as to the Virgin Mary, St. Peter, St. Paul, St. John, St. Denis, St. Martin, St. Nicholas, &c. And as the pagans dedicated their Pantheon to all their gods, so do papists dedicate churches to all their saints. Durantus, speaking of the Pantheon in Rome, sayeth, That temple dedicated to devils, was by Boniface IV., with the consent of the Emperor Phocas, consecrated to the honour of the blessed Virgin, and all Saints.—De Ritib. Eccles. Cathol. lib. i. cap. 24. Bellarmine not only saith that temples are built to God, in honour of the saints, or that they are called by their names, though dedicated and consecrated to God; but affirms, that these sacred places are rightly built, and dedicated not only to God, but also to the saints.—De Cultu Sanctor. lib. iii. cap. 4. I grant, afterwards he makes a distinction, inter Tempia et Basilicas, and sayeth, That they are dedicated to God quâ Tempia, and to Saints quâ Basilicæ. But 'tis clear, from the fathers, even those cited by him, that these names are synonymous; so that this Jesuitical distinction is a vain subterfuge, and mere delusion; as if divers names could change the nature of a thing; as if an adulteress prostituting herself under several names could purge herself from that foul sin.

2. The heathen consecrated these temples with certain prayers and superstitious ceremonies.

First, Some ceremonies were observed before the temple was built, of which Brissonius hath given us an account: *De Formul.* lib. i. p. 113; *Rosinus Antiquit. Roman.* lib. ii. cap. 2; *Alexander ab Alexandro in Genial. dier.* lib. vi. cap. 14. But most fully the learned Dr. Godwin in these words (most of which we find in *Tacitus Histor.* lib. iv. cap. 20.)

“ When the place where the temple should be built had been appointed by the augurs (which appointing or determining of the place they called *Effari Templa, et Sistere Fana,*) then did the party, which formerly, in time of need, upon condition of help from the gods, had vowed a temple, call together the *Aruspices*, which should direct him in what form the temple should be built; which being known, certain ribands and fillets were drawn about the area or plot of ground, with flowers and garlands strewed underneath, as it was probable, to distinguish the limits of this ground now to be hallowed. Then certain soldiers marched in, with boughs in their hands, and after them followed vestal nuns, leading young boys and maids in their hands, who sprinkled the place with holy water. After this followed the *Prætor*, some *Pontiff* going before, who, after the area had been purged by leading round about a sow, a ram, and a bull, sacrificed them, and their entrails being laid upon a turf, the *Prætor* offered up prayers unto the gods, that they would bless

those holy places, which good men intended to dedicate unto them. This being done, the Prætor touched certain ropes, wherewith a great stone, being the first of the foundation, was tied; together with that, other chief magistrates, priests, and all sorts of people, did help to pluck that stone, let it down into its place, casting in wedges of gold and silver, which had never been purified, or tried in the fire. These ceremonies being ended, the Aruspex pronounced with a loud voice, saying, Let not this work be unhallowed, by converting this stone or gold into any other use."—*Histor. Rom. lib. i. cap. 23.*

Secondly. Other ceremonies were observed after the temple was built. *Fanum*, a temple, comes from *fando*; because the Pontiff, when he consecrates a temple, speaketh certain words.—*Brisson. de Form. lib. i. p. 113.* And a little after, he sets down the form of words used, and other ceremonies observed in the consecration of their temples. And that they were consecrated only by pontiffs, *Durantes* produceth several testimonies out of *Livius*, *Vopiscus*, &c. *lib. i. cap. 24, num. 9.*

Thus our Romanists consecrate the churches dedicated to their saints, wherein they are not less superstitious than the old pagans. Indeed *Durand* derives this dedication or consecration from the practice of the Jews and Gentiles; and *Durantis* urgeth the latter as an argument for it.—*De Ritib. Eccles. Cath. lib. i. cap. 24.*

**First.** They consecrate the ground where the church is to be built, and the form and manner of it is thus prescribed in the Roman Ritual and Pontifical :

“ The place being appointed by the bishop where the church is to be built, the day before the first stone is to be blessed or consecrated, the bishop or some priest deputed by him, fixeth a venerable cross of wood, where the altar is to be erected.

“ The next day the stone to be laid in the foundation of the church, (which must be four-square, and the corner-stone,) is consecrated after this manner. The bishop, or his deputy, having put on his robes, and standing in the place where the church is to be built, blesseth the salt and water, and while the clergy is singing an antiphona, and Psalm 83, sprinkles the place where the cross is set with holy water. The psalm being ended, the bishop or deputy, turning himself towards the place thus sprinkled, prayeth :

“ O Lord God, though heaven and earth cannot contain thee, yet thou art pleased to have a house upon earth, where thy name may be always called upon : we beseech thee, visit this place with the serene aspect of thy piety, the merits of the blessed Mary, ever a virgin, and B. N. (naming the saint in whose honour and name the church shall be built,) and by the infusion of thy grace,



purify it from all defilement, and being purified, preserve it; and thou who didst complete the devotion of thy beloved David in the works of his son Solomon, vouchsafe to perfect our desires in this work, and let all spiritual wickedness fly away; through our, &c. Amen.

“Then the bishop or priest blesseth the first stone, saying:—

“O holy Lord, Father Almighty, eternal God, be pleased to bless ✠ this stone to be the foundation of the church in honour of S. N.: through our Lord, &c. Amen.

“Then he sprinkles the stone with holy water, and with a knife makes the sign of the cross in every part of it, saying; In the name of the Fa ✠ ther, and of the Son ✠, and of the Holy ✠ Ghost. And then this prayer :

“Bless, O Lord, this creature of stone, and grant, by the invocation of thy holy name, that whosoever shall with a pure mind assist in the building of this church, may obtain soundness of body, and health of soul; through, &c.

“And after some other ceremonies (which I omit for brevity sake) the bishop or his deputy toucheth the stone, and puts it in the foundation, saying:—

“In the faith of Jesu Christ we lay this first stone in this foundation, in the name of the Fa ✠ ther, and of the Son ✠, and of the Holy ✠

Ghost ; that true faith may flourish here, and the fear of God, and brotherly love ; and that this place may be destined to prayer, &c.

“ And when the mason hath laid the stone with mortar, the bishop sprinkles it with holy water, saying, Sprinkle me with hyssop, O Lord, and I shall be clean ; and wash me, and I shall be whiter than snow.

“ After this he sprinkles every part of the place where the church is to be built, (if it be not covered) ; but if it be covered, then he walks round about, sprinkling the foundation of the church.”

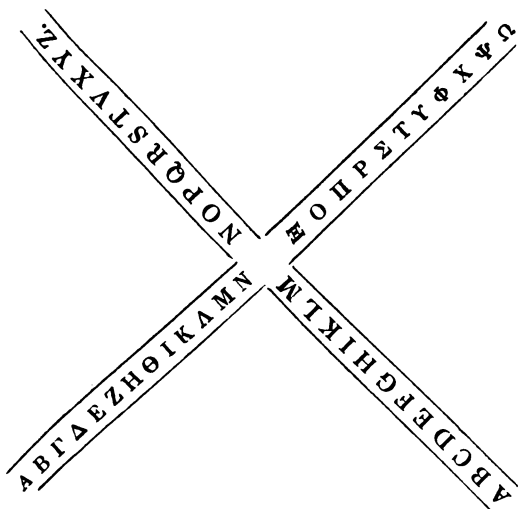
Many other ceremonies are observed, and prayers added, which I must pass over ; Pontificale Rom. p. 199 ; Ritual. Roman. p. 241.

And that they cast in silver and gold with the first stone, (as the heathen did,) Hospinian gives us two instances out of Bruschiu ; De Origine Templor. lib. i. cap. 11.

Secondly. They consecrate the church after it is built. And that their ceremonies used herein are as superstitious, idle, and ridiculous, as those of Pagans, needs no other proof than the mere relation and mystical signification of them. And here I will follow their Durandus Rational. Divin. Officior. lib. i. cap. 6 ; and Durantus de Ritibus Eccles. Cathol. lib. i. cap. 24.

“ All being put out the church except a deacon, who remains shut within, the bishop halloweth

the water mixed with salt, before the door of the church; and in the mean time, twelve candles burn within, before twelve crosses painted on the walls. After this, the bishop, the clergy and people following him, goes three times about the church, and with a branch of hyssop sprinkles the walls with holy water, and every time coming to the door, smites it with his pastoral staff, saying, ‘Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.’ And the deacon within answereth, ‘Who is this king of glory?’ To whom the bishop replies, ‘The Lord strong and mighty, the Lord mighty in battle.’ At the third time, the door being opened, the bishop, with a few ministers, enters the church, saying, ‘Peace be to this house,’ &c. Then he begins at the left corner of the east, to write with his pastoral staff on the pavement, sprinkled with ashes, the Greek alphabet to the right corner of the west; and again from the right corner of the east, the whole Latin alphabet to the left corner of the west, viz. in this form according to the Roman Pontifical, p. 222.



“ Then the bishop makes new holy water, mixed with salt, ashes, and wine, wherewith he sprinkles the altar, walls, and pavement of the church.

“ After this, he anoints with chrism the twelve crosses painted on the walls, saying, ‘ Let this temple be sancti✠fied, in the name of the Fa✠ther, and of the Son ✠, and of the Holy ✠ Ghost.’ ”

Lastly. These and other ceremonies being ended, the bishop celebrates mass.

And then follows the mystical signification of these ceremonies.

The holy water, wherewith the church is sprinkled, signifies baptism, because the church, after

a certain manner, is baptized; and the water is mixed with salt, to denote our prudence, which is the condiment of all virtues, as salt is of all meats. Again, the threefold sprinkling of the church within and without with this holy water, signifies the threefold immersion in baptism: And this is done for three reasons: 1. For the expulsion of evil spirits; 2. For the purgation and expiation of the church; 3. For the removal of every malediction. For the earth, from the beginning, was subject to a curse, because man fell by its fruit; but the water was under no curse. Hence our Saviour did eat fish, and we do not read that he ate flesh, except for the Paschal Lamb. And this sprinkling in their going about the church, signifies the care that God hath of his, who sends his angel to guard those that fear him. Again, the bishop's thrice going about the church, denotes our Saviour's threefold circuit for the sanctification of the church. The first was, when he came from heaven to earth; the second, when he descended from earth into Limbus; the third, when he ascended from thence into heaven. It also signifies the threefold state of those that shall be saved, viz. virgins, continent, and married persons.

2. "The twelve lighted candles signify (according to Rabanus Maurus) the twelve patriarchs and apostles; or (according to Ivo) that the shining and burning light of the apostles is to be commended.

3. " The bishop's thrice smiting of the door with his pastoral staff, shows that the power of heaven, earth, and hell, yield unto him, and that Christ hath a threefold right to his church. Again, by this threefold smiting of the door with his staff, is understood the preaching of the gospel ; and the opening of the door denotes, that by the preaching of pastors, infidels are converted to the faith. The deacon's interrogation, ' Who is the King of glory ? ' signifies the people's ignorance of Christ. And the bishop knocks thrice, because that is the most noted and sacred number ; and because, without the invocation of the Trinity, there is no sacrament in the church.

4. " The door being opened, the bishop enters, to note, that nothing is able to resist his office when rightly executed ; according to that, ' Lord, who can resist thy power ? ' And he enters the church with two or three, that in the mouth of two or three witnesses every word of consecration may be confirmed ; or because few were present when Christ, in his transfiguration, prayed for the church. And when the bishop is entered, he saith, ' Peace be to this house,' because Christ came into the world to make peace between God and man.

5. " The bishop begins at the left corner of the east, and goes to the right corner of the west ; and then at the right corner of the east to the left of the west, writing on the pavement, sprinkled

with ashes, the whole alphabet in Greek and Latin. 1. By the alphabet we are to understand the first principles and rudiments of the Christian faith, according to that of the apostle, Heb. v. 2. 2. This alphabet is written in Greek and Latin, and not in Hebrew, because the Jews departed from the faith. 3. It is written in an oblique, (after the manner of a cross,) and not a direct line; because no man can attain to this holy knowledge who receives not the mystery of the cross. 4. He goes from the left corner of the east to the right of the west; and then from the right corner of the east to the left of the west, where we have a twofold figure. 1. Of the cross, signified in such a scheme. 2. The collection both of Jews and Gentiles into one church. And he begins at the left corner of the east, to show that Christ was born of the Jews; and goes to the right corner of the west, to show that though Christ was born of the Jews, the doctrine and belief of his incarnation and passion was received by the Gentiles. And his going from the right corner of the east to the left corner of the west, seems to signify, that when the fulness of the Gentiles is come, all Israel shall be saved.

6. "Twelve crosses are painted on the walls for three reasons: 1. To affright devils; 2. To be ensigns of Christ's triumph; 3. To excite devotion. And these crosses are anointed with chrism, and have candles burning before them, to signify

that the twelve apostles, who received the first fruits of the Spirit, have revealed the mystery of the cross to all nations. And so much for the mystical signification of these ceremonies, and the second particular.’

3. The heathen beautified their temples with many noble gifts, and much costly furniture. The capitol in Rome, consecrated to Jupiter Imperator upon Mount Tarpeius, was adorned with the statues and images of all the gods. Maiolus mentions a temple in Upsalia, of such splendour and glory, that the pavement, walls, and the very pillars of it, were covered with gold.—Dies Canicul. p. 405. And Ruffinus, speaking of the temple of Serapis, saith, that the walls within were covered with plates of gold.—Apud Maiol. ibid. The heathen, when in any distress or danger, frequently vowed to enrich and adorn the temples of their gods with magnificent gifts.

Hinc Augusta nitent sacratis munera templis,  
Aurea, Phœbeis certantia Lumina templis.

*Manlius apud Rosin. Antiq. Rom. lib. ii. cap. 2.*

Instituit, pulchrum, solidavit robore templum,  
Cæpit, perfecit donisq. ornavit, et auxit.

And a little after he adds :

Plurima votorum sacravit dona suorum,  
Imensoq. pium ditavit munere templum.

*Cerippus Africanus apud eundem.*

Tertullian, speaking of the old Romans, saith,



“Deum victimis, templum donis honorâstis:” Ye have honoured God with sacrifices, and beautified the temple with gifts.—Apol. cap. 26.

Thus do papists adorn and beautify their churches. For this their great doctors urge many arguments.—Bellar. de Cultu Sanctor. lib. iii. cap. 6; Stapleton Antidota Evangelica, in caput 12; Johannes Duranthus de Ritib. Eccles. lib. i. cap. 4. And Durandus and Beletus tell us, that this adorning consisteth in three things, viz. in the decking and trimming of the church, quire, and altar.

“The church (that is, the body of the church) is to be adorned with curtains and princely hangings of silk and arras; the quire with tapestry, or hangings wrought with pictures of divers colours, &c.; the altar with rich coverings, crucifixes, phylacteries,” &c.—Rational. Divin. Officior. lib. i. cap. 3, numb. 23.—Explicat. Divin. Officior. cap. 115.

And answerable hereunto is their practice, as all travellers in those parts where the Roman religion is established, and historians declare. The palaces of princes come far short of many of their churches in splendour and glory. How richly and magnificently the church of Loretto is adorned by popes, kings, and emperors, Turselin gives us a large account. “Pope Julius II. beautified this church with many noble gifts. He enriched the high altar with sacred ornaments, viz.

an excellent suite of cloth of gold, a silver cross of forty pounds weight, gilt, and carved with rare art; two candlesticks, a cubit and an half high, of twenty-six pounds weight, being of the same substance and work.—*Histor. Lauret. lib. ii, cap. 12.* Francis Cajetan, a nobleman of Rome, gave golden ornaments for the altar; Cardinal Arignio other vestments of silver, and beset with pearl; and the Cardinal of Urbino most of the sacred ornature of his chapel, which was very rich and costly.—*Lib. iv. cap. 13; lib. v. cap. 1.*

4. The heathen every year celebrated the dedication of their temples, which they called the feast of dedication. Hospinian mentions a famous fountain in Italy called Juturna, from which the Romans fetched water for all their sacrifices. At this fountain a temple was built, and dedicated to Juturna; and the dedication of it was solemnly observed on the ides of January.—*De Origine Fector. Pagan. lib. ii. cap. 8. p. 51.* And on the 17th of February (or then-about) was celebrated the dedication of the temple Concordia, which Camillus vowed upon a great dissension in Rome between the senate and the common people, saith the same author, p. 52.

The Emperor Adrian built a temple to Fortune, and the day of its consecration was yearly observed by the Romans as a great festival. And so was the dedication of the temple to Jupiter

Victor, to the mother of the gods, &c., as the learned Hospinian proves out of their own authors. On these days they feasted, sported—after their religious rites were over.

Thus our Romanists celebrate every year the dedication of their churches.\* “*Solemnitates dedicationum ecclesiarum per singulos annos solemniter sunt celebrandæ;*” the solemnities of the dedications of churches are to be solemnly observed every year.—Gratian de Consecrat. Dist. i. cap. 16. We have a particular office appointed for this day in the Roman Missal, p. 48, and in the Missal of Sarisbury, p. 173, the several parts of which office are explicated by Durandus, Rational. Divin. Officior. lib. vii. cap. 48.

And as the heathen did, so papists do, after the service is over, spend the rest of the day in feasting, drinking, and sporting. Gregory the First, in an epistle to Mellitus, permitted the English on the day of the dedication of their churches, to celebrate the solemnity with feasting, as the pagans did.—Beda Eccles. Histor., lib. i. cap. 30. And this custom of feasting on these days is derived from the heathen, and condemned by B. Rhenanus Annot. ad Lib. Tertulliani de Corona Militis.

Their ceremonies and exorbitances (wherein

\* Our wakes in many towns of England are grounded upon this popish custom.

they seem to exceed the old pagans) are thus described by Naogeorgius apud Hospinian. de Orig. Festor. Christian. p. 114.

“ Templi sacрати celebrantur festa quotannis,  
 Catholice nimis. E turri suspenditur alta  
 Vexillum crucis, et redolenti gramine templi  
 Sternitur omne solum : ramisq. virentibus aræ.  
 Suggestumq. nitet, sellæq. omnesq. columnæ.  
 Panduntur tabulæ, idolorum armaria, pictæ,  
 Præcipue vero sertis habituq. Patronus  
 Excolitur diti, atq. sua resplendet in ara.  
 Pastor pastores alios invitat, et ipsa  
 Scorta jubet simul adduci, turbasq. nothorum.  
 Undiq. conveniunt quoq. vicini atq. remoti  
 Ruricolæ, pars sponte sua partimq. vocati.  
 Arma ferunt omnes, gladios, venabla, secures,  
 Bombardas, fustes, ferratas atq. bipennes.  
 Adveniunt juvenes culti, comptæq. puellæ.  
 Caupo disponit mensas, et pocula profert  
 Omnia venturis : neutrum spes fallit avara,  
 Namq. fere referunt summa ex hoc commoda festo  
 Præ cunctis aliis,” &c.

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## CHAPTER X.

### GIFTS.

1. THE heathen offered gifts unto their gods. This hath been sufficiently cleared in several instances ; yet a few more I will add in this place. Adrian, the emperor, offered unto Juno a peacock,

her beloved bird, of pure gold, with wings round about ; at the extremities he caused all manner of sparkling and precious stones to be put, that they might serve in lieu of eyes, and represent the perfect form of a peacock.—Marius d'Assigni, p. 21. The Gauls of Insubria promised to offer the armours of the Romans to Vulcan ; but (saith Florus) it fell out otherwise : for Verdumarus their king was slain, and Marcellus hung the third Opima, that is, magnificent and pompous spoils, which since the reign of Romulus had been offered to Jupiter Feretrius.—Histor. Roman. lib. ii. cap. 4. In a word, the old Romans upon every eminent deliverance offered very splendid gifts to that god who was the supposed author of it.

And thus do Papists offer gifts unto their saints. This is clear from the offices appointed for them.

“ Sanctify, we beseech thee, O Lord, these gifts which we offer in veneration of St. Nicholas thy bishop.”—Missale sec. us. Sar. in ejus Festo. “ Respect, we beseech thee, O Lord, the gifts of thy people offered in honour of St. David thy confessor.”—Idem in ejus Festo.

“ O Lord, we beseech thee, accept the gift offered in honour of thy virgin.”—St. Praxedes—Idem in ejus Festo.

The like prayer we have in the feast of St. Patrick, St. Benedict, and many others in the aforesaid missal.

Tursellin spends a considerable part of his book, entitled "The History of the Lady of Loreto," in recounting the gifts presented by popes, princes, noblemen, &c., to that one saint. "The citizens of Recanati, upon their deliverance from a grievous plague, which they imputed to that virgin's intercessions, gave unto her a golden coronet beset with precious jewels."—Lib. ii. cap. 8.

"George Monachus, of Padua, gave a silver image of our blessed lady, of five pounds weight. Cardinal Tranensis, another of the same substance and form, but of double weight."—Lib. ii. cap. 9.

"Albertus, Marquis of Aquaviva, sent his own image of silver of ten pounds weight. Albertus, Duke of Bavaria, a great cross of emeralds, garnished with gold and carbuncles, and set as it were in a mountain of crystal."—Lib. v. cap. 1.

2. The gifts, which the heathen offered to their gods, had the cause of their oblation for the most part engraven upon them, or expressed in tables hung up in the temple of that God, to whom they were presented. Take two or three of these inscriptions, as I find them recorded by Brissonius de Formulis, lib. i. p. 117.

"Minervæ memori Cælia Juliana indulgentia medicinarum ejus infirmitate gravi liberata, D. P."

Again; “*Soli sacrum pro salute Cl. Juliani Pr. Vr. Præf. Annoneti. Julius Balbillus S. Sol. ded. xiii. Kal. Febr.*”

And when the gift was votive, that was also put into the inscription, saith the same author.

“*Q. Servilius vulnere servatus Herculi Deo invicto signum æreum ex voto posuit pro Martem Argenteum in magna ara.*”

Again; “*Silvano sancto C. Aucturnius Medicus Lud. Gallic. porticum et exedram et signum æneum voto suscepto libens merito dedit.*”—*Kal. Maii. L. Martio et sex. Coss.*

Thus do Papists many times engrave upon their gifts to saints, the cause of their oblation. To clear this take a few instances out of Tursellin.

“*Mary of Aragon, Marquess of Guasto, gave unto the lady of Loreto the silver image of a young man, wherein the cause is written in manner following:—*

“*Mary of Aragon, Marquess of Guasto, sent it in performance of a vow, for restoring health to Anthony, a young man, my brother’s son.*”—*Lib. iii. cap. 8.*

“*Stephen Bathorius, Prince of Transylvania, (whom they call the Vayvode,) sent to the B. virgin of Loreto for a gift, a silver image of our B. lady, almost a cubit and an half, of excellent workmanship, and curiously inlaid with gold. At*

whose feet the Vayvode himself, being all in armour, is expressed in a silver image, as if he were praying; which the inscription of the base declareth to be a votive gift."

"The magnificent Lord Stephen, Earl of Bathor, Vayvode of Transylvania, Earl of Siculum, and judge of the court of the most excellent Prince Matthias, by the grace of God, King of Hungary, Bohemia, &c.

"Dedicated this silver image, in honour of God, and his most blessed mother; for that by the intercession of the said glorious Virgin, he was delivered from a certain great danger in the year 1489."—Lib. ii. cap. 6.

I will add but one more. "Henry the Third, king of France, sent a princely gift to the virgin of Loreto, viz. a worthy cup, to obtain issue-male by her intercession; a gift for substance and work excellent. For the cup itself is of hollowed gem, at this day called the azure-stone. It is also very big, and intermingled with golden veins, the cover whereof is of turned crystal set in gold, and adorned with many excellent jewels. In the top of the cover, an angel of gold doth hold in his hand a lily of diamonds, the arms of the kingdom of France; which lily doth consist of three diamonds joined together in the gold with admirable art. The foot of the cup, being eme-



rald, is bound about, and supported with gold, and beautified with precious stones, and rich orient pearls. In the bottom of the foot, the giver, and the cause of his gift, is engraven in manner following :—

‘ O queen, who by thy worthy Son  
Didst joyful blessing bring  
To all the world, bless with a son  
The kingdom, and the king.’

“ Henry III., king of France, and Polonia, the year of our salvation, 1584.”—Lib. v. cap. 4.

I will conclude this with the words of Polydor Virgil: “ The priests and others (saith he) who reaped the profit, excited the people to offer liberally, whose gifts they hung in public places, and added titles to them, that so the names of the persons might be better known both to the saints, and to men. Thus a great part of the people were induced sometimes to make long journeys, that they might visit such an image, and leave their gifts there: and in so doing they thought enough was done, though all other duties both of piety and charity were omitted.”—*De Inventor. Rerum. lib. iv. cap. 13.*

3. The heathen offered these gifts upon the altars erected to their gods.

*Dona ferunt, onerantq. aras.*  
*Virgil Æneid. lib. ii. et lib. xii.*  
*Cumulant altaria donis.*

More testimonies are produced by Brissonius de Formul. lib. i. p. 30.

Thus do our Romanists offer these gifts to saints upon their altars. One instance will be sufficient to clear both this, and that Papists have a greater love and respect for their saints, than for Christ himself.

The church of Canterbury (saith Mr. Foulis) before the dissolution of abbeys, had three several altars: one dedicated to Christ, another to the Virgin Mary, and another to Thomas Becket. The yearly offerings at these will show the people's affection; take an instance or two out of the old leger-book of that church.

## THIS YEAR.

	£.	s.	d.
The oblations offered at the altar of the Virgin Mary, 53 . . . .	5	6	0
Item. At the shrine of St. Thomas Becket, 832 . . . .	12	3	6
Item. At Christ's shrine, 3 . . . .	2	2	0

## THE NEXT YEAR.

Item. To the blessed Virgin, 4 . . . .	1	8	9
Item. To St. Thomas, 954 . . . .	6	3	0
Item. To Christ, 0 . . . .	0	0	0

Thus Papists offer gifts to saints, and upon their altars, even as Pagans did to their gods.

## CHAPTER XI.

## SACRIFICES.

THE heathen offered sacrifices in honour of their gods. This is most evident from all histories, both sacred and profane. Here a choice was made of animals according to the disposition of the gods to whom the sacrifice was to be offered. For Mars loved no creatures but only such as were furious and warlike; as the bull, which might not be sacrificed to Jupiter. Neptune affected the horse and the bull; the he-goat was dedicated to Bacchus, because it is a creature that spoils the vineyards; cows were killed in honour of Ceres and Juno; she-goats were offered to Diana; young kids to Faunus, &c.—Rosin. *Antiq. Rom.* lib. iii. cap. 33. Arnobius deriding these sacrifices, saith, “What is the cause that this god is honoured with bulls, and that with kids or sheep? This with sucking-pigs, and that with unclipped lambs? This with virgin-heifers, and that with horned-goats? This with barren cows, and that with great sows?

This with male, and that with female animals? This with white, and that with black?"—Adv. Gent. lib. 7. And a little after he adds, "Omnium Animalium facta est inter Deos divisio. There is a division of all animals amongst the gods." And not only these, but several plants and fruits of the earth were sacrificed to their gods, as the learned Vossius informs us out of their own authors.—De Physiol. Christ. et Theol. Gent. lib. ix. and Natal Com. Mythol. lib. i. cap. 17.

Nay, in some places they sacrificed men and women to their idols. Bacchus had an altar in Arcadia, upon which a great many young damsels were beaten to death with bundles of rods. This was also practised by the Lacedemonians, who scourged their children in honour of Mercury. The Germans and the Cimbri also sacrificed men after they had cruelly tormented them. Galtruchius Cæsar, in his Commentaries, speaks of the ancient Gauls, who did trim up a great statue made of branches of ozier, and then filled it with men alive, to burn them together to their idols. Alexander ab Alexandro makes mention of Aristomenes, who in a sacrifice caused three hundred men to be slain in honour of his god.

Many of them did offer their own children, which was an ordinary practice amongst the Egyptians and the people of Palestina. The holy scripture doth reproach it to the Israelites, who

were so vile as to imitate these abominable inhumanities in causing their children to pass between two fires so often, till they were miserably scorched. They also shut them up in a hollow idol of brass called Molech, which was red hot ; and whilst these innocent victims were consuming in this manner, they sounded trumpets, and beat drums and other instruments, that the people might not hear the complaints and outcries of these poor creatures ; therefore this place was called Tophet, that is, a drum.

Thus do Papists offer sacrifices in honour of their saints. “ When a person is canonized, there is a sevenfold honour (saith Bellarmine) due unto him. 1. He is put into the catalogue of saints, that is, it is decreed and commanded, that he be publicly esteemed and called a saint by all men. 2. He is invoked in the public prayers of the church. 3. Temples and altars are built in honour of him. 4. Sacrifices, as well of the Eucharist, as of prayers and praises, are publicly offered in honour of him. 5. Holy-days are observed in memory of him. 6. They make statues and images of him, which are painted with a certain light, in sign of that glory he is believed to have in heaven. 7. His relics are kept in a precious box, and publicly revered.” —De Sanctor. Beatitud. lib. i. cap. 7.

This will further appear, if we cast our eye upon the particular offices appointed for them.

In the feast of St. Andrew we have this prayer.

“ We beseech thee, O Lord, that the holy prayer of blessed Andrew may render our sacrifice pleasing to thee: that as it is offered to his honour, so it may be accepted by his merits,” &c.

“ O Lord, we bring the sacrifices of praise to thine altars; which we humbly pray, may be commended to thee by their patronage, in veneration of whom we offer these sacrifices to thy piety.”—In Festo Vedasti et Amandi.

“ God of the apostles, God of the martyrs, God of confessors, God of virgins, God of all the elect, we humbly beseech thee, that thou wouldst vouchsafe to sanctify and bless this holy sacrifice offered in honour of St. Sanson.”—In Festo Sansonis.

“ We offer sacrifices unto thee, O Lord, in honour of blessed Rufus thy martyr, humbly beseeching thee, that as thou didst grant unto him the confession of the holy faith, so thou wouldst give unto us pardon and peace.”—In Festo S. Ruphi.

These and many more such prayers we find in the Roman and Sarisbury missals.

## CHAPTER XII.

## PURGATORY.

THE heathen taught that there is a place in the lower parts of the earth, where the souls of men are purged from the spots of lesser sins, by suffering most grievous torments, before they can be admitted into the Elysian Fields, places that abound with all manner of delights and satisfactions.

Plato having described the infernal rivers according to the traditions of their poets, saith, "That when the dead are arrived at the place, whither they have been transported by their demons, it is discussed in judgment, who have lived virtuously, and who have lived wickedly. Those who are judged for the greatness of their sins, as sacrilege, murders, to be incurable, (*ἀνιάρως ἔχειν*) they are immediately cast into the lowest place of hell; out of which they shall never be delivered. Others, who have committed great sins, but such as are curable (*ἱασιμα*) that in passion have offered violence to father or mother,

&c., but spent the rest of their lives in penance—these, according to the nature of their crimes, are cast into divers rivers of fire, where they lie for a year or more, and then come to a fenny, marshy place, called Acherusia, where they pray unto those, whom they have hurt and injured, that they may come forth, and be received into the mansions of bliss and happiness. If their prayers and supplications prevail with these persons, they presently come forth, and cease to be tormented. But those who have lived virtuously, ascend into most pure habitations, the beauty and glory of which is not easy to be expressed. And others, who have lived in a middle way, they are carried along the Acheron to a fenny place, where they are purged and absolved by suffering grievous torments; and being delivered thence, they are rewarded with honours according to the merit and dignity of their good works.”—Phædo *propè finem*. Again, in his Gorgias, he saith, “Those that have lived justly and virtuously, when they die, pass to the regions of blessed souls, where they are far removed from the wicked, and enjoy all manner of delights: but those who have lived unjustly and wickedly, they are cast into a prison of punishment, called Tartarus. These things I have heard (said he) and believe them to be true.” And hence, he argues, that such a thing will come to pass:



because some sins are curable, and others incurable.

And it is observable, that Plato, speaking of the two places, viz. of the blessed, and of the damned, he saith, "These things I received by tradition:" but when he comes to speak of a third and middle state of the dead, he endeavours to demonstrate it by reason; "As these (saith he) who are punished for their offences in this life, are so punished, that they may either receive the profit of reformation, or be an example to others: so it is in the other world; those who have committed sins that are curable, receive benefit by pains and torments; but those, who for the greatness of their crimes are incurable, (*ἀνίκατοι*,) nothing can profit them, but they become an example to others."

Another reason which he urgeth is purely philosophical: "As the body retains its marks, scars, and deformities, even after death, so vices impress blots and stains upon the soul; when therefore Rhadamanthus (one of the judges of hell) seeth the soul, when separated from the body, polluted with spots, he judgeth whether they be curable or incurable. And therefore I study (saith he) to appear before his judgment-seat, having a soul altogether pure and holy." And the same doctrine is delivered by him, De Repub. lib. 10.

And thus Plato made up three degrees of

men; the eminently virtuous, whom he lodgeth in the Elysian Fields; the desperately wicked, whom he adjudgeth to everlasting fire; and the middle sort, who have committed some light and venial sins, and these his purgatory is reserved for.

“Infinita secula dinumeranda esse, quibus nocentum animæ in easdem pœnas sæpe revolutæ, sero de tartaris emergere permittitur, et ad naturæ suæ principia, quod est cœlum, tandem impetrata purgatione remeare. Infinite ages are to be numbered in which the souls of nocents, suffering the same punishments, are at last delivered out of Tartarus, and return, when purged, to heaven.”—Hermagoras Platonicus Philosophus apud Macrobius in Somn. Scipion. lib. ii. *in fine*.

And Virgil speaks to the same purpose, *Æneid*. lib. vi.

Quin, et supremo cum lumine vita reliquit  
 Non tamen omne malum miseris, nec funditus omnes  
 Corporeæ excedunt pestes: penitusq. necesse est  
 Multa diu concreta modis inolescere miris.  
 Ergo exercentur pœnis, veterumq. malorum  
 Supplicia expendunt. Aliæ panduntur inanes,  
 Suspensæ ad ventos, aliis sub gurgite vasto  
 Infectum eluitur scelus, aut exuritur igni.  
 Quisq. suos patimur manes, exinde per amplum  
 Mittimur Elysium, et pauci læta arva tenemus:  
 Donec longa dies, perfecto temporis orbe,  
 Concretam exemit labem, purumq. reliquit  
 Æthereum sensum, atq. aurai simplicis ignem.

And do not our Romanists teach the very same doctrine? Their Council of Trent only decreeth, "That the sound doctrine concerning purgatory should be firmly believed and carefully taught by Christians."—Sess. 25.

I confess those Fathers do somewhat explain the nature of it, Sess. 6. can. 30. "If any one shall affirm that the guilt of eternal punishment is so forgiven, as that there remains no guilt of temporal punishment to be paid either in this life, or hereafter in purgatory, before there can be any entrance into the kingdom of heaven, let him be Anathema."

From whence it evidently follows, that the doctrine of purgatory, as it is delivered by the Council of Trent, doth depend upon this principle, that there is a guilt of temporal punishment remaining after the sin is pardoned, which temporal punishment is to be satisfied for either in this life, or in purgatory. So that all those who are in purgatory are there on that account, that they might satisfy the justice of God for the temporal punishment of sin. For the guilt of mortal sin being remitted by the merits of Christ, the punishment is supposed still to remain; which being changed from eternal to temporal by the keys of the church, this punishment remains to be satisfied for in the pains of purgatory.

But more fully is this place described by their

doctors. Bellarmine gives us this definition of it: "Purgatory is a certain place, where, as in a prison, souls are purged, that were not perfectly cleansed and purified in this life, before they can be admitted into heaven."—*De Purgator. lib. i. cap. 1.*

They tell us, that all souls are not admitted into purgatory, but only those for whom heaven is prepared; and not all these, for some have an immediate passage into heaven. 1. Such as have no pollution and defilement at all; which privilege (say they) is proper to the Virgin Mary. 2. Such as have no actual sin, as the prophet Jeremy and St. John the Baptist. 3. Such whose sins, whether venial or mortal, are fully expiated. For whom then is this place prepared? I answer, For such as have not (though they are truly penitent, and firmly believe in Christ) fully satisfied for their sins, or undergone sufficient penance.

Panigarolla confidently affirms, "That either there is a purgatory, or God is unjust:" and he proves it thus;—"Suppose three men die, one without sin, both mortal and venial; the second with both; and the third without mortal, but with venial sin. The first passeth immediately to heaven; and the second to hell. But whither goes the third? If to heaven, God is unjust in conferring the same reward which the first en-

joyeth. If to hell, God is unjust in inflicting the same punishment upon him which the second suffereth. Therefore he must go into purgatory, to satisfy divine justice, and to have his soul thoroughly purified.”—Apud Chamier. *de Purgator.* cap. 3.

“If such as be truly penitent, die in God’s favour before they have satisfied for their sins of omission and commission, by worthy fruits of penance, their souls are purged after death with purgatory - punishments.” — Eugenii iv. *Bulla Unionis.*

Thus you see, that this doctrine of the Roman church, concerning purgatory, exactly agrees with that delivered by the ancient Pagans. Hence Bellarmine, urging several reasons for it, his third is taken from the common opinion of all nations, Hebrews, Mahomedans, and Gentiles, both philosophers and poets.—*De Purgator.* lib. i. cap. 11.

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## CHAPTER XIII.

### PRAYERS, OBLATIONS, AND SACRIFICES FOR THE DEAD.

THE heathen taught, that men upon earth might help souls out of purgatory by their prayers,

gifts, and sacrifices ; and the very same is affirmed by our Romanists.

1. The heathen taught, that men upon earth might help souls out of purgatory by their prayers. “ Ye pray (saith Arnobius) unto certain unknown powers, that they would be favourable to the deceased, and not hinder any in their passage towards their heavenly country.” And afterwards in the same book we have this passage: “ Their Magi or wise men promise, that they will send commendatory prayers, wherewith certain unknown powers being appeased, they have an easy and speedy passage to heaven..” Adv. Gent. lib. ii. Which words imply, that it was the general practice of the heathen to pray for their departed friends, and their firm belief that such prayers were advantageous to them. Ovid also speaks to the same purpose—Fastor. lib. ii.

*Nec majora veto. Sed et his placabilis umbra est.  
Adde preces positis et sua verba focus.*

It was once a custom among the Romans to burn their dead upon a great heap of wood ; this, before the burning, (saith Dr. Godwin,) was properly called *Pyra* ; in the time that it burned it was called *Rogus*, because then they were wont to pray unto the infernal gods for the deceased ; after the burning it was called *Bustum*, quasi bene ustum.—Roman. Histor. lib. ii. sect. 2. cap. 21.

Thus do Papists teach, that the prayers of the living profit the dead. "A certain religious man, in his return from Jerusalem, being entertained for a time in Sicily by a certain Anchorite, learned from him, among other things, that there were places near unto them that used to cast up burning flames, which by the inhabitants were called the Pots of Vulcan, in which souls, according to the quality of their deserts, did suffer divers punishments. That many devils were sent thither to renew and heighten their pains, who lamented that so many souls were taken out of their hands by the prayers of the faithful, and more at this time by the prayers of the monks of Cluny, who prayed without ceasing for the rest of those that were departed." This story is related by Polydor Virgil. *de invent. rer. lib. vi. cap. 9*; Durand. *Ration. de Officio Mortuor. p. 433*; Hospinian. *de Origine Festor. Christ. p. 100*, who cites Volateranus, Antoninus, Petrus de Natalibus, Jacobus de Voragine, Petrus Damianus, &c.

And that this is the practice of the Roman Church, all their Missals declare, in which we have a particular office for those who labour in purgatory, which contains both general and particular prayers. Take one or two of either kind.

"O God, the Creator and Redeemer of all the faithful, grant unto the souls of thy servants the remission of all their sins; that the indulgence,

which they always desired by our pious supplications, may be obtained ; who livest and reignest," &c.—*Missale parvum*.

" O Lord Jesu Christ, the safety and redemption of faithful souls, who camest not to destroy, but save souls, and to give thy life a ransom for many : We humbly implore thy great clemency and ineffable mercy, that thou wouldst vouchsafe mercifully to look upon the souls of all the faithful departed this life, and tormented in purgatory ; and let such as are justly punished for their sins, be delivered by thy bountiful piety, and assist them with thy mercy : And by the merits of the most blessed and glorious Virgin Mary, and all saints, be pleased to free them from the pains of hell, and place them in the company of saints : command them to be clothed with the garment of immortality, and refreshed with the pleasures of paradise," &c.—*Hor. B. Virg. sec. us. Sar. p. 132.*

" O God, whose property is always to have mercy and to spare : we thy suppliants earnestly entreat thee for the soul of thy servant N., that thou wouldst not deliver it into the hands of the enemy, nor be unmindful of it for ever ; but command the angels to receive and convey it safe into paradise ; that because he hoped and believed in that, he may not suffer the pains of hell, but possess eternal joys through our Lord," &c.—*Missale parvum*.

Francis Cyprian, who enumerates the indulgences conferred upon the confraternity of the



rosary tells us, that every time they recite the whole rosary for the departed, they gain the delivery of a soul out of purgatory. Paulus III. granted this *vivæ vocis oraculo* to the Rosarists of the kingdom of Spain in 1542; which Pius V., Gregory XIII., Sixtus V., extend to all other confraternities of the Rosary throughout the world. P. 20.

“ Pope John XXII. granted to all that say this following prayer as they pass through any churchyard or place of burial, so many years of pardon, as there are bodies buried in it.”—Hor. B. Virg. *sec. us. Sar.* p. 132.

“ God save all faithful souls whose bodies rest here, and everywhere in the dust. Our Lord Jesu Christ, who redeemed you and us with his most precious blood, vouchsafe to free you from punishments, and place you in the quire of his angels; and there being mindful of us, earnestly pray, that we may be joined to you, and crowned in heaven with you.”

2. The heathen offered gifts for those that were departed, as honey, milk, wine, &c. Of these Ovid speaks, *Fastor. lib. ii.*

*Est honor et tumulis. Animas placate paternas,  
Parvaq. in exstructas munera ferte pyras.  
Parva petunt manes, pietas pro divite grata est  
Munere, non avidos Styx habet ima Deos.  
Tegula porrectis satis est velata coronis,  
Et sparsæ fruges, parvaq. mica salis.  
Inq. mero mollita Ceres, violæq. solutæ :  
Hæc habeat media testa relicta via.*

And a little after he informs us who was the author of this ceremony.

Hunc morem Æneas pietatis idoneus autor  
Attulit in terras juste Latine tuas.  
Ille patris genio solemnia dona ferebat :  
Hinc populi ritus edidicere pios.

And Homer writes to the same purpose, *Odys.* 11.

Ἄμφ' αὐτῷ δὲ χοὰς χέομεν πᾶσιν νεκύεσσιν,  
Πρῶτα μελικρητῷ μετέπειτα δὲ ἡδεῖ οἶνω.  
Τὸ τρίτον ἀνθ' ὕδατι ἐπὶ δ' ἄλφιστα λευκα πάλυνον, &c.

Thus do our Romanists offer gifts for the dead. Some monks have taught (saith Du Plessis) that the souls which are in purgatory do leap at the sound of the money when it is cast into the basin for them.—*De Missal.* lib. iii. cap. 10. Sometimes bread and wine is offered for the dead, sometimes silver and gold, and sometimes a torch or candle to enlighten those who sit in the darkness of purgatory, saith Durandus, *Rational. Divin. Offic.* lib. iv. cap. 30. numb. 39. This is further clear from their prayers for the dead.

“O Lord, we beseech thee graciously look upon the gifts which we offer unto thee for the soul of thy servant N., that being purged by heavenly remedies, it may rest in thy piety ; through our Lord,” &c.—*Missale parvum in Missa pro defunctis*, p. 240.

“Grant, we beseech thee, O Lord, that these

gifts which we offer before the eyes of thy Majesty for the souls of thy servants, whose commemoration we celebrate with special devotion; and for whom we are commanded to pray, and our benefactors, kindred, familiar friends, and all the faithful, may be comfortable; and they being freed by thy piety from the chains of terrible death, may merit to be partakers of eternal happiness; through our Lord," &c.—Missal sec. us. Sar. Offic. pro defunct.

2. The heathen offered sacrifices for the dead. Etruria promiseth in the Acherontic books, (saith Arnobius) with the blood of certain animals offered unto certain deities, to purge the souls of men, and free them from the laws of mortality.—Advers. Gent. lib. ii. The Feralia were instituted to appease the infernal gods, in which sacrifices were offered to them.—Hospin. de Orig. Festor. Pagan. p. 58. The Argives offered sacrifice unto Apollo immediately after the decease of their parents, and after thirty days unto Mercury.

Nay, they were so barbarous, as to offer human victims for the dead. Virgil having described the pomp of their funerals, afterwards maketh mention of the sacrifices they offered for the deceased.—Æneid. lib. i.

Vinxerat et post terga manus, quos mitteret umbris  
Inferias, cæso sparsuros sanguine flamma.

And the like we have, lib. x.

Quatuor hic juvenes, totidem, quos educat Ufens  
Viventes rapit, inferias quos immolet umbris,  
Captivoq. rogi perfundat sanguine flammæ.

