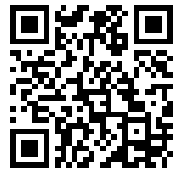

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



18

13 70

44-23

London 3006

LIBRARY
UNIVERSITY OF CALIFORNIA
DAVIS

Imprimatur,

RAD. BATHURST.

Vice-Cancell. Oxon.

Offob. 19.

1674.

T

THE UNIVERSITY OF CHICAGO

SAUL & SAMUEL AT ENDOR



S *A* *V* *L* and *S* *A* *M* *U* *E* *L*
A T
E N D O R,

T

OR THE
New Waies
O F
SALVATION and SERVICE,

Which usually tempt Men to *R O M E,*
and detain them there.

Truly Represented, and Refuted.

By *DAN. BREVINT, D. D.*

D. Bohun As also *and Balfan*
A Brief Account of *R. F.* his *Missale Vindicatum,*
or Vindication of the *ROMAN MASS.*

By the same Author,

*They have hewed them out Cisterns, broken Cisterns
that can hold no water. Jerem. c. 2, v. 13.*

O X F O R D,
At the *T H E A T E R,* 1674.

The Preface.

I Never expected, that my Book against the Mass should have the liberty to go abroad two Years together; without meeting opposition: nor that two Points so dear and so fundamental to Rome, as Mass Sacrifice, and Priest-hood are, could be left so long in the Dirt, and under the Impeachment of that Lewdness and Impiety, that I have accused, and I hope convicted them of, without an Advocate to defend them; and therefore am not at all surpriz'd, that after so long a time, an Answer is pretended to be made to it: But such an Answer, so emty and impertinent, I must confess I did not expect, imagining the Cause, as bad as it was, tho it could not find good Reason, would yet have had good Sophistry, and Artificial Colour to defend it. But since that Roman Catholics are pleased to take up with these most trivial Shifts and Cavils, and in spite of both Sense and Grace persist in an Abuse, which neither they nor
any

The Preface.

any body else can in any tolerable manner justify: the next thing which I have to do, is to examine what the special Attractives are, which can draw Men to, and detain them in such a strange and unchristian kind of Worship. Here I do not propose to my self the cure of such as are already prepossessed, and thoroughly sick with wilful Ignorance. He that can cure the Deaf, and the Dumb, is alone the immediate and proper Physitian for that Disease. But I do what I ought, when I do what I can, to hinder the Plague from spreading, and them which are desperately ill with it from infecting others. The Roman Church abounds with prudent and politic Men, who can infuse their Mysteries in as plausible and Christian Words, as the Assyrian Envoy did his Designs, in good and true Jewish Language, Isa. 36. The very Jansenists, (a more reformed kind of Papists, whom therefore one might less suspect) exceed sometimes the Missionaries, and the Jesuits, in this black Art of disguising: and I have had in Conferences,

such

The Preface.

such Experience of some of the best of this sort, both at the French Court, and the Sorbone, that tho I may here spare their Names, I may not, with any Charity, spare to warn others, to take heed of their Companies. The proper Genius, and as it were, the Universal Spirit of that Church, consists much in a Confidence to raise any thing which they have, altho that were but a Dung-hill, into a Castle; and by the noise of strange Expressions, to persuade you out of your own knowlege, that you may believe the Enchantment. Transubstantiation, the Mass Sacrifice, Purgatory, and their pretended Infallibility, had bin as soon tumbled down, as started up, had they not bin kept on foot by this kind of Roman Hecticism; and the better to turn both Mens Brains and Hearts to that side, their pretended Catholicness, Miracles, Suffrages, Confraternities, Church Treasury, Indulgences, &c. (the very Dirt and Dung of that Church) are by the same Art and Valor erected into plausible Means of Worship and Salvation.

The Preface.

tion. Therefore my present business is, to remove these, and other-like Snares out of the way: and to let impartial Men see, that the very Meat and Drink wherewith they are allur'd and baited to Popery, are the very Poison and Impostume, that should deter them from it. To this end, I fetch out the Soot and Ashes which lie hidden in the skin of a Sodom, when it passes for a Golden Apple: and, as the Fathers did before me, under the first Christian Emperors, I expose to public view the Vermine, the Cats, the Crocodiles, and other such foolish Idols, which are adored by vulgar People, upon the credit and account of pompous and stately Temples. In this unbowelling of Rome, I fear not what Papists shall say, and some unexperienced Christians perhaps suspect, as if I made the case worse; for I make it such as I have seen it, and, not to be mine own witness, such as I find it in their Authors. I might have bin as charitable and as ignorant in these Affairs, as those who know little of Popery, but what they read
in

The Preface.

in Bellarmin, or what they heard of subtile Jesuits discoursing among raw Strangers: had I not bin made wiser then so, both by the Times of Rebellion, that kept me 17 Years abroad, among the Romanists themselves; and by the special favor of great Persons, who during nine whole Years of that long Banishment, procured me the advantage of being pretty well acquainted with all sorts and degrees of their Roman Learned Clergy. And to say this also by the way, the undeserved Conceit of some of them, and my Friends too, who were pleased to look upon me as a fit Man to be employ'd about the great design then in hand, of Reconciling the two Religions, gave me such an Access into every corner of that Church, that it is much my Fault, if I do not know as well all that which is within its entrails, as those Men do, who make it their great Business to Disguise and Paint its outside. As to the Safety and Savingness which it promiseth (the great Imposture of the times) I do sincerely represent here, both what

a

it

The Preface.

it is, and what it can do. The truth is, Ignorant Sinners run generally for shelter to Rome, as broken Merchants do to the Kings Bench, with hope of being there secured against the ordinary course of Justice. So that as long as God, and the Kings Laws keep Men in awe, and that there shall be ranting and spending, neither that Prison nor that Church can want good store of Profelytes. In order to make them throng in, when the Roman Church hath the good luck to meet with tender Consciences, she will be ambitious to exceed all the degrees of Christian Severity; and if she meet with Men of a contrary temper, she will accommodate them also with all the Condescensions of the loosest Indulgence. So let these Fishers cast out their Nets at which side of the Ship they please, both the Superstitious & the Profane, if they have the Grace but to fear Hell, shall be sure to become their Prey. And upon this one account, it is a very great Wonder to me, and, as I hope, a great Mercy of God upon a better
Poste-

The Preface.

Posterity, that in this both most ignorant and sinful Age, all, as well as many, do not run away from us to that promising Sanctuary. And this is the motive wherefore, in opposition to a more general Apostacy, I do here endeavor to break the main strength and course of the present Temptation; to discover and break the most dangerous Snares; and, with the help of God, to secure from the hazard of perishing, all such Persons as are not willing to perish. If in all these Essays, my Discourses seem to be long, as I confess they are; this length, I hope, shall be tedious and useless to none but to such as read them only, that they may divertise themselves, which end this Book is not made for; my real intention being only this, to give Men a solid account both of the true Christian Doctrine; that is, of the true waies of God to save; and of the new Methods and Wiles of other Spirits, to seduce Souls. Of these I have said as much as at this time I could prove out of their Books; but much less, then I know, by mine own Experi-

The Preface.

*ence. It is a gross mistake, to think that the Roman Religion is made up of nothing else, then what we find