In both these places Virgil imitates Homer, Iliad 23, where Achilles sends twelve Trojans for a sacrifice to the infernal gods, for Patroclus, his intimate friend, whom Hector slew. And he tells us how Æneas chose eight young gallants out of the prisoners he took of the enemy, to sacrifice them to the gods of hell for the sake of Pallas deceased.

Many nations observed this custom at the funerals of great persons, viz. to kill and burn with them such as had been acceptable to them in their lives, and such as were judged able to do them service in the other world. Some commanders took in war as many prisoners as they could, to sacrifice them at this time, saith Virgil. That famous gladiator Spartacus, who was so industrious and daring as to raise an army of slaves in Italy, and to march against the people of Rome, did force three hundred of his prisoners of war to kill themselves in honour of his captains slain in the fight, to procure unto them the favour of the infernal gods. This cruel ceremony became so ordinary amongst the Romans, that scarce any of the chieftains of the commonwealth, or of the emperors, died, but some thousands of gladiators did follow them.

Thus you see the heathen offered sacrifices for the dead. The dead (saith Plato, citing Musæus and Orpheus) are purged by sacrifices.—De Re-pub. lib. ii.

Thus our Romanists offer an eucharistical sacrifice, which (say they) is propitiatory for the dead, as well as for the living. Gregory the Great relateth an excellent story which he heard of Felix, bishop of Centum-cellæ; take it in short thus: “A presbyter of Centum-cellæ went to the bath-house to wash himself, where he found a man unknown to him, but very humble and servile. And after he had served him several days, the presbyter, to requite his kindness, brought unto him two consecrated hosts, as a blessing and reward for his service; but the man with a sad countenance answered, ‘This bread (not this body) is holy, and I am not worthy to eat it. I was sometimes master of this house; but now, for my sins, I am appointed to this servile occupation. If thou wouldst do me a kindness, offer them to Almighty God as a sacrifice for my sins, and believe thou art heard of God, when thou canst not find me in this place any more.’ This he did, and the man was no more seen.”—Osian-der Epit. Histor. cent. 6. lib. iv. cap. 19.

The souls in purgatory (saith the Council of Trent, Ses. 25,) are thence delivered *fidelium suffragiis, potissimum vero acceptabili altaris sacrificio*: by the suffrages of the faithful, but espe-

cially by the acceptable sacrifice of the altar. And a little after they give this charge to bishops: "Let bishops take care that the suffrages of the faithful now living, that is, the sacrifices of masses, prayers, alms-deeds, and other works of piety, which, according to the constitution of the church, ought to be performed for the faithful deceased, that they be done piously and devoutly, &c. And they anathematize every one that shall say, The sacrifice of the mass is a naked commemoration of that sacrifice on the cross, and not propitiatory; or that it only profiteth him that receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities."—Sef. xxii. Can. 3.

For the further clearing of this, I might set down several prayers in their missals; take one or two.

"We beseech thee, O Lord, mercifully to look upon the sacrifices which we offer unto thee for the souls of thy servants; that upon whom thou hast conferred the merit of Christian faith, to them thou wouldst also give the reward."—Missale parvum Offic. pro defunct.

"O Lord, let the oblation of this present sacrifice satisfy thee for the soul of thy servant; and let him find the pardon of his sins which he hath sought; and what he could not fulfil with the office of his mouth, he may through thy grace

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reap the fruit of desired penance; through our Lord," &c.—Missal. sec. us. Sar. p. 43.

4. The heathen had a certain time especially assigned them every year, when they were to offer their purgatory sacrifices.—St. Aust. de Civit. Dei. li. b. vii. cap. 7. Plutarch tells us, that the Romans made their offerings and sacrifices for the dead in the month of February.—Roman. Question. Quest. 34. Hence he calls this month *καθάρσιον*, i. e. Expiatorie and purgative. In vita Romuli.

When the Romans, (saith Ovid,) in the heat of their wars, had for some time omitted these yearly feasts and sacrifices for the dead, their ghosts were frequently seen, and lamentable howlings heard through the city in the night time. Take the whole relation in his own words.—Fas-tor. lib. ii.

At quondam, dum longa gerunt pugnacibus armis  
 Bella; parentales deseruere dies.  
 Non impune fuit: nam dicitur omine ab ipso  
 Roma suburbanis incaluisse rogis.  
 Vix equidem credo: bustis exisse feruntur,  
 Et tacitæ questi tempore noctis avi.  
 Perq. vias Urbis, Latiosq. ululasse per agros  
 Deformes animas vulgus inane ferunt.  
 Postea præteriti tumulis reduntur honores,  
 Prodigiusq. venit funeribusq. modus.

And a little after he adds,

Hanc, quia justa ferunt, dixêre Feralia lucem,  
 Ultima placandis Manibus illa dies.

And in another place he tells us, that this month of February (anciently the last, month in the year) was consecrated to the infernal gods; because a considerable part of it, viz. eleven days, was spent in offering sacrifices to them for the weal of the dead.

*Qui sacer est imis manibus, imus erat.*

*Fastor. lib. ii.*

Thus our Romanists have a certain day every year appointed, on which they are to pray, and offer sacrifices for all souls, viz. the second of November. There's a particular office appointed for this day in their missals, on which there must be two masses in cathedral and collegiate churches.

That herein they conform to the heathen, nay, that they derive this custom from them, is ingenuously confessed by their Polydor Virgil; who, after he hath discoursed of the yearly sacrifices which the pagans offered for the dead, saith: *Unde omnino factum videtur, ut Odiloni in mentem venerit hujus religionis celebrandi anniversarias exequias defunctorum.* Now Odilo was the first author of these anniversary commemorations.—*De Inventor. Rerum. lib. vi. cap. 9.*

5. Besides the foresaid time, the heathen observed certain days every year for particular persons. On these anniversary days (saith Natalis Comes) they killed black sheep, and, having taken the blood of them into a vessel, with prayers

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poured it into an hole digged in the earth, and called upon the souls to drink; as Euripides in Hecuba hath expressed it.

Δέξαι χόος μου τῶσδε κληητηρίους  
 Νεκρῶν ἀγωγόνος, ἔλθε δ' ὥς πῆς μέλαν  
 Κόρης ἀκραυφνὲς αἶμ' ὃ σοι δωρόμεθα.

Has mortuorum inforias meas cape  
 Mulcimen, adsis ut bibas hunc sanguinem  
 Castæ puellæ, quem tibi donavimus.

Mythol. lib. i. cap. 13.

And much like to this is that of Virgil.—  
 Æneid. lib. v.

—— Cædit binas de more bidentes,  
 Totq. sues, totidem nigrantes terga juvencos :  
 Vinaq. fundebat pateris, animamq. vocabat  
 Anchysæ magni, manesq. Acheronte remissos.  
 Nec non et socii, quæ cuiq. est copia, læti  
 Dona ferunt, onerantq. aras, mactantq. juvencos.

Thus do papists observe certain days every year for particular persons : “ These anniversary days are kept (saith Durand) for three reasons : 1. That the dead may pass from the years of calamity to the years of eternity, i. e. eternal life. 2. Because, as we observe an anniversary day to the honour of saints and our profit; so we observe yearly the day of their death to their profit and our devotion. 3. Anniversary days are kept for the dead, because we know not how it is with them in the other world; and it is better that

our charity to them superabound, than be defective."—Rational. divin. Offic. lib. vi. cap. 35.

"And if this anniversary day for the dead fall upon a Sunday, or any great festival, it must not be put off till the next day, as the festivities of saints are, but be observed the day before; that the pains, which the deceased suffer in purgatory, may be sooner mitigated."—Durand. *ibid*.

The Church of Rome hath appointed a particular office for these anniversaries, in which we have several prayers; take one of them.

"Grant, we beseech thee, O Lord, that the souls of thy servants, (when it is kept for more than one,) the anniversary day of whose decease we commemorate, being purged by these sacrifices, may obtain indulgence and eternal rest. Through our Lord," &c.—*Missale parvum in anniversario defunctor.*

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## CHAPTER XIV.

### CONSECRATION OF BELLS.

THE heathen had trumpets for religious uses.—Rosinus Antiq. Rom. lib. ii. cap. 4.

1. These they purged and hallowed at the feast of Minerva, called Quinquatria; and at the

feast of Vulcan; and for this reason they were called *Tubillustria*: of which Ovid writes thus:

*Summa diese quinq. tubas lustrare canoras  
Admonet, et forti sacrificare Deæ.*

Again:

*Proxima Vulcani lux est, quam Lustria dicunt;  
Lustrantur puræ, quas fecit ille, tubæ.  
Hospinian de Origine Fæstor. Pagan. p. 73 et 95.*

And Rosinus, out of Varro, informs us where these trumpets for holy uses were consecrated.—*Antiq. Rom. lib. iv. cap. 7.*

2. They taught that these consecrated trumpets were sovereign antidotes against magical conjurations, apparitions, thunder, tempests, &c. So much is affirmed by Ovid. *Fast. lib. 5.*

*Rursus aquam tangit Temisæaq. concrepat æra,  
Et rogat, ut tectis exeat umbra suis.*

And the words of Arnobius import some extraordinary virtue (according to the judgment of the heathen) in these mystical instruments: “*Etiamne æris tinnitibus, et quassationibus cymbalorum? Etiamne tympanis? quid efficiunt crepitus scabillorum?*”—*Adv. Gentes, lib. 7.*

Thus do papists consecrate bells appointed for religious uses, and attribute the same virtues to them. Take the form of this consecration as it is prescribed in their Pontifical.

“ The bell ought to be blessed in this manner before it be hung in the belfry. First, it must be so hung, or placed, that it may be conveniently touched, and handled within and without : then near unto the bell must be prepared a seat for the bishop, a vessel of water, an aspersory, a vessel with salt, clean linen cloths to wipe the bell when there shall be occasion, a vessel of oil, holy chrism, frankincense, myrrh, a censer with fire,” &c.

“ These things being prepared, the bishop in the vestry, or some other convenient place, puts on his robes, and coming unto the bell, placeth himself in the seat, and saith with the ministers these following Psalms, viz. 50, 53, 56, 66, 69, 85, 129. After this, the bishop riseth up, and standing without his mitre, blesseth the salt and water, and mixeth them. Then he begins to wash the bell with holy water, the ministers assisting him, within and without; and afterwards they wipe it with a clean linen cloth. Then they say, or sing these psalms, viz. 145, 146, 147, 148, 149, 150. These being ended, the bishop riseth up, and having dipped the forefinger of his right hand in the holy oil, he makes the sign of the cross on the outside of the bell; which being done, he saith this prayer.

“ O God, who didst command silver trumpets to be made by blessed Moses thy servant, which whilst the Levites should sound in the time of sacri-

fice, the people being excited by the sound of sweetness, might prepare themselves to worship thee, &c. Grant, we beseech thee, that this vessel prepared for thy holy church, may be sanctified by the Holy Ghost, that the faithful may be invited to the reward by the sound of it. And when the melody of it shall sound in the ears of the people, the devotion of faith may increase in them; all the conspiracies of the enemy, the noise of hail, the danger of tempests, and violence of storms, may be driven away; the blasts of winds may be wholesome and moderate; hurtful thunder may be tempered: that the powers of the air may fall down by the right hand of thy strength; that they hearing this bell may tremble, and fly before the ensign of the holy cross of thy Son: to whom every knee boweth, of things in heaven, of things on earth, and of things under the earth, and every tongue confesseth, that our Lord Jesus Christ, having conquered death, by the cross reigneth in the glory of God the Father, with the same Father, and the Holy Ghost throughout all ages. Amen.'

"Then the bishop stands up, and makes seven crosses on the outside of the bell with holy oil, and within the bell four crosses with chrism at an equal distance: and at every one he saith:

"O Lord, let this bell be sanctified, and consecrated: in the name of the Father, and of the Son, and of the Holy Ghost; in the honour of S. N.

“ After this the bishop puts off his mitre, and saith this prayer :

“ ‘ Omnipotent, everlasting God, who before the ark of the covenant didst cause the walls where-with the enemy was environed to fall down by the sound of the trumpets ; pour upon this bell thy heavenly benediction : that at the sound of it the fiery darts of the enemy, the percussion of thunderbolts, the violence of hail-stones, the hurt of storms, may fly away,’ &c.

“ Then the bishop sits, and puts frankincense and myrrh into the censer, and that into the bell, that it may receive the smoke and perfume thereof. And then (to pass by the rest) he adds this prayer :

“ ‘ O Christ, omnipotent ruler, who sleeping in the ship according to the assumption of the flesh, whilst a storm troubled the sea ; but awaking, upon thy command did presently cease ; do thou graciously supply the necessities of thy people ; pour upon this bell the dew of thy Holy Spirit, that the enemy of the faithful may fly before the sound of it ; that Christian people may be invited to faith ; that the hostile army may be affrighted ; that thy people assembled, may be comforted by it in the Lord ; and that the Holy Spirit, as delighted with David’s harp, may descend from above ; and as Samuel killing a sucking lamb for an holocaust of the King of an eternal empire, the noise drove away all danger of the air ;

so whilst the sound of this bell passeth through the clouds, an angelical hand may conserve the assembly of thy church; and that an eternal protection may save the fruits, minds, and bodies of believers; through Christ, &c.'—Pontificale Roman. de Benedict. Campan. p. 371.

And further, godfathers and godmothers are appointed, who give a name to the bell, and cover it with white garments; as the custom was in the primitive times, when young children or adult persons were baptized.—Manuale sec. us. Sar. p. 162.

I remember Bellarmine falls heavy upon us, and plainly tells us, we lie in saying, "That they baptize their bells."—De Rom. Pontif. lib. iv. cap. 12. But why is he so hot? Doth not their Durantus say, "That bells are baptized; and that the baptizing of them is ancient?"—De Rit. Eccles. lib. i. cap. 22, n. 6. And in an old Pontifical (saith the learned Rivet) we have these words—"Let this commixtion of salt and water become a wholesome sacrament; in the name of the Father, and of the Son, and of the Holy Ghost."—Sum. Controv. Tract. 2, Quest. 17. And Gerhard affirms the same, De Baptis. cap. vii. sec. 1. But these words, *salutare sacramentum*, are not to be found in their Pontifical, put forth by Clement VIII.

And since they have called it bot. baptism, and a sacrament, why may not we be allowed to

give it the same name? Besides, what is here wanting, that is used in baptizing men? The whole external form is observed,—godfathers and godmothers are appointed, a name is given to it, the bell is washed with water, with invocation of the Father, Son, and Holy Ghost; it is anointed with chrism, &c.

I cannot dismiss this head, till I have given you an account of the manifold mysteries, which their great Durand hath observed in these bells, and the ceremonies used in the consecration of them.

“They are made of brass, and so more shrill than trumpets under the law; because God was known in Judea only, but now through the world. They are also more durable, to signify that the preaching of the New Testament shall continue longer than the trumpets and sacrifices of the old law, even to the end of the world.

“Again, these bells denote preachers, which, like to bells, ought to call men to the faith. The bell itself denotes the mouth of the preacher, according to that of the apostle, ‘I am become as sounding-brass,’ &c. The hardness of the metal denotes fortitude in the mind of the preacher; hence saith God, ‘I have given thee a forehead more hard than their foreheads.’

“The clapper, which, striking on both sides of the bell, makes the sound; denotes the doctor’s tongue, which is adorned with knowledge, and publisheth both the Testaments. A prelate, there-



fore, without ability to preach, is like a bell without a clapper. And the striking of the clapper on both sides the bell, signifies that a preacher ought first to smite vice in himself by correction, and afterwards proceed to reprove it in others.

“The band wherewith the clapper is tied to the bell, denotes the moderation wherewith the tongue is tempered. The wood in which the bell hangeth, signifies the wood of the cross of Christ. The iron ligatures, which tie and fasten the bell to the wood, denote charity, by which the preacher being inseparably joined to the cross, glorieth, saying, ‘Far be it from me to glory, except in the cross of our Lord.’ The wheel by which the bell is tolled, signifies the right mind of the preacher, which being wholly addicted to the divine laws, he presseth them upon the people by continual preaching.

“The rope wherewith the bell is tolled, denotes the humility or life of the preacher. Again, the rope is tied to the wood in which the bell hangeth, to signify that the scripture descendeth from the wood of the holy cross; and as the rope is made of three cords, so the scripture consisteth of a trinity, viz. history, allegory, and morality. And the rope descending from the wood in the priest’s hand, is the scripture descending from the mystery of the cross in the mouth of the preacher; and it comes to his hand, because the scripture should produce good works. The rising and falling of the rope in tolling or ringing the bell, de-

notes that the holy scripture sometimes speaks of high, and sometimes of low matters ; or, that the minister sometimes preacheth mysteriously, and sometimes plainly, according to the capacity of the people. Again, the priest pulls the rope downward, when he descends from contemplation to action ; and upward, when the scripture is exalted in contemplation. Lastly, he pulls it downward when the scripture is expounded literally ; upward, when it is expounded spiritually.”—*Ration. divin. Offic. lib. i. cap. 4.*

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## CHAPTER XV.

### THE SINGLE LIFE OF PRIESTS.

POPE SYRICIUS, speaking of the marriage of priests, saith, “ Let this reproach be taken away which Gentilism doth accuse,” *Epist. iv.* ; whence it is clear (for we must not question the Pope’s unerring faculty) that marriage was prohibited pagan priests. Clemens Alexandrinus tells us, “ That the ancient heretics took occasion to condemn marriage, from the precepts and practice of pagan philosophers.”—*Strom. lib. iii.* The Athenian Hierophantas (saith St. Hierome) to this day, by supping the broth of hemlock, make themselves chaste (being forbidden marriage) before they were admitted into sacred orders, or advanced to prelatical dignity. And discoursing

of the lives of the ancient priests of Egypt out of Chæremon the Stoic, he saith, "That they never mingled themselves with women, never would see their relations and neighbours, no, not their children, from the time that they were consecrated; and they abstained from flesh and wine, to suppress all lustful thoughts and desires."—Adver. Jovinian. lib. i. *in fine*, et lib. 2.

And the priests of Cybele (saith Alexander ab Alexandro) did castrate themselves that they might be chaste. And he further adds, in the same place, "Those who performed their greatest solemnities, (or their chief priests,) that they might continue in chaste religion, and escape the contagion of women, did emasculate themselves with certain herbs, and lost their manliness. And this (saith he) was commanded by their pontifical law, which runs thus: "Ad divos adeunto casti, pietatem adhibento, opes amovento; qui secus faxit, Deus ipse vindex erit." And Euripides testifieth, That in Crete those whom they called the prophets of Jupiter, do not only abstain from flesh, but also from all savoury meat. And the like did the Indian magi, who were advanced to the priesthood of the sun.—Alexander ab Alexandro in Genial. Dier. lib. iv. cap. 17. And among the Assyrians, the priests of Diana Ecbatana lived in perpetual virginity.—Idem. lib. v. cap. 12. To add more testimonies is unnecessary, since this is generally confessed by our Romanists, and urged by Medina as an unanswerable argu-

ment against the marriage of priests.—Chamier. *de Cælibat. Sacerdot. lib. xvii. cap. 7.*

2. Pagan priests defiled themselves with strange women. Arnobius, describing the single life of priests amongst the Gentiles, saith, “Where are whoredoms more committed by the priests, than in the temples, even by the altars? Where are bawdries more practised, and adulteries more meditated? Lastly; burning lust is more frequently discharged in chancels, than brothel-houses.”—*Adver. Gent. lib. viii.*

Thus do our Romanists forbid their priests to marry. The Council of Trent denounceth an anathema against all those who shall say, “That clerks in holy orders may contract matrimony; and that such a contract is valid, notwithstanding the laws and constitutions of the church.”—*Ses. xxiv. can. 9.*

Costerus undertakes to prove, that marriage is repugnant to the evangelical priesthood in the very nature of it.—*De Cælib. Sacerdot.* Others, as Major in Sentent; Clichtovæus *de Continent. Sacerdot. &c.* plead for a divine law. But their great Bellarmine is forced to confess, that this prohibition is not grounded upon any divine law.—*De Cler. lib. i. cap. 18.* So Aquinas 22, *Quest. 88, Art. 11*; and this is the most received opinion among them. And yet with them it is a greater crime for a priest to have one wife, than many whores, which is expressly prohibited by the law of God. It is lawful with them for priests

to keep concubines, paying so much yearly to the official, and the price is set down in their *Taxa Cameræ Apostolicæ*; but for a lawful wife no dispensation will be granted. Nay, it was one of the German grievances, "That such priests as were disposed to live chastely, and abhorred this sin of uncleanness, were compelled to take dispensations to keep concubines." They are not ashamed to confess, "That no priest is to be deposed for the cause of fornication, if he confine himself to one woman."—Decret. Dist. xxxiv. cap. 4. And can. vii. we have these comfortable words: "Though there be many things which the authority of canonical sublimity may command in these cases; yet because of the defection of our times, in which not only the merits, but also the bodies of men have failed, this severity must be remitted." And they generally affirm, "That a priest sinneth more grievously in contracting matrimony, than in committing fornication."

2. Our Roman priests defile themselves with strange women. This is most clear from the testimony of their own authors. Mantuan, speaking of the filthiness of the Roman clergy, saith,

" Nulla hic arcana revelo.  
Non ignota loquor, liceat vulgata referre.  
Sic Urbes populiq. ferunt, ea fama per omnem  
Jam vetus Europam mores extirpat honestos.  
Sanctus ager Scurris, venerabilis ara Cinædis  
Servit, honorandæ divum Ganymedibus ædes."

*De Calamit. Tempor. lib. iii.*

In the last visitation in Bavaria, such frequent whoredoms were discovered, that scarce three or four were found among one hundred priests, which did not either publicly keep concubines, or privately contract matrimony, said the orator of Albertus, Duke of Bavaria, in the Council of Trent.—*Chamier de Cælibat. Sacerdot. lib. xvi. cap. 4.*

Nay, their popes have not been free; witness their Platina, Onuphrius, &c. Take two epitaphs.

“Sixte jaces tandem, deflent tua busta Cynædi,  
Scortaq. lenones, alea, vina, venus.”

Again;

“Hoc jacet in tumulo Lucretia nomine, sed re  
Thais, Alexandri filia, sponsa, nurus.”

The filthiness of the Romish clergy is so notorious, that I forbear to add other testimonies out of Alvarus Pelagius de *Planctu Ecclesiæ*, Nicolaus Clemangis de *Corrupto Ecclesiæ Statu*, and many other eminent authors.

Hence it is, that not a few of their great doctors have wished, that this ecclesiastical constitution might be abrogated, and priests permitted to marry. “Far be it that this forced, should overcome that conjugal chastity, and the crime of no fault bring a greater disgrace to the order. What

hath brought more evil to religion, more grief to good men, than the filthiness of priests? Let the right of public matrimony be restored to priests, that they may rather live holily, than defile themselves with sins against nature.”—Polydor Virgil de Inventor. Rerum. lib. v. cap. 4.

About the time of the Council of Basil, the Emperor Sigismund drew up certain articles of reformation, in which, among many things, this is remarkable: “More evil than good hath come to the church from the decree of Calixtus; it is better and more safe for the soul, that liberty be granted unto clerks to marry, according to the custom of the Oriental church.”—Gerhardus de Minister. Ecclesiast. And Pope Pius II. hath left this saying, “With great reason marriage was taken from priests, but there is greater reason why it should be restored.”—Platina in ejus vita. Which words are left out in their later editions.

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## CHAPTER XVI.

### SHAVEN CROWNS AND BEARDS.

THE pagan priests shaved the crown of their heads and beards. We read, Lev. xxi. 5, “They shall not make baldness upon their head;” “Not

a round bare place," saith Vatablus. "Ye shall not make roundness of the hair of the head," say the Septuag. Radulphus affirms, "That the Gentile priests shaved their heads round, for they thought that the gods were best pleased with a round figure, as the most perfect."—Cornel. a Lapid. et Bonfrerius in Synops. Criticor. Which was the ground of this prohibition, say divines, both popish and Protestant.

Again, Ezek. xliv. 20, "Neither shall they shave their heads;" "That they might not appear like the Gentile priests," saith Bellarmine: "Out of a superstitious imitation of the heathen, who sacrificed to their idols with shaven heads," saith Estius. Apuleius, describing the processions of the Gentiles, saith, "These (their priests) march forward with their shaven heads," &c.—Metamorph. lib. xi. "The Egyptian priests (as Alexander ab Alexandro informs us) were by law to shave their heads every third day, and with brazen knives; which custom (saith he) they received from the Sabines, whose priests were shaven with such instruments."—In Gen. Dierum. lib. vi. cap. 12. Of these Juvenal speaks, sat. vi.

"Qui grege linigero circumdatus, et grege calvo."

And Martial, lib. xii. epigram 29.

"Linigero fugiunt calvi, sistrataq. turba."



And Vossius gives us the reason of this custom :  
“ Because of all mortals none should have such purity of soul, of which that of the body is a symbol, as priests ; they ought not to be burdened with sordid cares, which are signified by the hair. Besides, long hair hurts the head, and the hair both of men and beasts groweth out of the excrements of food : not, as if they should stay here, but because by this symbol, they might be admonished to study purity.”—*De Physiologia Christ. &c. lib. ix. cap. 12.* And this reason is urged by Plutarch in his *Treatise of Isis and Osiris*. Thus do our Romish priests shave their heads and beards. For this we have the universal testimony of their greatest doctors and schoolmen.—*Bellarmin. de Monachis, lib. ii. cap. 40,* where he urgeth several reasons, and the authority of many councils.—*Peter Lombard Sentent. lib. iv. Distinct. 24.* *Estius in Sentent. lib. iv. Distinct. 24, sect. 7.* *Durand Ration. Divin. Officior. lib. ii. cap. 1.* And their *Polydore Virgil* derives this ceremony from Pagans.—*De Inventor. Rerum. lib. iv. cap. 8.*

“ Three things (saith Durand) are here observable, viz. the shaving of the head, cropping the hair, and the circular form.

“ 1st. Three things follow upon the shaving of the head, viz. the conservation of cleanliness, deformation, and denudation. 1. The conservation of cleanliness ; because from the hair filthiness is

contracted in the head. 2. Deformation ; because hair is for an ornament. And therefore this shaving signifieth an undefiled and singular life : that clergymen should have purity of soul within ; and a singular life, that is, no exquisite habit without. Further, the shaving and cutting of the hair denotes the deposition of all temporal things, and that they should be content with food and raiment. 3. The baring of the upper part of the head, shows that there should be nothing betwixt us and God, that with open face we may contemplate the divine glory. Again, we shave the head, some hair being left below in the form of a crown ; because the head signifieth the mind ; and the hair, secular thoughts. Therefore, as the top of the head is cleansed from hair, so the mind, whilst it meditateth on heavenly things, ought to be cleansed from worldly thoughts. But the lower part of the head hath hair, because it is sometimes lawful to think of worldly things, without which we cannot live.

“ 2nd. The cropping of the hair denotes, that no superfluous thoughts should possess the mind. They go with shaven heads and naked ears, lest their hair by growing long, cover their ears, and hinder their sight ; to signify, that no worldly thoughts should stop the ears or eyes of the soul. And the hair is cut above the ears, that the five senses of the head may be ready for the service of God.

“ 3rd. The hair is shaven in a circular form, or like a crown, for several reasons. 1. In imitation of Christ our King, who being about to offer up himself upon the altar of the cross, did wear a crown of thorns. Hence it is, that we, desiring to be saved by his death, do wear upon our heads the sign of Christ’s passion, that is, the form of a thorny crown, which he wore in his sufferings, that he might take away the thorns of our sins ; and to show that we are ready to suffer derisions and reproaches for him, as he was for us. 2. The circular form of the hair denotes the virtue of equality, every way agreeable to reason ; for then temporal things are rightly meditated on, when they are consonant to reason. 3. A circular figure is made because this figure hath neither beginning nor end ; by which we are given to understand, that clerks are the ministers of God, who had no beginning, and shall have no end. 4. This figure hath no corner ; by which is signified, that clergymen ought not to have a spot in their lives, and that they should have truth in their doctrine ; because truth loves not corners. 5. Because this figure of all figures is most beautiful : hence in this God made the celestial creatures ; by which is signified, that clerks ought to have beauty within in the soul, and without in the conversation. 6. Because this figure is the most simple : for, according to St. Austin, no figure is constituted of one line only, except a

circular; by which is intimated, that clergymen should have a dove-like simplicity; according to that, Be ye simple as doves. 7. A crown shows, that clerks are in a peculiar respect the kingdom of God."

These are the doughty reasons given by Durand and others for this circular form, which my designed brevity will not suffer me to make some pleasant remarks upon.

And then he proceeds to the shaving of their beards; where also this acute doctor discovers as great mysteries as in the former.

"The reason of hair on the beard (saith he) is the superfluity of humours in the stomach; this denotes, that we should cut off those vices and sins which are superfluous in us. We shave our beards, that by innocence and humility we may appear pure and undefiled; and be like unto the angels, which are always fresh and youthful: yet in times of fasting, we suffer five hairs to grow, because all thoughts which are not against God, as to build a church, till the ground, and such-like, which we used to have in times of abstinence, should not be prohibited." I wish this great mythologist had explicated these last words, that the reason might have been more convincing to poor heretics.

And for the more solemn performance of this ceremony, our masters at Rome have appointed a particular office.—Pontif. Roman. p. 511; Ordo Romanus, p. 94.

## CHAPTER XVII.

## LIGHTS IN CHURCHES.

1. THE heathen had lighted candles and tapers in their temples, when they offered sacrifice.—Baruch vi. 18. Ceres, the mother of Proserpina, was called Tædifera, because they lighted tapers and torches, though it were at noon-day, when they offered sacrifice unto her.

“ Illic accendit geminas pro lampade pinus :  
Hinc Cereris sacris nunc quoq. tæda datur.”

*Ovid. Fastor. lib. iv.*

Natalis Comes, discoursing of the sacrifices of the superior gods, tells us, “ That they used lights ; by which (saith he) they did demonstrate the purity of those gods.”—Mythol. lib. i. cap. 10. And Macrobius informs us, “ That the altars of Saturn were garnished with burning candles.”—Saturnal. lib. i. cap. 7. Alexander ab Alexandro, affirms, “ That this ceremony was anciently observed by pagans, viz. to have burning torches.”—In Genial. Dierum, lib. iv. cap. 17. And An-

dreas Tyraquellus, in his annotations upon him, confirms this assertion by the testimonies of Gyraldus, Cornelius, Dion. Halicarnassæus, and Herodotus. "Let them burn candles and tapers daily, that are without light," saith Tertullian de Idolatria, cap. 15. And Lactantius declaims against this heathenish custom.—Institut. lib. vi. cap. 2.

Thus do Papists burn candles and tapers in their churches, when they celebrate mass, and perform other religious solemnities.

This practice is so general and well known, that I need not cite authors for it. "Light (saith Baily apud Rivet) is the symbol of evangelical brightness, of a lively faith, of inward joy, of flaming charity; in a word, of the divinity, which is nothing else but immortal fire, and a most pure act."

2. The heathen changed these lights every year, viz. on the calends of March.—Hospin de Orig. Fastor. Pagan, cap. 12. "On the first day of this month (saith Macrobius) they made a new fire on the vestal altars, that they might begin the new year with new fire."—Saturn. lib. i. cap. 12. This ceremony is more fully described by Ovid, Fastor. lib. iii.

"Neu dubites, primæ fuerint quin ante calendæ  
Martis; ad hæc animum signa referre potes.  
Laurea flaminibus, quæ toto perstitit anno,  
Tollitur, et frondes sunt in honore novæ.

H

Janua tunc regis posita viret arbore Phœbi ;  
Ante tuas fit idem curia prisca fores.  
Vesta quoq. ut folio niteat velata recenti,  
Cædit ab Iliacis laurea cana focis.  
Adde quod arcana fieri novus ignis in æde  
Dicitur, et vires flamma refecta capit."

Thus do our Romanists change their lights every year, viz. three days before Easter. This ceremony is fully described by Durand, with all its mystical significations.

"The lights are put out, to denote, that Christ, the true Light, lay three days in the sepulchre. Some light seventy-two candles, some twenty-four, some twelve, some nine, some seven, and with some the number is not certain; yet all are not without a mystery. The seventy-two candles that are extinguished, denote the seventy-two disciples, whose preaching was almost extinct in the death of Christ; they also signify, that our Lord lay seventy-two hours in the sepulchre; which must be synechdochically understood: or, so many candles are lighted for the seventy-two nations, and kinds of languages.

"Twenty-four candles are lighted. 1. Because the sun that enlightens the world twenty-four hours, signifies Christ the true Sun. 2. The day, of which Christ is the greater light; and the night, of which the church is the lesser light, are the apostles, and other apostolical men, which, as the twenty-four hours, serve Christ the day, and

the church the night. 3. Four-and-twenty candles denote the Gloria Patri, which is to be said twenty-four times in the nocturns of festivals. Fifteen candles signify the twelve apostles and the three Maries, which followed our Lord: or fourteen of those candles signify the fourteen Articles of the Christian faith; and the extinguishing of them, denotes the extinction of the faith in the flight of the apostles; but the putting out of the last candle signifies the death of Christ.

“ Twelve candles burning, represent the twelve apostles; and they are put out, to show that the apostles were then silent, and fled, and the faith almost extinct in them.

“ Nine candles signify mankind, which by sin had excluded themselves from the nine orders of angels, and from the true light.

“ Seven candles signify the sevenfold grace of the Spirit, which was almost extinguished in the hearts of the disciples.

“ Lastly; where a certain number of candles is not observed, there they signify the prophets, and other holy fathers, who foretelling Christ our Light, and preaching the doctrine of salvation, are now dead, being tormented with divers punishments. Further; all the candles are not put out together, but one after another, because the disciples left Christ successively, and not all at once. Some extinguish a candle after every



canticle, to denote that our joy was turned into sorrow, because the true sun was set. Others put them out at three times, in remembrance of Christ's three days burial. In some churches the candles are put out with a wax-hand,\* which signifies the hand of Judas, which was as it were of wax, that is, flexible to evil ; by which Christ our King, and true Light, was betrayed, and, as much as in him lay, extinguished. The candle in the midst is not put out, but kept burning in a chest or corner, that afterwards it may be brought forth, and enlighten the church. And this candle signifies, 1. The faith which remained only in the Virgin Mary, by whom all the elect are taught and illuminated. 2. It signifies Christ, who though he seemed according to his flesh extinguished ; yet, according to his divinity, which was hid from them, he lived ; and afterwards rising with most glorious light, manifested himself to his disciples. 3. The bringing forth of the candle which seemed to be put out, notes the illumination of faith in the apostles and others, in whom it was then almost extinct. 4. It denoteth faith after infidelity. 5. It signifies, that the fire of the Holy Spirit, which seems extinguished in believers, shines forth again in them. 6. The renewing of the light, signifieth the renovation of the New Testament, 7. The lights are put out successively one after

\* O the wit of man.

another ; and one is as it were put out, because covered ; and afterwards brought forth, to note, that the perverse dressers of the vineyard, and wicked men, have slain the messengers of the father, viz. the prophets, and at last his heir, whose burial is signified by the covering of the light, and resurrection by the bringing of it forth. And the candle last put out, according to some, is greater than the rest, and signifies Christ, who was Lord of the prophets ; and, according to others, where the candle is equal with the rest, it also signifieth Christ, who was reputed one of the prophets ; and the last extinguished, because after him there was no prophet. And, lastly, the candle itself is put out at the evangelical canticle ; because Christ was slain preaching the gospel."—*Ration. Divin. Officior. lib. vi. cap. 72.*

Our Romanists have bestowed many glorious titles upon several of their great doctors, as angelical, seraphical, illuminate, irrefragable, profound. Certainly this doctor (if the first discoverer of these strange mysteries) hath deserved them all.

## CHAPTER XVIII.

## WORSHIPPING TOWARDS THE EAST.

THE heathen worshipped towards the east: for this many testimonies might be produced out of their own writers.

“Surgit, et ætherei spectans orientia Solis  
Lumina, ritè cavis undam de flumine palmis  
Sustulit, et tales effundit ad æthera voces.”

*Virgil. Æneid. lib. viii.*

“Illi ad surgentem conversi lumina Solem,  
Dant fruges manibus saevas.”

*Idem. lib. xii.*

And herein (saith Servius) they observed the ancient custom, which was to look towards the east when they prayed. And Ovid speaks to the same purpose.—*Fastor. lib. iv.*

“His Dea placanda est: hæc tu conversus ad ortus  
Dic quater.”

It was the general practice (as Alexander ab Alexandro testifieth) to worship the gods towards

the east.—In Genial. Dierum. lib. iv. cap. 17. Hence their temples were built east and west, as Vitruvius, Plutarch, and others have affirmed. Nay, they thought no lustration was lawful, except that which was done by those that turned to the east, saith Cratinus in Chirone *apud* Natal. Comit. Mythol. lib. i. cap. 14.

Thus do our Romanists worship towards the east: and for this their famous Bellarmine urgeth several arguments. As—1. “Because Paradise was seated in the east, Gen. ii. Therefore we pray towards the east, because we profess ourselves pilgrims, and long for our country, out of which we were ejected by sin. 2. Because the heavens begin to move from the east; hence it is that that part of the world is most excellent. And therefore, when we pray, we turn our corporal face to the most excellent body, that we may be admonished to turn our spiritual face to the most excellent Spirit, which is God. 3. Because Christ, whom we invoke, is the light of the world; and therefore, to signify that we are illuminated by Christ, the Sun of Righteousness, as they are by the corporeal sun, who look towards the east, we use this ceremony. 4. Because our Lord was crucified on the cross towards the west; therefore we pray towards the east, that we may look him in the face.” These most convincing arguments are urged by Bellarmine, and many other Roman doctors for this custom.

But their Polydor Virgil ingenuously confesseth that it was derived from the Gentiles.—*De Inventor. Rerum. lib. v. cap. 9.* And Pope Leo III. acknowledgeth that this practice savours of a pagan spirit, and ought not to be tolerated among Christians. “From such institutions this impiety hath proceeded, that the sun, when it riseth in the morning, is adored from high places by simple people: which also some Christians do, and they think so religiously, that before they come to the church of blessed Peter the apostle, having passed the steps to the high altar,\* they turn their bodies to the rising sun, and bow in honour of that glorious body; which being done, partly through ignorance, and partly from a spirit of paganism, we are greatly troubled, because though some perhaps rather worship the Creator of light, than light itself, which is a creature; yet we must abstain from the very appearance of such veneration: which when one that hath renounced Gentilism, observeth in us, will he not retain this part of his old religion, as probable, which he sees common both to Christians and Gentiles.”—*Serm. vii. de Nativit.* And Pineda affirms, “That in this Pope’s time the custom of building churches, and worshipping towards the east was not observed.”—*In Job xxxi. 26.*

\* Though Basil made worshipping towards the east an ancient tradition, *Lib. de Spir. Sanct.*; yet their infallible Leo cancelled it as an heathenish addition not fit to be entertained in Christian religion.

## CHAPTER XIX.

## HOLY WATER.

THE heathen besprinkled themselves with lustral or purgative water, when they went to sacrifice, and perform their devotions.

“Spargit et ipse suos lauro rorante capillos:

Incipit et solita fundere voce preces.

Ablue præteriti perjurium temporis, inquit;

Ablue præterita perfida verba fide.”

*Ovid. Fastor. lib. v.*

“Ter se convertit, ter sumptis flumine crinem

Irrogavit aquis; ternis ululatibus ora

Solvit.”

*Ovid. Metam. lib. vii.*

And their hands especially were to be washed, as Homer informs us.—*Iliad. lib. vi.*

χερσίτδ' ἀνίποισιν Διὶ λείβειν αἰθόπα δινον

Ἀζομαι, ὅνδε πῇ ἐστὶ κελαινεφεῖ Κρονίωνι

Ἀιματι, καὶ λύθρῳ πεπαλαγμένον ἐνχεῖν δασθαι.

“Non decet illotis manibus libare superno

Vina Jovi, pudor hoc prohibet fecisse: cruore

Turpatum me et cæde virum dñis fundere vota.”

H 5

And Timarchidas, in *libro de Coronis*, tell us that Asterius was smitten with a thunder-bolt, because he touched the altar of Jupiter with unclean, that is, unwashed hands.

Χερσιν ἀνίπτῶσι ρέζων Διὸς ἤψατο βωμῶν  
Τόυνεκά μιν πυροεντι πατήρ κατέφλεξε κεραυνῶ.

" Illotis manibus libans Jovis attigit aram,  
Quo pater hunc ussit flagrantis fûlminis igne."

*Apud Natal. Comit. Mythol. lib. i. cap. 14.*

Justin Martyr, speaking of the Gentiles, saith, "They sprinkle themselves with water, when they go into their temples, and then offer sacrifices unto their gods."—Apol. ii. And Belethus tells us, "That they built their temples near unto fountains, that they might always have water in readiness, by which they fancied themselves purified; and therefore they called those fountains *Delubra*, a *diluendo*, *Explicat*."—Divin. Offic. cap. 110. And that they had certain men standing at the doors of their temples, whose office it was to sprinkle persons as they entered in, is clear from this story of Valentinian: "When the tyrant Julian went into the Temple of Fortune, the priests stood at the door, that they might sprinkle with water those that entered in; by which, according to their opinion, they were expiated. Valentinian, going before the Emperor, when he saw the water upon his cloak, smote the person that sprinkled it, and said, 'That he

was not purged, but polluted by it.'"—Theodoret. *Histor. Eccles. lib. iii. cap. 15.*

Sozomen relates the same story, and adds, "That it was a custom among the heathen to besprinkle persons with lustral water when they entered into their temples."—*Histor. Eccles. lib. vi. cap. 6.*

Thus do our Romanists sprinkle themselves with holy water, when they go into their churches to hear mass. Hence it is, that as the heathen had a vessel wide at the top, and narrow at the bottom, (so their writers describe it,) placed at the doors of their temples, and filled with lustral, or purgative water; so have our Romanists the like (which vessel, saith Durantus, must be made of marble or solid stone) at their church-doors, which is filled every Lord's-day with holy-water, that the people may sprinkle themselves therewith, as they go into the church.

2. This lustral water was mixed with salt, and consecrated.

. . . Καθαρώ δε πυρώσατε δῶμα θειέῳ,  
Πρώτονι ἔπειτα δ' ἄλεσσι μεμιγμένον (ὥς νερόμισται)  
Θαλλῇ ἐπιρραίνειν ἔστεμμένον ἀβλαβὲς ὕδωρ.

. . . "Puro verò purgate domum sulphure  
Primùm, postea verò sale mixtam (uti lex est)  
Florido ramo aspergere decet aquam."

*Theocritus in parvo Hercule.*

"It was the custom to cast salt into the water,



and a branch of laurel or olive," saith Natalis Comes, Mythol. lib. i. cap. 14.

The heathen (as Athenæus informs us) had a peculiar form in making this lustral water: "They dipped therein a firebrand taken from the altar, on which they offered their sacrifices." —Lib. 9.

Thus holy-water is mixed with salt, and consecrated with certain prayers and ceremonies; of which I will give the reader a brief account out of their Ritual.

"The priest being apparelled according to his degree, first exorciseth the salt with these words: 'I exorcise thee, O creature of salt, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by God, who commanded thee to be cast into the water by the prophet Eliseus, to heal the barrenness of it; that thou become exorcised salt for salvation of believers; and be thou health both of soul and body to all that receive thee; and let all phantasy and wickedness, or diabolical craftiness depart, and fly away from the place, where thou art sprinkled; and let every unclean spirit be adjured by him, who shall come to judge both the quick and the dead, and the world by fire. Amen.' And then follows this prayer:

" 'Almighty, everlasting God, we humbly implore thine immense clemency, that thou wouldst vouchsafe to bless ✠ and sancti ✠ fy with thy

piety this creature of salt, which thou hast given for the use of mankind, that it may be health both of mind and body to all that receive it : and that everything touched or sprinkled with it, may be delivered from all uncleanness and suggestions of spiritual wickedness. Through our Lord,' &c.

“ Then he proceeds to exorcize the water with these words: ‘ I exorcize thee, O creature of water, in the name of God ✠ the Father Almighty, and in the name of Jesus ✠ Christ, his Son our Lord, and in the power of the Holy ✠ Ghost : that thou become exorcized water to drive away all power of the enemy.’ And then he saith this prayer.

“ ‘ O God, who for the salvation of mankind hast made the greatest sacraments in the substance of water ; be thou propitiously present to our prayers ; and pour upon this element, prepared with many purifications, the virtue of thy benedic✠tion, that this creature serving thy mysteries, may through thy grace be effectual to drive away the devil and all diseases ; that all things in the houses or places of the faithful which shall be sprinkled therewith, they may be freed from all uncleanness, and whatever is hurtful ; let no evil spirit lodge there, no pestilential breath ; let all the wiles of the secret enemy depart ; and if there be anything hurtful to the quiet and safety

of the inhabitants, let it depart upon the sprinkling of this water,' &c.

“ After this, he puts salt into the water in the form of a cross, saying, ‘ Let this commixtion of salt and water be as aforesaid. In the name of the Fa ✠ ther, and of the Son ✠, and of the Holy ✠ Ghost. Amen.’

“ And then follows another prayer, not much unlike the former.”—Ritual. Roman. de Exorcismo Aquæ Benedictæ, p. 209.

I cannot here pass over the mysteries which their great mythologist hath observed in this consecration.

“ By water, we are to understand the people and confession ; and by salt, the word of God and contrition. The mixture of salt and water denotes the separation of sin, and the beginning of virtue and good works. But why is the salt blessed before the water ? He answers, By salt is understood the bitterness of repentance, and by water, baptism ; therefore, because contrition of heart ought to precede absolution, and repentance baptism ; therefore salt is blessed before water.”—Ration. Divin. lib. iv. c. 4. num. 8, 9 ; Garantus Thesau. Sacror. Rituum. Pars. iv. Tit. 19.

3. The heathen attributed extraordinary virtues to their lustral water, especially a power to purge away sin, as incest, theft, murder, &c., to

cure diseases, preserve chastity, &c.—For the first, see Virgil *Æneid*. lib. ii.

Tu genitor cape sacra manu, patriosq. penates.  
Me bello e tanto digressum et cæde recenti,  
Attrectare nefas, donec me flumine vivo  
Abluero.

And Ovid speaks to the same purpose, but more fully, *Fast*. lib. ii.

Omne nefas, omnemq. mali purgamina causam  
Credebant nostri tollere posse senes.  
Græcia principium moris dedit: illa nocentes  
Impia lustratos ponere facta putat.

And a little after, deriding this ridiculous, though generally received opinion, he saith :

Ah nimium faciles, qui tristia crimina cædis  
Flumineâ tolli posse putatis aquâ.

And for the other virtues, viz. to cure diseases, preserve chastity, &c., see Alexander ab Alexandro in *Genial*, *Dier*. lib. iv. cap. 17; and Cicero, lib. i. de *Legibus*.

Thus our Romanists attribute extraordinary virtues to their holy-water. Costerus tells us, “ that the virtues of holy-water relate both to soul and body. I. To the soul, and they are seven ; 1. By the power of holy-water, devils are expelled out of places, persons, and things ; 2. Sins are remitted ; 3. Phantasms, evil thoughts and distractions of mind in prayer, and at other times,

are excluded; 4. Our hearts are taken off from earthly things; 5. Our souls are disposed to prayer and devotion; 6. The grace, favour, and presence of the Holy Spirit are obtained; 7. Men's minds are better prepared to understand divine mysteries, and to receive the sacrament. For this aspersion of holy-water is of force against everything that may hinder the effect of sacraments; and for this cause it is used in the consecration of altars and temples, that from these places every impediment of prayer and devotion may be excluded. II. To the body; and they are four: 1. The barrenness of men, beasts, and human things, is cured; 2. Great plenty of good things is obtained; 3. Infirmities of the body are both prevented and removed; 4. The noxious air is purged, and the pestilence, and every contagion, expelled."—*Apud. Hospin. de Templis.*

Most, or all of these virtues, seem to be grounded upon the form of consecration, and are asserted by *Durantis de Ritib. Eccles. lib. i. cap. 21*; *Durand Rational. lib. iv. cap. 4*; *Bellarmin. de Eccles. Triumph. lib. ii. cap. 7*; *De Missa, lib. ii. cap. 15*; *Aquin. iii. quest. 65, Art. i.*; *Suarez. in 3. Disp. xii. sect. 2*; *Gavantus Thesaur. sacr. Rit. pars. iv. tit. 19*. I confess it is disputed among the schoolmen, whether these effects are produced by holy-water, *ex opere operantis*, or *ex opere operato*? The first is asserted by *Aquinas, Hales, Suarez, &c.*; and the second by *Victoria, Sotus,*

Major, Ledesma, &c. apud Suarez. But that these effects are produced by holy-water is granted by all. And Durantus hath collected several examples, as a further demonstration of this extraordinary virtue of holy-water. Take two or three.

“One Joseph intending to rebuild, or rather repair the temple of Hadrian, in honour of Christ; and wanting lime, he commanded furnaces to be made; but the malicious Jews, by their enchantments, kept the fire from burning. Joseph perceiving this, sprinkled holy-water upon the furnaces, and they presently took fire and burned. Another cured the hip of a man with holy-water. A certain woman turned into the form of a mare, by the power of holy-water was restored to her former shape.”—*De Ritib. lib. i. cap. 21.*

4. The heathen sprinkled their houses, fields, cities, &c. with lustral water. This is clear from the fore-cited words of Theocritus, Gyrald. de *Deis Gentium Syntagma* 17; and Hospin. de *Origine Templor. lib. ii. cap. 25.*

Thus do papists sprinkle their houses, beds, fields, vineyards, &c., with holy-water. 1. Their houses, saying this prayer:

“Omnipotent Lord God, bless✠ this house, that there may be in it health, chastity, victory, virtue, humility, goodness, and gentleness, fulfilling of the law, and giving of thanks to God the Father, Son, and Holy Ghost; and let this bless-

ing remain upon this house, and the inhabitants, now and for ever, Amen."

And if the house be new built, they say this prayer :

" We humbly beseech thee, O God, Father Almighty, for this house, and the persons and things in it, that thou wouldst be pleased to bless✠, and sancti✠fy it, and bestow all good things upon it," &c.

2. Their beds, saying this prayer :

" Bless✠O Lord, this bed, that all who lie in it may be in thy peace, and remain in thy favour, and grow old, and at last arrive at the kingdom of heaven ; through Christ our Lord."—*Rituale Romanum de Benedictionibus*.

" The faithful may take holy-water in vessels, and carry it home to sprinkle sick persons, their fields, vines, and other things," saith the same *Ritual de Exorcismo Aquæ Benedictæ*.

Thus you see there's no difference, except in name, between pagan lustral and popish holy water ; they do most exactly agree in their matter, uses, and properties.

## CHAPTER XX.

## AGNUS DEI'S.

THE heathen used (saith Hospinian) to send *Sigillaria*, or *Sigillaritia munera*, little images, to each other on the feasts of Saturn; and he urgeth the testimony of Martial in *Apophoretis*.

*Gloria tam parvi non est obscura sigilli.*

*Sum fragilis, sed tu, moneo, ne sperne sigillum.*

And it is reported of Spartianus, that he frequently sent these little images to his friends, which at first were given to children.—*De Origin. Festor. Christian.* p. 67. Macrobius gives us the original of these *sigillaria*,—*Saturn. lib. i. cap. 7*, but more fully *cap. 11*; and tells us, that the invention of them added six days to the feast of Saturn. Alexander ab Alexandro informs us, that there was a street in Rome where these images were made and exposed for sale on the aforesaid days.—*In Genial. Dier. lib. iii. cap. 4*.

And Baronius mentions certain bulls (*bullas*) different at least in form from the other, which were superstitiously consecrated, and had extraor-



dinary virtues attributed to them; and therefore were hung about the necks of their children, to preserve them from enchantments and sorceries.—Annal. tom. i. ad annum 58, p. 606. “These bulls (saith Anthonius Thysius) were made of gold, silver, or any other metal, in the form of a heart, and hollow, containing antidotes against witchcrafts and enchantments; and they were hung about the necks of children, especially those of noble parentage, that they might become wise men, overcome sorceries, and to keep them from filthy places, companions, and actions.”—Observ. in Valer. Maxim., lib. ii. cap. 1.

Thus do papists hang little images about their necks, which they call *Agnus Dei's*, and attribute extraordinary virtues to them. That this is done in imitation of the heathen, their great Baronius ingenuously confesseth. The Gentiles wore certain bulls or amulets about their necks, (as Varro informs us *de lingua Latina*, lib. vi.) which were superstitiously consecrated; for the abolishing of these, as it happens in many things, superstition being changed into religion, Christians carry about them a little image of Christ made of holy wax, to which the same virtues are attributed.—Annal. ad annum 58, p. 606.

But that our Romanists are so far from abolishing superstition, that they exceed the Gentiles herein, will appear, if we consider, 1. The matter which these *Agnus Dei's* are made of; 2. The ceremonies they are consecrated with.

1. Let us remark the matter of which they are made. "These little images of Christ, that immaculate Lamb, are made (saith Durand) of new consecrated wax, or the paschal candle of the precedent year, mixed with holy oil and chrism. Wax signifies his humanity; honey in the wax, the Divinity in the humanity. The bee, which worketh the wax with the honey, is not inclined to lust; and the Blessed Virgin conceived him who is God and man, without carnal copulation. The wax is mixed with oil and chrism, because our Lord is full of mercy, which is signified by the oil.—Ration. Divin. Offic. lib. vi. cap. 79.

2. Let us observe with what ceremonies they are consecrated. On some day after Easter, and before the next Sunday (called Dominica in Abbis,) the Pope, having said or heard mass in his private chapel, blesseth the water (if it was not consecrated before) with the common benediction; and then adds this prayer:

"O Lord God, Father Almighty, the Ordainer of all elements, and Preserver of mankind, the Giver of spiritual grace, and the Author of eternal life; who hast commanded waters, flowing from the fountain of paradise, to water the whole earth: Be thou graciously present, that those things which we have decreed to put into this vessel of water, (prepared to the glory of thy name,) thou wouldst bless✠, and being blessed,

sancti~~X~~fy ; that by the veneration and honour of them, thy servants' offences may be discharged, the stains of sin washed away, pardons obtained, and graces conferred ; that at last, with thy saints and elect, we may merit to obtain eternal life ; through Christ our Lord, Amen."

After this, the Pope infuseth oil into the water, saying,

"Vouchsafe, O Lord, to consecrate and sanctify these waters by this unction of oil, and our benediction ; in the name of the Father~~X~~, and of the Son~~X~~, and of the Holy~~X~~Ghost, Amen."

And then the chrism, repeating the same words.

The water being thus blessed, the Pope turns himself to those little images ; and standing without his mitre, saith these prayers :

"Almighty everlasting God, who art the institutor of legal sacrifices and ceremonies, which thou didst ordain for the restoration of mankind, (seduced by diabolical subtlety,) and with these wouldst be appeased, &c. And as that sacrificed Lamb, with whose blood the door-posts were sprinkled, delivered thy people from the Egyptian persecution ; and as that innocent Lamb Jesus Christ thy Son, slain upon the altar of the cross, according to thy good pleasure, redeemed our Protoplast from the power of the devil ; so let these immaculate lambs, which we offer to be consecrated before thy divine Majesty, receive

the same virtue : \* be thou pleased to bless,✠ sancti✠fy, and conse✠crate them, that being sanctified with thy liberal benediction, they may receive power against diabolical subtleties, and frauds of the evil spirit; that those who carry these devoutly about them, no tempest may prevail against them, no pestilent breath, no corruption of the air, no deadly disease, no storm at sea, no burning, or iniquity hurt them," &c.

"Let us beseech thy clemency, Almighty God, who hast created all things of nothing, and after the fall of Adam hast blessed Noah and his sons, who were found righteous before thy Majesty, and in thy mercy kept them safe from the deluge of waters; so vouchsafe to bless✠, sancti✠fy, and conse✠crate these lambs, that all carrying them devoutly for the reverence, and honour of thy name, may be delivered from all inundations of waters, and from all fluctuations of diabolical powers, and from sudden death," &c.

These being ended, the Pope takes up his mitre, and places himself before the vessel of water, and those of his bedchamber bring unto him the Agnus Dei's in silver basins, which the Pope puts into the water, and the bishops there present take them out, and place them upon tables prepared for that use; and all being bap-

\* Horrible blasphemy! that a poor piece of wax should be conceived capable of as much power as the Son of God to redeem and reconcile the world, or to destroy the power of the devil.

tized by the Pope or his prelates, he saith over them these prayers :

“ We beseech thee, O bountiful Spirit, who makest the waters fruitful, and givest life to all things, and hast ordained the greatest sacrament in the substance of water ; vouchsafe to bless✠, sancti✠fy, and conse✠crate these lambs anointed with perpetual water and chrism, that being blessed by thee, they may receive power against all diabolical temptations ; and that all who carry them may be safe both in prosperity and adversity, and may fear no danger ; that no satanical cruelty, or human subtlety, may hurt them ; but being strengthened with thy virtue, they may glory in thy consolation, who art truly called the Comforter,” &c.

“ O Lord Jesu Christ, son of the living God, who art truly the innocent Lamb, Priest, and Sacrifice : we beseech thy clemency, that thou wouldst be pleased to bless✠, sancti✠fy, and conse✠crate these immaculate lambs which we have made of pure wax to thy honour, and anointed them with holy chrism in token of thine immaculate conception ; protect and defend those that carry them, from all danger of fire, lightning, storms, and tempests, and from all adversity, by the mystery of thy passion ; and vouchsafe to deliver them from all perils ; and women labouring in child-birth, as thou didst deliver thy mother

from all danger," &c. [But that was not by a piece of wax.]

These Agnus Dei's being thus consecrated, they are put into their boxes, and the next Sunday distributed after this manner: All the cardinals come to the Pope, one after another in order, and reverently reach forth their mitres, turning the corners of them downwards, and the Pope puts into them so many Agnus Dei's as he pleaseth.—*Ceremoniale Romanum apud Hospinianum de Origine Fastor. Christian.* p. 66.

I will not mention the miracles supposed to be wrought by these little images, only give you the virtues of them, (which exactly agree with the prayers used at their consecration,) as they are described in *Thyræus de Dæmoniacis*, pars. iii. cap. 45.

Tollitur hoc signo tentatio dæmonis atri,  
 Et pietas animo surgit, abitq. timor.  
 Hoc aconita fugit, subitæq. pericula mortis,  
 Hoc et ab insidiis vindice tutus eris.  
 Fulmina ne feriant, ne sæva tonitrua lædant,  
 Ne mala tempestas obruat, istud habe.  
 Undarum discrimen idem propulsat, et ignis,  
 Illaq. ne noceat vis inimica, valet.  
 Hoc facilem portum tribuente puerpera fætum  
 Incolumem mundo proferet, atq. Deo.

A man that can do all offices is called *τὰ πάντα* in Petronius, and other authors. Well may these little images (if all be true that is affirmed of them) be called our *τὰ πάντα*; for what evil can

be feared, or good desired, which they are not able to prevent, or procure?

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## CHAPTER XXI.

### SACRED RELICS.

THE greatest respect that wicked men give to the godly, is when they are dead. While Moses was living, he was in danger of being destroyed; when dead, of being adored by the Israelites. Joram, when Elisha was living, opposed him; but when dead, laments over him in that pathetic speech: "My Father, my Father, the chariots of Israel, and the horsemen thereof." Saul disobeys and rejects Samuel, when living; but when dead, he with great pains (though no profit) endeavours to recal him. "They build the tombs (saith our Saviour) of the prophets, and garnish the sepulchres of the righteous," when dead, whom (living) their fathers (and they were actuated by the same spirit) opposed and persecuted even unto death. "*Vetus est morbus (saith one of the ancients) quo mortui sancti coluntur, vivi contemnuntur.*"

Thus do our Romanists at this day in their pretended honouring the ancient saints and mar-

tyrs, whose religion and practices they persecute in the true professors ; and their conformity herein with the old pagans will appear in these following particulars :

I. The heathen carefully kept and preserved the relics of their deceased worthies, that is, men eminent for virtue and noble exploits. When their bodies were burnt, (which custom was generally observed in most countries) they carefully gathered their bones and ashes. Kirchman, handling this question: How the ashes and bones of those, to whom they would give honour, could be discerned from the ashes of the wood, and the bones of animals, which were often burnt with them? he answers:

1. " Some think, that they made garments of Indian flax, which could not be burnt, and that their bodies were covered with them, that their bones and ashes might be kept separate." But this opinion he rejects.

2. " He answers with Isaac Causabon, " That the dead body to be burnt, was so placed in the Pyra, that its bones and ashes might remain separate, and not be mingled with the ashes and bones of such things and creatures as were burnt with it ; and hence it was that they could distinguish them."—*De Funeribus Roman.* lib. iii. cap. 7.

And as these bones and ashes were carefully gathered, so they were with no less care preserved ; for after they were sprinkled with wine, and



perfumed with odours, they put them into a golden silver pot or coffin. Ælian, writing of Severus the emperor, saith, “ that his body was translated from England to Rome in great pomp, though some say, it was only a golden pot containing his relics.”

Thus do our Romanists carefully keep the relics of their saints. Are they not put into chests of gold, silver—and kept under lock and key?

II. The heathen gave much reverence and veneration to the relics of their heroes, and the places where they lay. Pythia answered the Athenians, who had sent to the oracle of Apollo, “ that they should bring back the bones of Theseus from Scyros, (whither he fled, and where he was barbarously murdered by Lycomedes;) and putting them in some honourable place, they should preserve and adore them devoutly.”—Plutarch in vita Thesei. And Plato saith of those that have lived well, and died nobly, “ that they are become dæmons, and that we ought to serve them after their death, and worship their shrines; *θεραπεύειν καὶ προσκυνεῖν αὐτῶν τὰς θήκας*.—Apud Eusebium de Præparat. Evangel. lib. xiii. cap. 7; et Cyril Alexand. contra Julian. lib. vi. And from this custom of worshipping the relics of their worthies, proceeded the difficulty of granting unto those primitive Christians the body of their bishop Polycarp, thinking that they would adore it;

though they protested that it was unto the true God alone that they paid that homage.—Euseb. Hist. Eccles. lib. iv. cap. 15. I need not cite any more authors, since this practice of pagans is confessed by our adversaries of Rome. Aquinas propounds this argument against their adoration of relics, (to which afterwards he returns a poor pitiful answer,) “To worship relics is the practice of heathens.”—Saurez in part iii. ; Aquin. Disp. xxv. art. 6. I will not stand to mention all the ways by which the heathen expressed their honour and veneration to these relics; but only name two.

1. In swearing by them. It was the superstition (or idolatry) of Ethnicks to swear by the relics of their deceased worthies.—Cyril. Alexand. lib. x. contra Julianum.

2. In translating them from private and obscure, to more public and honourable places; and this was done with great pomp and splendor. Apollo admonished the Athenians (as you heard) to translate the bones of Theseus to Athens; and he further adds, that when Cymon had found them, and brought them to the city, the people received them with processions and great joy, as if Theseus himself had been alive.—Plutarch in ejus vita. And the same author tells us, that the ashes of Demetrius were brought by his son Antigonus in great pomp to Corinth, and received by the people with great veneration, In vita De-



metrii. When the Messenians had killed, by poison, Philopæmen, commander of the Achæans; Lycoras, having utterly razed Messene, carried his bones to Megalopolis, because he was a worthy man.—Pausan. in Arcadicis. I forbear to mention the translation of Tisamenus, the son of Orestes, of Phocion, and many others.

Thus do our Romanists reverence and adore the relics of their saints. This is clear: 1. From their principles; 2. From their practices. 1. From their principles: Bellarmine urgeth ten arguments for this worship and adoration of relics.—De Sanctor. Beatitud. lib. ii. cap. 3. Saurez produceth six.—In part iii. Aquin. Quæst. 25. art. 6. Disp. 55. But why do I name private doctors, since it is the determination of their much-admired Council of Trent? “The sacred bodies of holy martyrs, and others living with Christ, which were living members of Christ, and temples of the Holy Ghost, ought to be revered by the faithful; so that let all be damned who affirm that honour and adoration is not due to the relics of saints.”—Sess. 25. de Reliquiis. And their schoolmen handling this question, What adoration is to be given unto them? They generally answer, that relics, respectively considered, are to be worshipped with the same veneration that is due to the person whose relics they are.

2. From their practices. Let us hear Cassander’s ingenuous confession: “In these last times

too much is attributed to the relics and memories of saints ; insomuch as the better sort of men, and those that were most zealous, have placed the sum and substance, as it were, of religion, in searching out such relics, adorning them with gold and jewels, and building temples and memorials for them ; and the worser and wickeder sort have reposed false confidence in the foolish and superfluous worshipping of them.”—Consult. de Reliquiis. Here we see the practice both of the better and worser sort of people ; the one esteeming it the chiefest part of religion, and the other relying solely upon it as the only means of purging away their sins ; and many ways do they express their reverence and veneration to these relics.

1st. They adorn them with silver, gold, &c. The heads of Peter and Paul are enclosed in so much silver as weigheth four thousand pounds, besides jewels and precious stones of inestimable value.—Com. Pii. 2. lib. viii. And the golden tomb of Thomas of Canterbury was covered with diamonds, carbuncles.—Eras. Coll. de Peregrin. Relig. ergo.

2nd. They translate them from one place to another in great pomp. “ Thomas Hertford, a most holy monk, died in Cælosyria, and being a stranger there, they laid him in the common sepulchre for strangers, and laid many others upon him ; but afterwards (God willing to honour his

servant) his body kept the highest place, and by a certain divine power was separated from the other bodies. The beholders of this miracle told it to Euphemius their bishop; of which, when he was convinced, he translated the body in great pomp to Antioch.”—Laurentius Beyerlinck; *Magnum Theatrum*, lib. xv. p. 275. “Prince Albertus commanded the bones of Albertus, martyr and bishop of Liege, to be taken out of the church of Rheims, where they had lain four hundred years, and carried them upon his shoulders in solemn procession to a church in Brussels.—*Ibid.* p. 277. Pope Paul the First, having congregated the clergy, and all the people of Rome, translated the body of B. Petronella, the daughter of St. Peter, together with her marble sepulchre, from the Appian Gate (via Appia) to the Vatican, the priests singing, and people rejoicing, and placed it in the highest part of the quire in St. Peter’s Church.—*Platina in ejus vita.* In a sacred expedition to Jerusalem, anno 1098, the Genoese obtained in Myra, a city of Lycia, the holy ashes of St. John the Baptist, which they brought to Genoa, where they are worshipped with great devotion to this day.—*Sigonius, lib. ix. Regni Ital.*

3rd. They light candles, and set up tapers before them, (which St. Jerome calls insignia idolatrie, ensigns of idolatry.)—*Bellarmin. de Sancto. Beatitude. lib. ii. cap. 3; Costerus Enchirid. de Sancto. ; Reliquiis, Saurez, &c.*

4th. In their solemn oaths, they touch not only the Bible, but the relics also, (as the heathen did,) and so divide the religion of an oath, which is a principal part of God's worship, betwixt God and them.—Filliucius Quest. Moral., tom. ii. tract. 25. cap. 3. numb. 83.

5th. Lastly : Whereas in former times, when superstition was in its infancy, they placed the relics of saints under the altar ; yet now, (as Cas-sander observes,) contrary to the ancient custom, their practice is to place the bodies of saints upon the altar, which place is only proper for the body of Christ.—Consult. de Reliquiis.

III. The heathen placed much confidence in the relics of their deceased worthies. Hence it was, that they frequently removed their gods from one place to another ; sometimes for the removal, and sometimes for the prevention of public calamities. Ælian writes, that the oracle told Aristandrus, after the body of Alexander the Great was found, that in whatever country that body should remain, it should be free from all hostile devastations. And hence arose a sharp dispute amongst his successors, every one endeavouring to translate the body into his own country as a pledge of the stability of his empire, and safety of his kingdom.—In varia Histor. lib. xii. cap. 64. For the conquering of Hannibal, and enlarging the Roman empire, the great mother of the gods was fetched out of Phrygia and brought to Rome, and ho-

noured with a magnificent temple; and the like is storied of many other gods. Among the old Romans, every one had relics, bones, and ashes, in his house, which he looked upon, and revered as his protectors—"tanquam tutelares patronos, lares atque penates," as Servius observeth in many places. In short, the heathen thought themselves secured against all hostile invasions, and other wasting judgments; because they fancied themselves to be under the tutelage and protection of that demon or hero whose relics they enjoyed; supposing also that a kind of divine power and virtue resided in them.

Thus do our Romanists place much confidence in the relics of their saints. They look upon them as the Trojans did upon their Palladium, being assured of the patronage of that saint, whose relics are lodged with them, and which they carry about with so much joy and triumph in their solemn processions. In the description of that procession, (called *processio jubilæi*,) granted by Pope Urban VIII. to the German nation, and as it was solemnized at Cologne, we have these words: "Upon mature deliberation it seemed good, in this grievous calamity and perilous time of war, when the enemies of the church endeavour to oppress and trample upon it, to invoke these saints which rest in this holy city, because they are patrons of it: and being instant in our sighs and groans to God and these saints, to de-

precate these most deserved judgments. And a little after follows this hymn :

Gaude fælix Agrippina.  
 Sanctaque Colonia,  
 Sanctitatis tua bina  
 Gerens testimonia.  
 Postquam fidem suscepisti  
 Civitas prænobilis,  
 Recidiva non fuisti  
 Sed in fide stabilis.  
 Gereonis cum his nonis  
 Trecentena concio,  
 Et maurorum trecentorum  
 Sexaginta, passio,  
 Te tinxerunt et sanxerunt;  
 Virginumque, millia  
 Vndenarum, te decorum  
 Exornant martyria, &c.

*Apud Voetium. Select. disput. pars iii. de  
 processionibus.*

And do not these words fully discover how much they trusted to the aid and assistance, defence and protection of those saints whose bodies were buried in that city, or whose relics they were blessed with? The Council of Trent does not only anathematize those that refuse to give worship and adoration to relics in any respect, but those also who do not resort unto them, opis impetrandæ causâ, to obtain help from them.—Sess. xxv. de Reliquiis: which shows what trust and confidence they repose in them. And hence it is, that many towns and cities have had fierce



contentions about, and been at great cost and pains to procure the relics of some eminent saint.

When the Saracens had taken Sardinia, whether the bones of St. Austin had been translated from Hippo two hundred and fifty years before, Luitprandus, king of the Lombards, sent his ambassadors thither to purchase them, for which they paid one hundred talents of silver, and a talent of gold."—Laurent. Beyerlinck. magn. Theat. lib. 15. A great sum was likewise given for the arm of St. Bartholomew, and not less for the precious arm of St. Samson. Walls and bulwarks and armies are reputed a sorry defence in comparison of these sacred relics. "*Quasi quædam turres contra adversariorum incursum refugium exhibent.*"—Durantus de Ritibus Eccles. p. 219. And he further tells us, that whosoever toucheth the bones of a martyr, is for the grace inherent in them, after a certain manner thereby sanctified.—Ibid. But Costerus speaks more positively: "*Habent sanctitatem, et vim contactu suo sanctificandi;*" they have sanctity, and a power of sanctifying by their touch.—Enchiridion. de venerat. Reliquiar. p. 414. And the aforesaid author, viz. Durant, informs us from others, that by the relics of Protasius and Gervasius many have been dispossessed of devils; that at the sacred relics of St. Andrew, St. Luke, and Timothy, devils roar, and make a noise.—De Ritib. Eccles. lib. i. cap. 25. p. 221. Others tell us of many miraculous

cures that have been wrought by relics. Hence it is, that they are constantly carried about (saith Saurez) by many devout persons, as an antidote against all evils.—In Part iii. Aquin. Quest. 25. Disput. 55. sect. 2. And the lawfulness of this practice is asserted by Aquinas, 22, quest. 96. art. 4; Navar. Enchirid. Confess. cap. 11. numb. 35. It is lawful for a man to hang the relics of saints about his neck, or to carry them after any other manner for his protection, if they be carried *ex fiducia Dei et sanctorum, quorum sunt Reliquiæ*.—Aquinas, *ibid*. And Filliucius affirms it to be not only lawful, but an act of piety and devotion.—Quest. Moral. tom. ii. tract. 24. cap. 6. num. 145. Sure I am an act of prudence it is, if that be true which Magnetes affirms: “It is manifest, that the bones of saints are not dead, but full of power and virtue.”—Apud Durantum de Ritib. p. 220.

IV. The heathen frequently resorted to the places where the bodies of their heroes were buried. Plutarch, in the life of Theseus, tells us “that his relics lie yet in the midst of Athens, whither all slaves and poor people go, and there offer up their prayers and sacrifices; who, while he lived, was protector of the oppressed, and courteously received their petitions, who desired aid of him.” The Gentile Egyptians (saith Epiphanius) went frequently with great devotion to the place, where Jeremiah the prophet was buried; be-

cause they believed that venomous serpents and crocodiles were driven away by him.—*De Prophetar. vita et interitu*, if we may believe that book to be his. Cyrillus Alexandrinus, discoursing of the reverence and veneration which the Gentiles gave unto the relics of their deceased worthies, saith : “ In old time, when certain men had hazarded themselves in the battle of Marathon in defence of Greece, and died valiantly fighting against the army of Xerxes ; there was a custom among the Athenians to resort unto their sepulchres.”—*Contra Julianum*, lib. vi. And Eusebius tells us, that the Gentiles made their supplications near to the shrines where the ashes of those were kept, whom they thought to have been valiant and virtuous.—*De præparat. Evangel. lib. xiii. cap. 7*.

Thus do our Romanists frequently resort to the places where the bodies of saints are buried, or their relics preserved.—*Concil. Trident. sess. 25. de Reliquiis*. They teach, that their prayers are better and more effectual, and acceptable to God, if they be made before the relics of saints ; and therefore their practice is in times of necessity to make votive pilgrimages to such places where the most famous relics are. All histories make mention of their pilgrimages to the Holy Land,\*

\* Many lecherous men and women resort to Compostella, to eat scallops for the kindling of lust and increase of nature, under the name of a pilgrimage to St. James his shrine.—*Muffet. chap. xviii. p. 166*.

Rome, Compostella, &c. And they are excited thereunto by miraculous cures and large indulgences.

1. By the many miraculous cures wrought at them. Gregory Turonensis informs us, that sick people ran to the sepulchre of Junianus, and being cured, became tributary to that saint.—*De Gloria Confessor*, cap. 103. At these places (saith Thyraeus) some have recovered their sight, others the use of their feet, others have been restored to life, and others freed from incurable diseases.—*De Dæmon*. par. iii. cap. 43. p. 97. And a little before he mentions several saints, by whose relics many strange cures have been wrought, whose shrines are frequently resorted unto by Roman Catholics. I will only entertain the reader with what Hieronymus Emser (who was an eyewitness) writes concerning their pilgrimages to the sepulchre of St. Benno.—*Apud Laurent. Beyerlinck. Magnum Theatrum*, lib. xiv. p. 201.

“ Ad cujus tumulum glomerantur pendula vota,  
 Multus ut accepta contulit æger ope.  
 Cernitur hic lacero confossus pectore ferro :  
 Hic alius fracto crure perire timet.  
 Hic cecidit summâ quondam resupinus ab arce ;  
 Ille fuit rapidas obrutus inter aquas.  
 Hic trahit in mediis positus suspiria flammis :  
 Hic cinctus valido corripit hoste fugam.  
 Hic queritur febres, alius fera tormina ventris ;  
 Hic misero nervos vellet abesse pede,” &c.

And he adds a little after :

“ Deniq. quisquis adest, placidâ rexit inde salute,  
Nec patitur cassas Benno fuisse preces, &c.”

And then he tells us, that great multitudes of men, even from all nations, resorted to it.

“ Huc veniunt Thirii, Pruteni, Sarmata, Sclavus,  
Huc vicinus agit sæpe Bohemus iter.  
Sæpe etiam admonitus media per somnia nocte,  
Huc tulit Arctoo Cymber ab axe pedem.”

2. By the large indulgences annexed to them. And because the churches in Rome are most enriched with these sacred relics, therefore the largest indulgences are granted to such as resort unto them. Take a few instances.

Pope Sylvester gave to those who visit the Lateran church, so many indulgences as none but God can number. And Gregory gave so many days of pardon, as drops fall when it rains three days and nights without intermission. And when he feared lest the treasure of the church should be exhausted by his profuseness, Christ appeared to him, and said, ‘ I will give you leave to grant more indulgences, for the people have need of them.’—Indulgent. in Station. Rom. apud Chemnit. Exam. Concil. Trident. de Indulgent. p. 79.

Whosoever shall visit the sepulchres of St. Stephen and St. Lawrence in St. Lawrence

church, is granted a pardon for seven thousand years.

To those that visit St. Paul's church upon the day of its dedication, are granted pardons for eight thousand years.

And to such as shall visit these and other churches in Rome at certain times, are granted full pardons, both *à pœna et culpa* by later popes. —*Fiscus Papalis*, translated into English by Mr. Crashaw, 1621.

These indulgences occasioned many pilgrimages to Rome ; which Johannes Pannonius, the Hungarian poet, could not (though a papist) pass over without a jeer.

“ Hispani, Galli, Sclavi, Teutones, et Hunni

Clavigeri petitis limina sancta Petri :

Quò ruitis stulti Latios ditare penates ?

Salvari in patria siccine nemo potest ?”

“ The Spaniard, French, Pole, German, and the Hun,

Unto St. Peter's chair for heaven doth run.

Whither, O fools ! t' enrich the Pope do you gad ?

As if salvation can't at home be had.”

*Henry Foulis, Preface to his Hist. of Rom. Treas.*

And not only to Rome, but many other places also, have large indulgences been annexed. Pope Nicholas, at the earnest request of Stephen Manley, Archdeacon of Cleveland, granted an indulgence of enjoined penances of a year and forty days, to be remitted to all that should visit

St. William's tomb in the cathedral at York, (where he had been bishop,) eight days immediately following his festival; and they are directed to pray unto him in these words :

" O Willielme, Pastor bone,  
Cleri Pater, et Patrone,  
Mundi nobis in agone.  
Confer opem, et depone  
Vitæ sordes, et coronæ  
Cælestis da gaudia."

These are yet to be seen in two manuscript tables in the cathedral at York.

I will conclude this with a remarkable passage in the bull of Clement VI., who doth not only grant a plenary pardon to such as actually visit the churches of St. Peter and Paul at Rome, but to those also who die in the way. Take his own words—"Item concedimus, quod si vere confessus in via moriatur, quod ab omnibus peccatis suis sit immunis penitus et absolutus. Et mandamus Angelis Paradisi, ut animam a purgatorio penitus absolutam, in Paradisi gloriam introducant." "We also grant, that if he die in the way, being truly confessed, he is absolutely absolved from all his sins. And we command the angels of paradise, that they convoy his soul, delivered from purgatory, into the glory of paradise."—Apud Hospin. de Temp. p. 381. And let not any heretic interpret this as a piece of arro-

gance in his holiness; for why may he not command the angels, to whom all things are subject? And who can do in a manner whatsoever God himself can do?

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## CHAPTER XXII.

### EXORCISMS.

THAT the heathen arrogated to themselves a power to cast out devils, (as our Romanists do,) is clear from their own historians, and the confessions both of popish and Protestant writers. I will briefly remark the methods and ceremonies observed by them in their exorcisms, and show how far our present adversaries of Rome symbolize with them. The ways and methods, rites and ceremonies, observed by the heathen, may be reduced unto two heads, viz. words and things.

1. The heathen used certain words in their exorcisms. Serapis prescribed the Egyptians a form of words, wherewith they might expel devils.—Eusebius de Preparat. Evangel. lib. iv. cap. ult. Clemens Alexandrinus saith, “*Magos gloriari se dæmones habere coactos vi suorum carminum.*”—In Protrept. apud Filesacum de



Idol. Mag. p. 800. These words were opprobrious, commanding, menacing, barbarous, and obscure. Apollonius cast out a devil (saith Philostratus) by reproachful words, (such as masters use to their vain and idle servants,) calling him wicked and impudent, and in great wrath commanded him to give some sign of his departure. —In vita Apollonii, lib. iv. cap. 6. It is inquired by an Egyptian, (saith Eusebius,) the prince of magicians, how it comes to pass that devils are moved by terrible and threatening words, and are bound by them as with certain chains?—De Præparat. Evang. lib. v. cap. 6. And what were those *Ἐφεσια γράμματα*, Ephesian words or writings, (so often spoken of by writers,) but certain enchantments used by magicians in casting out devils? Magicians commanded (saith Plutarch) those who are possessed with evil spirits, to pronounce the Ephesian words.—Sympos. lib. vii. Quest. 5. And that they were certain obscure and barbarous words, is affirmed by Suidas and others. These Ephesian words (saith Hesychius) were anciently six, but afterwards deceivers added others to them; the names of the former were, *ἄσκι, καράσκι, αἰξ, τετραξ, δαμναμενός, αἴσεον*.—See Dr. Hammond in Act. 29. That the heathen used in their exorcisms certain exotic, strange, and barbarous words, is confessed by Filesacus de Idol. Magica, p. 793, for such words are accounted most efficacious by magicians.

And these words were not always spoken, but sometimes written. Philostratus mentions certain philosophers called Brachmanni, who by certain written words (*verbis terrificis et minacibus*) commanded the devil to go out of a young man.—Lib. iii. cap. 12. And those Ἐφεσια γράμματα, before mentioned, were sometimes written, and carried about by many, who thereupon promised themselves, that they should obtain whatsoever they desired; and among other things, a power to cast out devils. Anaxilas the poet is said to have carried the Ephesian letters in pieces of leather sewed together.—Athenæus Dypnosoph. lib. xii.

2. The heathen used certain things in their exorcisms; as herbs, fumigations, &c. St. Austin tells us, that the heathen cast out devils by herbs, stones, certain animals, sounds, voices, and figures.—De Civit. Dei, lib. x. cap. 11. And lib. xxi. cap. 6, he saith, devils are enticed and allured by certain kinds of herbs, animals, charms, and ceremonies. “I saw a certain private man (saith Josephus) amongst the Hebrews, that cured divers possessed of devils, in the presence of Vespasian, his sons, tribunes, and soldiers. And the cure was effected after this manner: he applied to the nose of the dæmoniac a ring, under the seal whereof was a kind of root, discovered by Solomon, which drew out the devil through the nostrils of the possessed, as soon as he smelled at it.”—An-

tiq. lib. viii. cap. 2. And the same historian mentions the herb or root used in their exorcisms. "On the north side of the city there is a place called Baaras, where also groweth a root of the same name; the colour whereof resembleth the flame, and it shineth at night like the sunbeams, and is not easy to be pulled up, till that one cast upon it the urine of a woman, or her flowers; which being done, whosoever toucheth it, is sure to die, except he carry the root hanging on his hand." And a little after, he adds, "This herb, notwithstanding all this danger, is diligently sought out for the virtue it hath; for it driveth away devils out of men's bodies, if it be applied unto them."—*De Bello Judaico*, lib. vii. cap. 25. And Justin Martyr tells us, That this way of ejecting devils, was like to that of the Gentiles.—*In Dial. cum Tryphon*. And the same is affirmed by Pliny.—*Hist. Nat.* lib. xxiv. cap. 17. Democritus, the prince of magicians after Pythagoras, hath commended the herb *Aglaophotis*, (which is thought to be the same with *Baaras*,) so called for its bright shining colour, and that magicians use it when they cast out devils.

And that the heathen used certain fumigations, is not less evident. Your exorcists (saith Justin Martyr, *loc prædict.*) as the Gentiles, use *Thymiamata et vincula*. By the first he understands fumigations, such as the heathen used in casting out devils. And by the latter, enchantments,

which are called bonds, *ab effectu*. The Jews and Gentiles thought, that devils are expelled out of men's bodies by fumigations.—Martin. Delrio Disq. Magic. lib. vi. cap. 2.

And to the aforesaid remedies, they added a certain (I suppose consecrated) garment.—Euseb. de Præparat. Evang. lib. v. cap. 6.

These, and many such-like methods and ceremonies, the heathen used in ejecting devils.

And that our Romanists herein symbolize with them, is most evident. They observe the very same methods, but with some additions of folly and superstition. To make this clear, I will give the reader a brief account of them.

The priest or exorcist being come into the church, and apparelled according to his order, and kneeling devoutly before the altar, he makes the sign of the cross in his forehead, mouth, and breast, saying, “ Let the sign of the cross ✠ be in my forehead. Let the words of Christ ✠ be in my mouth. Let the weapons of Christ ✠ be in my breast. By the sign of the cross ✠ deliver us, O God, from our enemies. Let the power of the Fa ✠ ther confirm me. Let the wisdom of the Son ✠ teach me. Let the love of the Holy ✠ Ghost enlighten me.”

“ Nos cum prole pia  
Benedicat Virgo Maria.”

*Mangus Flagel. Dæmon. p. 36.*

The priest being thus prepared and armed in all points, what is he not able to do? How do

the poor devils quake and tremble at the very sight of him? But let us come to the bloody skirmish, and observe the valour of the man.

1st. He signs the demoniac in the forehead, mouth, and breast, with the sign of the cross, saying, " Let the power of the Fa ✠ther comfort thee. Let the wisdom of the Son ✠teach thee. Let the love of the Holy ✠Ghost enlighten thee." And a little after, " I command you, O devils, (who are come to the help of those that vex this creature of God N.,)\* upon pain of excommunication, and immersion in the lake of fire and brimstone for a thousand years, that ye yield no aid and assistance to those devils who torment the body of this creature of God N. And I command you, O devils, who trouble this creature of God N., that ye presently depart, and leave him safe and sound, without any hurt either of soul or body. And I command all your enemies, in the name of the most holy Trinity, that they compel you to yield obedience to my precepts. And I command you upon the same pains, that ye neither say nor do anything that may displease those that are either present or absent, except what I shall ask you."—Mengus *ibid*.

2nd. He ties a stole about the neck of the possessed, with three knots, saying, " O ye abominable and rebellious spirits ! I conjure, adjure, and compel you, wheresoever you have your residence in this man, by the Fa ✠ther, and the

\* Here he shows his courage.

Son ✠, and the Holy ✠ Ghost, that ye immediately understand the words of my conjuration, and the virtue of it; and that ye dare not to depart from this creature of God, and image of Christ, without my license; and as the\* saints of God have bound devils with chains, so I bind you *cum ista stola jocunditatis*, with this stole of jocundity.”—Mengus, p. 37. If it be queried, why it is called *stola jocunditatis*? I suppose, because the priest doth greatly rejoice when he hath got the poor devils thus bound and fettered. And here his policy is to be commended, who first chains and shackles these wicked spirits; for having them once fast bound, he may with more ease rule and govern them. But his courage I do not much admire, who dares not enter the list with them, except they be first shackled. But I proceed.

3. The priest lays his hands on the head of the dæmoniac, and signing him in the forehead with the sign of the cross, repeateth certain words; and these are either sacred or profane.

The former are either some sentences of scripture, or some names of God.

\* They report of St. Juliana, that she tied the devil's hands behind him, whipped him bravely with a great chain: and though he earnestly begged her favour, and not to abuse him before all the people; yet she dragged him about the market-place, and then without any compassion threw him into a jakes.—Foulis Hist. of Popish Treas.

1st. Some sentences of scripture; and here the beginning of St. John's Gospel is accounted most prevalent; as also those words in the canon of the mass:\* "*Per ipsum, et cum ipso, et in ipso.*"

2nd. Some names of God, especially those strange and obscure names:—Hel✠, Heloym✠, Heloa✠, Eheye✠, Tetragrammaton✠, Adonay✠, Saday✠, Sabaoth✠, Sother✠, Emanuel✠, Alpha et Omega ✠, Primus et Novissimus ✠, Principium et Finis✠, Agyos✠, Yschiros✠, Otheos✠, Athanatos✠, Agla✠, Jehova✠, Homousion✠, Ya✠, Messias✠, Esereheye✠, Christus Vincit✠, Christus Regnat✠, Christus Imperat✠, Increatus Pater✠, Increatus Filius✠, Increatus Spiritus Sanctus✠.—Mengus, p. 38.

The latter are either inquisitory or opprobrious.

1st. The priests put some questions to them; as—"Whether they be many, or few? What

\* Cæsarius mentions a certain woman possessed, that came to Sigeberg; and being in the oratory of St. Michael, when it was discoursed, "How Lucifer was bound in hell?" The devil answered by her, "Ye fools, with what chains do ye think my master is bound in hell? With iron chains? No, no. There are three words in the mass wherewith he is bound." Some asking him, 'What words they are?' Answered, 'That she durst not repeat them.' But (saith she) bring me a book, and I will show you them. A missal is brought, which she opened; and at the very first, found the canon of the mass, and laid her finger on these words, *Per ipsum,*" &c.—Serarius in Tob. cap. viii. Quest. 8.

is his name, and the names of his companions? For what cause they entered? In what hour? By what person they are to be expelled? By what saint? Who are their enemies in heaven? and who in hell? By what words they are most tormented? Whether they are bound there by any compact or enchantment? How that may be dissolved? Who is the chief of them in that person?"—Mengus docum. iv. p. 50; Ritual. Roman. p. 301. Nay, the priest may put an oath to the devil for the discovery of such things as are necessary to his expulsion. Take the form of this oath.

"I swear and promise to thee, priest or minister of Christ, to observe all things which thou shalt command me; and that I will be punctual in what I promise thee, I invoke the almighty God against me; and as a revenger of this my perjury, let him send his holy angels, mighty in battle, to cast and expel me out of this body. And I invoke Lucifer, together with all other principalities, furies, and infernal punishments, that they rise up against me with all their fury and indignation, and hale me into the lowest and most tormenting place in hell, where I may suffer a thousand thousand times greater torments, and from which I may never be delivered. Amen."—Mengus, p. 195.

2nd. The priest useth certain reproachful words. Mengus gives us several forms of ex-



probation, Docum x. and p. 103; "O unclean spirit, most miserable tempter, deceiver, father of lies, heretic, fool, bestial, furious, enemy of thy Creator, luxurious, mad, cruel, unjust, thief, beast, serpent, damned creature, cursed eternally of God for thy pride," &c. Mengus, from the example of St. Francis, commendeth sordid words uttered to the disgrace and reproach of the devil: for when B. Francis would deliver his brother Ruffinus, he bids him say to the devil, "Open thy mouth, and I will fill it with a t—d, or I will — in it :"\* which, when he had done, the devil departed in great rage.—In Fuste Dæmon. apud Voetium, par. 3; Disp. Select. p. 1160. Serarius defends these contumelies and reproaches; laying for a foundation, if not *probative*, yet at least *amplificative*, the example of Apollonius Thyanaeus.—In Tob. cap. viii. Quæst. 5. And in the same place he tells us, "That reproachful words uttered against the devils, are very grievous to those proud spirits. As stripes are painful to the body, so is opprobrious language to the devil."—Thyræus de Dæmon. pars 3, p. 119.

4. The priest or exorcist shows the dæmoniac the sign of the cross, and saith—

" Salve Crux sancta  
Quâ dantur munera tanta,

\* This is like the man that called Satan as Snottynose.

Fac tua me velle,  
Quæ sunt nobis noxia pelle.  
Da mihi virtutem,  
Veniam, pacemq. salutem.  
Spes mihi viventi,  
Protectio sis morienti.  
Crux bona, Crux digna,  
Lignum super omnia ligna.  
Crux via virtutis,  
Crux via veræ salutis.  
Crux virtus hominum,  
Crux levat ad Dominum."

*Meng. p. 62.*

And then, after several adjurations, he says this prayer—

" O Lord, expel the devil from this thy creature N., from his head, from his hair, from the top of his head, from his forehead, from his eyes, from his tongue, from his ears, from his nostrils, from his neck, from his jaw-bones, from his teeth, from his throat, from his gums, from his mouth, from his palate, from his brain, from his eye-lids, from the hair on his eye-lids, from his feet, from his shin-bones, from his knees, from his legs, from his privy-members, from his reins, from his sides, from his inward parts both above and below, from his thigh, from his belly, from his stomach, from his heart, from his shoulders, from his breast, from his paps, from his arms, from his hands, from his nails, from his bones, from his nerves, from his veins, from his marrow, from his lungs, from the ligaments of his body, from his

five senses of body and soul, from his whole body both within and without," &c.—Mengus, p. 76.

If the devils be obstinate, and will not depart, and the priest forced for a time to leave off his conjuration; then he is to command them to leave the head, heart, and stomach, and descend to the inferior parts of his body, viz. the dead nails of his feet.—Meng. p. 197.

It is confidently affirmed of the fox, that being troubled with fleas, he gets a lock of wool in his mouth, and goes into the water, and by a gradual immersion forceth them into the upper parts of his body, his neck and head, and at last into the lock of wool, which, popping his head under water, he parts with, and so frees himself from those troublesome companions. How easily might the priest, when he hath the devils lodged in the dead parts of the nails, take his knife and pare them off, and so prevent the trouble and hazard of a second encounter. But let us proceed.

5. The priest takes the image of the devil that troubles the possessed, painted on a paper, with his name written at the top of it; and having first conjured the fire, and cast into it consecrated sulphur, galbanum, assafoetida, aristolochia, ypericon, and ruta; he holds this painted image over it; and, having read a long adjuration, (which is too long to be inserted,) he

casteth the image into the fire; and turning himself to the devil, saith, "Let all thy cogitations turn to thy detriment and confusion, O cursed spirit, to the praise of God, and thy terrible punishment, and eternal malediction, and thy present expulsion out of this creature of God N. And as this fire burns thy name and image; so mayest thou (O cursed spirit) feel in thyself a thousandfold greater pains, and let them be augmented till the day of judgment."—Meng. pp. 153, 157, 161.

6. The priest applies several things to the demoniac. As,

1st. He writes several names on a paper, which he lays upon the possessed, or hangs about his neck.—Mengus docum. ix. But the paper must be first conjured after this manner.

"I conjure thee, O paper, by those words of the triumphant title of our Lord and Saviour Jesus Christ; and by all other words which are spoken of the Creator of all things; and by Him who is able to infuse into thee such virtue, that thou mayest be able to bring all things (or names) which are written upon thee, to the blessed effect of eternal salvation; and that all the fallacy and virtue of the devil may depart from thee, and all the aforesaid virtue may enter into thee without delay. In the name of the Fa✠ther, and of the Son ✠, and of the Holy ✠ Ghost. Amen."—Mengus, p. 244.

2. The priest takes consecrated rue, and holding it to the nose of the demoniac, saith :

“ I exorcise✠, adjure, and command thee by Him whom thou didst tempt in the mountain ; I adjure✠thee by all the apostles of Christ ; I adjure✠thee by all the martyrs of Christ, by all the confessors of Christ ✠, by all the virgins of Christ ✠, by all the ministers of Christ ✠: I adjure ✠ by a crucified Saviour ✠, by Michael, Gabriel, and Raphael. I adjure thee ✠ by the tremendous day of judgment ✠, by the resurrection of our Saviour ✠, by the patriarchs and prophets ✠, by St. Peter, prince of the apostles, &c., that thou dwell no longer in this creature of God. Amen.”—Meng. p. 102.

3. The priest takes consecrated incense, and casting it into the fire, likewise consecrated, saith, “ O Adonay, Saday, Eloym, by the invocation of thy most holy name, grant that the fume of this incense may torment, inflame, and expel these cursed spirits,” &c.—Meng. p. 110. It is the common opinion, that devils are expelled by fumigations.—Abulensis apud Serarium in Tob. cap. 8. quest. 4.

4. He casteth sulphur, rue, &c., into the fire, and holds the demoniac over it whether he will or no, for a considerable time.—Meng. p. 242.

5. He anoints the possessed with consecrated oil in several places, viz. his eyes, forehead, ears, breast, the pulses of his hands, and his hands ; the

pulses of his feet, and his feet; at every place saying, "I anoint thee N. with this holy oil, and by this unction absolve thee✠from all witchcrafts, enchantments, &c. In the name of the Fa✠ther," &c.—Meng. p. 221. And the unction is made after this manner:

Recipe	{	Rutarum	}	Cymas tres.
		Salviæ		
		Anethi		
	{	Cineres Olivarum.	}	
	{	Aquam Benedictam.	}	

These are boiled in oil, and consecrated with these words:

"O unclean spirit, I exorcise thee by the living✠God, by the true✠God, by the holy✠God, who made heaven and earth, that all the power of the enemy, the whole host of Satan, and every phantasm, may be eradicated, and fly away from this creature of oil, and all herbs that are in it, that it may be a flaming fire against all the snares of the enemy," &c.—Meng. p. 222.

6. If what hath been done be not effectual, then the priest flies to his never-failing remedy, a certain potion. And though some men industriously conceal what hath cost them much pains and study (though it be eminently useful and advantageous to others); yet these gentlemen are not more happy in discovering, than charitable in communicating secrets that may be beneficial

to mankind : and particularly this excellent recipe, which they say must be made after this manner :

“ Take a pound or two of veal, or any other flesh in season, and boil it well without salt ; then take six or eight ounces of the broth, first consecrated by the priest, and put into it two ounces of consecrated oil, and when they are well mixed, give it warm to the patient or possessed ; but before he take it, let the priest give him a piece of consecrated bread, saying, ‘ Take this bread for the destruction of all the enchantments and wicked works of Satan. In the name of the Father,’ ” &c.—Mengus, p. 120, 121.

Here it may be necessary to give the reader one caution, that he is not so unmannerly as to ask these great masters, how these sensible and corporeal things can act upon spiritual and immaterial substances ? It is enough that they say it is so. That devils are affected, vexed, tormented, and expelled by natural and corporeal things, is affirmed by Mengus, Docum. iii. And Serarius tells us, that they do it *efficacia quadantenus naturali*, by an efficiency after a sort natural.—In Tob. viii. Quest. 3.

We must therefore suppose the devil, upon the receipt of this potion, to be in great pain and torment ; and doubtless the poor fiend would gladly be gone. But behold, he is chained and fettered, and cannot depart without licence ; and

another piece of penance he must do before he can obtain it, viz. "that to the honour of God, and edification of others, he confess some article of the faith; that in the virtue of that article he give reverence to God Almighty by bending the knee, and bowing the head thrice to the ground, in adoration of the most Holy Trinity.—Meng. Docum. v. These, you will say, are hard terms; but no question the devil, in this sad pickle, readily submits to them for ease and liberty.

And now we must suppose the skirmish over, and this great conqueror, I mean the priest, triumphing over his vanquished enemy; and yet it is hard to say whether of the two is more joyful.

And what can keep the patient or possessed from rejoicing with them? Doubtless nothing, except the fear of a second invasion, either by this or some other devil.

We say, the burnt child dreads the fire; and this devil being once delivered from the torments which he lately suffered, methinks he should not desire to return; certainly he will not, if the late potion was but as painful to him as it was to the poor demoniac. Yet lest he should attempt it, the priest useth this dreadful and most effectual conjuration.

"I conjure you, ✠ O air, earth, water, and fire, by God the Father Almighty, and by the angels and archangels, and by all the court of heaven, and by the merits and prayers of all



saints, that ye have no power to entertain and keep this cursed and most wicked spirit, but that ye presently cast him out, and all that favour him. And O thou hell and infernal fire, and all you infernal devils, observe and understand the words of my mouth. I conjure you by all the names of God, by St. Mary, the mother of our Lord Jesu Christ, by St. John the Baptist, &c. that ye presently obey my commands, and receive and secure this wicked spirit.”—Meng. p. 141.

But though this devil may be confined to the infernal pit, yet by others he may be assaulted and invaded. Against those also there is an effectual remedy, which is thus prepared: the priest takes a paper, and having blessed and besprinkled it with holy-water, writes upon it these words:

I       “ Qui verbum caro factum est, et habitavit  
 N✠R in nobis nascens ex Maria Virgine, per  
 I       ineffabilem pietatem, misericordiam suam  
 piissimam, et per intercessionem ejusdem beatæ  
 Mariæ Virginis, et Angelorum, Sanctorumq. omnium,  
 et maxime Apostolorum, et Evangelistarum suorum,  
 Joannis, et Matthæi, Marci, et Lucæ ipsum quæso; ut dignetur me liberare et  
 conservare ab omni infestatione Satanæ, et ministrorum ejus. Qui cum Patre, et Spiritu S. vivit,  
 et regnat in secula seculorum. Amen.”

Then he takes exorcised salt, some wax of the

paschal candle, or any other consecrated wax, and consecrated rue ; and having sprinkled them with holy-water, he wraps them all up in the aforesaid paper, and hangs them about the neck of the patient.—Meng. p. 256, 257. And now I leave him in a transport of joy, and bidding defiance to all the devils in hell.

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## CHAPTER XXIII.

### OBSERVATION OF HOLY-DAYS.

THE institution of festivals by the heathen in honour of their gods, and the conformity of our Romanists herein, were before asserted and cleared. I come now to remark the manner of their observation, or with what rites and ceremonies they were solemnized; wherein also the Church doth exactly symbolize with them. This hath been confessed by many, and lamented by some of their own writers, Nicolaus de Clemangis, Erasmus, Cornelius Agrippa, Polydor Virgil, &c. The last tells us, “ that in his time holy-days were most acceptable to young men for no other reason but that they had then leisure to lead about dances; especially among the Italians, who, after the custom of the ancient Pagans, did usually exhibit shows and plays unto the people, reciting comedies, and

personating the lives and martyrdoms of the saints, in churches; in which, that all might receive equal delight, they acted them in their mother-tongue. Thus was it heretofore among the ancient Romans."—*De Inventor. Rerum. lib. v. cap. 2.* For the further illustration of this point, I will instance in several festivals.

#### THE FEAST OF OUR SAVIOUR'S NATIVITY.

That the Pagan Saturnalia were kept about the same time that we observe our Christmas, is agreed upon by most authors, Gyraldus, Rosinus, Macrobius, &c. And that our Romanists celebrated this feast with the same solemnities, will appear if we consider these following particulars.

1. The ancient Romans and Grecians on their Saturnalia entertained their friends and neighbours with most costly feasts, and banquets, and so spent the time in excessive eating and drinking. *Mutuas inter sese cœnas epulationesq. agitabant.*—*Hospin. Fest. Pagan. p. 130; Lazijs de Repub. Roman. lib. x. cap. 9.*

And thus do our Romanists celebrate this great festival of our Saviour's nativity. This is so notorious to all men, that it will be unnecessary to mention authors. Their practice is thus described by Naogeorgus, *apud Hospin. Fest. Christ. p. 26.*

Selectis onerant dapibus mensasq. fæcumq.  
 Paneq. vescuntur miro, magnisq. placentia.  
 Ludunt, compotant, ineunt convivia læti.

2. In the ancient Saturnalia, masters feasted their servants, and became servants to them.

Maxima pars Graium Saturno, et maximè Athenæ,  
 Conficiunt sacra, quæ Cronia esse iterantur ab illis,  
 Cumq. diem celebrant per agros, urbesq. fere omnes  
 Exercent epulis læti, famulosq. procurant  
 Quisq. suos, nostriq. itidem : et mos traditus illinc  
 Iste, ut cum dominis famuli tum epulentur ibidem.

*Laur. Accius apud Gyrالد. de Diis Gent. Syntag. 4.  
 p. 133 ; Macrob. Saturnal. lib. i. cap. 10 & 12*

And Tyraquellus hath produced the testimonies of several authors for this custom.—Annot. in Genial. Dier. lib. ii. cap. 22. On these days servants did take upon them to command their masters, and slaves had liberty to be unruly without fear of punishment, wearing on their heads a cap as a badge of freedom while those days lasted. Lazius and Hospinian further add, that servants wore the apparel of their masters, and masters the apparel of their servants.—Lazius de Repub. Roman. lib. x. cap. 9 : Hospin. Fest. Pagan. p. 131.

And do not Papists the very same thing at Christmas? “ In France, (saith Hospinian,) one of the servants at court is chosen king ; upon whom the king, and the rest of the nobles, wait at table. And in Germany this is observed (saith the same author) through all universitie.

and cities by students and citizens ; that is, they create one king, prepare a magnificent feast for him, and minister unto him.”—Fest. Christ. p. 29.

And Polydor Virgil affirms, that our Christmas-Lords of Mis-rule (which custom, saith he, is chiefly observed in England,) to whom both masters and servants must be obedient, were derived from these Roman saturnalia.—De Invent. Rer. lib. v. cap. 2.

3. The ancient Romans celebrated their Saturnalia with masks, interludes, dancings, &c.—Ovid. Fast. lib. i ; Herod. Histor. lib. i. On the ides of January, men went through the streets in women’s apparel, and were most immodest and lascivious in their deportment. Alexand. ab Alexandro in Genial. Dier. lib. iii. cap. 18 ; Plut. Quæst. Rom. Quæst. 55. This was a time dedicated to debaucheries and disorders. We have them described by Alcuinus : “ These calends, according to the madness of the Gentiles, ought rather to be called cavendæ than calendæ. This day they hallowed with many villanies ; some changed themselves into monstrous shapes, and were transformed into the habit of wild beasts ; others put on women’s apparel, and wearied themselves in dances, &c. ; whereupon the universal church appointed a fast on the first of January, to bewail these exorbitances, and beg of God that he would put an end to them.”—De Divin. Offic. cap. 4. And Isidor. Hispan. speaks to the same purpose.—De Eccles. Offic. lib. i. cap. 40.

And do not our Romanists herein symbolize with the heathen? How do they spend this time in masques, plays, dancing, &c.? What hellish and monstrous impieties are committed? All places are full of drunkenness and uncleanness. Lazius having mentioned these disorders and extravagances, concludes thus: "*Ita veterum consuetudinum solenniorumq. reliquiae, ac saltem imagines illius magnificae Reipublicae nobis manserunt.*" Thus the relics of their ancient customs and solemnities, and at least some images of old Rome, are retained by us.—*De Repub. Rom. lib. x. cap. 9.*

The ancient Romans ran up and down in visors, madly and lasciviously committing many immodesties. This is not only imitated, but outstripped by Papists in their carnivals: for this madness of committing outrages in visors (as if they could hide themselves under them from the eye of God) lasteth not two days, but two whole months in many places. At which time also they indulge themselves in intemperance of eating and drinking, as if they intended to make their bodies cellars and store-houses against the approaching fast of Lent. So that this carnival (as one observes) seems to be a conjoining of those two lewd pagan solemnities, I mean their *Ludi Megalenses* and *Saturnalia*. The foul and abominable miscarriages of which festivals, in unclean and impudent gestures, and all manner of

obscenities, though they be so great and so various as none can easily imagine who have not read their authors; yet, as historians and travellers inform us, our Romanists have outgone the old Pagans in all manner of filthiness in this festival. So much is confessed by Polydor Virgil, *De Invent. Rer. lib. v. cap. 2.* I will conclude this with what their Mantuan hath written concerning these exorbitances, *Fast. lib. ii.*

*Altera nil melior nuper dementia venit,  
Sordida produxit vetitos comædia ludos.  
Scorta, ambubaias, balatrones, et parasitos,  
Et genus id reliquos trahit in proscœnia mensis  
Improbis, unde trahunt juvenilia pectora pestem  
Mortiferam, fiuntq. ipsæ sine fronte puellæ.  
I pudor in villas, si non patiuntur easdem  
Et villæ vomicas, urbs est jam tota lupanar.*

#### THE FEAST OF ST. MARY'S PURIFICATION.

The poets fable, that Pluto, being in love with Proserpine, (the daughter of Jupiter and Ceres,) he stole her away when she was gathering flowers. Hereupon her mother sought her for many days with lighted torches through the woods upon Mount Ætna in Sicily. In commemoration of this, the people of Rome did celebrate the feast of Lights in the beginning of February, and walked in procession about the city with lighted candles and torches.—Dempster in *Rosin. lib. ii. cap. 11*; Gyrالد. de *Diis Gent. syntag. xiv. p. 410.*

The Romans also, on the calends of this month, went about the city with candles and torches, in honour of Juno,\* the mother of Mars, that her son might give victory to them whose mother was so solemnly honoured by them.

The like ceremony is observed by our Romanists on the second of February; and that it was derived from the Pagans, many of their great doctors have confessed. "It flowed (saith Be-leth) from an ancient usage of Ethnicks: for in former times there was a custom at Rome about this time, in the beginning of February, to walk about the city in procession with burning candles in their hands. And so what was done by Pagans for indiscreet ends, about the beginning of this month, is now done by Christians on the feast of the B. Mary."—Explic. Divin. Offic. cap. 81.

And the learned Beatus Rhenanus writes thus: "Truly it cannot be denied, that the ceremonies of burning candles, which Christians carry about on the day dedicated to the Purification of the Virgin Mary, have had their beginning from the Februalia, or cleansing sacrifices of the Romans."—In lib. v. Tertul. cont. Marcion.

And Baronius affirms as much.—Annot. in Martyrol. Rom. Feb. ii.

Nay, we have the confession of Pope Innocent: "Why do we in this feast carry burning

\* She is called Februa, because in this month they offered sacrifice unto her.—Gyrald. Syntag. iii.



candles? The Gentiles dedicated the month of February to the infernal gods, because, as they thought, in the beginning of this month Proserpine was stolen away by Pluto; and because her mother Ceres sought her in the night with lighted torches through Sicily. They, in commemoration of it, walked about the city in the beginning of this month with lighted torches. Hence that feast was called Amburbale. And because the holy fathers could not utterly extirpate this custom, they ordained that Christians should carry about burning candles in honour of the blessed Virgin Mary. And thus, what was before done to the honour of Ceres, is now done to the honour of the Virgin; and what was before done to the honour of Proserpine, is now done to the praise of Mary.”—Innocent III. in Fest. Purif. Serm. 1.

And Durandus, Jacobus de Voragine, &c. tell us, that these ceremonies are still observed, being changed to the better; which institution some attribute to Pope Vigilus, others to Sergius, and others to Gregory the Great; but others think, that this feast was instituted by Vigilus, adorned with candles by Sergius, and with processions by Gregory.—Ration. Divin. Offic. lib. 7. cap. 7; Anselm. Ryd. apud Hospin. Fest. Christ. p. 35.

I will give the reader a brief account of the ceremonies with which our Romanists solemnize this festival, and then leave him to judge whether

they be not as idle and superstitious as those observed by the heathen. Certainly, if there be anything more than a change of the name, it is from the better to the worse.

Here three things are to be considered :

1. The benediction of these candles.
2. The distribution of them.
3. Their processions.

1. The benediction of these candles. The priest having dispatched so much of the office for the day, proceeds to bless the candles placed before the altar, saying over them several prayers, of which take one or two.

“ O Lord Jesu Christ, who enlightenest every one that cometh into the world, pour out thy benediction upon these candles, and sanctify them with the light of thy grace ; and propitiously grant, that as these lights, kindled with visible fire, expel nocturnal darkness ; so enlighten our hearts with invisible fire, that is, the splendour of the Holy Spirit, that we may discern the things that are pleasing to thee, and profitable to our salvation. Through Jesus Christ,” &c. Amen.—Missale sec. usum Ebor. in Fest. Purificat.

“ Holy Lord, Father Almighty, everlasting God, who hast created all things of nothing, and by the labour of bees caused this liquor to come to the perfection of a wax-candle ; we humbly be-

seech thee, that by the invocation of thy most holy name, and by the intercession of the Blessed Virgin, ever a Virgin, whose festivals are this day devoutly celebrated, and by the prayers of all thy saints, thou wouldst vouchsafe to bless and sanctify these candles to the use of men, and to the health both of their bodies and souls. And hear from heaven the prayers of this people, who desire to carry these candles devoutly in their hands, and to praise thee in hymns. And be propitious to all that call upon thee, whom thou hast redeemed with the precious blood of thy Son. Who with thee, &c. Amen.”—*Missale parvum in Fest. Purificat. B. Mariæ.*

Then the priest sprinkles the candles thrice with holy-water, saying this antiphona, Sprinkle me with, &c. ; and perfumes them thrice with incense.—*Gavantus, Pars iv. tit. 14.*

And that they attribute no less power and virtue to these consecrated candles than the old Pagans did to their tapers and torches, is clear, from what Naogeorgus writes of them :

“ Mira est candelis illis et magna potestas :  
 Nam tempestates creduntur tollere diras  
 Accensæ, simul et sedare tonitrua cœli, &c.”  
*Apud Hospin. Fest. Christ. p. 35.*

But lest they should question the testimony of this author, I will subjoin one of their consecratory prayers, which implies no less :

“ O Lord Jesu Christ, bless ✠ this creature of wax to us thy suppliants; and infuse into it, by the virtue of the holy cross, thy heavenly benediction; that in whatsoever places it shall be lighted or put, the devil may depart and tremble, and fly away, with all his ministers, from those habitations, and not presume any more to disturb them.”—*Manuale sec. us. Sarum.* p. 13.

And in the *Ordo Romanus* we have this benediction: “ I bless thee, O wax, in the name of the Holy Trinity, that thou mayest be in every place the ejection of Satan, and subversion of all his companions,” &c.—*Purificat. St. Mariæ.*

2. Let us consider the distribution of them. After the aforesaid ceremonies of consecration are over, the chiefest priest goes to the altar, and he that officiates receives a candle from him; afterwards, that priest, standing before the altar towards the people, distributes the candles, first to the priest from whom he received a candle, then to others in order, all kneeling (except bishops) and kissing the candle, and the priest's hand who delivers it. And when he begins to distribute the candles, they sing this antiphona, “ A light to lighten the Gentiles, and the glory of thy people Israel.”—*Missale Parvum in Fest. Purificat. B. Mariæ Gavantus, Pars iv. tit. 14.*

Perhaps some squeamish heretic will say, Why

must these candles be received with so much reverence? g  
tu

Ans. 1. This scruple alone bespeaks the infelicity of those persons, who cannot resolve their faith into the church's determinations. But,

2. Let him consider the great sanctity of them, the rare virtues communicated to them, and the excellent mysteries which their great doctors have discovered in them! "There are three things (saith Jacobus de Voragine) in a wax-candle, viz. the wax, the wick, and fire: and these represent these three things in Christ: the wax signifies the flesh of Christ, which was born of the Virgin Mary without carnal corruption, as the bees make wax without any commixtion or copulation; the wick hid in the wax, signifies the pure soul of Christ, which lay hid in the flesh; the fire, or light, signifies the Divinity, because our God is a consuming fire. Hence one saith:

Accipe per ceram carnem de Virgine veram  
Per lumen numen Majestatisque cacumen,  
Lychnus et est anima sub carne latens opimâ.

*Legend. 37, de Purificat. Virgin.*

3. When these candles are distributed, a solemn procession is made; in which one carries a censer, another a crucifix, and the rest burning candles in their hands.—Rituale Roman. p. 267; Gavantus Thesaurus, Pars iv. tit. 14. And the rudeness and disorders in their processions are as

great as those of Pagans.—See how their Mantuan speaks of them.—Fastor. lib. ii.

Ecce sacerdotum, cera flagrante, coruscant  
 Agmina, quæ turbam faculas jaculantur in omnem.  
 Irruit undatim vulgus, puerique frequentes,  
 Ad sacra porrectis manibus munuscula currunt,  
 Sæpius accensis pubes villatica ceris  
 Lascivire solet per rustica templa, quod olim  
 Me memini vidisse; faces immittere certant  
 Alter in alterius crines, fumumque ciere  
 Ludo incomposito, tetris nidoribus aras  
 Inficiunt, risuque levi delubra profanant.  
 Sacrorum sic lapsus honor, sic sancta recessit  
 Relligio.

#### THE FEAST OF ST. MARTIN.

The old Romans had their Vinalia, and the Greeks their Pithægia. Certain festivals which they solemnized with great disorders and extravagancies; for then they first broached their new wine, and (having offered a certain quantity thereof to the gods, and devoutly prayed that the use of this medicinal drink might be healthful, and not hurtful unto them, (Plutarch Sympos. lib. iii. quæst. 7,) when they had called together their friends, servants, &c. they drank most liberally.—Alexander ab Alexand. in Genial. dierum, lib. vi. cap. 8. Pithægia (saith Proclus) was a feast among the ancients, in which they called their servants and neighbours together to drink wine, (for then they first pierced their wine-ves-

sels,) and drunk excessively.—Cœlius Rhodigin. *Antiq. Lection. lib. xxviii. cap. 25*; *Natal. Comes Mythol. lib. v. cap. 13.*

With the like computations do our Romanists celebrate the feast of St. Martin.—Lazius de *Repub. Rom. lib. xi. cap. 2. p. 1030.* We have them described by Naogeorgus.—*Apud Hospin. Fest. Christ. p. 101.*

*Altera Martinus dein Bacchanalia præbet,  
Quem colit anseribus populus, multoque Lyæo,  
Tota nocte dieque. Aperit nam dolia quisque  
Omnia, degustatque haustu spumosa frequenti  
Musta, sacer quæ post Martinus vina vocari  
Efficit. Ergo canunt illum, laudantque bibendo  
Fortiter ansatis pateris, amplisque culullis.*

The same is affirmed by Mantuan, and their conformity herein with the Pagan Vinalia and Pithægia.—*Fastor. lib. xi.*

*Hæc est læta dies, ista populusque patresque  
Luce cados relinunt, et defæcata per omnes  
Vina ferunt mensas, ac libera verba loquuntur.  
Talis apud veteres olim sacrata Lyæo  
Lux erat, a priscis vocitata Pithægia Graiia,  
Quod signata dies aperiret dolia festus.*

I will conclude this with a tragical story related by Pantaleon: "About the year of our Lord 1179, (in the time of the Holy War,) the Germans kept Joppa against the barbarians, and could not be drawn either by promises or menaces to deliver it into their hands. But at last, having

drunk freely on the feast of St. Martin, and being in a dead sleep, (even those who were upon the watch,) a certain Syrian opened a gate unto the enemy. Thus the barbarians came unexpectedly upon the Christians, put them all to the sword, and utterly razed the city.”—*De Gestis Joannitar. lib. ii. p. 65.*

#### THE FEAST OF ST. JOHN BAPTIST.

Three things are done by our Romanists on this festival, all of which were derived from the heathen : 1. They gather bones, and other stinking combustible matter, and make a great fire of them.—*Durandus Rational. lib. vii. cap. 14 ; Belethus Explicat. divin. Officior. cap. 137.* 2. They dance about, and leap through these fires.—*La-zius de Repub. Roman. lib. xi. cap. 2. p. 1028.* 3. They carry torches or firebrands about the fields.—*Durand. et Beleth. ibid.*

That the first is derived from the heathen *Durand* and *Beleth* do confess : “ Anciently (say they) dragons about this time of the year, excited to lust through heat in flying through the air, did frequently drop their seed into pits and fountains, whereby the water was infected, and then the year was mortal, by reason of the corruption of the air and water ; because, whoever did drink of the one or breathe in the other, either died or fell into some grievous distemper. Their philo-



sophers observing this, commanded fires to be made about their ponds and fountains, and all filthy things to be burnt that might make a stinking fume; for they knew that such a smoke would drive away the dragons. And because this was done about this time of the year, therefore the custom of making fires on this day is still observed by all.”—*Ibid.*

The second seems to be derived from the pagan Palilia, in which they made fires of straw or stubble, and leaped through them.

*Ille levis stipulæ solennes potus acervos*

*Accendet, flammæ transilietque sacras.*

*Tibullus, lib. ii. eleg. 6.*

And the same is attested by Ovid.—*Fastor. lib. 4.*

*Moxque per ardentis stipulæ crepitantis acervos*

*Trajicias celeri strenua membra pede.*

And a little before,

*Certe ego transilii positas ter in ordine flammæ.*

And the third is confessed by Polydor Virgil: “It is a custom in Umbria, a famous country in Italy, every year to make many fires, and for children to run about the fields with burning torches made of dried reeds, praying that the earth may bring forth plenty of fruits. And this we received from the old Romans, who have

transmitted to us many such observations.”—De Inventor. Rerum. lib. v. cap. 2.

#### ASH-WEDNESDAY.

That the heathen, in their solemn fasts and times of mourning, sprinkled dust and ashes upon their heads, is abundantly clear, both from sacred writ and their own authors. When Achilles heard of the death of Patroclus, he sprinkled ashes upon his head.

Ἀμφοτέρῃσι δὲ χερσιν ἑλὼν κόνιν αἰθαλόεσσαν  
Χέυατο κακ' κεφαλῇς, &c.

*Homer. Iliad.* 18. Prope Princip.

And the same ceremony did Priamus use in mourning for the death of Hector. — *Homer. Iliad.* 24.

Demittunt mentes, it scissa veste Latinus,  
Conjugis attonitus fatis, urbisque ruina,  
Canitiem immundo perfusam pulvere turpans.

*Virgil Æneid.* lib. xii.

I will not stand to add other testimonies for this custom, which our adversaries have confessed.

And do not our Romanists observe the same custom on Ash-Wednesday, the first day of their Quadragesimal Fast? I confess, in two particulars they differ from the heathen; both which bespeak them more vain and superstitious, viz. in their consecration and distribution of these ashes.

1. In their consecration of these ashes, which is after this manner : The priest takes the ashes of olive-boughs, or of other trees,\* consecrated the year before, and reads these prayers over them : “ Almighty, everlasting God, spare thy penitent, be propitious to thy suppliants, and vouchsafe to send thy holy angel from heaven, who may bless✠ and sancti✠fy these ashes, that they may be a healthful remedy to all that humbly implore thy holy name, and accuse themselves for their offences, and bewail them before thy divine clemency, or earnestly supplicate thy most serene piety. And grant by the invocation of thy most holy name, that whosoever shall sprinkle these ashes upon them for the redemption of their sins, they may obtain health of body, and protection of soul. Through Christ our Lord. Amen.”

“ O God, who desirest not the death, but repentance of sinners ; graciously consider the frailty of human condition, and vouchsafe to bless ✠these ashes, which we decree to put upon our heads, to express our humility, and to merit thy pardon : that we, who know ourselves to be dust, and that for the demerit of our offences we must return to dust ; may merit to obtain the pardon of all our sins, and the rewards which thou hast

\* *Dignare hos cineres sanctificare, quos causa humilitatis, et sanctæ religionis, ad emundanda delicta nostra ferre constituisti.—Missale Processionale, et Manuale sec. us. Sarum.* But where hath God ordained ashes as the means to purge away sin ?

promised to the penitent; through Christ our Lord. Amen.”—*Missale Parvum*, p. 58.

These prayers being ended, the priest sprinkles the ashes with holy-water, and perfumes them thrice with incense.—*Idem*. p. 59; *Gavantus Thesaurus sacror. Rit. Pars iv. tit. 6.*

2. The ashes being thus consecrated, the people come unto the priest, and falling down upon their knees, he puts ashes upon their heads in the form of a cross, saying,

“Remember, O man, because thou art dust, and shalt return to dust; in the name of the Father,” &c.—*Missale parvum et Gavantus. Ibid.*

And this hath a pretty mystical signification, as Durand hath informed us: “This aspersion of ashes signifies, that as in the ejection of Adam out of paradise, the earth was cursed; so, by the humility of penance, our earth, viz. our free-will, is blessed; that it may not bring forth thorns and thistles, but fruit worthy of repentance.”—*Rationale divin. Officior. lib. vi. cap. 28. num. 19.*

At Rome, this ceremony is performed by the Pope; to whom cardinals, bishops, kings, princes, come with great reverence, and receive ashes from him.

I will conclude this with what their Platina writes of Pope Boniface VIII: “Prochetus, archbishop of Genoa, being at Rome on an Ash-Wednesday, he amongst others fell down at the Pope’s feet, to be signed on the forehead with a

cross of holy ashes. Boniface, thinking him to be his enemy, changes the words, and saith, ‘Remember that thou art a Gibellin, and with the Gibellins thou shalt return to ashes,’ and so cast all the ashes in his eyes.”—Platina in ejus vita.

#### ROGATION WEEK.

The heathen observed certain festivals in the spring, called Robigalia, Amburbalia, and Ambervalia, in which they supplicated the gods to divert evils from their cities, fields, and fruits. Their Robigalia were instituted in honour of Robigo, or Robigus, about the seventh of May; in which they offered sacrifice unto him, that he might not hurt their corn and vines with blasting.—Brissonius de Form. lib. i. p. 57; Rosinus Antiq. Roman. lib. iv. cap. 8. p. 374.

And they prayed unto him (as Ovid informs us) in these words:

Aspera Rubigo parcas Cerealibus herbis,  
 Et tremat in summa læve cacumen humo.  
 Tu sata sideribus cœli nutrita secundis  
 Crescere, dum fiant falcibus apta, sinas.  
 Vis tua non levis est: quæ tu frumenta notast,  
 Mæstus in amissis illa colonus habet.  
 Nec venti tantum Cereri nocuere, nec imbres;  
 Nec sic marmoreo pallet adusta gelu;  
 Quantum, si culmos Titan incalfacit udos,  
 Tunc locus est iræ, diva timenda, tuæ.  
 Parce precor, scabrasque manus a messibus aufer,  
 Neve noce cultis; posse nocere sat est.

Nec teneras segetes, sed durum amplectere ferrum,  
 Quodq. potest alios perdere, perde prior, &c.  
*Fastor. lib. iv.*

And their Ambervalia were dedicated to Ceres, which they solemnized with certain rites and ceremonies. Virgil gives us an account of them.

Cuncta tibi Cererem pubes agrestis adoret ;  
 Cui tu lacte favos, et miti dilue Baccho :  
 Terque novas circum felix eat hostia fruges,  
 Omnes quam chorus, et socii comitentur orantes ;  
 Et Cererem clamore vocent in tecta : neq. ante  
 Falcem maturis quisquam supponat aristis,  
 Quam Cereri torta redimitus tempora quercu  
 Det motus incompósitos, et carmina dicat.

*Georg. lib. i.*

And do not Papists the like on their Rogation-days? Are not the very same rites and ceremonies observed? Did they go about their fields singing, and praying that the gods would bless the fruits of the earth? Our Romanists do the same. Did a priest go before clothed in white? The same ceremony is observed in the Roman church. All travellers who have seen their processions on these days, will tell us, that one egg is not more like another, than these are to the Pagan Robigalia and Ambarvalia. I will conclude this with the words of Hadrianus Junius; "Robigalia, Ambarvalia, Amburbalia, continuæ tres feriæ, quibus supplicabatur ad urbis, agrorum, et segetis calamitates avertendas : ad eorum exemplum instituti suppliciorum, supplicationumve dies hodie religi-

osi habentur.” The Robigalia, Ambarvalia, and Amburbalia, were three continued festivals, on which they supplicated the gods to divert evils from the city, fields, and fruits; in imitation of these were our Rogation-days instituted, &c.—*Nomenclat.* p. 374. And though this book hath been revised by their great masters, and some other passages censured and commanded to be expunged in their *Index Expurgatorius*; yet these words are passed by with a kind salute, as most consonant to the sentiments of their church.

THE FEAST OF ST. PHILIP AND JAMES, OR  
MAY-DAY.

Historians tell us, that Flora made the people of Rome heir to those goods which she had gotten by prostituting her body to young gentlemen. Leaving also a certain sum of money for the solemnization of her birth-day. Which the people being ashamed to do by reason of her infamy, they feigned her to be the goddess of flowers, and that she must be first appeased by sports and plays performed in honour of her, before the trees and fruits of the earth would prosper. And that they might gain the more credit to this fable and fiction, they add further, that she was once called Chloris, and was married unto Zephyrus, from whom, by way of dowry, she received power

over the flowers.—Ovid. *Fastor.* lib. v. These sports were observed on the four last days of April, and the first of May; and hence is that of Ovid, *Fastor.* lib. 5.

*Incipis Aprili, transis in tempora Maii :*

*Alter te fugiens, cum venit alter, habet.*

This festival was solemnized with great disorders and exorbitances: strumpets did then run through the streets naked, using many lascivious and obscene gestures and speeches.—Alexander ab Alex. in *Genial. dierum*, lib. vi. cap. 8; Gyraldus de *Diis Gentium*, Syntag. i. p. 42.

The story concerning Cato is well known, who, being come into these Floralian plays, (in which all impieties were committed,) he was forced, upon the account of his gravity, to depart. Hence is that of Martial :

*Nosses jocosæ dulce cum sacrum Floræ,*

*Festosq. lusus, et licentiam vulgi.*

*Cur in theatrum Cato severe venisti ?*

*An ideo tantum veneras, ut exires !*

*Gyraldus, ibid.*

The rites and ceremonies of this feast are largely described by Ovid, *Fastor.* lib. v.

*Quærere conabar, quare lascivia major*

*His foret in ludis, liberiorq. jocus :*

*Sed mihi succurrit, numen non esse severum,*

*Aptaque deliciis munera ferre Deam.*

*Tempora sutilibus cinguntur tota coronis,*

*Et latet injectâ splendida mensa rosâ.*



Ebrius incinctis Philyra conviva capillis  
Saltat, et imprudens vertitur arte meri.  
Ebrius ad durum formosæ limen amicæ  
Cantat, habent unctæ mollia sarta comæ.  
Nulla coronatâ peraguntur seria fronte  
Nec liquidæ vinctis flore bibuntur aquæ.

And how like to these Floralian sports is the fetching in of May, (as some call it,) or May-games in the Roman church, and some other countries, not thoroughly purged from the dregs of popery? I will not entertain the reader with a description of them, which hath been done by others in our own language; but conclude this with the words of their Polydor Virgil: "The sportful youth of both sexes goes into the fields, and brings back the green branches of trees, with songs, dances," &c. These things seem to be taken from the old Romans, by whom Flora, the goddess of all fruits, was lasciviously worshipped.—*De Inventor. Rerum. lib. v. cap. 2.*

These instances are sufficient to prove this assertion, that the Roman church doth symbolize with the old Pagans in the observation of their festivals; wherein they follow the counsel and advice of Gregory the Great to Mellitus.—*Beda Histor. Eccles. lib. i. cap. 30.*

## CHAPTER XXIV.

## MASS CEREMONIES.

The Pagan priests observed several ceremonies in their sacrifices and solemn ministrations; and that herein they are imitated by our Romanists in the mass, will appear in these following particulars.

1. The Pagan priests used many turnings in their sacrifices; and these had their mystical significations.—Dempster in Rosin. de Antiq. Roman. p. 324; Gyraldus de Diis Gent. Syntag. xvii. p. 499; Alexander ab Alexand. in Genial. dier. lib. iv. cap. 17; and Tiraquellus Annot. in eund.

Atq. aliquis modo trux, visâ jam vertitur arâ,  
Vinaq. dat tepidis, farraq. salsa focis.

*Ovid Fastor. lib. iii.*

Cumq. manus puras fontanâ perluit undâ,  
Vertitur.

*Ovid Fastor. lib. iii.*

And that they turned on their right hand, is affirmed by Gyraldus, syntag. xvii. p. 502; Alex,

ab Alex. lib. iv. cap. 17 ; Brissonius de Formul. lib. i. p. 35. And Dempster produceth the testimony of Valerius Flaccus Setinus :

Inde ubi sacrificas cum conjuge venis ad aras  
Æsonides unâq. adeunt, unâq. precari  
Incipiunt, ignem Pollux, undamq. jugalem  
Prætulit, ut dextrum vertantur in orbem.

To this he adds many other testimonies : take only that of Plautus :

———Quo me vertam, nescio  
Si Deos adoras, dextroorsum censeo.

These ceremonies are exactly observed by our Romish priests in the mass : “ The priest (saith Durand) turns himself five times at the altar ; which denote the five apparitions of Christ to his disciples on the day of his resurrection. And he turneth on the right hand : 1. To signify, that the angel sat on the right hand in the sepulchre of our Lord ; 2. that the priest hath a right intention for himself and the people to the heavenly country, which is signified by the right hand ; according to that in the Canticles, ‘ His right hand shall embrace me ;’ 3. That the people are to pray for things eternal, which are signified by the right hand ; hence Christ is said to sit at the right hand of his Father.” \*—Rationale Divin. Officior. lib. iv. cap. 14. num. 10, 11.

\* Here the reader may see what a rare faculty Romanists have in expounding and applying Scripture.

2. The heathen taught, that the gods delighted in an odd number.

—Numero Deus impare gaudet.—*Virgil.*

And this was so constantly observed in their sacrifices, that it was known by the number, unto what God they were offered, whether celestial or infernal; for to the latter the number is equal, and to the former unequal.—Gyraldus de diis Gentium. Syntag. 17. And the number three was the prince of all the unequal numbers. So much is confessed by Virgil, Tibullus, Ovid, Natalis Comes, &c.

Idem ter socios purâ circumtulit undâ.

*Virgil. Æneid. lib. viii.*

Et digitis tria thura tribus sub limine ponit.

*Ovid. Fator. lib. ii.*

And the number seven was sometimes observed.—Apuleius de Asino Aureo. lib. xi. This number was consecrated to Minerva by the Pythagoreans.—Natal. Comes Mythol. lib. iv. cap. 5. p. 296.

That our Romanists observe constantly an odd number in their prayers and mass-collects, is so notorious, that it needs not any proof: “Because God delighteth in an odd number,\* (saith Durand,) they say odd prayers in the mass, viz.

\* Observe, it is grounded on Virgil’s maxim, which discovers the original of this custom.

either one, three, five, or seven : one, to signify the unity of faith, or sacrament of unity ; three, to signify the mystery of the Trinity, and because Christ prayed three times in his Passion, saying, ‘ Father, if it be possible, let this cup pass away from me ;’ five, to denote the five wounds of Christ, or that his passion was divided into five ; seven, to signify the seven gifts of the Holy Ghost.” \* — *Rationale divin. Officior. lib. iv. cap. 15. num. 15 ; Durantus de Ritib. Eccles. lib. ii. cap. 16. num. 9.* But two they must not say, according to the judgment of Pope Innocent ; since the number of two is infamous, for God hateth division and discord. Hence, when God blessed the works of the other days, we do not read that he blessed those of the second, because the number two first departed from unity, and from it all other divisible numbers have their original.—*Durandus et Durantus, ibid.* A most admirable reason, and fit only for a Romanist to urge.

3. The Pagan priests washed their hands often in their sacrifices.—*Gyraldus de diis Gentium, Syntag. 17 ; Alexander ab Alex. in Genial. dierum. lib. iv. cap. 17 ; Natalis Comes Mythol. lib. i. cap. 10.*

*His Dea placanda est ; hæc tu conversus ad aras,*

*Dic quater, et vivo perlue rore manus.*

*Ovid. Fastor. lib. iv.*

\* Rare mysteries, and such as a dull Protestant could never have discovered !

Thus do Popish priests wash their hands three times at the mass. The first precedeth the mass, in reverence of so great a sacrament, and that the action may be spiritually purified.—Duran-  
dus Rational. lib. iv. cap. 3. num. 4; Gavantus  
Thesaurus Sacror. Rit. pars ii. tit. 1. p. 115. And  
Durantus grounds this ceremony upon the prac-  
tice of the heathen.—De Rit. Eccles. lib. ii. cap.  
28. num. 6. The second washing is after the  
offertory; and here they wash only their thumbs  
and first-fingers, that they may more worthily  
touch their God.—Gavantus, pars ii. tit. 7. p. 188.  
“The priest going about (saith Durantus) to  
offer the sacrifice, washeth his hands again; as  
if, according to Albertus Magnus, there needeth  
a further and fuller purification, even from venial  
sins, and the relics of all sins; saying with the  
Psalmist, ‘I will wash my hands among the in-  
nocent.—De Ritib. Eccles. lib. ii. cap. 28. num. 1.  
After the second purification, (saith Durand,) the  
priest washeth his hands again, that being more  
and more cleansed, he may offer an immaculate  
sacrifice, holy and acceptable to God; and that  
he may not be guilty of the body and blood  
of our Lord, according to that, ‘My hands  
are clean from the blood of this man.’ And he  
washeth at the right corner of the altar, (the  
right hand signifying prosperity, and the left,  
adversity,) because we offend more in prosperity  
than adversity.”—Rational. divin. Offic. lib. iv.

cap. 28. num. 1, 2, 3. The third washing is after the mass; then the priest (saith the same author) washeth his fingers, lest anything of the sacrament should stick to them; not that any pollution is contracted thereby, but rather to commemorate his unworthiness, who judgeth himself unmeet to celebrate such sacraments. Again: it is unfit that those hands which have handled so sacred a body, should touch common things, before they are carefully washed.—Rationale, lib. iv. cap. 55. num. 1; Gavantus, pars ii. tit. 12. p. 248. And Durand tells us, that this three-fold washing denotes the purification of our thoughts, words, and works, or the purgation of original, venial, and mortal sin; or what evil hath been committed through ignorance, inadvertency, or with industry, lib. iv. cap. 55. num. 2. Most weighty reasons, and pretty mysteries! Admire the ingenuity of a Catholic.

4. The heathen burnt incense in their sacrifices.—Alexand. ab Alexand. in Gen. Dier. lib. iv. cap. 17; Gyrald. de diis Gent. Syntag. 17; Rosin. Antiq. Roman. lib. ii. cap. 2; Nat. Com. lib. i. cap. 10.

Thus do our Romanists in the mass.—Durand. Ration. divin. Offic. lib. iv. cap. 10; Durantus de Ritib. Eccles. Cathol. lib. i. cap. 9. And this (saith Gavantus) they do for several reasons: 1. To represent the glory of God, who appeared in a cloud. 2. In reverence of the place, that every

noisome smell, by reason of the concourse of the people, may be expelled.—Bellar. lib. ii. de Missa, cap. 15. 3. To represent the sweet odour of Christ.—St. German. in Theoria. 4. To signify that our prayers are to be directed unto God.—Psa. cxl.; St. Thomas, p. 3, quæst. 83, art. 5. To expel devils.—Innocent III. lib. 2. cap. 17; Thesaurus S. Rituum, pars. ii. tit. 4. p. 161. Durand gives us some other pretty reasons and mystical significations of this ceremony, which I must pass over for brevity sake.—Ration. lib. iv. cap. 31. num. 1, 2, 3.

The heathen burnt lamps and torches in their sacrifices.—Gyrald. de diis Gent. syntag. 17. passim; Natal. Com. Mythol. lib. i. cap. 10; Apuleius de Asino Aureo, lib. xi. Ceres, mother of Proserpine, was called Tædifera, because at her sacrifices this ceremony was constantly observed.

Illic accendit geminas pro lampade pinus:

Hinc Cereris sacris nunc quoq. tæda datur.

*Ovid. Fast. lib. 4.*

Thus our Romanists have wax-candles burning at their mass.—Conc. Trident. Sess. xxii. And several most weighty reasons are urged by Gavantus for this usage, and most profound mysteries discovered in it: 1, The Ordo Romanus requireth lights in the mass, in type of that light of which we make sacraments, and without which we shall



grope at noon-day as in the night. 2. This light also signifieth the faith of the people, whom the candlesticks represent.—Innocent III. or the charity of Christ in his sacrifice. 3. Because Christ, as fire, takes away the filthiness of our sins.—Biel. Lect. 13. 4. Because we expect the Bridegroom with light. 5. To excite and stir up devotion.—Soto 4. Dist. 13. q. 2. art. 4. 6. To express eternal joy, represented by this sacrament.—Thesau. S. Rituum, par. i. tit. 20. p. 105.

6. The heathen used pipes and trumpets in their sacrifices.—Gyrald. de diis Gent. syntag. 17. p. 499; Rosin. Antiq. Rom. lib. iii. cap. 33; Alex. ab Alex. Gen. Dier. lib. iv. cap. 17; Nat. Com. Mythol. lib. i. cap. 15. And that the ancients used them instead of bells, Durand hath confessed.—Ration. lib. i. cap. 4. num. 3.

Thus our Romanists ring a little bell at the mass.—Durand Rational. lib. iv. cap. 41; Gavant. par. i. tit. 20, p. 106. And in a solemn mass they ring the great bells.—Gavant. par. ii. tit. 7, p. 197.

7. The heathen did eat little round wafers, after the sacrifices were over, in honour of the gods to whom they were offered.—Alexand. ab Alex. Genial. dier. lib. iv. cap. 17; Pollux Onomast. lib. vi. cap. 6.

Thus our Romanists have their round wafers or hosts, which after the priest's consecration and oblation, the people eat. And their Durand hath

discovered excellent mysteries in this figure: “The bread (saith he) is made round in the form of a penny, to signify, that the Bread of life was sold for thirty pence; that the earth is the Lord’s, and the fulness thereof; and that Christ is without either beginning or end.—Ration. lib. iv. cap. 30, num. 8, and cap. 41, num. 8. And not less witty is their *Gemma animæ de Antiq.*—Ritu. Miss. lib. i. cap. 35.

And the image of the cross impressed on the host is derived by Gavantus from the old Romans, “*Imago vero crucis in Hostia deducitur a Romanorum usu, qui panem coquebant quadrifida incisione in formam crucis decussatam, ex quo laudabilior est imago crucifixi tantum in hostia, quam aliud quicquam.*” The image of the cross in the host is deduced from the custom of the Romans, who made their bread with an incision in the form of a cross, &c.—Thesau. S. Rituum, par. ii. tit. 7. p. 182.

It were easy to instance in many other particulars; but these are sufficient to prove the conformity of our Romanists with the old Pagans in their mass-ceremonies.

## CHAPTER XXV.

## PROCESSIONS.

THAT our Romanists in their processions imitate the old pagans, will appear, if we consider these particulars :

1. In their processions some ludicrous show preceded. " Behold (saith Apuleius) the Anteludia of this great procession, leisurely walking on : here one playeth the soldier, with his sword and belt about him ; there another acteth the huntsman, with his short coat girt close, with a wood-knife, or fauchion at his side, and hunting-pole in his hand. Another, clad in purple, acts the supreme magistrate, and has the fasces carried before him. I have also seen (saith he) a tame bear dressed up like a lady, carried in a horse-litter, and an ape with a woven cap on his head." —*De Asino Aureo*, lib. xi.

And for the better entertaining of the rude people, they carried also a certain ludicrous

image, which the Latins call *Citeria* ;\* they ordinarily derive it from *κίττα* and *ἐπεῖν*, alluding therein to the loquacity of the magpie ; for this image was made to chatter something like that bird. Plautus makes mention of another formidable idol, that was carried in their processions, which he calls *Manducus* ; it was a great ugly image, with a wide mouth riven up to the ears, and gaping horribly, and making a gnashing with its teeth, to the great terror of the simple. Of this *Mormo* Juvenal speaks, who saith, “ That it scares the children of the rustics in their mother’s bosom by its wide gapings.”

. . . “ *Personæ pallantis hiatum*  
In gremio matris formidat rusticus infans.”

And the like is done by papists in their processions. “ In the pomp (saith Polydor Virgil) of our supplications or processions, there uses some ludicrous show to precede ; as ranks of soldiers, horse and foot, or some chattering image, ridiculous and loquacious, or else gaping with wide chaps, and making a gnashing noise with its teeth, very formidable to behold, with other sportful sights ; amongst which the ancient prophets are personated, and boys with wings go singing, as if they were of the heavenly quire of

\* *Quid ego cum illo disertem amplius, quem ego denique credo in pompa vectitatum in ludis pro Citeria, atque cum spectatoribus sermo-cinathrum ?—Cato in M. Cecilium apud Festum.*

angels ; whom, immediately follows a company of men and women dancing after their music ; here one acts David ; there another, Solomon ; some play the parts of queens and princesses ; others of huntsmen. Beasts also are brought into the pomp, an ape or monkey.”—*De Invent. Rer. lib. vi. cap. 11.*

“ In their processions, (saith Jacobus de Voragine,) which they make three days before our Saviour’s ascension, the custom is, especially in the Gallican churches, to carry the image of a dragon with a long tail. On the two first days this image goes before the cross with its tail erected ; but on the last day it comes after the cross, with its tail hanging down.”—*Legend. lxvi.* “ This dragon (saith Durand) represents the devil, who for three ages or periods of time hath deceived men, viz. before the law, under the law, and under the gospel ; which times are signified by these three days. In the two first ages he reigned ; and being, as it were, Lord of the world, had a long tail ; hence Christ calls him the prince of the world ; and St. John saith, ‘ That the dragon drew with his tail the third part of the stars of heaven.’ And to express this power and dominion, on the two first days the image is carried before the cross in the aforesaid manner. But in the time of the gospel he is overcome by Christ, and power is given to the angels to cast

forth unclean spirits; and therefore, on the third day, this image follows the cross with its tail hanging down.”—Rational. Divin. Officior. lib. vi. cap. 102, num. 9.

2. The heathen carried the images of their gods in their processions.—Baruch vi. 3. After these (saith Apuleius) come on with a slow pace the peculiar pomp of the goddess herself.—De Asino Aureo, lib. xi. Vossius informs us from Dionysius Halicarnassæus, that the Romans carried about the image of Cybele in procession.—De Origin. et Progress. Idol. lib. ii. cap. 52. Alexander ab Alexand. in Genial. dier. lib. v. cap. 27.

Thus do papists carry the images of their saints along with them in their processions.—Polydor Virgil de Inventor. Rerum. lib. vi. cap. 11. The Fathers in the Council of Constance, decreed a solemn procession for the removal of the plague; and that the image of St. Roch should be carried by the clergy through the city.—Baronius Martyrol. Aug. 16.

3. The heathen had music, both vocal and instrumental, in their processions. Some played on flutes and pipes, and others sung most sweetly.—Apuleius de Asino Aureo, lib. xi. The processions which the old Romans observed in honour of the goddess Cybele, are thus described by Dionysius Halicarnassæus, “They carry the goddess through the city, they sing hymns, play

M

on instruments," &c. apud Vossium de Origin. et Progress. Idolat. lib. ii. cap. 52. The Salii sing hymns in their processions, saith Plutarch in vita Numæ. Gyraldus, speaking of their processions, saith, "Sacro carmine supplicare, et Deum pacem exposcere solebant."—Syntag. xvii. p. 482. And Alexander ab Alexandro affirms of the Grecians, "That they commanded an old song to be sung in their processions."—In Genial. dier. lib. v. cap. 27.

And thus do papists in their processions: boys with wings go singing, as if they were of the heavenly quire of angels.—Polydor. Virgil. ibid. Let hymns be alternately sung.—Gavantus Thesaurus S. Rituum, pars 4, tit. 12. Durantus tells us, "That in a solemn procession, a boy was suddenly carried up into the air, by a certain divine power, in the sight of all the people, even into heaven; where he heard that divine song, wherewith the angels praise God continually; which, when he had heard and learned, he was let down again, and reported it to the people. The song was, 'Holy God, Holy Strong, Holy Immortal, have mercy on us.' And hereupon it was commanded, that this hymn, viz. 'Thrice Holy,' should be sung through the world."—De Ritibus Eccles. lib. ii. cap. 10. The same story is related by Jacobus de Voragine.—Legenda lxvi.

4. The heathen strewed the ground along as they went in their processions, with odoriferous herbs and flowers.—Apuleius, ibid

And thus do papists: the air is filled with odours as they go; and the ground they pass over, strewed with flowers.—Polydor Virgil de Inventor. Rerum. lib. vi. cap. 11.

5. The heathen carried burning lamps and torches in their processions.—Apuleius de Asino Aureo, lib. xi.; Alexander ab Alex. and others.

And thus do our Romanists. There are men carrying torches in their hands, saith Polydor Virgil. “In procession let the clergy (saith Gavantus) immediately precede the priest that officiates, and let the rest go before the clergy; all carrying wax-candles in one hand, and laying the other upon their breasts.”—Thesaurus S. Rit. pars. 4, tit. 12.

6. The heathen had heralds in their processions, who cried to the people to give way, that the pomp might not be impeded by any rudeness and crowding; nor any look down out of their windows upon them; and that they should mind what they were doing.—Apuleius, *ibid.*

And thus have papists in their processions. “To some (saith Polydor Virgil) is appointed the office of speaking unto the people, to give way, that the pomp may march on without impediment; and boys and girls are prohibited to look down out of their windows.”—*Ibid.* Durantus de Ritibus Eccles. lib. ii. cap. 10, num. 10.

7. The heathen in their processions went to



the temples and altars of their gods.—Giraldus de diis Gent. Syntag. xvii. p. 482; Alexand. ab Alex. in Genial. dier. lib. v. cap. 27.

And that papists do the same, that is, go in their processions to the temples and altars of their saints, is clear from their daily practice, and testimony of all their writers.

8. The heathen attributed great power and efficacy unto their processions, both to remove judgments, and procure blessings. This is clear from the confessions of Gyraldus, Brissonius, Alexander ab Alexandro, and others.

And the same power and virtue do our Romanists attribute to their processions. Jacobus de Voragine, Durantus, and others, tell us, what great wonders have been wrought by them.

Can one drop of water be more like unto another, than these Roman processions are to those of the ancient pagans? Wherefore Polydor's inference is most true;—"Ita Romani factitabant, et aliæ pleræque Gentes, a quibus ad nos ritus ejusmodi dubio procul manavit." "So did the old Romans, and many other nations, from whom, without all doubt, these rites and ceremonies were derived to us."—De Inventor. Rerum. lib. vi. cap. 11.

## CHAPTER XXVI.

## FUNERAL CEREMONIES.

1. THE heathen washed and anointed the bodies of their dead.—Alexander ab Alex. in Genial. dier. lib. iii. cap. 7.

. . . . . “Date vulnera lymphis  
Abluam.”

*Virgil Æneid.* lib. iv.

“Pars calidos latices, et athena undantia flammis  
Expediunt, corpusque lavant frigentis, et unguunt.”

*Æneid.* lib. vi.

And Homer, speaking of the dead body of Achilles, saith,

Κάτθεμεν ἐν λεχέεσσι καθῆραντες χροά καλὸν  
ὕδατί τε λιαρῷ, καὶ ἀλείφατι.

“Deposuimus in lectis, purgantes corpus pulchrum  
Aquaque calida, et unguento.”

*Odys.* xxiv.

And their writers tell us, that they had certain persons whose office it was to anoint the

dead ; these they called Pollinctores, *quasi pollutorum unctores*.

Thus do papists besprinkle the dead with holy-water. " Let a little cross be set upon the breast of the dead person ; or if that be wanting, let his hands be laid after the manner of a cross ; and let the body be sometimes sprinkled with holy-water."—Ritu. Rom. p. 171. And immediately before the corpse is carried forth to be buried, the priest sprinkles it with holy-water.—Idem. p. 177. And the like is done after it is brought into the church.—Idem. p. 182. " The bodies of the dead (saith Durand) are perfumed and sprinkled with holy-water, to drive away unclean spirits." And a little after he tells us, " That the body ought to be washed, except it was lately anointed, to signify, that if the soul be cleansed from guilt by confession and contrition, both, viz. soul and body, may obtain eternal glory at the day of judgment ; and that they truly die in the Lord, and are blessed, who carry no spot hence, but are thoroughly purged by penance in this life."—Ration. Divin. Offic. lib. vii. cap. 35, num. 29 and 36. And Polydor Virgil informs us, " That sometimes the dead bodies, especially of noblemen, are anointed ; which ceremony (saith he) with the other of washing, is derived from the old pagans." De Invent. Rer. lib. vi. cap. 9. Durantus de Ritib. Eccles. lib. i. cap. 23, n. 13.

2. The heathen buried their dead in such gowns

and garments as were proper to their places and offices. The Grecians had their mantle called *pallium*; and the Romans their gown, called *toga*: and by these different garments the one was so certainly distinguished from the other, that this word *togatus* was often used to signify a Roman, and *palliat* a Grecian. Now these Roman gowns were of several kinds; there was *toga pura*, *candida*, *prætexta*, *paludamentum*, *picta*, *trabea*. The *toga pura* was worn by young men about the sixteenth year of their age. The *toga candida* was worn by those who sued for a place of office; and hence they were called *Candidati*. The *toga prætexta* was worn by the chief magistrates. The *paludamentum* was proper to the lord-general, or the chief captains. The *toga picta* was worn by emperors in their triumphs. And the *trabea* was worn by the *Augures*.

And that the Romans were burnt, or buried in these gowns, proper to their degrees and offices, is most clear from all their writers. We have several testimonies collected by Kirchman.—*De Funerib. Roman. lib. i. cap. 10.*

And the like is done by our Romanists. “A priest or clergyman of any order, ought to be clothed with his common and ordinary vestments, even to his long garment (or gown) inclusively; and above that, with a sacred vestment sacerdotal or clerical, as his order doth require. A priest is to have above his gown, an *albe*, girdle, *stole*,”

&c.—Ritual. Roman. p. 173 ; Durand. Rational. lib. vii. cap. 35, n. 41.

3. When the heathen carried their dead to be buried, they had their certain stations or pauses in the way.—Rosin. Antiq. Roman. lib. v. p. 624.

And this ceremony is observed by our Romanists.

“ It is the custom (saith Durand) in some places to make a threefold pause in the way. 1. To signify, that while he lived, he exercised himself especially in three things, viz. in the love of God, charity to his neighbours, and custody of himself; that he might be worthily presented to the Lord, and with other saints enjoy a perpetual rest; or that he lived and died in the faith of the Holy Trinity. 2. To denote that our Lord Jesus Christ continued three days in the bowels of the earth. 3. Three pauses are made in the way, that by three courses of singing, there may be a threefold absolution from sins committed three ways, viz. in thought, word, and work.”—Ration. lib. vii. cap. 35, num. 37.

4. The heathen sung their dead to their graves, or places of burial.—Alex. ab Alex. Genial. dier. lib. iii. cap. 7. And Macrobius affirms, “ That this custom was according to the institutions of several nations, and grounded upon this reason; because they believed that souls after death returned to the original of musical sweetness, that

is, heaven; and therefore in this life every soul is taken with musical sounds," &c.—In Somn. Scipion. lib. ii. cap. 3. Other reasons are assigned by Kirchman, and several authorities urged for this custom.—De Funreib. Roman. lib. ii. cap. 4.

And thus do papists: Certain hymns are appointed to be sung by course or turns, from the house to the church.—Rituale Roman. p. 177; Beletus Explicat. divin. Officior. cap. 161. And when they are come into the church, the quire begins; "Help, O ye saints of God; and come, O ye angels, and receive his soul, and present it before the Most High," &c.—Rituale, p. 178.

5. The heathen carried burning candles and torches before their dead.—Alexander ab Alex. in Genial. dier. lib. iii. cap. 7.

. . . . . " Et de more vetusto  
Funereas rapuere faces: lucet via longo  
Ordine flammaram, et latè discriminat agros."  
*Virgil, Æneid. lib. xi.*

And Martial speaks to the same purpose.—Lib. viii. epigr. 43.

" Effert uxores Fabius, Chrestilla maritos,  
Funereamque toris quassat uterque facem."

The testimonies of Servius, Persius, Tacitus, Plutarch, Ovid, Isidorus, do fully confirm this custom, which are amassed together by the

learned Kirchman.—*De Funerib. Roman. lib. ii. cap. 3.*

Thus our Romanists carry candles and torches before their dead.—*Rituale Roman. p. 172.* And if the person be poor, the priests are enjoined to provide candles at their own charge, *p. 173.* This ceremony is derived by Polydor Virgil from the heathen; “*Unde haud dubie ortum est, ut apud nos illud idem in cujusvis funere servetur.*” “Hence it is, that we observe the same custom in every funeral.”—*De Inventor. Rerum. lib. vi. cap. 10.*

6. The heathen sprinkled their sepulchres with lustral water, perfumed them with incense, and cast flowers into them. The first is clear from the confession of Baronius.—*Annal. in ann. xliv. p. 382.* The second is confirmed by the testimony of Lucan, who, discoursing of the funeral of Pompeius, saith,

“Non pretiosa petit cumulato thure sepulchra  
Pompeius, fortuna, tuus: non pinguis ad astra  
Ut ferat è membris Eoos fumus odores.”

*Apud Kirchman de Funerib. Roman.  
lib. iii. cap. 5.*

And for the last, this learned author hath collected many testimonies out of their own writers, *lib. iv. cap. 3.*

And thus do papists sprinkle their sepulchres with holy-water, perfume them with incense, &c.

“Holy-water, (saith Durand,) burning coals, with frankincense, are put into the sepulchre: holy-water, that devils, who much dread it, may not come near unto the body; for they are wont to rage against the bodies of the dead, that what they could not do in life, they may do after death. Frankincense is put there, to remove the noisome smell of the body; or to signify, that the departed offered unto his Creator the acceptable odour of good works, &c. Lastly, laurel, and such like, which always keep their greenness, are cast in, to signify, that they who are dead in Christ, cease not to live.”—Rational, lib. vii. cap. 35, num. 38; Belethus Explicat. divin. Officior. cap. 161.

7. The heathen offered gifts and sacrifices for the dead, on certain days after their decease; the third, seventh, ninth, tenth, twentieth, thirtieth, and fortieth day; that is, for so many days. So much is asserted by Rosinus. “And hence (saith he) their Parentationes, Feralia, Novendialia, Decennalia, Vicennalia, Tricennalia, &c. had their original.”—Antiq. Roman. lib. v. cap. 39. The same is affirmed by Kirchman.—De Funerib. Roman. lib. iv. cap. 1. And in the next chapter he gives us a large account of the gifts and sacrifices which were offered for them on these days.

Thus do our Romanists offer gifts and sacrifices for the dead, the third, seventh day after their



decease. The church of Rome hath appointed an office for the dead on these days; in which we have this prayer:

“ We beseech thee, O Lord, graciously accept the gifts which we offer unto thee for the soul of thy servant N., that being purged by heavenly remedies, it may rest in thy piety: through our Lord, &c. Amen.”—*Missale parvum* Miss. pro defunctis, p. 240.

I cannot here pass over in silence, the pretty taking reasons which their great Durand had given for these observations, and their mystical significations. “ Some commemorate the dead the third day, having respect to the resurrection of Christ, which was on the third day; or to the Trinity; or that their sins may be remitted, which they, when alive, committed three ways, viz. in thought, word, and work. Others observe the seventh day. 1. That the dead may sooner come to the sabbath of eternal rest. 2. That all his sins may be pardoned that he committed in this life, which is measured by seven days. 3. Because of the sevenfold number of soul and body; for the soul hath three powers, viz. rational, concupiscible, and irascible; and the body consisteth of four elements. Others observe the ninth day, that the souls of the deceased, being freed from punishment by this office, they may be joined to the nine orders of angels. Others observe the thirtieth

day: 1. Because three tens make thirty; for by three we understand the Trinity, and by ten the Decalogue; therefore we observe the thirtieth day for the dead, that God would in mercy pardon their offences, committed against the Decalogue and the Trinity. 2. Because the number of the moon is perfected in thirty days; therefore we observe the thirtieth day for the dead, to denote that their works are full and perfect before God. Others observe the fortieth day: 1. That God would pardon what they have committed against the doctrines of the four gospels and ten commandments. 2. To represent our Saviour's burial; praying that the dead may have glory with Christ, who lay in the sepulchre forty hours. Others observe the fiftieth day; because fifty is a perfect number, and signifies the year of Jubilee," &c.—*Rationale divin. Officior. lib. vii. cap. 35.*

*"Spectatum admissi risum teneatis amici."*

## CHAPTER XXVII.

## SOME OTHER DOCTRINES, AND CEREMONIES.

I WILL only mention (lest this book should swell into too great a volume) some other doctrines and ceremonies taught and observed in the Roman church; which they have derived from, or at least wherein they symbolize with the old pagans.

## HOLY VESSELS AND VESTMENTS.

The heathen consecrated their vessels and vestments, used in sacrifice, and other holy services.—*Natalis Comes Mythol. lib. i. cap. 14*; *Brissonius de Formul. lib. i. p. 6*. And *Homer* tells us, that these purifications were made with sulphur and water.

Τὸ ρὰ τοτ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείῳ  
 Πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῇσι ρόῃσι,  
 Νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον.

*Iliad. lib. xvi.*

And their vestments also were purified.

“Casta placent superis, pura cum veste venite.”

*Tibul. lib. ii. eleg. 1.*

. . . . . “Puraque in veste sacerdos  
Setigeri sætum suis, intonsamque bidentem  
Attulit.”

*Virgil. Æneid. lib. xii.*

Thus do our Romanists consecrate their vessels and vestments for holy uses. The bishop having put on his robes, saith to the people :

“Beloved brethren, let us pray, that God and our Lord would sanctify these vessels with the inspiration of his heavenly grace,” &c.

And then, after a short prayer, he anoints the patten and chalice with holy oil, saying,

“Vouchsafe, O Lord, to conse ✠ crate and sancti ✠ fy this patten and chalice by this unction, and our benediction, in Christ Jesu our Lord,” &c.

And then follows this prayer :

“Almighty, everlasting God, we beseech thee pour out by our hands the aid of thy benediction ; that these vessels may be sanctified by our bene ✠ diction ; and by the grace of the Holy Ghost may become a new sepulchre for the body and blood of our Lord Jesus Christ ; through the same. Amen.”

And, lastly, he sprinkles them with holy-water.

And much after the same manner doth the bishop consecrate their sacerdotal vestments. He reads certain prayers, of which this is one.

“ O God of invincible power, the creator and sanctifier of all things, attend to our prayers; and be pleased with thine own mouth to bless✠, sancti✠fy, and conse✠crate these vestments of levitical, sacerdotal, and pontifical glory,\* which are to be used by thy servants; and vouchsafe to make all, that use them, fit for thy mysteries, and devoutly serving thee in them, acceptable to thee; through our Lord. Amen.”

And then he sprinkles them with holy-water. —Pontificale Roman. p. 355.

#### BLESSING OF SHEEP.

The heathen had their Palilia on the 11th, or (as others) on the 12th of the calends of May. Which festival was dedicated to Pales, the goddess of shepherds. This feast was solemnized with several ceremonies. 1. They made a perfume of the embers of a calf, the blood of a horse, and the top of a bean. 2. Early in the morning the shepherd did lustrate or purge the sheepfold and sheep after this manner: he sprinkled the sheep with water, and walked about the sheep-

\* These vessels and vestments are supposed to be so holy upon their consecration, that it is not lawful for laymen to touch them. —Decret. pars. 3, dist. 1, cap. 41, 42.

fold, burning sulphur, savine, and laurel; and by this perfume he thought the sheep were purged, and all diseases expelled. 3. After these purgations, prayers were made to Pales, that she would bless the sheep, &c.—Gyraldus de diis Gent. Syntag. xvii. p. 526; Rosinus Antiq. Roman. lib. iv. cap. 8, p. 372. All the aforesaid ceremonies are thus described by Ovid, Fastor. lib. iv.

“ I, pete virginea populus suffimen ab ara :  
 Vesta dabit. Vestæ munere purus eris.  
 Sanguis equi suffimen erit, vitulique favilla,  
 Tertia res duræ culmen inane fabæ.  
 Pastor oves saturas ad prima crepuscula lustrat.  
 Unde prius spargat, virgaque verrat humum.  
 Frondibus, et fixis decorentur ovilia ramis,  
 Et tegat ornatas longa corona fores.  
 Cærulei fiant puro de sulphure fumi,  
 Tactaque fumanti sulphure balet ovis.  
 Ure mares oleas, tædamque herbasque Sabinas,  
 Et crepet in mediis laurus adusta focis.  
 Consule, dic, pecori pariter, pecorisque magistris,  
 Effugiat stabulis noxa repulsa meis.  
 Da veniam culpæ, nec dum degrandinat, obsit,  
 Agresti Fauno supposuisse pecus.  
 Tu Dea pro nobis fontes, fontanaque placa  
 Numina, tu sparsos per nemus omne Deos.”

That the same custom is observed by our Romanists, and with the like ceremonies, is clear from this following office, appointed for it :

The sheep being brought into the church, the priest blesseth the salt and water; then in one corner he reads this gospel [To us a child is born]

with the whole office, a farthing being laid upon the book and taken up again; in the second corner he reads this gospel [Ye men of Galilee] with the whole office, a farthing being laid upon the book and taken up again; in the third corner he reads this gospel [I am the good Shepherd] with the whole office, a farthing being laid upon the book and taken up again; and in the fourth corner he reads this gospel [In these days] with the whole office, a farthing being laid upon the book and taken up again. After this he sprinkles all the sheep with holy-water, saying,

“ Let the blessing of God, the Father Almighty, descend and remain upon you: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

Then the priest signeth all the sheep with the sign of the cross, repeating thrice these verses:

✠ “ Crux fugat omne malum, crux est reparatio rerum  
Per crucis signum fugiat procul omne malignum,  
Et per idem signum salvetur quodque benignum.”

*Pater Noster, Ave Maria.*

And then is sung the mass of the Holy Ghost. The whole office being concluded, four pennies are offered to the priest, and three to the poor.—  
Ex Antiquo M. S. S. Mariæ de Lilleshall in Agro Salopiensi. p. 62.

## WHIPPINGS.

“ The Lacedemonians (saith Tertullian) had their Διαμαστίγωσις, in which five noblemen’s sons whipped themselves, their parents and kinsfolk being present, and exhorting them to persevere.—Lib. ad Martyr. cap. iv.\* The Egyptians sacrificed a cow with many ceremonies to their greatest dæmon, or Isis; and they all whipped themselves whilst this sacrifice was burning.—Herodotus, lib. ii. And the Lupercians upon a certain day, called Lupercalia, ran through the city all naked, save that they had aprons to cover their privities, carrying leather whips in their hands, wherewith they scourged themselves.—Plutarch Quæst. Roman. 68; Gyraldus, Rosinus, &c. These whippings were accounted expiatory, and therefore used in the month of February, which was the purgative month. So much is affirmed by Ovid :

“ Mensis ab his dictus, secta quia pelle Luperci  
Omne solum lustrant, idq. piamen habent ”

*Fastor. lib. ii.*

How like to these are the Roman flagellants? And Polydor Virgil affirms, “ That Christians hence borrowed their whippings, and use them

\* Upon which Rhenanus hath this annotation; “ Of that old custom of whipping oneself, a trace may be seen among the Italians, in their Litanies.



for the same end.”—*De Inventor. Rerum*, lib. vii. cap. 6.

#### ABSTINENCE FROM FLESH.

Gyraldus informs us, that the Egyptian priests abstained from flesh and wine. And the Gymnosophists were so abstemious, that they fed only on rice and meal. And in Crete, those whom they called the prophets of Jupiter, not only refused to eat flesh, but whatsoever was either baked or boiled. And the Indian magi, advanced to the priesthood of the sun, abstained wholly from flesh.—*De diis Gent. Syntag.* xvii. p. 497. The same is affirmed by their Polydor Virgil; who further adds, that three precepts only were found in the temple of Ceres, viz. “That parents must be honoured, the gods worshipped, and no flesh eaten.”—*De Inventor. Rerum*, lib. iii. cap. 5; *Alex. ab Alex. in Genial. dier.* lib. iv. cap. 17. Others also at certain times were prohibited the eating of flesh, as the aforesaid authors do testify.

How exactly our Romanists agree in this particular with the old pagans, is evident to all. The precept of abstaining from flesh (saith Bel-larmine) is religiously observed by all at certain times, and by some at all times.—*De Bonis Operib.* lib. ii. cap. 3.

## RELIGIOUS ORDERS.

The heathen had several religious orders, or confraternities, of both sexes: so much is confessed by our adversaries. — Beyerlinck Magn. Theat. lib. v. p. 366; Polydor Virgil, De Inventor. lib. vii. cap. 6. The Romans had their Vestal, Titian, or Tatian, Augustal, Antonian, Ælian, Aurelian, Faustinian, and Salian Confraternities.—Alexander ab Alex. Genial. dier. lib. i. cap. 26.

Thus our Romanists have several religious orders; as, Benedictines, Carthusians, Bernardins, Prædicators, Carmelites, Johannites, Antonites, Lazarites, Sclavonians, Gregorians, Ambrosians, Dominicans, Franciscans, Templars, the Servants of Mary, the Brethren of the Cross, the Soldiers of Jesu, the Bare-footed, the Poor Brethren, the Brethren of St. James, the Brethren of St. Sophia, the Brethren of St. James, the Brethren of St. Helen, the Order of the Valley of Jehosaphat, the Order of St. John, the Order of St. Brigit, the Order of Whippers, the Order of Basil, the Order of the Sepulchrits, the Order of Wilhelmites, the Order of Wenceslaites, the Order of Purgatory, the Order of the Dark Valley, the Order of Joseph, the Order of B. Mary de Mercede, with many more, to the number of sixty-five, enumerated by Tileman Heshusius.—Errone Pontif. loc. 25.

Thus as the old pagans had, so our Romanists now have several religious orders, or confraternities; which (saith Polydor Virgil) were derived from the heathen.—*De Inventor. lib. vii. cap. 6.*

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## CANONICAL HOURS.

The heathen had their canonical hours for sacrifice and devotion.—*Apuleius de Asino Aureo, lib. xi.; Philostratus in vita Apollonii, lib. iv. cap. 6.*

And thus have Papists; which (saith Polydor Virgil) may be deduced from the old Pagans.—*Inventor. lib. vi. cap. 2.* The Roman church hath instituted seven canonical hours, that is, hours of prayer, to signify the seven mysteries of our redemption, which the Glossa, cap. 1. de celeb. Missar. comprehends in these verses:

Hæc sunt septenas propter quæ psallimus horas.

Matutina ligat Christum, qui crimina purgat.

Prima replet sputis: causam dat tertia mortis.

Sexta cruci nectit: latus ejus nona bipertit.

Vespera deponit: tumulo completa reponit.

*Apud Beyerlinck Mag. Theat. lib. iii. p. 69;*

*Durantus Rational. divin. Officior. lib. v.*

*cap. 1. num. 6.*

## CONCLUSION.

I COULD easily give you many other instances of this conformity and agreement between Rome-Pagan and Rome-Christian ; which hath been (as you heard) confessed by many, and defended by some of their greatest doctors : but I have already exceeded my bounds, and therefore will conclude with one inference from the preceding discourse.

Hence it appears, how extremely hazardous it is to live and die in the Roman communion ; for what blasphemy, superstition, and idolatry, is diffused through all the veins of their worship and religion ? Antichrist, that man of sin, is called the son of perdition, 2 Thess. ii. 3, and so he is, both actively and passively ; he is damned himself, and the cause of the damnation of others. Read ver. 9, 10, 11, 12, of that chapter : “ His coming is after the working of Satan, with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be

damned." And they, whom the Whore of Babylon hath made drunk with the wine of her fornication, shall drink of the wine of the wrath of God.—Rev. xiv. 9, 10.

The only doubt is, whether the Pope be Antichrist; which seemed so probable to the famous Lord Bacon, that being asked by King James whether he thought him so to be, it was not less truly than wittily answered by him, "That if an hue and cry should come after Antichrist, which should describe him by those characters, by which he is decyphered in the Bible, he would certainly apprehend the Pope for him." And whoever will but peruse, with an impartial eye, the authors on both sides that have treated on this subject, will, I doubt not, conclude the notorious weakness of their answers to our allegations, to be at least an high presumption of the truth of our assertion, if not sufficient to put an end to all further doubtings.

Quest. Is not, then, salvation possible in the Roman church? Or may not a man, who lives and dies in the communion of that church, be saved?

Answ. Many of our divines have answered this question affirmatively, with some limitations; which charitable concession is grossly abused by our adversaries of Rome. When they meet with some weak and ignorant persons whom they endeavour to proselyte, the medium which they

commonly use is this, that their religion is the safer. And they prove it thus : " By our confession, salvation may be had in their church ; but their doctors absolutely deny the possibility of salvation in ours ; and therefore, by the confession of both parties, they may be safe ; but of us there is a great question, for none but ourselves say that we can be saved." \*

That I may give the reader the true state of, and return a full answer to the question propounded, I will lay down these following propositions :

1. That we have great reason to think, that many of the laity in the Romish Church, if not the greatest number of them, do not cordially embrace many of their corruptions in doctrinals, nor the most dangerous of them.

2. That these are commonly tainted with so much of their corruptions, as renders their salvation extremely hazardous. 1 Cor. iii. 12, 15. " If any man build on this foundation, wood, hay, stubble, . . . he shall be saved, yet so as by fire." This phrase [so as by fire] is proverbial, and notes the extreme danger a man is in, and yet escapes. They are not saved with less danger than the seven thousand were among the idolatry of the ten tribes, 1 Kings xix. 18 ; or the Korites in the tents of Korah their father, Numb.

\* This objection hath been most solidly confuted by the learned Dr. Tillotson, Dean of Canterbury.

xxvi. 11. It was an extraordinary mercy that preserved the one, and I cannot tell how, rescued the other.

3. That a Protestant, leaving the communion of our church, doth incur a greater guilt, and consequently run a greater hazard than one who was bred up in the communion of the church of Rome, and continues therein by invincible ignorance. For a Protestant is supposed to have sufficient convictions of the errors of the Roman church, or is guilty of wilful ignorance if he hath not. And although we know not what allowance God will make for invincible ignorance, and the impresses of birth and education; yet we are sure, that wilful ignorance, or choosing a worse church before a better, is a damnable sin, and, unrepented of, destroys salvation.

4. When we say, that salvation may be had in the Roman church, it is grounded on the hopes we conceive of their repentance, and not the goodness of their religion.

5. That man who embraces popery in its latitude, that is, the canons of the Tridentine Council, and as they are explicated by many of their greatest doctors, and whose practices exactly correspond therewith, cannot be saved: 1. Because he embraceth damnable errors, as worshiping of images, and the host in the sacrament. 2. Because a reprobate may do, nay, often doth as much, and more than many of their chiefest

doctors have placed among the agenda of that church for the attainment of eternal life. I grant, that damnable errors do no more than damnable practices, as whoredom, drunkenness—actually damn men ; when sincere repentance intervenes, this will obtain from God a pardon of the one as well as of the other. But the repentance prescribed by their doctors falls so far short of that required by God in his word, that if a man rest in it, (and I fear too many do,) he adds impenitency to his other crimes, and consequently is excluded from all hopes of salvation.

This will appear, if we remark the nature of that repentance which (say they) is sufficient to obtain remission of sin. “ In the new law, (saith Layman,) after commission of a mortal sin, true contrition is not necessary to a man who is about to receive the sacrament of penance; but attrition is sufficient, though he know it to be no more. And when it is said, that of attrite, by virtue of the sacrament, a man is made contrite, it is not to be understood as if the act of attrition did pass into an act of contrition; but that the sinner, by attrition with the sacrament of penance, is as well justified as by contrition without it.”—Theol. Maral. lib. v. tract. 6, cap. 2. And Filliucius, starting this question, “ Whether attrition in the article of death be sufficient with the sacrament, or a man ought to have contrition ? Answers, that according to divine ju-



tice, a man that is attrite with the sacrament, is not obliged to be contrite in the article of death; and he gives this reason,—because the opinion of the sufficiency of attrition with the sacrament is practically certain, according to the Council of Trent.”—*Quæst. Mor. tom. i. tract. 6. cap. 8. num. 197.* And Escobar affirms, that this is the received opinion of their schoolmen and casuists. *Theol. Moral. tract. 7. exam. 4. cap. 7.*

READER,—My earnest prayer is, that God would give thee a right understanding in all things that concern religion and thy salvation; and to those of the Romish persuasion, repentance to the acknowledgment of the truth, that they may recover themselves from the snare of the devil.

THE END.

THE  
WAYS AND METHODS  
OF  
ROME'S ADVANCEMENT,  
OR WHEREBY THE  
POPE AND HIS AGENTS  
HAVE ENDEAVOURED TO  
PROPAGATE THEIR DOCTRINES.  
DISCOVERED IN  
TWO SERMONS  
PREACHED ON NOVEMBER 5, 1671.



TO  
THOMAS ROKEBY AND JOHN BROOK, ESQRS.  
OF THE CITY OF YORK.

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It has been none of the devil's meanest or unluckiest arts, to infuse prejudices into men's minds against Christian practice, by representing it in the most frightful and averting forms. He changes shapes with it, and as he transforms himself into an angel of light, so he doth this into one of darkness, and makes it appear a state of the most dismal sadness and horror. And how much more ready men are to take the devil at his word, than Christ at his, who professeth his yoke easy, and his burthen light; who saith, that the ways of holiness are ways of pleasantness, appears too fully in the strong and general antipathy those have against virtue, who never so much as tried it, but take up implicit and confused prejudices against it, and retain those as fast, as if they were the products of many years' costly experiences

And it is too evident, that these have taken the deepest root in the richest soil: they seem no where more to flourish, than among the gentry, and persons of quality. It is the business of their lives to pursue pleasures; and yet when those of the most refined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them.

If one of a narrow fortune and mean extract attempt to convict them of this foul mistake, by the most convincing arguments drawn from his own experience, they either think it inconsistent with their honour to lend him an ear, or (if they so far degrade themselves as to hear him speak) they presently except against his testimony, as being an incompetent judge.

And if we clergymen tell them, that a holy life is so far from implying anything of real trouble, or uneasiness, that it is only an art of refining, and sublimating their pleasures, rendering them more gustful and exquisite: that the duties of religion are not toils but refreshments, not yokes but crowns; such as differ only in size, from those celestial ones to which they tend: that the pleasures of piety are so ravishing, and attractive, that nothing but a perfect ignorance of them, can be amulet sufficient against their charms;—I say, though we tell them all this, and a great deal more, yet they quickly reply, “That out of interest and policy we can say no less.”

The testimonies of these persons being rejected, and their endeavours unsuccessful, I cannot divine what other medium remains to work this conviction, except the testimony of such as are in equal degree with themselves, who out of their own experience can tell them, that there are no such pleasures on this side heaven, as are to be found in conversing with God, and walking in his ways. Here they would have no cause to wave their wonted privilege of being tried by their peers, or to except against their judgment in the case, who being placed in equal circumstances with themselves, must be supposed to understand their utmost temptations to vice; from whence alone all the seeming difficulties and uneasinesses of virtue do arise.

Could I bring the controversy to this issue, I should think of no other persons (worthy sirs) than yourselves, who out of your own experiences are able to give such pregnant proof, such clear evidence of the sweetness of virtue, and pleasantness of piety, as would even force this sorrowful confession from them; "O how sadly have we been gulled and cheated by the mortal enemy of mankind!"

So great and prodigious are your parts, so deep and profound your judgments, so extense and comprehensive your knowledge, as would prevent all suspicion of a mistake. And so sweet and pleasant are your tempers, so prudent and inno

cent your deportments, so winning and obliging your conversations, as would remove all prejudices, which too often cause great truths to be slighted, and strong convictions to become abortive.

Your works of charity, acts of piety, &c. are a pleasant subject, which I could with singular delight expatiate upon ; but I know your modesty will not allow it, and that great opinion, which all men have conceived of you, renders it needless.

When I have begged your pardon for the rudeness of this address, I shall conclude with this hearty wish ;

That God would bless you with increase of grace, length of days, and at last with fulness of glory ; which is, and shall be, the fervent prayer of,

Sirs,

Your much obliged friend,  
And servant in all Christian offices,  
JOSHUA STOPFORD.

THE  
EPISTLE TO THE READER.

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THE following Discourse appears in public upon a just and honest design, viz. to vindicate itself and the author of it from the unjust aspersions and false accusations cast upon them by a generation of men who make lies and calumnies a constituent part of their religion. I confess, if carnal interest, or a pious design to advance error and profaneness, were able to change the nature of things, to make vice virtue, an immoral act lawful, they might, nay, they must be excused. For, though they made shipwreck of truth and conscience together, yet they are not so far devoid of reason, nor can disbelieve their senses, as to imagine that others who are friends to truth, must be enemies to morality; and consequently, that the principles and practices of their church, truly represented, can be grateful and acceptable to them. Their doctrines are so



contradictory to those of the Gospel, and their lives so palpably repugnant to the sanctity which they profess, that a perfect discovery of them is the most powerful argument against popery, and enough to render all their attempts to gain proselytes unsuccessful. All their hopes and strength lie in the ignorance and credulity of the persons they deal with; for if they meet with any, who have taken some pains to inform themselves of the true state of their church, and cannot be satisfied with an implicit faith, or take things upon trust, they presently give these over as untractable.

Hence it is, that a true representation of that which they call the Catholic religion, is most frightful to them, as being the most effectual way to make that abhorred by men, which is so loathsome in the sight of God. This I have attempted in the following Discourse; at which they grin and snarl, nay, (to use David's phrase concerning his enemies,) they make a noise like dogs, and go round about the city, yea, and country too; they belch out lies and calumnies with their mouths, and swords are in their lips.

If their boiling passions were once cooled, and the storm laid, I would mildly and soberly ask them, what is it they take so much offence at? Is it because I have spoken the truth? This is the true reason, but they are (I cannot say ashamed) but afraid to confess it, lest hereby their design

should be defeated. And therefore (the things being so gross which I justly charge upon them) they are obliged to deny the charge, and reward me with their usual titles of liar, calumniator, &c.

That this false accusation might not gain credit with ingenious and intelligent persons, I have not only produced the testimonies of their own great doctors, (which no Romanist beyond seas dare except against; though perhaps here they will, if their cause and credit require,) and named the chapter and page; but also mentioned the several editions of those authors (to remove all appearance or suspicion of a cheat) which I have made use of. And I challenge any Romanist (who shall think that I have wronged their doctors; and intends something which must be called a confutation) to give me the meeting in an amicable way; and if, upon the perusal of these authors, (which shall be in readiness,) it appear to any judicious person that I have departed from the literal sense of their words, or express scope of the place; I do by these presents solemnly engage myself to supersede his pains of an answer by a public recantation.

One thing, gentle reader, I have yet to acquaint thee with, that as time would not permit me to deliver much of what I have here published, so neither the place to mention some passages in it.

# A CATALOGUE

OF THE

PRINCIPAL AUTHORS PRODUCED IN THE FOLLOWING  
DISCOURSE, WITH THE PLACE WHERE, AND THE  
TIME WHEN, THEY WERE PRINTED.

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- AZORIUS Institutiones Morales. Paris, 1601.  
Bellarmine de Scripto. Eccles. Colon. 1613.  
Bellarm. disput. Ingolst. 1588.  
Baronius Annal. Antu. 1591. Colon. 1603.  
Cyprian. 1593. Espençæus in 1 Tim. Lutet.  
1561.  
Coccius Thesaurus Catholicus. Colon. 1600.  
Cambden's Elizab. London, 1630.  
Chamier Panstrat. Cathol. Gen. 1626.  
Driedo de Script. Eccles. Lovan. 1543.  
Claudius Espençæus in Tit. Paris. 1567.  
Expurgatory Index of Spain. Salm. 1601.  
Escobar Theologia Moralis. Lugd. 1659.  
Estius in 4 Libr. Sentent. Paris. 1638.  
Feverdientius in Esth. Colon. Agrip. 1595.  
Filliucius Quæstiones Morales. Colon. Agrip.  
1629.

Jacobus Gretserus de Jure et more prohibend.  
Lib. mal. Ingolst.

Goldastus Imper. Rom. Francof. 1613.

Gregor. de Valentia. Ingolst. 1595.

Judices librorum prohib. et expurgat. Hispan.  
et Roman. Madriti, 1667.

King James his Works. Lond. 1616.

Leonardus Lessius de Justitia et jure. Lovan.  
1605.

Layman Theologia Moralis. Antu. 1634.

Longus Sum. Conciliorum. Paris. 1645.

Morney's Mystery of Iniquity. London, 1612.

Pet. du Moulin de Monarchia Temporalis Pon-  
tificis Romani. Lond. 1614.

Possevin. Appar. S. Venet. tom. i. 1603. tom. ii.  
1606.

Martinus Polonus Chron, Antu. 1574.

Ribera in Apocal. Antu. 1593.

Rivet. Cathol. Orthod. Lugd. Batau, 1630.

Spondanus Epitome Baronii. Mogunt. 1614.

Sir Edw. Sands' Europæ Speculum. London,  
1632.

Stow. London, 1631.

Eman. Sa. Aphor. Paris, 1600.

Sixtus Senensis Bibliotheca. S. Colon. Edi-  
tio 3.

Sanderus de Visibili Monar. Antu. 1578.

Suarez defensio Fidei Cathol. Colon. Agrip.  
1614.

Tolet. de Instruct. Sacerd. Romæ. 1601.

Tertullian. Antu. 1584.

Jacobus August. Thuanus Histor. Gen. 1620.

Viegas in Apocal. Colon. Agrip. 1603.

Bishop Usher's Answer to a Jesuit. Lond.  
1631.

Johannes Wolfius Lect. Memor. Lavingæ.  
1600.

## THE WAYS AND METHODS OF ROME'S ADVANCEMENT.

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REV. xviii. 23, 24.

*“ And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth: for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”*

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### CHAPTER I.

*The introduction, wherein an account is given of this day's eminent deliverance, which must be carefully recorded, and thankfully acknowledged by us.*

As amongst the judgments, which God executeth upon the earth, there is a great and wide

difference: some be such as neither fathers, nor fathers' fathers have seen since the day that they were upon the earth unto this day.—Exod. x. 7. Some be such, as the very hearing of them shall make both the ears to tingle.—2 Kings xxi. 12. Some be such, as are without the least mixture and allay of mercy.—Rev. xiv. 10. So amongst the mercies and salvations of God, there is a difference; they are not all of one and the same size. Some be such as resemble the stars of the first magnitude; others such as are like the stars of the second and third magnitude. Some are superlative and matchless; far above others in their lustre and eminency. These mercies are to be diligently observed, and exactly numbered by us: of such we are to keep as true a register, as David did an inventory of the gold and silver that he prepared for the temple.—1 Chron. xxii. 14. The iron and the brass, which was without weight, he numbered not; but the gold and silver he weighs, and sets down the just number of the talents. So though we cannot reckon every blessing that comes from heaven, in regard they are without number, and without measure; yet ought we to be exact in recording the golden and silver mercies of God vouchsafed to us. And as we are to commemorate signal mercies and deliverances, so to transmit the memory of them to succeeding generations. See this both required and practised.

1. Required; Exod. xvii. 13, 14—"Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book." Psalm lxxviii. 5—"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children." And what is that? read ver. 4, "His strength and his wonderful works." Once more, Psalm cii. 16, 18—"When the Lord shall build up Zion, he shall appear in his glory. This shall be written for the generation to come, and the people which shall be created shall praise the Lord."

2. Practised; and that several ways. 1. Sometimes by appointing yearly feasts of remembrance, Esth. ix. 21, 22—"To establish this among them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly: as the day wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy," in commemoration of that signal deliverance which God had wrought for them. 2. By making eucharistical songs which they taught their children: as in Exod. xv. for the overthrow of Pharaoh; in Judges v. for the defeat of Jabin and Sisera; in Ps. lxxviii. for the slaughter of Goliath. 3.



significant names, which were sometimes imposed upon persons, and sometimes upon places. 1. Upon persons. This course Joseph took to perpetuate the memory of signal mercies conferred on him in Egypt.—Gen. xli. 51, 52. He called the name of his first-born Manasseh; “For God (said he) hath made me forget all my toil, and all my father’s house: and the name of the second called he Ephraim; for God hath caused me to be fruitful in the land of my affliction.”

The like was done afterwards by Moses, in reference unto what befel him in Midian.—Exod. xviii. 3, 4. 2. Sometimes upon places. Thus Abraham, when his son Isaac had escaped, and a ram been accepted instead of him, called the name of that place Jehovah-Jireh, as it is said to this day, in the mount of the Lord it shall be seen.—Gen. xxii. 13, 14. The like did Jacob when he saw the angel of God.—Gen. xxxii. 2.

And if eminent mercies and deliverances are to be recorded, and the memory of them transmitted to posterity: surely then the superlative and transcendent deliverance and salvation, which was given by God unto the whole kingdom, as on this day, from the gunpowder plot, may justly challenge a place in that chronicle and catalogue of mercies. “This is a deliverance (saith one) upon the head of which may be truly written, such as the present age may admire; such as posterity will scarce believe; such as history cannot pa-

rallel. What the historian saith of that day wherein Scipio and Hannibal disputed that long depending cause between Rome and Carthage in open field, viz. that the Roman empire had not seen a greater day : the same may we say of this day's salvation ; England never received a greater deliverance. And therefore ought the memory of it be dear unto every one, that would not so far gratify the papists, as by the forgetting of God's goodness, to silence and bury this their wickedness, which should stand upon record to their eternal infamy. Let us look a little into the blackness of the conspiracy, which wants a name to express it, unless we call it (as one doth) a Catholic villany ; and you shall hereby best discern the transcendency of the deliverance. Was there ever any wickedness in all the ages that are past, which by the help of history we may come to the knowledge of, that did equal this ? This was a plot, wherein the flower of our gentry, our whole nobility, the Lord's anointed, the royal seed, nay, the Protestant religion, were all devoted to one stroke of destruction. And observe what instruments of cruelty they had prepared for this slaughter ; such as that not one of that assembly could have fled from the fury of, though they had had the wings of eagles : nor resisted the force of, though their flesh had been as brass, or their strength as stones, viz. thirty-six barrels of gunpowder These were the in-

struments of their cruelty ; such as were never found in the habitations of Simeon and Levi. Let us further observe, with what secrecy and success this bloody plot was carried on. With what secrecy ; none could be admitted to consultation about the thing, but those that would by vows, and oaths, and sacraments, and all that is sacred, bind themselves more than once, neither directly, nor indirectly, neither plainly, nor by circumstance, to discover the plot. And with what success was this bloody design carried on ! How did God for a time seem to smile upon their project, and facilitate their work, when Providence offered them the conveniency of a cellar ; whereas they thought that by strength of hand, they must have digged a vault to lay their powder in ! God himself seemed to take their part : and they who in eighty-eight, had sworn that God was turned Lutheran, now began to hope that he was become a good Catholic again. These particulars discover the eminency of this deliverance which we commemorate this day.

## CHAPTER II.

*The coherence of the words, with a brief explication of them.*

“ GOD who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son,” Heb. i. 1, 2, by whom not only the gospel of salvation is communicated unto us; but also the revelation of future events in this last age of the world.—Rev. i. 1. That many things in this book are *δυσνόητα* hard to be understood, is acknowledged by all; and therefore much revelation is necessary to understand this book of Revelation. But though some things be dark and mysterious, yet other things are plain and obvious, even to the meanest capacity; particularly this prophecy concerning Rome’s total and eternal destruction. That by Babylon, mentioned in the beginning of this chapter, Rome is understood, we have the suffrage of antiquity. ✠ “Babylon was as a first Rome, and Rome is as a se-

cond Babylon," saith St. Austin.—De Civit. dei, lib. xviii. cap. 2. And in the same book, cap. 22, he saith, "that Rome is built as another Babylon, and daughter of the former Babylon." And Tertullian saith, "Babylon\* in St. John is the figure of Rome, as being like that, a great city, proud of its dominion, and a destroyer of the saints of God." The Romanists say that Babylon here, is to be taken figuratively, not properly: so that it is not the old Chaldean, but the new mystical Babylon that is here spoken of. Nay, further, they say, that by Babylon in this chapter, and elsewhere in this prophecy, Rome is to be understood: so A. Lapide, Ribera, Viega, &c. Nay, Bellarmine† produceth several scriptures and fathers to prove it: but then they add, this was true of Rome when ethnical, and not now when papal; of Rome under the persecuting emperor, not of Rome under the Christian pope. That this is false appeareth: 1. St. John writeth a prophecy, not a history; he tells us what should be, not what then was; therefore if St. John spake of Rome, (which they confess,) it must necessarily follow that he spake of Rome as now it is, not of Rome as then it was; of Rome Christian, not of Rome pagan. 2. Antichrist is to be in the temple of God, which was not true of the heathen emperors. 3. It is such a Babylon, that for a while they were lawfully in her; but when

\* Tertul. advers. Marcion. lib. iii. cap. 13.

† De Rom. Pont. lib. ii. c. 2, p. 718.

her corruptions did increase, then they were commanded to depart. 4. That St. John speaks of Rome after the coming of Antichrist is most clear from several passages, both in this and the precedent chapters. But Antichrist was not come (say our adversaries) while Rome was pagan, but after the dissolution of the Roman empire. 2 Thes. ii. 8—"And then shall that wicked be revealed." And when is that? "When he that letteth shall be taken out of the way,"—ver. 7. And who is this, but the emperors of Rome, according to the judgment of antiquity? "Who shall be taken out of the way (saith Tertullian\*) but the Roman state? the division of which among ten kings, shall bring in Antichrist. After the decay of the Roman empire, Paul saith, that Antichrist shall appear."—Ambrose. To these I might add St. Chrysost. Theophilact. &c. in 2 Thess. ii. The Rhemists† call the Roman emperors the figure of Antichrist. And the ancients give this reason for it; so long as the Roman empire flourished, Antichrist could not appear: for there could not be two principal rulers of the same place at the same time.

By which we may judge what was the opinion of the Fathers touching Antichrist's seat. That Rome shall be the principal seat of Antichrist is confessed by many of their own doctors: so the

\* De resurrect. carn. cap. xxiv. p. 688.

† In Rev. xvii.

Rhemists in Rev. xvii. 5. Again they say, "That the scarlet whore, and beast, and Antichrist, are one and the same," in Rev. xiii. 1. But Rome, in the judgment of their great Bellarmin, is the seat of the scarlet whore ; therefore it must needs be the seat of Antichrist. Babylon, which St. John describes in the Revelation, is the seat and city of Antichrist, saith Sanders.\*

I might to these arguments subjoin the confession of their two great Jesuits, Ribera,† and Viega.‡ "This must be understood of Rome, not such only as she was under the emperors, but also such as she shall be in the latter days. That the name of Babylon must be referred to her, and not only to that Rome which served idols, before she received the faith of Christ, but also that Rome, which shall be in the days of Antichrist.

In these words then we have a prophecy of the dismal, and final destruction of Rome Antichristian ; with the causes thereof, which are three. 1. Their avarice and luxury. 2. Their heretical and damnable doctrines. 3. Their bloody cruelty.

1. Their avarice and luxury ; "For thy merchants were the great men of the earth." This cannot be understood literally ; for it were a weak

\* De visib. Monar. demonst. de Antichr. xxxviii. p. 758.

† Ribera. in. Rev. xiv. ; Num. xlii. and lvii.

‡ Viega. in. cap. xvii. com. 1, sect. 3.

reason, because thy merchants are great men, therefore thou shalt be destroyed: by merchants therefore we must understand Rome's factors, the Pope's indulgencers, and other officers of his exchequer. These sell cursed spiritual wares, pardons, masses, dirges, trentals, &c., and make merchandize of men's souls, and flourish by this traffic like the nobles and peers of the earth. Theod. Niem.\* tells us, "That out of one country and province, Pope Boniface IX. received above an hundred thousand florins. His officers went out poorly habited, and meanly mounted, but they returned (saith he) with their stately horses, and in great pomp." And what vast sums of money Tecelins, and his fellow-indulgencers rake together in Pope Leo X.'s time. All things are set to sale at Rome, the temple, the priests, the altars, yea, heaven and God himself; as their Mantuan speaks:

. . . . . " Venalia nobis  
Templa, sacerdotes, altaria sacra, Corona,  
Ignes, thura, preces, Cælum est venale, Deusq."

2. Their heretical and damnable doctrines, which are often compared to enticing and intoxicating wines: "By thy sorceries were all nations deceived."

The original word translated, sorceries, properly signifieth poisoning: but here (and in

\* De Schismate Papist. lib. i. cap. 68.



many other places of sacred writ) it is to be taken in a larger sense, and denotes the craft and subtlety, the methods and acts of insinuation, by which the Pope and his agents seduce the nations to their damnable principles, and abominable practices.

3. Their bloody cruelty: "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." But how can this be, since so many thousands have been slain in other parts, and places of the world? I answer, either because the doctrine which caused their blood to be shed, was from Rome; or because she gave commission to slay the saints and servants of God, who were barbarously murdered and massacred in other kingdoms and countries, as England, Scotland, France, &c. God plagues Rome as the original cause of all this cruelty. But more of this afterwards. The two latter causes of Rome's destruction I intend to insist upon: hence we may note,

Obser. "That the ways and methods which Rome papal hath used to advance herself, and propagate her doctrines, will bring inevitable ruin and destruction upon her."

In the prosecution of this doctrinal proposition, I will,—1. Give you an account of those ways and methods which Rome papal, that is, the Pope and his agents have used to greaten themselves, and propagate their doctrines. 2. Con-

firm the truth of this proposition. 3. Proceed to some practical inferences.

First, I shall give you an account of those ways and methods, which the Pope and his agents have used to propagate their doctrines. And here I will mention five or six.

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### CHAPTER III.

#### *Of Romish Forgeries.*

I. LET us begin with their forgeries, which are most notorious. How have they adopted false into the number, right, and authority of true Fathers? Our worthy Dr. James hath produced about one hundred and eighty-seven treatises, (to which I could add above an hundred more,) which are not only suspected, but plainly convicted of forgery by the papists themselves: and yet these very treatises are frequently urged by them to confirm their monstrous opinions. To make good this assertion, I will give you a few instances: and here I shall confine myself to their great Bellarmin and Coccius, whose writings are so highly prized by all papists.

1. Linus, Bishop of Rome, his two books "Of

the Passion of the Blessed Apostles Peter and Paul," are adjudged spurious by Baronius<sup>a</sup> and Possevin.<sup>b</sup> And though Bellarmin<sup>c</sup> grant that Linus wrote the Acts of Peter and Paul, yet he saith they are now lost.

2. Clement's eight books of Apostolical Constitutions are censured by Baronius,<sup>d</sup> Bellarmin,<sup>e</sup> and Possevin.<sup>f</sup>

3. Clement's epistles to St. James and others are rejected by Bellarmin<sup>g</sup> and Possevin.<sup>h</sup>

4. Dionysius the Areopagite's books of the Ecclesiastical and Celestial Hierarchy cannot be his; for the author of these books (as appears by several passages in them) lived after the Nicene Council.

5. Origen's Homilies upon Job are rejected as supposititious by Bellarmin,<sup>i</sup> Possevin,<sup>k</sup> and Sixtus Senensis.<sup>l</sup>

6. Origen's Treatises upon Psalms 36, 37, 38, are questioned by Bellarmin,<sup>m</sup> and rejected by Possevin.<sup>n</sup>

7. St. Cyprian's Twelve Treatises, de Cardinalibus Christi operibus, are censured by Bellar-

<sup>a</sup> Baron. tom. i. p. 785.

<sup>b</sup> Possev. Appar. tom. ii. p. 345.

<sup>c</sup> Bellar. de script. Eccles. p. 56.

<sup>d</sup> Tom. i. p. 145.

<sup>e</sup> De script. Eccles. p. 58, 59.

<sup>f</sup> Appar. tom. i, p. 328.

<sup>g</sup> De script. Eccles. p. 56, 57.

<sup>h</sup> Apparet. tom. i. p. 331, 336.

<sup>i</sup> De script. Eccles. p. 84.

<sup>k</sup> Appar. tom. ii. p. 526.

<sup>l</sup> Biblioth. lib. iv. 285.

<sup>m</sup> De script. Eccles. 84.

<sup>n</sup> Appar. tom. ii. p. 527.

min,<sup>o</sup> and he gives several invincible reasons for it.

8. Zeno's Sermons are accounted spurious by Senensis,<sup>p</sup> and Cardinal Bellarmin.<sup>q</sup>

9. Arnobius his Commentaries upon the Psalms, are rejected by Bellarmin<sup>r</sup> and Sixtus Senensis.<sup>s</sup>

10. Marcus, Bishop of Rome, his epistle unto Athanasius is censured by Baronius.<sup>t</sup>

11. Athanasius his book, de Imagine Passionis Christi, is rejected by Cardinal Bellarmin.<sup>u</sup>

12. Athanasius, his Questions to Antiochus, are absolutely condemned by Bellarmin.<sup>x</sup>

13. Dorotheus his Synop. de vita Prophet. et Discipul. Christi, is rejected by Bellarmin<sup>y</sup> as spurious and fabulous.

14. Ambrose his Commentaries upon the epistles of St. Paul, are censured by Cardinal Bellarmin,<sup>z</sup> for which he gives four reasons.

15. Amphilochius his book of the Life of St. Basil is condemned by Cardinal Bellarmin<sup>a</sup> and Possevin.<sup>b</sup>

16. Athanasius de Annuntiatione is rejected by Cardinal Baronius.<sup>c</sup>

17. St. Hierome's Commentaries on the Epistles are censured by Bellarmin,<sup>d</sup> (who makes Pe-

<sup>o</sup> De script. Eccles. p. 93.

<sup>p</sup> Biblioth. lib. iv. p. 13.

<sup>q</sup> De script. Eccles. p. 99.

<sup>r</sup> De script. Eccles. p. 102.

<sup>s</sup> Biblioth. lib. iv. p. 205.

<sup>t</sup> Tom. iii. p. 396.

<sup>u</sup> De script. Eccles. p. 116.

<sup>x</sup> De script. Eccles. p. 114.

<sup>y</sup> De script. Eccles. p. 100.

<sup>z</sup> De script. Eccles. p. 143.

<sup>a</sup> De script. Eccles. p. 153.

<sup>b</sup> Appar. tom. i.

<sup>c</sup> Tom. i. p. 416.

<sup>d</sup> De script. Eccles. 165.

lagius the heretic the author of them) by Sixtus Senensis,<sup>e</sup> and Possevin.<sup>f</sup>

18. St. Austin's Questions, Veteris et Novi Testam. are rejected by Bellarmin,<sup>g</sup> as written by some heretic.

19. St. Chrysostom's *Opus imperfectum in Matt.* was written by some Arrian, saith Bellarmin.<sup>h</sup>

20. Cornelius his epistle de translatione Corporum Petri et Pauli, is rejected as spurious by Bellarmin.<sup>i</sup>

I might add some hundreds more if time would permit; and yet these very treatises are confidently urged by Bellarmin and Coccius to prove Peter's supremacy, (and consequently the Pope's) transubstantiation, communion in one kind, purgatory, invocation of saints, &c.

I have observed above an hundred treatises, which pass under the names of several Fathers, (who lived within five hundred years after Christ,) censured as supposititious by Cardinal Bellarmin, de Scriptoribus Ecclesiasticis; and yet all, or most of them, are urged by him in his controversies against the Protestants. This is such a piece of knavery as none but a frontless Romanist can be guilty of. Forgery is a notorious

<sup>e</sup> Biblioth. lib. iv. p. 251.

<sup>f</sup> Appar. tom. ii. p. 41.

<sup>g</sup> De script. Eccles. p. 187.

<sup>h</sup> De script. Eccles. p. 176.

<sup>i</sup> De script. Eccles. p. 89.

crime, and even in matters of lesser consequence severely punished by the laws of this nation.\*  
“ If any person shall by false conspiracy, subtlety, and falsity, forge any deed, charter, or writing, or shall procure, publish, and show forth in evidence any such false and forged deed, or writing as true, knowing the same to be false and forged, and shall be thereof convicted, he shall be set upon the pillory in some open market town, and there to have both his ears cut off, and also his nostrils to be slit, and cut, and seared with an hot iron, so as they may remain for a perpetual note or mark of his falsehood.” Were this good and wholesome law executed upon our adversaries of Rome, (the moral equity of which extends unto them,) they would have as few ears as now they have true Fathers on their side. And so much concerning the first way and method, which the Pope and his agents use to propagate their doctrines, by which multitudes have been seduced.

\* Pult. 5 Eliz. cap. 14.

## CHAPTER IV.

*Wherein is declared how the Papists have corrupted the true Fathers and ancient Writers.*

II. LET us now consider their fraudulency in corrupting the true fathers and primitive writers. There being many passages in the Fathers and other ancient writers, frequently produced by Protestants against them, to which they were not able to make any rational reply; and finding that their nice distinction and subtle evasions could not satisfy their adversaries, nor without difficulty retain their friends; they resolved to ease themselves of that wit-labour for the future, and take some other course that might secure their deluded proselytes, and convince (or at least silence) their professed enemies. And what course more effectual to accomplish their design, than by purging and blotting these offensive passages out of the Fathers and other primitive writers? In order to this great undertaking, the Pope appointed certain cardinals, with the master of the sacred palace, general inquisitors at Rome; and to

them gave he power to constitute particular inquisitors in every diocese. Hereupon they fell to work, and carefully compiled, and privately\* printed several expurgatory indexes at Rome, Madrid, Naples, Lisbon, &c. wherein are expressed these scandalous passages (yet not the hundredth part of what they have expunged) in the writings of the ancients, which are to be left out when reprinted, which must be with all possible speed. And to make all more sure, they got as many of the former editions of the Fathers' works as they could into their hands, not fearing their adversaries would reprint them, who wanted means to vent an impression, being prohibited to be sold in all Catholic countries.

By this purgation they hoped that the mouth of antiquity would be shut from uttering one syllable against them; and by inserting (for this they have also done) where necessity required, and by drawing into the text of the Fathers the marginal notes, and glosses of their monks and

\* I say privately, as appeareth by that clause of secrecy in the King of Spain's commission to the Inquisitors. This diploma or commission is printed both in Dutch and Latin, and prefixed before the expurgatory index of Belgium and Madrid, in which the king affirms that he caused the Belgic index to be printed by his own chief printer, at his own charge, not to be sold publicly, but privately distributed to such as should be employed in the work for their direction. And a little after giving faculty to the prelates to choose one or more assistants, he adds, that they should keep the expurgatory index privately, and not impart a copy of it to any man.



friars, the mouth of antiquity would be opened for them.

This villany is so notorious, that they endeavour to free themselves from the imputation of it by a confident (or rather impudent) denial of the fact.

Object. "It is true (say they) that inquisitors were appointed to purge authors, but they meddled not with the text of the Fathers, but only with the observations, annotations, or scholies that are made upon them by late authors."

Ans. The insufficiency of this plea will appear by demonstrating these three particulars. 1. That they have commanded several sentences in the text of the Fathers to be expunged and blotted out. 2. That they defend the justice and equity of that command. 3. That their practice hath corresponded with it.

1. That they have commanded several words and sentences in the text of the Fathers, and other primitive writers, to be expunged and blotted out. This is clear from their expurgatory indexes printed at Madrid, Rome, and other places. I will give you a few instances, and so pass on to the next particular. In the Spanish Index, these words are commanded to be thrust out of the text of St. Cyril's Commentaries upon Isaiah, chap. 47. "Thou hast proceeded so far in impiety, that now there is left unto thee no place

for salvation: for equal punishment will always follow grievous offences.”\* And upon chapter 51, these words: “ But when they cast away all fear of God, and would not receive Jesus Christ by faith, as it is written.”†

Hilary, in his Enarration upon Psal. cxviii, must have these words dashed out: *Non ex meritis salus,* ‡ salvation is not of merit; with many other passages in his works. I might instance in several other Fathers, which have many expressions against idolatry, satisfactions, Peter's supremacy, &c., commanded to be blotted out in their expurgatory indices: but these are sufficient to evidence the truth of this first particular, viz. that they have commanded several words and sentences in the text of the Fathers to be expunged and blotted out.

Object. “ It is true (say they) some words and sentences are commanded to be expunged out of the text of the Fathers, but they are only such as crept in, either by the printer's negligence, or the fraud of heretics, that is, of Protestants.—Concil. Trid. in Indice Lib. prohib. de Correct.

\* *Deleantur ex textu illa verba: tu veró eó impietatis, &c.*

† *Deleantur ex textu illa verba. Sed ubi non haberent, &c.* p. 62.

‡ *Span. Index, p. 110.*

Ans. The corruptions we charge them with cannot be attributed to the oversight of the printer or corrector; for they are of a larger size: whole sentences are commanded to be blotted out.

2. Nor could they be foisted in by the fraud of heretics; for in those days none of the Fathers had been printed by Protestants. Again, peruse the places which we produce as razed and corrupted, and it will appear whether side, Papal or Protestant, were more likely to have an hand in it. The nature of most of the corruptions will discover the guilty person.

3. That they defend the justice and equity of that command. Though their Gretser deny this purgation of the Fathers, lib. ii. de jure et more prohib. lib. mal. cap. 9, p. 313—(where he chargeth Junius, against whom he writes, with a lie;) and (lib. ii. cap. 7. p. 298,) calls upon our Dr. James to name but one Father purged, and corrupted by them: yet he asserts the Pope's authority to do it, and calls the exercise of it a work of mercy, lib. ii. cap. 9, p. 321. And that he may not seem to contradict himself in this and the preceding chapters, he makes use of this subtle distinction: "The Fathers may be considered either qua Fathers, or qua Fathers-in-law. The Fathers of the Church, as they are fathers, feed their children with sound and wholesome doctrine, and are not to be purged: but as they are

fathers-in-law," that is, deliver any other doctrine than their father the Pope, or mother the Church, doth or shall maintain; then they may, nay, they must be corrected.—Lib. ii. cap. 10, p. 328.

4. That their practice hath corresponded with that command. So much is acknowledged by Sixtus Senensis, in his epistle to Pope Pius the Fifth; in which, amongst his many and famous acts, he recounts this for one of the greatest: "That he caused the writings of all Catholic authors, but especially those of the ancient Fathers, to be purged." Manutius, who was employed by the Pope to print several of the Fathers at Rome, saith, "That care was taken to have them so corrected, that there should be no spot which might infect the minds of the simple with the show or likeness of false doctrine."\*

To make this yet more clear, I will subjoin a few instances. St. Cyprian *de bono patientiæ*, tells us, *post gustatam Eucharistiam, &c.* After the eating of the Eucharist, the hands are not, or ought not to be defiled with blood. But in their Cyprian, printed at Cologne, they have changed the words, and read it, *post gestatam Eucharistiam*; and so urge this place for the circumgestation of the sacrament. Thus much is confessed by Pamelius.† That notorious corruption of St.

\* In præfat. ad Pium 4, in lib. Cardinalis Foli. de Concil.

† Annot. de bono patient. p. 370.

Cyprian, de Unitate Ecclesiæ, hath been often mentioned by our divines. The ancient Cyprian saith, "The rest of the apostles were equal to Peter both in honour and power." The Paris Cyprian hath added these words: "The primacy is given to Peter; he hath appointed one chair, Peter's chair. He who forsaketh Peter's chair, in which the church was founded, doth he trust himself to be in the church?"\* Franciscus Junius, as an eye-witness, tells us, that being at Lyons, and intimately acquainted with Ludovicus Saurius, corrector of the press, and going to visit him, he found him revising St. Ambrose's works, which Frelonius was then printing. After some discourse, Saurius showed him some printed leaves cancellated and razed, saying, "This is the first impression which we printed according to the best copies; but two Franciscans, by command, have blotted out those passages, and put these in their places, (præter omnem nostrorum librorum fidem,) to the great loss and trouble of Frelonius." And not only particular Fathers, but also general councils, have been corrected and corrupted by them. The Council of Laodicea, Can. 35, saith, It is not lawful for Christians to forsake the church of God, and nominate or invoke angels, angels: they have made it angulos, angles; that is, they must not forsake the

\* Prefat. in Ind. Expurg. Belg.

church and pray in corners. The Council of Agatha, Can. 32, saith, Let no Clergyman presume to sue any man in a temporal court, without the leave of his bishop: but they read, " Let no man presume to sue a clerk before a temporal judge without the bishop's leave." I might also instance in the Council of Chalcedon, and many others: but these few may serve instead of multitudes which might be brought, of their corrupting the witnesses and razing the records of antiquity, by which their errors and novelties might be condemned.

Many hundred, nay, thousand places in the Fathers and ancient writers, are purged, of which no mention is made in their expurgatory indices: so that now it is hard to find the Fathers in the Fathers.

And our adversaries of Rome have not only corrected and corrupted the printed volumes, but also the manuscript copies of the Fathers. I remember Dr. James of the Fathers, in his Appendix to the Reader, tells us, " That in the Vatican Library there are certain men maintained, only to write out the acts of the councils, and copies of the Fathers' works, who are brought up to imitate ancient letters: and thus manuscripts themselves are purged by the Romanists." This information he received from an eyewitness. And this story we have confirmed in the proposition presented to the noble Prince Henry to

advance that glorious design which he had of erecting a royal library with all sorts of books and editions, in these words: "The Pope gathereth up all the manuscripts he can into his library, the Vatican, and there useth them at his pleasure. One of their tricks is notorious: they have men that can counterfeit any hand, and write the old hands that were written five hundred and a thousand years ago. Then they have an artificial ink, which within three days after the writing, looks as if it had been written five hundred years before. Thus having altered and taken out all that made for us, and against them, they suppress the only true copies, and produce these new ones, as the authentical books." And doubtless these are the ancient manuscripts which Manutius and others follow in their late editions of the primitive Fathers.

Neither have our Romanists contented themselves in corrupting the Fathers, whether printed or written, but they have proceeded to corrupt the Holy Scriptures, which is a degree of wickedness beyond all degrees of comparison. I will instance in a few places.

Gen. iii. 15. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head."—The vulgar Latin, *Ipsa conteret*—she shall bruise thy head, that is the Virgin Mary, as their doctors expound it. But the Hebr. Septuag. Chald. Paraph.

Targ. Onkel. Hebr. Samarit. Syriack, and Persick versions, read it either *ipse* or *ipsum*. And what use do they make of this corruption? To extol the praises of the Virgin Mary, and prove her patronage and protection.

Gen. iv. 13. "And Cain said unto the Lord, My punishment is greater than I can bear." The vulgar Latin reads it, My iniquity is greater—*quam ut veniam merear*—than I can merit pardon; contrary to the Hebr. Septug. Targ. Onkel. Syria. Arabic, and Pers. versions. And this is done to countenance their doctrine of merit *de congruo*.

Psalm xcix. 5. "Exalt ye the Lord our God, and worship at his footstool: for he is holy."—The vulgar Latin reads it, "Adorate *scabellum pedum ejus, quia sanctum est*—adore his footstool, because it is holy:" contrary to the Heb. Septuag. Chaldee paraphrase, &c. And this place is urged by Bellarmin for adoration of saints.—*De Sanct. Beatitud. lib. i. cap. 13.*

John xiv. 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—The Vulgar Latin reads it, *Spiritus sanctus suggeret vobis omnia quaecunq. dixerō*. The Holy Spirit will suggest to you all things whatsoever I shall say unto you: contrary to the Greek, Syriac, Persian, and Ara-



bic versions. And what use do they make of this corruption? To prove that whatsoever is defined in councils, is to be received as the oracles of God.

Eph. v. 32. "This is a great mystery, (speaking of marriage.) The vulgar Latin reads it, *Sacramentum hoc magnum*—This is a great sacrament: contrary to the original word *μυστηριον*, which is never used in Scripture for that which we properly call a sacrament; and to the Syriac, Arabic, and Æthiopic versions. And this place thus corrupted, they urge, to prove that matrimony is a sacrament.

Heb. xi. 21. "Jacob worshipped upon the top of his staff." The vulgar Latin reads it, *Adoravit fastigium virgæ ejus*,—He adored the top of his staff: contrary to the original, the Syriac, Arabic, and Æthiopic versions. And this place they urge for image-worship.

Heb. xiii. 16. "With such sacrifices God is well pleased."—The vulgar Latin reads it, *Talibus hostiis promeretur Deus*,—By such sacrifices we merit of God: contrary to the original, the Syriac, Arabic, and Æthiopic versions. And this place is urged to prove works of charity to be meritorious.

Many more places, both in the Old and New Testament, might be produced, but these are sufficient to convict the vulgar Latin of notorious corruptions. Nay, many of their own doctors confess as much.

Azorius,\* the Jesuit, saith, "that many of their writers, since the Council of Trent, Viega, Canus, Payna, and Lindanus, have noted many errors in the vulgar Latin, not only by the fault of the printer, but by the ignorance of the interpreter.

And Isidore, Clarius, Brixianus (Præf. in Bibl.†) affirmeth, that the vulgar Latin is corrupted in eight thousand places. And yet the Council of Trent hath constituted this the only authentic edition by which all controversies must be determined. "In all public lectures, disputations, sermons, and expositions, this edition must be used as authentic, and let no man dare to reject it upon any pretext whatsoever.‡

Objec. "This translation is St. Jerome's, who lived in the fourth century; and therefore not corrupted by Papists to maintain their novel doctrines."

Answ. Many Papists deny this to be St. Jerome's, and produce invincible arguments. Others say it is partly not wholly Jerome's: So Driedo. Some affirm (saith he) "that this Latin translation is neither Jerome's, nor in all things consonant to the original." And afterwards, in his first propo-

\* Instit. Mon. lib. viii. cap. 3. p. 1155.

† This preface is commanded to be expunged by the Council of Trent. Index. lib. prohibit. reg. 3.

‡ Conc. Trident. Sessio. 4. Can. 21.

sition, he saith, " That this Latin interpretation is neither altogether different from St. Jerome's, nor in all things agreeable to it." I will conclude this with the testimony of their great Bellarmin.\* " The vulgar edition hath not one author, but some things from Jerome, and some things from Lucian, and some things from Theodotion, and some things from another unknown interpreter." †

And so much concerning Roman forgeries and corruptions; which give us just cause to suspect the antiquity of their doctrines. For if the ancient Fathers vote for them, (as they would persuade the world,) why do they produce so many counterfeit treatises and corrupted passages, as lawful witnesses against us? May we not well question that man's title, who in court produceth a forged or corrupted deed, when he knows his adversary is able to prove the forgery?

\* De Eccles. Scriptur, lib. ii. p. 40.

† De Verbo Dei, lib. ii. cap. 11, p. 120.

## CHAPTER V.

*Of Romish Treasons, and bloody Cruelties.*

III. WE now proceed to the third method which the Pope and his factors have used to propagate their doctrines, viz. their horrid treasons, and bloody cruelties. The Romish doctors lay down these propositions as undeniable maxims.

1. That the Pope hath power and authority to depose kings, and to dispose of their kingdoms. For this they urge, 1 Jer. x. "I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant:" which (say they) was prophetically spoken of the Pope. And thus Pope Pius V., in his bull against Queen Elizabeth, expounds it. Nicholas I.<sup>a</sup> proveth his papal power, because it was said to Peter, kill and eat; and because to him alone was granted that power to draw a net full

<sup>a</sup> Epist. ad Michael. Imp. Const. Baron. tom. x. p. 560.

of fishes to land. And Boniface VIII.<sup>b</sup> proveth his sovereignty, because it is written, that “in the beginning God created heaven and earth.” But how weak and ridiculous soever their proofs are, yet this doctrine is unanimously received, and zealously defended by them. I could here produce a cloud of witnesses,—Salmeron, Molina, Sculkenius, Coquæus, Lessius, &c. These, with many others, tell us, “That the Pope hath power to punish kings by deposing them, and giving their kingdoms to others:” that this is the opinion of all divines, both ancient and modern, of all Catholic lawyers, of Œcumenical councils and Popes: “That in this there is no disagreement amongst them: that he cannot be held a Catholic, no, nor Christian, that is against it: that Christ had not been careful enough of the church, and salvation of souls, if he had not left the Pope a power over kings,” &c. And that this is the judgment of our English Romanists is most evident from their numerous pamphlets; to which I might add the answers of several seminary priests (when prisoners in the Tower) unto certain articles ministered unto them in the year 1582.

Nay, they teach that not only the Pope, but the people also, may depose their kings. And here let two of their great doctors speak for the rest, viz. Bellarmin and Estius. The first saith, “That if the king turn tyrant, the people may

<sup>b</sup> Extravag. Tit. viii. p. 853.

depose him and choose another.”<sup>c</sup> And he gives this reason for it; “It is the consent of the people that constitutes kings, or other rulers over them; and therefore if cause be given, they may turn the kingdom into an aristocracy, democracy,”<sup>d</sup> &c. And Estius<sup>e</sup> speaks to the same purpose; “The nobles and people, by the authority residing in them, may defend themselves from tyranny, and not only choose themselves a lawful prince, but also, cause being given, may dethrone him again.”

And they mention several cases, in which it is lawful to depose kings. As, 1.<sup>f</sup> If they be prodigal of the public revenues. 2. If violaters of the public faith. 3. If they be guilty of sacrilege. 4. If they be tyrants. 5. If they be negligent, or insufficient, or effeminate. 6. If they be heretics. In these, and many other cases, say their great doctors, and some of their councils, the Pope and people may deprive kings and princes of all rule and government.

2. That the Pope can absolve subjects from their oaths of allegiance, and their obedience due to their respective princes.<sup>g</sup> Their angelical doctor tells us, “That when any prince is declared ex-

<sup>c</sup> Bellar. de Concil. lib. ii. c. 19, p. 139.

<sup>d</sup> Bellar. de Laicis. lib. iii. c. 6.

<sup>e</sup> In 4. lib. Sentent. lib. ii. p. 444.

<sup>f</sup> Feverdientius mentions xii. Com. in Est. p. 90, &c.

<sup>g</sup> Aquin. 22, Quæst. 12, art. 2.

communicate for apostacy, his subjects are, *ipso facto*, freed from his government, and their oath of fealty." And Franciscus Suarez affirms, "That the Pope can absolve subjects from their oaths of allegiance;<sup>b</sup> that to affirm the contrary, is to act against the custom of the church, the use and approbation of general councils, the consent of Catholic doctors, and against reason, and is plainly heretical." And what was the judgment of Cardinal Perron, is clear from his speech to the third estate of France, (for which several bishops highly commended him, and the Pope gave him thanks,) in which he saith, "That subjects may be absolved from their oaths of allegiance made to their kings. That all parties of the Catholic church did hold it, and so did the French church ever since divinity was taught in schools, till the coming of Calvin." Against this speech, our learned king James writ his remonstrance for the right of kings, and the independency of their crowns.

3. That kings excommunicated, and deposed, may be lawfully killed by their own subjects; because then they cease to be kings. Lessius<sup>i</sup> tells us, "That the people, parliament, or any other having authority, may depose a tyrannical prince, and declare him an enemy, whereby any-

<sup>b</sup> Defen. Fidei Cath. lib. iii. cap. 23, n. 21; lib. vi. c. 2, n. 7; cap. 5, n. 2, 3.

<sup>i</sup> De Justit. lib. ii. cap. 9, dub. 4, n. 12.

thing may be attempted against his person, because he then ceaseth to be a king." Dominicus Soto<sup>k</sup> saith, "That when once a decree is gone out against a king, then any one may be the executioner. And Suarez<sup>l</sup> affirms no less than three times in one paragraph, "That kings may be murdered by their own subjects;" and he gives this weighty reason: "When a king is deposed he is no lawful king, and therefore may be killed by any private man." And that this is not the private opinion of Suarez, but unanimously received by all Romanists, is clear from the high censures of approbation in the beginning of his book. Alphonso a Castello Branco, Bishop of Conimbria, declares, "That he hath read it exactly over, and finds all things in it agreeable to Holy Scriptures, apostolical tradition, general councils, and papal decrees." Fernando Martin. Mascaregnus, Bishop of Sylvis, saith, "That he also read it over, and finds nothing in it but what is orthodox." And Mart. Alphonso a Mello, Bishop of Lamego, saith also, "That he hath read it over, and thinks it worthy to be published for the public good of Christendom." Nor is this all, but (to pass over the inquisition, and others, who allow it the same privileges) the University of Complut., after a serious view, and consideration of it, declare, "That there is nothing in it

<sup>k</sup> De Justit. lib. v. Quæst. 1, art. 3.

<sup>l</sup> Defens. Fid. Cath. lib. vi. cap. 4, n. 18, 14.



contrary to the Roman Catholic faith; that everything is worthy of praise and commendation."

Nay, this king-killing is not only lawful, but highly commended, and rewarded with eternal glory. They encouraged Friar Clement to murder Henry the Third of France, with these promises: "That he shall be well recompensed for the fact; if he die he shall surely fly to heaven as a saint, and be enrolled amongst the Roman martyrs on earth."<sup>m</sup> And this horrid fact was highly commended by the Pope in a full consistory at Rome. How did Pope Adrian II. extol and magnify Basilius, for murdering Michael, Emperor of Constantinople? Parry was confirmed in his resolutions to kill our Queen Elizabeth by a letter from Cardinal Como, in which we have these expressions: "His holiness granteth unto you his blessing, plenary indulgence, and remission of all your sins according to your desire."<sup>n</sup> And how was Barriere encouraged to murder Henry IV. of France, with these words, "That he should gain by that act, both great glory and paradise."<sup>o</sup> I could instance in many others, but these are sufficient.

Thus you see what traitorous positions, and destructive of all government, are laid down and

<sup>m</sup> Thaunus, lib. xcvi. p. 454, &c.

<sup>n</sup> Ant. Colynet. p. 403, &c.

<sup>o</sup> Baron. tom. x. p. 467.

defended by our Romanists. Our King James, therefore, had good reason to say, "That none of those that truly know, and believe the whole grounds, and school-conclusions of their doctrines, can either prove good Christians, or good subjects." <sup>p</sup>

We have heard what treasonable doctrines are delivered and defended by our adversaries of Rome, and that their practices have been conformable to them, all histories declare. How many treasons have the Popes of Rome committed, commanded, and commended? Pope Gregory IV.<sup>q</sup> and his bishops, promoted the rebellion of the three sons of Ludovicus Pius; and Gregory VII. raised a rebellion against Henry IV., Emperor of Germany: Boniface VIII.<sup>r</sup> stirred up the people of France to rebel against Philip IV., surnamed Le Bel. When Henry Bolingbroke, Duke of Hereford and Lancaster, landed in Yorkshire, most of the bishops flocked to him, traitorously owning him for their sovereign; and Thomas, Archbishop of Canterbury, preached against Richard II., then king, and produced a bull from Rome, promising remission of sins to all those who should aid the said Henry against King Richard, who was afterwards mur-

<sup>p</sup> Speech in Parliament, 1605.

<sup>q</sup> Morney's *Myst. Iniquit.*, who cites several historians.

<sup>r</sup> Goldast. *Imperii Rom. Mon.* p. 561.

<sup>s</sup> Stow. p. 320.

dered in Pontefract Castle. How were the Irish encouraged to rebel by Pope Gregory XIII. his breve, promising to grant them as plenary a pardon of all their sins, as was formerly given to those who fought against the Turks? And was not the Spanish invasion promoted by the Pope<sup>t</sup> and our English Romanists? And that our late wars here in England were raised and fostered by the arts of the court of Rome, is more than probable. "The Roman priest and confessor" is known (saith Dr. Du Moulin), who when he saw the fatal stroke given to our late gracious king, flourished with his sword, and said, 'Now the greatest enemy we have in the world is gone.' When the news of that horrible execution came to Roan, (saith the same author,) a Protestant gentleman of good credit was present in a great company of Jesuited persons: where, after great expressions of joy, the gravest of the company, to whom all gave ear, spake much after this sort.<sup>w</sup> The King of England, at his marriage, had promised the re-establishing of the Catholic religion; and when he delayed to fulfil his promise, we summoned him from time to time to perform it: we came so far as to tell him, that if he would not do it, we should be forced to take those courses which would bring him to his destruction. We

<sup>t</sup> Cambden, p. 128, &c.

<sup>u</sup> Vindication of Prot. Relig. p. 58, &c.

<sup>w</sup> A notorious lie.

have given him lawful warning, and when no warning would serve, we have kept our word to him, since he would not keep his word to us."

That grave rabbi's sentence agreeth with this certain intelligence, which shall be justified whensoever authority shall require it: "That the year before the king's death, a select number of Jesuits were sent from their whole party in England; first, to Paris, to consult with the faculty of Sorbon; to whom they put this question in writing: 'That being the state of England was in likely posture to change government, whether it was lawful for the Catholics to work that change, for the advancing and securing of the Catholic cause in England, by making away the king, whom there was no likelihood to turn from his heresy?' Which was answered affirmatively. After this the same persons went to Rome, where the same question being propounded and debated, it was concluded by the Pope and his council, 'That it was both lawful and expedient for the Catholics to promote that alteration of state.'" And what followed is known to all the world. Much more to this purpose you may read in the following pages.

Time would fail me, should I recount all the treasons which the Pope and his agents have been the authors and fomenters of. And yet these men (who make rebellion an article of their

faith) have the impudence to speak and write of their loyalty to temporal kings and princes. Our English Romanists drew up a supplication to King James and the parliament, in which they do not a little vaunt and brag of the loyalty of their religion in these words: "The Catholic subject is (if any other) the glory, strength, and perpetuity of the kingdom, because he principally seeketh heaven in this world, (and will not for the world be diverted,) cannot be treacherous, or disloyal, or undutiful to your highness; but in every service and distress occurring, valiant, resolute, and most faithful."<sup>x</sup> And all these fair words were to the same king and parliament, whose destruction they intended, and had at that time contrived. O unparalleled hypocrisy!

And Philanax Anglicus<sup>y</sup> (a late pamphleteer) tells us, "That the Romanists are to fight only with prayers; arms against princes have no warrant. Who is judge if the king transgresseth the conditions of his kingdom? Only God. Navar, Cunerus, and all the Catholic doctors that ever I have seen,<sup>z</sup> agree perfectly in this same sentence." And so much concerning their traitorous doctrines, and rebellious practices, by which the Pope and his agents have endeavoured to propagate their religion.

Let us now take a survey of their bloody cruel-

<sup>x</sup> Page 7.

<sup>y</sup> Page 104.

<sup>z</sup> Surely then he never saw Aquinas, Suarez, Lessius, &c.

ties. And here I must lead you into Golgotha, a field very ample and large, like that to which God brought the prophet.—Ezek. xxxvii. We may boldly affirm that the ten persecutions of the emperors of Rome never put to death so many, nor with that cruelty, as the power of the Bishop of Rome. Instruments of cruelty are in their habitations. To speak of the murders, massacres, and cruelties of the papists, is so large a field, that entering it, I know not where to begin, nor where to end. I could show you a sea of blood flowing from the see of Rome; like to that which Ezekiel speaks of, chap. xlvii. 3—5, which was at the first to the ancles, then to the knees, then to the loins, deeper and deeper. I could entertain you with a lamentable story (which would make you abhor the very name of popery) of their barbarous cruelties exercised upon the Albigenses and Waldenses; and their Parisian massacre take briefly thus: Charles IX., king of France, under the pretence of the grand solemnities of the king of Navarre's marriage with his sister, invited all the grandees of the Hugonots of France,<sup>a</sup> with Leicester and Burghley out of England,<sup>b</sup> and the sons of the Palatine Elector out of Germany, intending by this means to ruin the Protestant religion. The French obeyed, and appeared, where they were entertained with all manner of gaieties and triumphs; but the

<sup>a</sup> Thaunus, lib. lii. liii.

<sup>b</sup> Camden's Eliz. p. 50.

conclusion was tragical; for within a few hours many thousands were most barbarously massacred. This cruelty was celebrated by the Romanists in France, as one of the most glorious actions the world hath been acquainted with; great rejoicings at court for it, and public thanks given unto God. But the greatest joy was at Rome: Cardinal Lorain gave the messenger that brought it, a thousand crowns: the letter was read in the conclave; public thanks were given in their churches, the cannons discharged, bon-fires made, a jubilee published throughout all Christendom: and a grand procession was made to the church of St. Lewis, where was the nobility, bishops, cardinals, several ambassadors, and the Pope under a canopy. And the better to perpetuate the memory of this massacre, the Pope caused it to be painted about his great hall in the Lateran, and there recorded in marble.

I will not be your pilot to waft you into the Indies, where the Christian Romanists have killed more pagans than ever pagans killed Christians; nor yet speak of their butcheries in the late Irish rebellion. One observes that nine hundred thousand Protestants were murdered in Christendom in a few years. And so much for the third particular.

## CHAPTER VI.

## SECTION I.

*Wherein is declared the suitableness of the Popish Doctrines to men's Carnal Inclinations.*

IV. WE come now to discourse of the fourth method which the Pope and his agents have used to propagate their religion, and that is, by accommodating their doctrines to men's several humours and carnal inclinations. And of all their wiles and stratagems, I look upon this as the most effectual: by their other methods they have gained their thousands, but by this their ten thousands. This brings whole shoals of silly souls into their net. Their doctrines, and the reasons, of which they make use to support them, are so many means and expedients proper to authorize vice, to support sin, to excuse the most criminal actions, and to encourage looseness and disorders in all sorts of professions. What St. Austin saith of the whole scripture, viz. that it



is charity, and relates thereto, as to its end: we may say of popish doctrines, they are nothing but debauchery, and relate thereto as unto their end. There are few commands, either affirmative or negative, which their great casuists (the guides of consciences) do not free men from the obligation of, either wholly or in part, by the propositions they lay down as undeniable maxims. The truth of this will appear by an induction of particulars.

1. "God commands us to love him with all our hearts and souls, sincerely and superlatively." —Matt. xxii. 37. But from the rigor and severity of this law, we are freed by the maxims of their casuists, the truth of which we must not question. Filliutius,<sup>a</sup> explicating how we are obliged to love God, saith, "That this ought not to be extended in such a manner, as that we must have in our hearts a more intense degree of love for God than for the creatures: and observe his reason, By this way (saith he) we better provide for the peace and comfort of pious persons, who without this would be always in doubt of their love to God, if it ought to be in an higher degree than the love of any creature whatsoever." And he brings in Aquinas,<sup>b</sup> Valentia, and Azorius voting with him. And to the same purpose speaks Card. Tolet:<sup>c</sup> "We are not obliged (saith he) to love

<sup>a</sup> Quæst. Moral. tom. ii. tract. 22, cap. 9, p. 48.

<sup>b</sup> Instr. Sacerd. lib. iv. p. 544.

<sup>c</sup> Filliuc. tom. ii. tract. 22, c. 9, p. 49.

God above all things," *quantum ad intentionem*, but only *quantum ad appretationem*; appretia-tively, (by way of valuation,) that is, if we think God more worthy and excellent than all created beings. How easy have these infallible doctors made this most difficult precept? And yet this is not all; for propounding this question, when are we engaged to love God? They answer, "Not above three or four moments in our lives, viz. when we begin to have the use of reason, at the point of death, and from five years to five years during life."<sup>d</sup> Others I confess are more liberal, and add five moments more, viz. when baptism is received by an adult person, when contrition is necessary, when we receive some signal mercy, when we are to suffer martyrdom, when the honour of God is to be defended, and when we are obliged to love our neighbour: but these are rejected by Filliucius as superfluous.

2. God commands us to worship him in spirit and in truth," John iv. 24, with all the powers and faculties of the soul. But if this seem too painful and laborious, their casuists will give you ease, and tell you, that the *opus operatum* is sufficient. They teach that it is not necessary to the essence of prayer, that he who prays should think *de ipsa locutione*, of the speaking itself. When it is said, we must say our prayers at-

<sup>d</sup> Escob. Theo. Mor. tract. 5, p. 600.

tently, reverently, devoutly; “We must know (saith Cardinal Tolet<sup>e</sup>) that attention or advertency to our prayers is manifold: 1. That we attend to the words, so as not to speak them too fast, or to begin the next verse, before he that recites with us hath done the former; and this attention is necessary. 2. There is an attention which is by understanding the sense of the words; and that is not necessary: for if it were, very few would do their duty, because very few understand what they say. 3. There is an attention relating to the end of prayer; when he that prays considers that he is in the presence of God, and speaks to him; and this is profitable, but not necessary.” And in the next page he affirms, “That the precept of hearing mass is not to attend the words, but to be present at the sacrifice, though the words be not so much as heard; and they who think otherwise, think so without any probable reason. And Escobar<sup>f</sup> asserteth, “That if the external deportment of the body be devout it is sufficient.” Nay, this presence and posture of the body is sufficient, (saith Escobar<sup>g</sup> and Filiucius,<sup>h</sup>) “though the mind be entertained with thoughts of lust and vanity.” Thus a man may serve God and Satan at the same time.

<sup>e</sup> Instruct. Sacerd. lib. ii. cap. 13, p. 422.

<sup>f</sup> Theol. Mor. tract. 1, exam. 11, cap. 4, p. 183.

<sup>g</sup> Tract. 1, p. 174.

<sup>h</sup> Quæst. Mor. tom. i. tract. 5, p. 70.

3. "God commands us to give alms of such things as we have."—Luke xi. 41. A severe command (saith the covetous worldling). Must I give away my estate, that hath cost me so dear, unto I know not whom? I cannot embrace a religion that is so chargeable. O come over to us (saith the Romanist) and our infallible guides of conscience will ease you of your pain and trouble. Escobar<sup>i</sup> handling this question, When this precept of giving alms obligeth? Answers, "That in extreme necessity we are obliged to give alms of such things as are not necessary unto life, though they be needful to support us in our condition, because the life of our neighbour (for by extreme necessity he understands that on which the life of man dependeth) ought to be preferred to the decency of our condition." And afterwards propounding this question,<sup>k</sup> Whether he that hath more than he needs to live according to his condition, be obliged to supply the common necessities of others? He answers negatively; and observe his doughty reason; "Because otherwise very few rich men would be saved." That is, though a man hath a very plentiful estate, more than sufficient to supply his own necessities, and those of his family; yet he is not obliged in a public famine to give unto the poor, except it be to save his life. And

<sup>i</sup> Theol. Mor. tom. v. cap. 4, p. 608.

<sup>k</sup> Page 609.

Cardinal Tolet<sup>1</sup> tells us, that this is the common opinion. Yea, divers casuists have found out a way to exempt even the richest persons from this obligation of giving alms, by interpreting the word superfluous. And this is done by the learned Vasquez<sup>m</sup> in this manner: "Whatever men lay up, out of a design to raise their own fortunes, or those of their relations, is not called superfluous. For which reason it will be hard to find among those that are worldly-minded, that have ought superfluous, no not even among kings." Thus you see, that, according to the rules of these casuists, rich men are rarely, if ever, obliged to works of charity.

Obj. But who are more frequent in works of charity than Roman Catholics?

Ans. What men give for the redemption of their souls from the pains of purgatory, or the prevention of them, cannot properly be called a work of charity. He that gives fifty or a hundred pounds to the poor to avoid the disgrace of public penance, or expiate some notorious crime, cannot hence be denominated a charitable man.

4. God commands women to be modest in their habit and attire, 1 Pet. iii. 3, and they must not conform to the corrupt customs and fashions of the world, Rom. xii. 2. If this displease our

<sup>1</sup> De sept. peccat. Mort. cap. 35, 11001.

<sup>m</sup> De Eleem. cap. 4.

gallants, Lessius will tell them, "That these and such like scriptures were precepts directed only to the women of that time, that by their modesty they might give such examples as should be for the edification of the heathen."<sup>a</sup>

And their famous Escobar<sup>o</sup> (whose judgment we must not question) positively affirms, "That when a woman adorns herself without any wicked design, (that is, to tempt others to lewdness,) by a natural inclination which she hath unto pride, it is but a venial sin, and sometimes no sin at all." Nay, Layman<sup>p</sup> saith, "That for men to wear women's, and women men's apparel is no sin."

5. God commands us to speak the truth, Eph. iv. 25, and not to swear falsely, Jer. iv. 2. But, alas! (may some say,) without lying and false swearing, we cannot manage our trades, secure our concerns, and accomplish our designs. The strict observation of these precepts would expose us to a thousand inconveniences. For the ease of such men's consciences, their excellent casuists have invented three ways, viz. equivocation, mental reservation, and directing the intention; by the help of these you may say and swear what you please. "In swearing it is lawful<sup>q</sup> (saith

<sup>a</sup> De Just. et jure, lib. iv. cap. n. 14, o. 114, p. 730.

<sup>o</sup> Theol. Mor. tract. 1, exam. 8, p. 135.

<sup>p</sup> Theol. Mor. lib. ii. 242.

<sup>q</sup> Theol. Mor. tract. 1, exam. 3, c. 4, p. 69.

Escobar) to use ambiguous terms, which the hearer may take in another sense than he doth from whom they proceed. And propounding this question,<sup>r</sup> is it lawful for him that sweareth in a just cause to use equivocal words, which he understands in a sense (which he concealeth) different from that in which those persons take it before whom the oath is made?" He answers affirmatively with Sanchez. And to make this more clear, he subjoins several instances, which are taken out of their most famous casuists, Lessius, Sanchez, &c. "A man being interrogated by a judge upon oath, whether he killed S. T. If he killed him in his own defence, he may deny it; making this mental reservation, that he did not wickedly murder him. If it be a probable opinion, that such an imposition upon goods is unjust, which enforceth the merchant to use false weights and measures: if he be asked afterwards by a judge, whether he used false weights and measures, he may deny it upon oath, making this reservation in his mind, that he did nothing unjustly. A priest being interrogated concerning such a sin, which he heard in confession, may answer, Yea; and (if need require) swear, that no such thing was confessed to him, meaning as a private man. Some necessary goods thou hidest, lest they should be swept away by thy creditors, and thou compelled to beg,

<sup>r</sup> Cap. 7, p. 73.

being asked before a judge, thou mayest swear that none are concealed by thee: making this mental reservation, which thou art obliged to discover. An adulteress being demanded of her husband, Whether she hath committed adultery, may swear negatively, conceiving in her mind another day than that on which she did commit it. One coming from a place falsely supposed to be infected with the plague, being asked, Whether he came thence, may swear that he did not; making this mental reservation, as from a pestilential place. If a man borrow a sum of money of another, and return it, but taketh no receipt under his hand, and be brought to his oath before a judge, whether he borrowed any money of him, he may lawfully swear, that he never received any money of him; understanding within himself, not so as to owe it, or that he is obliged to confess it,"<sup>s</sup> saith Filliucius.<sup>t</sup> And in the same question he lays down this general rule: "He that hath externally promised something, without an intention of promising, if he be asked, whether he promised, may upon oath deny it; making this mental reservation, not with a promise that obligeth him. And Quæst. 4. He propounds another way to avoid lying and perjury, much more secure than the former: and that is, when a man having said aloud, "I

<sup>s</sup> Quæst. Mor.<sup>t</sup> Tom. ii. tr. 25, cap. 11, p. 107.



swear that I have not done such a thing," he adds, whispering to himself, "this day."

And if any be too thick-skulled to learn this art of making these mental reservations, they have invented a more easy way, viz. ordering and directing the intention aright. Escobar<sup>u</sup> lays down this general rule: "Promises oblige not when a man hath no intention to engage himself when he makes them." If a man falling into the hands of thieves, cannot be dismissed without an oath, that he will give them ten crowns, he is not obliged, except he did intend it at the time of swearing, saith Tolet.<sup>w</sup> And Emanuel Sa<sup>x</sup> positively affirms, "That he who sweareth to do this or that, is not obliged, if he did not intend by that oath to oblige himself." And Filliucius gives this reason for it, "Because it is the intention that regulates the quality of the action."

These methods their casuists unanimously propound, by which all lies and perjuries may be justified. How destructive they are of all commerce, and human society, is most evident.

6. God commands us to make restitution of such goods as we have unjustly taken, or detained from others.—Luke xix. 8. And the ancients say, "That without restitution there can be no remission." But their casuists have found

<sup>u</sup> Theol. Mor. tract. 3, exam. 3, p. 369.

<sup>w</sup> Instruct. Sacerd. lib. iv. cap. 22, p. 195.

<sup>x</sup> Aphor. p. 98, tom. ii. tract. cap. 11, p. 107.

out many expedients to dispense with this important duty. Medina, Lessius, and Filliucius mention twelve causes which excuse from restitution: to which many more are added by other casuists. I will mention,<sup>y</sup> and but mention a few of them. 1. "If a man hath done thee wrong without any ill intention, he is no wise obliged to make restitution," saith Escobar. 2. "Ignorance<sup>z</sup> of what kind soever, either of the fact or of the law, is a sufficient excuse," saith the same casuist. And though, after some inquiry, he find it more probable, that the goods, whereof he is possessed, belong to another; yet he may lawfully keep them, saith Palaus, cited by Escobar.<sup>a</sup> And he gives this reason; "Because possession preponderates all contrary reasons which are not demonstrative." Nay, though he be fully convinced that they are another man's goods; yet, "if they be moveable after three years' enjoyment, and if immoveable, after ten years' possession, he is not obliged to make restitution," saith Filliucius.<sup>b</sup> 3. When another man's goods are mingled with his own: so Lessius. "A merchant (saith Escobar<sup>c</sup>) who hath

<sup>y</sup> Theol. Mor. tract. 3, exam. 2, cap. 2, p. 337.

<sup>z</sup> Tract. 3, exam. 2, c. 4, p. 356.

<sup>a</sup> Page 350.

<sup>b</sup> Tom. 2, tract. 32, cap. 5, p. 242.

<sup>c</sup> De Just. lib. ii. p. 172; Theol. Mor. tract. 3, exam. 2, p. 350.

received another man's money, and mingled it with his own, if he to whom the money appertained, demand it back again, he is not obliged to restore it," according to Vasquez.<sup>d</sup> 4. Impossibility of doing it without lessening a man's retinue, and loss of honour and reputation: so Escobar,<sup>e</sup> and Sa, who cites Soto, Arag. and Tolet. And Layman, lib. iii. tract. 2, p. 305. Navar Manual. Confess. cap. 17, p. 320, who gives several reasons for it. Filliucius, tom. ii. tract. 32, cap. 5, p. 243. 5. "When it is a greater disadvantage to the person that restores, than an advantage to the person wronged," saith Escobar,<sup>f</sup> (who cites Tolet,) Sa, and Layman. 6. When his confessor doth not enjoin it. Escobar, tract. 3, exam. 2, p. 339. 7. When a man renounceth his estate. Escobar<sup>g</sup> putting this question, "Whether a man that renounceth his estate, may with a good conscience retain so much as is necessary for himself and family to live in honour, or according to his quality? Answers with Lessius,<sup>h</sup> "That he may do it." Now if we admit these excuses as just and lawful, (which none must question,) it is most clear that few, if any, will be liable to make restitution of those goods, which they are most unjustly possessed of.

<sup>d</sup> Tract. 3, exam. 2, p. 241 and 356.

<sup>e</sup> Aphor. p. 143.

<sup>f</sup> Page 356.

<sup>g</sup> Aphor. p. 143, lib. iii. p. 305.

<sup>h</sup> Tract. 3, exam. 2, p. 459.

7. God commands us to be sober, Tit ii. 12, and to avoid intemperance in eating and drinking, Luke xxi. 34. But their great Escobar,<sup>i</sup> who speaks according to the sentiments of four-and-twenty of their most eminent casuists, is more indulgent: for propounding this question, "Whether it be lawful to eat and drink one's fill without necessity for pleasure only? answers positively with Sanctius, that it is no sin at all, except the health of the body be impaired by that excess. And he gives this invincible reason, because the natural appetite may be permitted to move according to its own inclinations, and enjoy the pleasure it finds therein." And discoursing of intemperance in drinking, he starts this question: "One drinks to excess, not so far as to be drunk, but in such manner that his head aches, or the wine disturbs him in such sort, that he knows not very well what he doth; but yet he hath reason enough to know that he hath drunk too much. What kind of sin is this? He answers, it is a venial sin. And observe his reason; because he hath not wholly lost the use of reason, p. 269.<sup>k</sup>

But perhaps some may say, though intemperance in drinking be in itself but a venial sin, or

<sup>i</sup> Tract. 1. exam. 2, cap. 8. p. 294.

<sup>k</sup> Layman, Filliucius, &c., give this definition of drunkenness. It is an excess in drinking for pleasure only till the use of reason be utterly lost.

none at all; yet the consequence of that excess, viz. swearing, whoring, &c., doubtless a man must be accountable for. This scruple is removed by their omnipotent doctors. Escobar saith,<sup>1</sup> "That a man is not responsible for the excesses and disorders which he commits at such a time, if he did not foresee them before he began to drink. Cardinal Tolet affirms,<sup>m</sup> That if a man be drunk, and then commit fornication or murder, that fornication or murder is no sin. And Layman saith,<sup>n</sup> that murder committed by a man, when drunk, is no sin abstractedly considered; and he gives this reason, because it is no way voluntary and moral in itself.

Aristotle saith,<sup>o</sup> that drunkards deserve double punishment. 1. For their drunkenness. 2. For the sins committed in and by their drunkenness. But whatever Aristotle or Plato, or Seneca, or any other heathen (who had only the light of nature to direct them) shall affirm to the contrary; yet we must not entertain a disbelieving thought of the truth of these positions, which are the efforts of an infallible Spirit.

8. God commands us not to take his name in vain, Exod. xx. 7. But some may say, we have got a habit of using God's name irreverently upon all occasions, and when transported with passion, to

<sup>1</sup> Tract. 2, exam. 2, cap. 5, p. 290.

<sup>m</sup> Instruct. Sacer. liv. v. cap. 10, p. 647.

<sup>n</sup> Theol. Mor. lib. i. p. 18.

<sup>o</sup> Eth. lib. cap. 5.

utter blasphemous expressions. Be not troubled, your infallible guides speak very comfortably to your particular cases. Layman, treating of voluntary actions after he had premised certain conclusions, makes this inference: "It follows from what I have said, that he who from the impression of an inveterate custom is induced to do evil, as to utter words of blasphemy, &c. sins not at all, nor doth properly blaspheme; because sin cannot be committed without a deliberate act of the understanding. And he confirms this assertion by the testimony of their great schoolmen and casuists, Scotus, Suarez, Sanchez, &c. And the like they say of blasphemies uttered in passion; and Filliucius gives this reason, "Because passion, as well as an evil habit, takes away the actual use of reason, without which sin cannot be committed, according to their maxims.

9. God commands us not to render evil for evil, 1 Thess. v. 15. But their casuists teach, that a man may repay even the smallest injury with the greatest loss, that is, of life itself. In several cases (they say) it is lawful to murder our neighbour. I will mention but two, which very frequently occur. 1. In defence of our honour. The honour of a person may be invaded (saith Filliucius) several ways. 1. When one strikes him with a cudgel, or gives him a box on the ear. 2. When he is reproached by words or

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gestures. 3. When he is accused of feigned crimes before persons in authority, or of true, if they be secret, whereby he may suffer in his person or estate. "When the honour of a person is impaired by another by any of these ways, it is lawful to kill him, saith Filliucius." <sup>p</sup> And to confirm this opinion, Lessius <sup>q</sup> produceth Sot. Navar. Sylvester, Lopez, Gomez, and Julius Clarius. <sup>r</sup>

Escoba <sup>s</sup> (who is spokesman for twenty-four learned and ancient divines) propounding this question, "Whether it be lawful for an honourable person to kill him, who hath given him evil language, or the lie? Answers, that according to Baidel, it is lawful, in case he cannot otherwise be repressed. If a nobleman be assaulted, and may save himself by flight, yet he is not obliged, but may kill the assailant, if otherwise his honour cannot be preserved, saith Cardinal Tolet. <sup>t</sup> It is lawful, according to Bannes, saith Escobar, <sup>u</sup>) to kill that man who intends to accuse me of some capital crime, which is secret, whereupon I may suffer death, or a considerable loss in mine estate, if I can by no means divert him. Amicus <sup>w</sup>

<sup>p</sup> Tom. ii. tract. 29, c. 3, p. 188.

<sup>q</sup> And Lessius mentions four or five ways.

<sup>r</sup> De Just. lib. ii. p. 89, &c.

<sup>s</sup> Tract. 1. exam. 7, cap. 3, p. 123.

<sup>t</sup> Instruct. Sacerd. lib. v. c. 6, p. 633.

<sup>u</sup> Tract. 1. exam. 7, p. 118. <sup>w</sup> Cited by Auth. of Jes. Mor.

and Caramuel affirm, that a monk may kill a woman with whom he hath committed fornication, if he fear she will divulge it. These instances do plainly evidence the lawfulness of murder (according to the sentiments of their infallible doctors) in defence of a man's honour and reputation. But here this one rule must be observed, viz. "That we do not kill with a formal intention to revenge ourselves, but to preserve our honour."<sup>x</sup>

2. In defence of our goods. So much is affirmed by Layman, and he cites Anton. Major. Sylvester, Cajetan, Soto, Navar. Covar. Clarus, Medina, Moina, &c. And Lessius<sup>y</sup> gives this reason for it, "because temporal goods are necessary to preserve life, and by consequence it is lawful to preserve them in the same manner as life itself. Nay, he affirms, That it is lawful to kill a person that hath taken an apple from us, if it would be a disgrace unto us not to take it out of the thief's hands.<sup>z</sup> But Molina<sup>a</sup> (and Escobar seems to concur with him) thinks, that ordinarily • it is not lawful to kill for less than a crown, or the value of it. And if these instances be not sufficient, Escobar<sup>b</sup> lays down this general rule, that will justify most murders in the world:<sup>c</sup>

<sup>x</sup> Lessius det. Just. lib. ii. p. 9.

<sup>y</sup> Lib. iii. p. 357.

<sup>z</sup> Ibid.

<sup>a</sup> Lib. ii. p. 85 and 88.

<sup>b</sup> Tract. 1, exam. 7, p. 119.

<sup>c</sup> Tract. 1, exam. 7, p. 112.



“ We may kill those that do us wrong, as those that rob by night or by day, and all others that offend us, though we be assured that they shall be damned, dying in that condition.”

10. God saith, Thou shalt not steal, *Exod. xx. 15.* But their casuists teach, that in several cases theft is lawful, or at the most, but a venial sin ; whereby poor men, children, servants, &c., are encouraged to commit rapes and robberies. To make this clear and evident, I will produce a few instances out of these miraculous doctors. If a man be in necessity, not only extreme, but such as is hard to be endured, it is lawful for him to steal for his more comfortable subsistence.—*Lessius, lib. ii. cap. 12, num. 71, p. 132. ; Filliucius, tom. ii. tract. 32, cap. 5, p. 243.*

“ If a father deny his child, employed in his calling, as much for his salary as he would give unto a stranger, he may privately take what is proportionable to his labour and industry ; when he hath deducted what his father laid out in his education.”—*Escobar, tract. i. exam. 9, cap. 4, p. 158.*

If servants judge their wages too small, they may advance them of themselves by filching and purloining as much from their masters as they imagine necessary to make their wages answerable to their services.—*Layman. lib. iii. tract. 3, p. 313.* And he confirms this opinion by the testimony of *Navar. Lopez. Licent. Diez, Les-*

sius, Molina. I remember the author of the *Mystery of Jesuitism* tells us a pleasant story of one John d'Alba in the year 1647, who being a servant to the fathers of the college of Clermont, and thinking his wages too low, stole something to make it up. Hereupon they put him in prison, and charged him with felony. This poor fellow being arraigned, confessed that he had taken away certain pewter plates from them; but pleaded that he was not guilty of felony for so doing: and urged for his justification this position of their casuists, which he presented to the judges. And if they judge their diet too coarse and scanty, these comfortable casuists will tell them, "that what thefts they commit in meats and drinks are not mortal sins, though insensibly they amount to a great quantity, if they steal them to eat and drink, and not to sell."—Lessius, lib. ii. p. 130; Escobar. tract. i. exam. 9, p. 157.

"If that which is stolen be something the owner makes small account of, or for which he would not have the robber put to damnation, (and who can be so cruel as to desire the eternal misery of his fellow-creature?) "the theft is at the most but a venial sin."—Lessius, lib. ii. cap. 41, dub. 9, num. 80, p. 537. And if a tailor, who is commissioned by a gentleman to buy stuff or silk to make his clothes, go commonly to one mercer or merchant, who for this reason sells him a good pen

worth, or returns something back, he may retain to himself the benefit of his good market, or what is so returned."—Escobar, tract. iii. exam. 6, cap. 5, p. 406.

To these instances many more might be added, which do countenance and justify most thefts and robberies committed in this licentious age.

By this induction of particulars, (for it is needless to mention more,) you may see how far they dispense with divine commands.

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## SECTION II.

Objection. These are the opinions of some particular casuists, which perhaps have been censured by his Holiness as erroneous and heretical.

Answ. 1. I do not hear that any of these doctors (except Baunies' summary of sins, which I have made no use of) are censured at Rome, nor find any passages in them which their inquisitors command to be blotted out in any of their expurgatory indices; and therefore (since they are so severe in prohibiting books which they judge erroneous, and expunging all offensive passages) we may rationally conclude that the casuists have written nothing contrary to the sentiments of their infallible Lord and Master. If they deliver

anything which is not consonant to their canons and constitutions, why are they not put into their index of prohibited books?

2. The doctors I have mentioned are no pitiful, obscure fellows, but persons of great note and eminency, and their books printed *cum privilegio*, and highly prized by all Catholics.

3. That where I have cited but one or two casuists, ten or twenty might be produced, which I have passed over for brevity's sake.

4. The doctrine of probability (which is unanimously received by their great doctors, at least the Jesuits, which are the most prevailing party in the Church of Rome, and the Pope's principal factors) will remove all doubts and scruples. Here they lay down with much confidence, and defend with great zeal, these following propositions.

1. That we may safely follow a probable opinion. In this there is a perfect agreement amongst them: and Layman<sup>a</sup> gives this opinion for it; "because in morals we cannot easily obtain a certain knowledge of the truth of things."

2. That is a probable opinion, which (having no certainty) is supported by great authority, or some reason of moment. So Layman<sup>b</sup> defines a probable opinion. And in the explication of this he tells us, That by (great authority) we are to

<sup>a</sup> Lib. i. p. 5.

<sup>b</sup> Page 5.

understand the judgment at least of one learned and honest man, that hath not embraced an opinion rashly and inconsiderately, but after he hath well weighed and examined the reasons, which are brought for the contrary opinion. Escobar<sup>c</sup> saith, "That one grave doctor is able to make an opinion probable; because a man eminently learned will not espouse an opinion without sufficient reason." Emanuel Sa<sup>d</sup> speaks more freely, affirming, "That the judgment of one grave doctor, or the example of good men, is enough to make an opinion probable." And to the same purpose speak Sylvest. Navar. Vasquez, and Sanchez, cited by Layman. Filliucius declares himself to be of the same judgment, tom. ii. tract. 21, cap. 4, p. 9.

3. That of two probable opinions, it is lawful to follow that which is more favourable, though less safe and probable. This proposition is defended by Layman, who brings Navar. Medina, Arrag. Lopez, Suarez, Azorius, &c. concurring with him. And if the testimony of these learned doctors be not sufficient, he gives you this convincing reason: "In moral actions it is not necessary to follow that which is best and safest; but sufficient that we follow what is good and safe." <sup>e</sup>

And Escobar, propounding this question, "If

<sup>c</sup> Theol. Mor. p. 25. <sup>d</sup> Aphor. p. 41. <sup>e</sup> Theol. Mor. lib. i. p. 5.

two probable opinions occur, Is a man obliged to follow that which is more probable?"<sup>f</sup> He answers, "No; because he cannot be reprehended as rash and imprudent, who adheres to reason or authority of moment. And it would be an intolerable burden if every unlearned man should be obliged to find out the more probable opinions." But Azorius ascends one step higher, and saith, "That a man may lawfully follow the probable opinion of other men, though it be against his own proper opinion."<sup>g</sup>

Thus a man may commit any sin (to which interest or corrupt nature shall incline him) against his own conscience, if he can but find out one grave doctor that allows it; and that is no difficult task.

4. That a confessor is obliged to absolve his penitent, who follows a probable opinion, though contrary to his own judgment.<sup>h</sup> Azorius, handling this question, Whether a priest who hears confessions may reasonably submit to the opinion of his penitent, when it is contrary to his own? After he hath propounded the distinctions and limitations of various doctors, affirms, "That in every case, without exception or distinction, every confessor, as well ordinary as delegate, may and ought to submit to the judgment of his penitent. As for example: suppose the confes-

<sup>f</sup> Page 27.

<sup>g</sup> Instit. Mor. lib. ii. p. 202.

<sup>h</sup> Lib. ii. p. 205.

sor is fully convinced that his penitent is obliged to make restitution of goods unjustly detained, and hereupon scruples to absolve him; yet, if the penitent will not submit unto his judgment, he may do it." And observe his reason: "Because he, who hears the confessions of penitents, is obliged to provide for their salvation."

Layman affirms the same thing,<sup>1</sup> and tells us, that Sot. Victor. Navar. Medina, Sanchez, and Vasquez, are of this persuasion. And he gives this weighty reason for it: "The confessor, confession being made, cannot deny absolution to his penitent, that is rightly disposed; but in following a probable opinion, the penitent doth no sin, and so, as to this, is rightly disposed."

And Escobar,<sup>k</sup> propounding the same question, returns the same answer, and gives the same reason. Nay, he adds, "That the confessor, who denies absolution upon this account, is guilty of mortal sin, when the sins confessed are mortal; because he forceth his penitent to discover those sins to another confessor, which is a grievous burthen." — Theol. Mor. p. 28. To these I could add the testimony of Filliucius,<sup>l</sup> Cardinal Tolet, and many others.

Now what wickedness may be committed under the protection of this doctrine, is obvious to an ordinary understanding. How doth it favour loose and licentious persons, and indulge them

<sup>1</sup> Lib. i. p. 6.

<sup>k</sup> Tom. i. p. 113.

<sup>l</sup> Lib. iii. 519.

in their immoralities ; for what crime can be committed, but some one or other of their doctors doth allow and justify it ?

Canst thou not keep what thou art possessed of, nor recover what is unjustly detained from thee, without the assistance of a Knight of the Post, that is, without suborning a person to swear falsely ? Do not boggle at it ; for Filliucius (a grave and learned doctor, yea, the Pope's penitentiary) teacheth, That in this case it is very lawful. Only he subjoins this caution : " That something of value be in question, and that there be some just cause to require this oath, as necessity or profit ; otherwise it would be against charity." <sup>m</sup>

Hast thou weakened thy body in brothel-houses, or by the sin of uncleanness, and canst not, without great prejudice to thy health, observe an approaching Lent, or time of fasting, according to the canons of the church ? Be not troubled ; for in this very case (saith Escobar, a doctor of great note and eminency) thou art excused.—Theol. Mor. tract. i, Exam. 13, cap. 2, p. 198. Yea, though thou didst it on purpose to be dispensed withal from fasting. p. 202.

Hast thou the offer of a good benefice, but upon condition that thou wilt give so much money unto the incumbent to resign, or patron to pr

<sup>m</sup> Tom. ii. p. 108.



sent ; which thou art willing to do, but a thing called simony, is as a lion in the way, deters thee from it. Be not troubled, Valentia (one of their chiefest schoolmen and casuists) will help thee to conjure down this tormenting spirit. “ If a man, saith he, “ give a temporal good for a spiritual, (that is, money for a benefice,) and that a man give money as the price of the benefice, it is apparent simony : but if he gives it as the motive inclining the will of the incumbent to resign his interest, it is no simony. Thus do but direct thine intention so as to give thy money as a motive inclining the patron or incumbent, and not as the price of the benefice, and thou art safe enough.”

Thus might we instance in most sins, and produce one or more of their indulgent doctors that allow them ; and so (according to this doctrine of probability) they may be committed without sin. Our Saviour saith, “ That narrow is the way that leadeth unto life, and few there be that find it.” Matt. vii. 14. But these infallible doctors make it broad, and according to their positions few can miss of it. It is not only easy to be saved, but almost impossible to be damned.

Object. But do we not meet with some great schoolmen and casuists that do not allow of these irregularities ?

Answ. Yes, but they are few, and very rarely

<sup>a</sup> Tom. iii. p. 2039.

made use of. It being their design to bring the whole world into the bosom of the Roman Church, by complying with the various humours and inclinations of men, it is necessary they should have such : and because the maxims of evangelical severity are more convenient for the government of some, they make use of them upon such occasions as contribute to the promoting of this design. I say, being to deal with all sorts of persons, and those of several conditions and different nations, it is requisite they should have casuists suitable to this diversity. If they had not any but these licentious doctors, their main design (which is to deceive the world) would be frustrated ; since those who have any sense of good and evil, any tenderness of conscience, and care of their souls, put themselves under a surer conduct : but as there are not many of this scrupulous humour, so need they but few directors to guide them. Few sheep need fewer shepherds ; whereas, the swarm of remiss casuists are employed to satisfy those who seek after carnal liberty. It is by this obliging and complying conduct that so many are deluded. If one come to them who is resolved to make restitution of goods unjustly gotten, they will not divert him, but have a casuist ready to confirm him in so holy a resolution. But let another come that would be absolved without restitution, and it shall go very hard but

they will contrive a way to dismiss him with satisfaction. Thus do they preserve their friends by indulging their particular lusts, and make their party good against all enemies, when charged with remissness, by bringing (as necessity requires) these austere directors upon the stage.

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### SECTION III.

BUT if there be any sins which cannot be excused, and whereof the only remedy is confession, yet there is no reason why any one should be troubled; for this, by their doctrines, they have made most easy: so that crimes are with greater facility expiated, than many times committed. Whereas there are many things in confession, that cannot be performed without some difficulty, as shame to confess some certain sins, resolution not to fall into the like again, remorse for them, and penance; yet they have made most easy and comfortable provisions against them. This main part of their religion, which hath the appearance of severity, is become of all other most remiss and pleasant, and of greatest content even to the dissolutes minds. This, as they have ordered it, is so far from deterring men from sin, that it is the most powerful incentive to impiety. "I have

known (saith Sands<sup>a</sup>) those that seem very devout persons, who by their own report, to excuse their acquaintance in matters criminal, have wittingly perjured themselves in judgment; only presuming upon this present and easy remedy of confession: and others of more than ordinary note amongst them, who, when their time of confessing was at hand, would then venture on those actions, which before they trembled at; as presuming to surfeit by reason of neighbourhood with the physician."

Against the first thing in confession, viz. shame, they have made full provision. Their casuists teach, that a man to preserve his reputation with his ordinary confessor, may take another, to whom he may confess his gross sins.—Emanuel Sa, Aphor. p. 25; Escobar, tract. 7, exam. 4. p. 788. Filliucius, tom. i. tract 7, cap. 4, p. 94. But if this way be too troublesome and costly, Escobar<sup>b</sup> directs you to make a general confession. "When one saith to his confessor, that he will make a general confession, he is not obliged to mention his mortal sins."—Escob. p. 785. And what Filliucius saith of the second and third, viz. resolution, and remorse, is very comfortable both to confessors and penitents. "The confessor (saith he) must not propound many difficulties in avoiding sin, whence the penitent may be in danger of not having an effectual purpose for t

<sup>a</sup> Europæ. Specul. p. 11.

<sup>b</sup> Tom. i. tract. 7, c. 12, p. 11

future." And then afterwards he addeth, "It is not necessary that the confessor be assured, or probably think, that his penitent will abstain from sin: it is sufficient if he conceive, that at the time of absolution he hath a general purpose, though he will presently alter it." And this is the common opinion. And concerning remorse, he writes, "That if the penitent discovers not sufficient expressions of sorrow, the confessor hath no more to do than to ask him, whether he do not in his soul detest sin; and if he say, 'Yes,' he may, nay, he must believe him."<sup>c</sup> And Escobar speaks much to the same purpose, tract 7. exam. 4, p. 773. It hath been an opinion long received in the schools, that the sacraments of the new law differed from those of the old in this; that the efficacy of those of the old law in conferring grace, did depend upon what they called *opus operantis*, that is, the faith and devotion of the receiver of them; but that the sacraments of the new law did confer grace *ex opere operato*, that is, by the thing itself, without any dependency therein upon the internal motion or preparation of mind, in him that did partake of them. Now this with the papists is a sacrament.

And touching the last, viz. penance, they are not less favourable and indulgent. This consisteth ordinarily in few Ave Marias and Pater Nosters, and hearing so many masses, with some

<sup>c</sup> Vid. Bellar. De Sacram. Concil. Trident. Sess. 7, can. 8.

easy alms to them that are able, and some little fasting to them that are willing. "I have known (saith Sands<sup>d</sup>) when the penance for horrible and often blasphemy, besides much other lewdness, hath been no other than the bare saying of their beads thrice over; a matter of some hours' muttering, and which in Italy they dispatch also as they go in the streets, or dispatch business at home; making no other of it, than as it is, two lips and one finger's work." We will make this more clear by the testimony of their famous casuists. Sometimes a priest may impose this for penance upon his confitent, viz. "That before he sleeps at night, and when he awakes in the morning, he entertain some pious meditations, that he think of God, death, and judgment," &c. —Layman, lib. v. p. 909. "If the penitent hath but a probable cause to complain of his penance, as too grievous, the confessor must moderate it, or enjoin some other, more easy."—Layman, *ibid*. And a little after he gives this caution to the confessor: "Let him take heed, that he do not impose incongruous and unsuitable penances, as long pilgrimages to women, many prayers to them that have much business," &c. In short, not any thing that is tedious and troublesome. "A confessor (saith the same casuist, *ibid*.) is obliged to absolve his penitent, though he refuse to perform the penance enjoined him." And he

<sup>d</sup> Page 12.

tells us this is the opinion of Cajetan, Sylvester, Medina, and Navar. And gives this reason ; “ Because no man is bound to satisfy for his sins in this life.” A confessor may sometimes impose penance by way of council only (saith Filliucius) and not of precept. Nay, he may absolve without any penance at all, saith the same doctor.<sup>e</sup>

Escobar<sup>f</sup> propounds this question, “ Is it lawful for a confessor to leave it wholly to the will of the penitent to do what penance he pleaseth ?” And answers with Suarez, “ That it is not always necessary to command him any particular work, and especially to spiritual persons : but it is sufficient to say, I impose on you for penance all the good you shall do, or evil that you shall suffer this day, or this week.” And Filliucius confirms it by the testimony of Aquinas and Navar.—Tom. i. p. 125. And he commends it as a thing both pious and pleasant. And the same Escobar<sup>g</sup> tells us, “ That a confessor may give for penance something formerly commanded ;” so that penance for sins may be accomplished by doing that which we should have done, though we had not sinned, and which the most innocent are obliged to. And herein he hath the concurrence of Sa, and Filliucius. And again, asking the question, “ Whether may my penance be performed by another ?” he answers, “ That this is the opi-

<sup>e</sup> Tom. i. p. 125.      <sup>f</sup> Page 795.

<sup>g</sup> Ibid.

nion of Suarez,<sup>h</sup> (yea, and he might say of Sa and Filliucius,) provided I have my confessor's leave, or there be some just reason for it:" and that will never be wanting. Thus easy and acceptable have these tender and indulgent Fathers, made this most difficult part of confession.

I know they make a great cry and clamour; and tell us of their frequent fastings, of their often watchings, of their bloody whippings, of their long pilgrimages, their rigorous discipline, and a great deal more: but what are the practices of some few sad and phlegmatic persons, to the professed principles of their great doctors and casuists?

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#### SECTION IV.

BUT suppose the penance which the priest enjoins be never so sharp and severe, yet let none be discouraged or deterred from their beloved lusts; for though it be their misfortune to fall into the hands of a cruel confessor, yet they have a merciful Father, (to whom they may appeal in such cases,) who by his gracious indulgences is ready to dispense with these severities.

These pardons and indulgences are very full and numerous: few churches in Rome, which

<sup>h</sup> Aphor. p. 147; tom. i. p. 125.



have not one or more annexed to them: so that if you will but trudge thither, you cannot miss of absolution. And so kind they have been at Rome, as to publish a catalogue of them in several books. And though this was put forth in our own language several years ago by Mr. Crashaw, yet (because the book is hard to be got, and perhaps few have seen it) a few instances take as followeth.

In the church of St. John the Lateran, there is an inexhaustible stock of indulgences, granted by Pope Silvester, at the request of Constantine the Emperor. Whoever comes to this church on the 9th of November may obtain remission of all his sins both *a pœna et culpa*.

In the same church there is a chapel called Sancta Sanctorum, in which every day is to be had full remission of all sins. And not far from this chapel there is an ascent of three and thirty steps, and how oft soever any man shall devoutly ascend up that ladder, for every step he hath a thousand years of pardon. But who will take so much pains when a plenary pardon may be had upon easier terms?

In the church of St. Peter in the Vatican, there is full remission of all sins upon the feast of St. Martin; and at other times many thousand years pardon.

In the church of St. Paul, without the walls of Rome, in the octaves of the feast day of St.

Martin, (being the day on which it was dedicated by Pope Silvester,) there is to be obtained full remission of all sins.

In the church of St. Mary, on the day of annunciation of the blessed Virgin Mary, there is full pardon of all sins to be had, granted by Pope Boniface.

In the church of St. Sebastian there is to be got true remission of all sins, brightness and light everlasting, joy and gladness without end. And this indulgence was merited by that saint and martyr to this church, and confirmed by Pope Gregory.

In the church of St. Cross, there is a chapel called Jerusalem, wherein upon St. Benet's day we may obtain full remission of all sins. And upon every Lord's day and Wednesday there are pardons for many thousands years granted by Pope Silvester.

In the church of St. Praxade there is a chapel called the Garden of Paradise, in which lie the bodies of above two thousand martyrs, and the third part of that pillar at which our Lord Jesus Christ was whipped in Pilate's house, there is every day to be had full remission of all sins.

Neither hath the charity of his holiness been confined to the churches of Rome, but enlarged and extended to many other churches of note in Italy, and other countries.

“ In the Erimitane at Padova, their preachers very solemnly (saith Sands<sup>i</sup>) publish a grant of plenary indulgence from baptism to the last confession, with twenty-eight years over for the time ensuing.

“ At the sepulchre of Christ, in Venice, wherein is written,<sup>k</sup> *Hic situm est corpus Domini nostri Jesu Christi*, there is hanging in a printed table a prayer of St. Austin, with indulgence for fourscore and two thousand years, granted by Boniface VIII., and confirmed by Benedict XI., unto every one that shall say it, and that for every day *toties quoties*.

“ Pope Gregory XIII. hath granted to the Carmine, at Padova,<sup>l</sup> unto every one that shall say seven Aves and seven Paternosters, before one of their altars, on the anniversary Wednesday in Easter week, or else kiss the ground before the altar of the blessed sacrament with the usual prayers for exaltation of the church, extirpation of heresy, and unity of christian princes, both plenary indulgence for himself, and the delivery of what friend's soul out of purgatory he pleases.

“ All altars of station (which are in very great numbers) have their perpetual indulgences for all times.

“ Sundry crosses engraven on the pavements

<sup>i</sup> Europæ Speculum, p. 13, &c.

<sup>k</sup> Page 14.

<sup>l</sup> Page 15.

of their churches have indulgences annexed for every time they are kissed, which is done so often by the devouter sex, that the hard marble is worn with it."

By these few instances (which are not the fortieth part of what might be produced) you may see what an indulgent father his holiness is; to whom confitents may appeal, when their penances are too severe, and what comfortable provision he hath made for them.

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## SECTION V.

NEITHER is their condition hopeless and helpless, who live in England, Scotland, Ireland, or any other remote countries, and either cannot, or will not, trudge to Rome to be made partakers of these plenary indulgences: his holiness hath made ample provision for these also, and extended his bounty to them. If it be their mishap to fall into the hands of an ill-natured confessor, (which very few do,) that enjoins them penances too tedious and troublesome, yet they have their relief and remedy, viz. the Pope's pardon at an easy rate. And so kind hath this holy father been to his children, as to put forth a book called "*Taxa S. Cancellariæ Apostolicæ*," (that they may know, before they act any villany, what an absolution will cost,) wherein a price is set

upon most sins; of which take this following taste :

An absolution for a bishop, abbot, or the general of any order who hath killed a man, is rated at about one hundred grossos.<sup>m</sup>

If a layman kill an abbot, a monk, a clerk, or other priest less than a bishop, he must pay for his absolution according to the quality of the person, seven, eight, or nine grossos.

If a layman kill a layman he shall pay but six grossos.

If a woman be with child, and on purpose destroyeth her infant within her, she shall have an absolution for six grossos.

If a man kill his father, mother, or brother, he must pay for his absolution one ducat and five carlins.<sup>n</sup>

And if a man kill his wife, he must not have a farthing abated of the aforesaid sum.

An absolution for him who lieth with a woman in the church is valued at six grossos.

Every priest that keeps a concubine must pay for his absolution seven grossos.

But if he be a layman he must pay eight grossos.

An absolution for him that deflowers a virgin, is dog cheap, at six grossos.

<sup>m</sup> A grosso is sometimes valued at twopence, sometimes at fourpence farthing of our English money.

<sup>n</sup> A carlin is often the same with a grosso.

If a nun commit fornication, either within the monastery or without, she cannot expect an absolution under nine ducats thirty grossos.

If a man carnally lie with his mother, sister, or other kinswoman, or godmother, he shall have his absolution at a very easy rate, five grossos.

If a layman commit sacrilege by taking holy things out of holy places, let him not complain, if he pay for his absolution no more than seven grossos.

Every one that hath broken his vow of perpetual chastity, must pay for his absolution, two ducats twenty grossos.

If a priest commit simony, he shall have his absolution upon very easy terms, paying seven grossos.

And if a person be guilty of that horrid sin of perjury, he may obtain an absolution for six grossos.

That there is such a book is no fiction, but a real truth, and most clear from the pregnant testimonies of their own writers, which no Romanists can object against.

This book was set forth by Pope Leo X., and thus censured by Claudius Espencæus,<sup>o</sup> a famous doctor of Sorbon : " Let all this be held feigned,

<sup>o</sup> In Titum. p. 67, &c.

and falsely charged upon us by the Lutherans, were it not that the book itself being come from Rome, is openly set to sale. A book wherein thou mayest learn more wickedness then was ever yet discovered in all the summists and summaries of vices, that are extant in all the world. A shameful book, a very index, pointing men the way to the most foul and hateful sins. So that I am persuaded there was never set out in Germany, Helvetia, nor among any of our enemies, that are fallen from us, any book that bred more scandal, or did more hurt to the Roman church." But, lest these passages should discredit their wares, and spoil their markets, they have commanded them to be blotted out in their Spanish Expurgatory Index, p. 60.

Doctor Peter de Moulin<sup>p</sup> saith, " That this book was reprinted at Paris by Tossanus Dionysius, in St. James Street, at the Wooden Cross, the king's privilege, and the Pope's bull being annexed to it." And the Lord Morney<sup>q</sup> hath these words: " The books of the Taxes of the Apostolical Chauncery, and Penitentiaries, which yet are sold at Rome, printed at this very time in Paris, at the sign of the Golden Sun, in St. Jaques Street; and these books are no less commonly used among his brokers, than calendars

<sup>p</sup> De Monar. Temporal. Pont. Rom. p. 355.

<sup>q</sup> Myst. Iniq. p. 656.

with husbandmen, or the book of Customs and Entries among merchants." And Wolfius<sup>r</sup> gives us a large account of it.

Mr. Henry Foulis<sup>s</sup> (who had the benefit of the public library in Oxford) tells us, "That when that noble collection, called '*Tractatus Illustrium Virorum*,' was printed by the king of France his privilege at Lyons, 1549, this *Taxa* was then published amongst them." And afterwards, when those aforesaid *Tractatus Illustrium* were, by the command of Pope Gregory XIII. augmented, and by the care of Franciscus Zilettus, published at Venice, 1584, "This *Taxa* was also reprinted, and with the rest dedicated and presented to the said Pope." And it is worthy our observation, that though the inquisitors of Rome have placed the *Taxa Cancell. Apost.* in their Expurgatory Index, yet they except nothing against the book printed by the Romanists, but that only which was lately put forth with Banks's Annotations,<sup>t</sup> or which have been corrupted by heretics: though it would puzzle the wisest of them to prove any such corruptions.

Now, can any Romanist, after such full proof, have the impudence to deny that such a book ever had a being in the world? But what will not a papist affirm, or deny in his own defence,

<sup>r</sup> Lection. Memorab.

<sup>s</sup> Tom. ii. p. 825, &c.

<sup>t</sup> Medit. upon the L. Prayer, p. 584.



and to promote the interest of his holy mother the Church?

Nay, the Popes of Rome have granted indulgences, not only for sins past, but also for sins to come. Our King James protests, "That he had seen two authentical bulls with his own eyes: one when he was very young, in Scotland, and it was taken from a Scottish priest; and the other he saw here in England, taken from an Irishman, and both of them contained a full pardon of all sins, both past and to come. And this brings to my remembrance a pleasant story, which I have often met with. In the time of Pope Leo X., Tecelius, or Tetzelius, was sent into Germany with a great number of pardons to advance money for his holiness. This factor highly commended his wares wherever he came, and affirmed that he could pardon all sins both past and to come; whereupon a German gentleman bought such an one of him, and afterwards robbed the pardoner. Tetzelius was highly offended, and threatened him with bell, book, and candle; but the gentleman answered, that he had bought his pardon for it, declaring that was the sin he determined to commit, when he made that purchase: to which the poor Dominican could not reply.

## SECTION VI.

BUT, perhaps some, either through poverty or covetousness, may grudge and grumble to purchase their absolution at so dear a rate : therefore his holiness, to prevent all discontent in his children, hath, out of his abundant charity and fulness of authority, provided for them pardon and salvation at as easy and lazy a rate as heart can wish or desire. A few instances will make this evident. By grant from Pope John XX., every bowing of the head (saith Sands<sup>u</sup>) at the naming of Jesus, gets twenty years' pardon. And to grace that ceremony the more, I have heard (saith he) sundry of their famous divines teach in pulpit, that Christ himself on the cross bowed his head on the right side, to reverence his own name which was written over it.

“ The saying of the beads over with a medal or other trinket of the Pope's benediction appendant gets a plenary indulgence, and delivers what soul out of purgatory, one pleaseth.”

All the members of the arch-confraternity of the sacred rosary,<sup>w</sup> (and any one may be admitted into it without a penny cost,) are made partakers of plenary indulgences upon easy terms. 1. Upon

<sup>u</sup> Eur. Spec. p. 16.

<sup>w</sup> Vide Heaven opened, p. 15, &c.

the day that any one is received into this confraternity having confessed and communicated, and recited a third part of the Rosary, (all which may be done in a very short time,) he gains a plenary indulgence, and remission of all his sins. This was granted by Pope Pius V., Sept. 27th, 1559.

2. Any member of the Rosary in the article of death. 1st. Being confessed and communicated, a plenary indulgence granted by the same Pope, Sept. 27th, 1559. 2nd. Or saying (with mouth, or in heart) Jesus Maria, a plenary indulgence. 3rd. Or calling thrice (either by mouth or in heart) upon the holy name of Jesus, a plenary indulgence, granted by Pius V., Gregory XIII., Clement VIII. 4th. Or having a blessed candle of the confraternity in their hand, in honour of the blessed Virgin Mary, at the time of their departure, a plenary indulgence, granted by Adrian VI., and confirmed by Clement VII.\*

The members of the Arch-Confraternity of St. Francis, called the Cord of the Passion, are made partakers of the like privileges. Every one of this brotherhood for saying the "crown of our Saviour," or "the crown of our Lady," containing seventy-two Paters and Aves, with a Pater and Ave for his holiness, obtains a plenary indulgence, and remission of all his sins. Who would desire pardon and salvation upon easier terms? I for-

\* Same author, p. 95.

bear to mention many other fraternities, upon which the Popes of Rome have conferred the like indulgences.

Bernardine de Bust<sup>y</sup> tells us (as I find him cited by our most learned primate of Ireland) "That Pope Sixtus IV. granted an indulgence of twelve thousand years for every time that a man in the state of grace (that is, having confessed and communicated) should repeat this short orizon or salutation of the Virgin: 'Hail, most holy Mary, the Mother of God, the Queen of Heaven, the Gate of Paradise, the Lady of the World. Thou art a singular and pure Virgin: thou didst conceive Christ without sin: thou didst bear the Creator and Saviour of the world, in whom I do not doubt. Deliver me from all evil, and pray for my sins. Amen.' "

And in the book of the hours of the blessed Virgin, *secundum usum Sarum*, we have several prayers, to which are annexed indulgences for several thousand years.

"To all them that before this image of pity devoutly say five Paternosters, and five Aves, and a Credo, piteously beholding the arms of Christ's passion, are granted thirty-two thousand seven hundred and fifty years of pardon."

They that desire to see more, (and cannot get the book,) let them peruse Dr. Stillingfleet, (*Papistarum Malleus* and *Wonder of his Age*,) his

<sup>y</sup> Answer to Jes. Chall. p. 489.

Discourse concerning the Idolatry practised in the Church of Rome.

And thus I have showed you how indulgent and complying the principles and practices of the Roman Church are to men's several humours, and carnal inclinations.

He that understands the natural consequence of these things, cannot wonder that the Church of Rome should have a numerous company of proselytes, made up of (such as David's army were<sup>2</sup>) swearers, drunkards, &c., loose and licentious persons. Nay, he may rather wonder that all wicked men in the world run not into the Romish church; where they may live so merrily, and die so securely. Sir Walter Raleigh knew what he said, and he spake truth when he said it, "That were he to choose a religion for licentious liberty, he would choose the popish religion." Certainly there is no religion under heaven so consonant and congruous to corrupted nature, to flesh and blood, as the religion of the Church of Rome. And thus we have dispatched the fourth way or method of Rome's advancement.

<sup>2</sup> 1 Sam. xxii. 2.

## CHAPTER VII.

*Of Popish Signs, and Wonders, and lying Miracles.*

V. WE come now to discourse of their feigned miracles, by which they have endeavoured (and with great success) to propagate their doctrines. That this should be one of Antichrist's methods to deceive the nations, and enlarge his kingdom, is clear from the apostle's words, (2 Thess. ii. 8, 9,) "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders." Where we may observe.

1. The time of Antichrist's coming (for the papists confess that the apostle here speaketh of Antichrist): this was before explicated.
2. The manner of his coming, which is after the working of Satan with all power, and signs, and lying wonders; or (as it is in the original) wonders

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of falsehood ; not only in respect of their end, because they tend to confirm error ; but in respect of their form too : wanting that which is an essential part of miracles, properly so called.

And that the Pope of Rome (the Antichrist) and his factors have used this wile and stratagem to propagate their doctrines, is most notorious. As they confidently urge these feigned miracles to prove the Roman church to be a true church, so to confirm and establish their new coined doctrines, viz. " Veneration of images and sacred relics, invocation of saints, transubstantiation, the sacrifice of the mass, purgatory, papal indulgences, prayers for the dead," &c.

The second Nicene Council,<sup>a</sup> which decreed that images should be worshipped, bringeth pretty stories to confirm this constitution. Take one briefly thus : " A certain Christian leaving an image of Christ behind him in the house, from which he removed ; and a Jew succeeding him, having invited other Jews to dinner, one of them espied the image, which the other Jew affirmed he had not seen before : they ran with great fury and violence upon it, and pierced it in the side, out of which issued such a stream of blood, that they filled a great water-pot with it. Then they resolved (that they might see whether it had any virtue) to sprinkle sick persons therewith ; this

<sup>a</sup> Long. Sum. Concil. p. 389.

was done, and they presently recovered." And in the life of Damascene we read, "That his hand being cut off by the Saracens for his profession of the Christian faith, he praying before the image of the Virgin Mary, and showing his hand cut off, fell asleep, and awaking found his hand restored."

Antony of Padua<sup>b</sup> proved transubstantiation (to one that denied it) by the miraculous testimony of his hungry beast, before which having set corn and a consecrated host, "In the name of thy Creator (saith Anthony) whom I now hold in my hands, I command thee that thou come presently in an humble manner, and give this host due reverence. He had no sooner spoken the words, but this devout beast left the corn, came to Anthony, bowed the head, and bended the knee." And lest one miracle be not sufficient to confirm you in the belief of such a fundamental article, take one more, in short thus: "A woman's bees not thriving, by the advice of a neighbour, she steals a consecrated wafer, and placeth it in one of her hives, hoping it would drive away the disease, and bless their undertakings. The devout bees, in honour of such a guest, fall to work, and with their honeycombs make a pretty little church with windows, a door, a belfrey, yea, and an altar too, upon which they laid the host, and paid a great re-

<sup>b</sup> Chamier. Panstr. tom. ii. p. 678.



verence to it." A notable argument for transubstantiation.

If they meet with any that scruple their doctrine concerning invocation of saints, they will rub up their memories, and tell them some miraculous stories, to prove it both lawful and profitable.<sup>c</sup> Leo I., Bishop of Rome, being under a strong temptation, and putting forth his hand to kiss a woman, cut it off afterwards. Hereupon, being unable to celebrate mass, which the people then expected, (for it was about Easter,) he became an humble suppliant to the Virgin Mary: hereupon she presently appeared, brought his hand and restored it: and so all was well again. And if this miracle be not sufficient to gain your assent to this doctrine, they have others more miraculous. They tell us, (and we must not question the truth of it,) that a little bird being seized on by a greater, cried but out *Ave Maria*, and presently the great ravenous bird fell down dead. And that a parrot sporting herself out of a cage, and being almost seized on by an hawk, did but call upon *St. Thomas a Becket*, and the hawk died immediately.

If any question the power and virtue of the sign of the cross, they have innumerable miracles, some of which they will produce for his satisfaction. Fryar Theobald, (as they tell us,) by virtue of the sign of the cross, walked upon the

<sup>c</sup> Martinus Polonus, lib. iv. p. 241.

water over Tyber. Fryar Andreas de Anania, who having some little birds roasted at his own desire to stay his appetite, yet, upon better consideration, it went against his stomach to devour them: and being thus resolved, he makes but the sign of the cross, and presently they revived, and flew away. And St. Anthony, by the sign of the cross, turned an ugly toad into a fat roasted capon, piping hot.

If any doubt of the wonderful power of the Pope's excommunication, Spondanus will tell them, that dogs (though never so hungry) would not take bread from those four knights that murdered Thomas a Becket, so long as they were under the Pope's anathema.<sup>d</sup>

And that the relics of saints are to be honoured, they prove by many miracles. A certain abbot, desiring of the abbes of Cologne the body of one of the eleven thousand virgins, promised to put it in a golden box: but not performing his promise, when they were at their matins, (many being present, beholding, and admiring,) the body of that Virgin came out of the wooden box, (judging it too mean a lodging place,) descended from the altar, passed through the quire, and returned to her companions at Cologne.<sup>e</sup>

If you doubt of the immaculate conception of the Virgin Mary, they will tell you that Thomas

<sup>d</sup> Spond. Epit. Anno. 1172, p. 1054.

<sup>e</sup> Gold. Leg. cited. by Cham. tom. ii. p. 679.

Aquinas, who took much pains to clear up that point, was commended by her in these words—  
“ Bene de me Scripsisti Thoma.”

I will not mention any more of their new coined doctrines, in confirmation of which, many miracles are produced. Thus do they endeavour to establish their novel doctrines by lying wonders and feigned miracles: and great numbers of ignorant and superstitious persons have been deluded by this method.

“ Johannes Valentinus, a Dominican, by his impostures in this kind, obtained (saith Rivet) a great name in Bononia, and so deluded the magistrates and people, that they looked upon him as come down from heaven: they thought themselves happy, if they could but touch the hem of his garment. His confederates, by agreement, swore that he had raised eighteen persons from the dead, that he could cure all diseases, and cast out devils, &c. And by those arts, before the cheat was discovered, he got in one year twenty thousand pounds.”<sup>f</sup> And Tyrrel the priest, in his confession, which he drew up in writing, said, “ That within the compass of half a year in Queen Elizabeth’s reign, (when all attempts against her sacred person were defeated,) by their cheating exorcisms they prevailed upon five hundred, some say five thousand persons, to embrace the Roman religion.”

<sup>f</sup> Carth. Orthod. tom. i. p. 374.

That these miracles, which they so much boast of, are not true, is most evident; because the doctrines which they would confirm by them are false; but God never puts forth his divine power in working miracles to establish erroneous doctrines; he never sets his seal to a false deed.

That story of the lives of their saints, which they call *Legenda Aurea*, the Golden Legend, is made up of lying prodigies, and prodigious lies: so much is confessed by their own doctors. Ludovicus Vives,<sup>g</sup> speaking of it, saith, "How unworthy both of God and men is the story of the saints! I see no reason why it should be called the Golden Legend, being written by one that had an iron face and leaden heart." And Chamier confirms it by the testimony of Canus: "I do not excuse the author of that book entitled *Speculum Exemplorum*; nor of this history, which is called the Golden Legend. In that thou mayest read monsters of miracles more frequent than true miracles; and this was written by one that had neither prudence nor honesty." —Panstrat. Cathol. tom. ii. p. 677. And Espenæus saith, "That no stable is so full of dung, as their legends are full of fables."<sup>h</sup>

Consider (as an antidote against this temptation) that things may be done (which may seem

<sup>g</sup> De corrupt. Artib. lib. ii.

<sup>h</sup> In 1 Tim. digress. lib. i. p. 224.

to be real miracles in the judgment of the wisest man on earth) by men of corrupt hearts,—Matt. vii. 22, 23; and of corrupt heads,—Matt. xxiv. 24. And therefore we must not judge by the miracles what doctrine is true, but by the doctrine what miracles are true.—Deut. xiii. 1—3.

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## CHAPTER VIII.

### *Of Popish Lies and Slanders.*

VI. I now proceed to the last way or method of Rome's advancement, or which the Pope and his agents use to propagate their religion, viz. impudent lies and slanders against their adversaries, or who refuse to submit to the conduct and government of the Roman church. This method Rome pagan used for the extirpation of Christianity: and this method Rome Christian hath used for the propagation of popery.

That Rome heathen took this course to suppress the growth, yea, the being of Christianity, is very clear from ecclesiastical history. When Nero, that monster of men, had set Rome on fire, which burned nine days, to transfer the odium of that impious act upon the Christians, he gave

out that they had done it out of malice and revenge. And afterwards the heathen raised many malicious slanders against them, and laid to their charge most horrid crimes; as that they lived in incest; that in their night meetings, putting out their candles, they mixed together in a filthy manner: that they killed their children, and fed upon man's flesh: that they kept the feasts of Thyestes, and committed the incest of Œdipus: that they were guilty of sacrilege, and sedition, and rebellion, and worshipped the head of an ass. In Athens there was a conjuror which made an image of Jupiter, that uttered these words,—“Jupiter commands the Christians to be banished out of this city, because they are enemies to him.”<sup>1</sup> Harlots also were suborned to swear, that formerly they had been Christians, and so were privy to the wickedness and impiety, which they committed amongst themselves at their sabbath-meetings. These and many more such like calumnies we meet with in Eusebius, and other ecclesiastical historians; by which the hearts of the common people were set against Christianity, and the emperors and other inferior governors incensed against the professors of it. The truth of this appears by an epistle, which the Christians in France, wrote to the brethren in Asia, and Phrygia, recorded by Eusebius: “They feigned against us, (speaking of the heathen,)

<sup>1</sup> Vide Tertul. Apol. c. 7, 9, &c.

and reported that we used feastings of Thyestes, and the incest of Œdipus, with many other crimes, which may neither with piety be thought upon, nor with modesty be uttered, nor without impiety believed: and these things being bruited abroad, everybody was moved and incensed against us. Then was that saying of our Saviour fulfilled, viz. The time will come, when, as every one that slayeth you, shall think that therein he doeth God good service. Then suffered the holy martyrs such torments, as no tongue can express. Great was the rage both of people and presidents against us,"<sup>k</sup> &c. To this I could add many more proofs out of Eusebius: but that is needless.

And that the Pope of Rome and his factors have observed the same method to propagate their doctrines, is most notorious. How have they loaden with calumnies and false accusations the enemies of their church, especially those of the reformed religion. They charge us Protestants with infidelity, cruelty, impiety, and what not.

1. With infidelity. That we disbelieve the existence of God, the divinity and humanity of Christ, the immortality of the soul, the resurrection of the dead, and all the articles of the Christian religion.

2. With cruelty. How have they aggravated

<sup>k</sup> Eccles. Hist. lib. v. cap. 1.

our proceedings here in England against their rebellious priests and accomplices in Queen Elizabeth's time, to the height of Nero's and Dioclesian's persecutions, and the sufferers of their side in merits of cause, in extremity of torments, and in patience and constancy to the renowned martyrs of that heroical age. Of this subject they have published a great volume compiled with great industry, (many passages being illustrated with pictures,) and approved by authority. In short, there is nothing wanting but truth and honesty.<sup>1</sup>

3. With impiety. That all manner of crimes are committed and countenanced amongst us. Bellarmine saith, That there are many wicked men among the Roman Catholics, but not one good man among the Lutheran heretics. Their friars raised and published many foul slanders against the Waldenses, as that they were sorcerers, buggerers, &c.; that when they assembled together in the night-time, their pastors commanded the lights to be put out, saying, *Qui potest capere, capiat*: whereupon they committed abominable incests, the son with his mother, the brother with his sister, the father with his daughter, &c. "They tell the people both in pulpit and private conferences (saith Sands)<sup>m</sup> that the Lutherans and Calvinists are blasphemers of God and all his saints: that they abolish the sa-

<sup>1</sup> Sands, p. 98.

<sup>m</sup> P. 118, &c.



craments; that they raze or rob churches, and convert them into stables; that there is no kind of villany which is not current among them; that in England they have neither churches nor form of religion, nor serve God any way; that the English, since their apostacy from the Roman church, are become so barbarous, that their soldiers are very cannibals, and eat young children. But upon Geneva they are most severe, affirming, that it is a professed sanctuary of all impiety, giving entertainment to all the rogues, traitors, and rebels of other countries." This was so confidently reported in Italy, (saith the fore-cited author,) that some friars, having robbed their convents of their church plate and repositories, they brought them in triumph to Geneva; but, contrary to their expectation, they were forthwith advanced to the gibbet for their labour; which usage caused them to complain of their false information. And in Spain also was this report so firmly believed, that a Spanish gallant, who carried a mint about him, repaired thither to have stamps made him for the coining of pistolets. Being apprehended, his defence was, that he understood their city was free, and gave receipt to all offenders. It was answered, that they received all offenders, but punished their offences. A distinction which the grave Don had not heard before, and the learning of it then cost him no less than his life.

And that these calumnies might with more ease be credited by the vulgar, they confidently report the great promoters of the Reformation, (as we heretics call it,) viz. Luther, Calvin, Beza, &c., to be men of loose principles and licentious practices.

Bellarmin affirmeth of Luther, that he justifies the Arrians, and saith, they did very well in expelling the word (Homousion,) being a word that his soul hated.—Præfat. disp. de Christo. Again: "That faith, except it be without (even the least) good works, doth not justify, and is not faith.—Bellar. de Justific. lib. i. cap. 12. Luther averreth that the ten commandments belong not to us; for God did not lead us, but the Jews, out of Egypt. And how can a man prepare himself to good, seeing it is not in his power to make his ways evil; for God worketh the wicked work of the wicked.—Marquess of Worcester. And concerning his death, Thyraeus, the Jesuit, tells us this story: "That the same day that Luther died, there was at Gheola, a town in Brabant, many persons possessed of devils, that waited on their St. Dimna for deliverance, and were all that day delivered; but the next day they were all possessed again: whereupon the exorcist asked the devils where they had been the day before; and they answered, That they were commanded by their prince to be at the funeral of their fellow-labourer Luther. And for proof of

this, Luther's own servant that was with him at his death, looking out at the window, did more than once, to his great terror, see a company of ugly spirits leaping and dancing without," &c.—*De Dæmonaicis*, cap. 8, p. 16.

And Calvin they charge with these blasphemous passages: "That God is the Author of all the evil that is done in the world: that in the death of Christ occurs a spectacle full of desperation. Marq. That Christ despaired upon the cross, and was damned."—*Bellar. de Christi. Anima*, lib. iv. c. 8. And *de Notis Eccles.* lib. iv. cap. 17, he saith, "That Calvin was eaten up of worms, even as Antiochus, Herod, and Maximinus;" and then adds, that he died cursing and blaspheming.

Of Beza they write, that a little before his death he had in full senate at Geneva recanted his religion, exhorting them, if they had any care to save their souls, to seek reconciliation with the Roman Church, and to send for some Jesuits to instruct them.<sup>u</sup>

Zuinglius affirms, (saith the Marquess,) "That these sayings, and such like, if thou wilt enter into life, keep the commandments, &c., are superfluous and hyperbolical: that when we commit adultery or murder, it is the work of God, being the mover, the author, or inciter, &c. God moveth the thief to kill, he is forced to sin," &c.

Some of these, and many more of the like

<sup>u</sup> Sands, p. 141.

nature (which I have not time to mention) you may find in the Marquess of Worcester's Papers to King Charles the First, all of which are fully detected by our learned Mr. Cartwright in the second part of his *Certamen Religiosum*. And thus we have dispatched the first thing propounded; showed you by what arts and policies the Whore of Babylon hath advanced herself, and deluded the nations. And whoever considers the nature of them, how contrariant they are to all laws both divine and human, and what dreadful menaces are annexed to them in Sacred Writ, cannot doubt of the truth of this proposition, (which was the second thing propounded,) viz. "That the ways and methods which Rome-Papal hath used to advance herself, and propagate her doctrines, will bring inevitable ruin and destruction upon her.

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## CHAPTER IX.

*Some practical Inferences from the foregoing Discourse.*

ARE these the ways and methods which the Pope and his factors have to propagate their doctrines?

1. Here, then, we may see how it comes to

pass that the Church of Rome hath such a numerous company of proselytes. There was never government framed by the wit of man more powerful to attain its designed ends than that of Rome; never any either more wisely contrived, or more diligently observed: insomuch that but for the natural weakness of falsehood and dishonesty, their external means were sufficient to prevail upon the whole world to submit unto it. Whatsoever either wealth can sway with the lovers, or voluntary poverty with the despisers of the world; what honour with the ambitious, or obedience with the humble; what great employments with active spirits, or perpetual quiet with restive bodies; what satisfaction the pleasant nature can take in sports and pastimes, or the austere mind in discipline and rigour; what love either chastity can raise in the pure, or voluptuousness in the dissolute; what change of vows with the rash, or of estate with the inconstant; what pardons with the guilty, or supplies with the indigent; what miracles with the credulous, and visions with the fantastical; what glorious shews with the vulgar, and multitude of ceremonies with the superstitious; in short, whatsoever is congruent and complacential to the various tempers and dispositions of men, is to be found in the Church of Rome.

To conclude, never was there a polity or government in the world so strangely compacted of

infinite contrarieties, all tending to entertain and gratify the several humours of men, and by consequence more powerful to attain the ends of its institution.

2. Let us then thankfully acknowledge the infinite goodness and mercy of God in our signal deliverances from their plots and conspiracies, especially that of this day. I know the anniversary remembrance of this eminent deliverance troubled our adversaries of Rome: they love not to hear of their impious designs, when not crowned with success. Some Romanists would gladly have the world believe it to be a mere cheat, only a trick of Salisbury, then secretary of state; and for proof, they very gravely tell us this story: That one lurking under the council-table, (and upon what jealousy came he there?) concealed by the long carpet, heard much of the contrivance. A tale so ridiculous, that to endeavour its confutation would argue one more impertinent than the tale-teller. If this were a cheat, and known so to be, would not Father Parsons and others have vapoured with it all the world over? Would they have concealed such a thing, that would have cleared up their innocence, and cast so much filth and dirt upon us? No man (who hath seen their writings) can imagine that they were such friends to us, and such enemies to their own cause and credit.

That there really was such a plot cannot be denied till all histories be purged.

And that it was approved and promoted not only by a few inconsiderable persons, (as others suggest,) is not less evident. Sir William Stanley, Sir Edmund Bainham, Father Parsons, rector of the English college in Rome; William Baldwin, the Lieger Jesuit in Flanders; Arthur Creswell, Lieger for their cause in Spain; Hugh Owen, with many others beyond the seas, were acquainted with this bloody design, and highly commended it. Nay, some of these solicited the King of Spain to have an army in readiness at the water-side, to waft over into England, when notice should be given of that fatal blow.

In May, 1605, (the Romanists having made an insurrection in Wales,) Father Garnet writ a letter to the Pope, that a command might come from his Holiness, or from Aquaviva, general of the Jesuits, to prevent all commotions of the Catholics here in England, that we might be lulled asleep by their dissembled quietness and conformity. This request was granted; though his other, viz. to have it enjoined upon censures, was denied, lest it might be an impediment to that grand design. Peruse the relation of the whole proceedings against those barbarous traitors, where you will find all this, and much more confessed by them.

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Again. That the Pope was privy to this plot, and approved of it, is clear from the voluntary confession of a Jesuit, who affirmed that three bulls were sent from Rome upon this occasion, and should have been published in three of the chiefest places in England, had their design succeeded : but that failing, they were suppressed.<sup>o</sup>

That the remembrance of this great deliverance may more affect us, let us consider it with all its adjuncts and circumstances. We say that in morals, the circumstance is more than the substance : so, many times in deliverances, the adjuncts may be more than the matter. The cutting of a stone may be more precious than the stone itself; and the stamp and workmanship of more value than the metal. I cannot say so here, but doubtless these two adjuncts, viz. freeness and fulness, do add much to the glory of it.

1. Observe how freely we were delivered from the bloody complotments of our Roman adversaries. Many signal deliverances hath God wrought for his church in former ages, but was there ever any so free as this? God delivered his church from the barbarous conspiracy of Haman : but what prayers, and tears, and fastings, did it cost Esther, and Mordecai, and the Jews, ere they could obtain it? Esther iv. 16. But this deliverance came not upon the wings of

<sup>o</sup> B. Andrews Respons. ad Apoll. Bellarm. c. v. p. 113.



our prayers, but God's free mercy; we were ignorant of our danger, and therefore could not make deliverance the subject of our prayers. Masses were said in Rome for the good success of the Catholic design, but no prayers were made in England for our deliverance from it; and yet delivered. In a word, we were delivered, before we sought deliverance.

2. Observe how fully we were delivered. The plot was laid for a full destruction, to cut off the king, queen, and their hopeful issue, our honourable nobility, our reverend clergy, our grave and learned judges, the flower of our gentry, yea, the Protestant religion. No country nor age ever brought forth such a monster of treason, saith Thuanus, speaking of the Powder-Plot, *Histor. lib. cxxxv. p. 1215*. No stroke so mortal as that of a thunder-bolt, no hatred so cruel as that which fetcheth its pretences from heaven. The loss of a particular person is oft-times, but like the putting out of a candle, which brings only darkness to a room: but the ruin of a state is like the eclipse of the sun, which brings a detriment to the whole hemisphere.

And observe how fully God defeated their bloody design: there was not the least hurt done. This deliverance was like that of the three children in the fiery furnace, (*Dan. iii. 27.*) "There was not so much as an hair of their head singed, neither were their coats changed, nor the

smell of fire had passed on them." Or like that of Jerusalem from the fury of Sennacherib, who coming up against that city full of pride and rage, intended nothing less than the utter ruin and destruction of it. "But (saith God) he shall not shoot an arrow there." Even thus were we delivered.

O let us be for ever thankful for this free and full, this eminent and glorious deliverance! not only verbally, but really; with our lips, and in our lives. It is observable, that the Israelites' gracious deliverance out of Egypt is made the preface to the ten commandments. Holiness of life is the life of thankfulness.

How apt we are to fail in the performance of this duty is too evident both from Sacred Writ and daily experience. How did God's own people abuse signal and transcendent mercies? Not only by entertaining low and mean thoughts of them, but even by sinning against the Author of them. Can there be a greater wickedness than for a pensioner of the court, who receives an ample stipend from the king, to lay it out in buying poison to destroy him, or in raising a rebellion to dethrone him? And what is it, that such men do less, who abuse the mercies of God to the service of their lusts; and turn them, as Israel did the jewels of the Egyptians, which God had given them, into a cursed idol, before which they bowed and worshipped?

Such a foul sin it is, that it were to be wished that no example could ever be produced of it ; or that it had been confined to the generations that are long since past. That Jesurun had been the last that waxed fat and kicked, Deut. xxxii. 15 ; or, that the prophet had made the last complaint, that God's corn, and wine, and oil, and silver, and gold, were employed in the service of Baal, Hos. ii. 8. But, alas ! it is a sin that lives to this day ; a sin that England is deeply guilty of. If we compare this land with other nations and churches, we shall find our portion to be like that of the first-born, double to what any of our brethren in other kingdoms have enjoyed. What blessing is it, that deserves to be styled matchless, transcendent, glorious, which God hath not conferred upon us ? If peace be it, we have had it ; if plenty, we have had it ; if victory, we have had it ; if the Gospel, we have had it. Our implacable enemies of Rome have attempted all ways that wit or malice could invent, to deprive us of what is, and ought to be most dear unto us, and bring upon us the heavy yoke of popish tyranny and superstition, which neither we nor our fathers were able to bear.

If cursing could have done it, what a miserable and forlorn people had we been at this day ! How often hath Balak sent to Balaam, come, curse Israel ; come, defy England ? And how often hath that Balaam cursed our Israel ?

We have heard of his anniversary anathemas, wherein this church and state have been struck with the thunder and lightning of his Papal curse. "But the curse causeless (saith Solomon) shall not come." And we may say to England, as Moses did to Israel concerning Balaam's curse, Deut. xxiii. 5, "Nevertheless, the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee."

And if power and policy could have done it we had been a wretched and ruined people long ago. Witness the Spanish Armada, and the Gunpowder Plot. These archers of Rome have sorely grieved us, and shot at us, and hated us. But our bow hath abode in strength, and the arms of our hands have been made strong, by the hands of the mighty God of Jacob."—Gen. xlix. 23, 24.

Oh, but how sadly have we abused these signal mercies and deliverances! How is that mercy of mercies slighted by us, nay, a burden to us, which should be prized above all the endearments of this world, I mean, the gospel of salvation? How have we wasted these mercies, as the prodigal did his portion, upon our lusts and filthiness? We have strengthened our hands by them in rebellion against the Author of them. Not only the banks of religion, but civility too are broken down. Whereas it is usually said, "that ill manners produce good laws, we have reversed

the aphorism, and the good precepts of our religion have introduced the most corrupt manners. Our holy faith, which, like a foundation, should support good works, hath, like a gulf, swallowed them up. And so universal a depravation is there amongst us, that we have scarce anything left to distinguish us from the most barbarous people, but a better name and worse vices. How many give no other demonstration of their belief of a Deity, than their oaths and blasphemies? And instead of calling unto mercy to save them, their ordinary prayer is, "God d—n them." How many think it a piece of gallantry to scoff at religion, droll upon God, and make sport with his laws? In a word, how many think it an argument of judgment to be above the follies of conscience, and the height of courage to defy heaven and outdare the Almighty? O tell it not in Gath, nor publish it in the streets of Askelon, that a people, whom God hath so signally owned, and miraculously delivered, should thus requite the Lord!

How justly may we expect some remarkable judgments, as the product of these monstrous impieties? And that if we consider that sins against mercy are committed against a darling attribute of God, which of all others he most delights to reveal, and to make known to the sons of men. Now, the more any sin is injurious to this attribute of mercy, the more black it must

needs be. No darkness is more formidable than that of an eclipse, which assaults the very vessels of light; no taste more unsavoury than that of sweet things, when corrupted: even so, no sin more hideous than that which would darken the brightness of God's love, and corrupt the sweetness of his mercy; and therefore none more provoking to wrath and jealousy.

To conclude, let us not frantically defy that Omnipotency, which we are not able to resist, nor despise that goodness which is our only refuge: but since it hath pleased God in wrath to remember mercy, let us transcribe his copy, and be as kind to ourselves, as he hath been to us. O that we may take pattern from Nineveh, "Cry, and cry mightily unto God," join humiliation to our prayers, and reformation to both. And could we be persuaded to do this with the same sincerity and universality, we might hope with the same success. Would all who have brought their firebrands, bring also their tears, it might secure us such a tranquillity here, as may calmly convoy us to that impassible state, "Where all tears shall be wiped from our eyes." And so much for the second inference.

3. Think not then of an accommodation with the church of Rome. It hath been the desire of many, and the endeavour of some, to work a reconciliation betwixt our church and that of Rome: these have attempted an impossibility.

No communion between light and darkness, truth and falsehood, Christ and Antichrist. The North and South Poles may sooner meet, than an accommodation with the Church of Rome be effected. Come out of Babylon, is the voice from heaven; come out in affection, and come out in person: separate far from them. Say with Jacob, Gen. xlix. 6, 7, "O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united. Cursed be their principles for they are damnable, and their practices for they are cruel."

4. Much less then think of returning to Rome. Stand fast in that truly ancient, catholic, and apostolic faith, which you have received. This exhortation cannot be adjudged unnecessary, if we consider that Rome's factors, the great Whore's panders, are crafty and subtle to seduce men to their religion. See how the Spirit of God describes them, Rev. ix. 1, 2, &c. The papists confess, that here, by the star fallen from heaven, is meant the master of some error and heresy; and by the locusts that arise out of the earth, the teachers of these heresies.

This star (saith our learned King James in his Paraphrase on Revel.) is the Pope of Rome: and the locusts that infect the air are monks, friars, Jesuits, &c. They have crowns of gold, the faces of men, and hair like women: all alluring, enticing, and tempting. And that you

may stand fast in the truth, and not be seduced to popery, I will commend to you (passing by many others) these two directions.

1. Do not nourish any known sin. The jewel of faith can never be kept in a cracked cabinet, a crazy conscience. He who puts away a good conscience, concerning faith, will soon make shipwreck.—1 Tim. i. 19. Prophane gospellers become a prey to those that go a birding for souls with their corrupt doctrines.—2 Thess. ii. 10, 11. The apostle here describes the persons that shall be seduced by Antichrist: they are such as walk after their lusts, and will not receive the love of the truth. These, like the out-setting deer, are shot, while they within the pale are safe.

2. Read the scriptures carefully and constantly. It was the speech of a dying archbishop of this place to his chaplain, "That in all the word of God, he could not find the least ground for popery." And so much, nay more, is confessed by certain bishops in Bononia, in their letter of advice\* to the Pope, concerning the establishment of the Roman church: "Lastly, (which amongst the counsels and directions given to your holiness at this time, is chiefest and most weighty,) the greatest care and diligence must be used, that as little of the gospel as maybe (especially in the vulgar tongue) be read in those cities, which

\* Page 6.



are within your dominions. Let that little suffice, which is wont to be read in the mass: and more than that, let no mortal be allowed to read. For so long as men were content with that little, your affairs succeeded according to desire; but quite otherwise, since so much of the scriptures was publicly read. In short, this is the book, which, above all others, hath raised these storms and tempests. And truly, if any one read that book, viz. the scriptures, and observe the customs and practices of our church, he will see that there is no agreement betwixt them, and that the doctrine which we preach is altogether different from, and sometimes contrary to that contained in the Bible.”

This letter or epistle was first discovered by Vergerius, after the death of Pope Paul III., saith Crashaw. And Wolfius gives us a large account of it.—*Lecton. Memorab. tom. ii. p. 549.*

Carefully and conscientiously observe these directions, and I doubt not but you will be preserved from, or enabled to overcome all temptations to popery. I will conclude with one of the collects appointed for this day.

“O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; be thou

still our mighty protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious King Charles, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction ; that they may never prevail against us, or triumph in the ruin of thy church among us : but that our gracious Sovereign and his realms, being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen."

THE END.

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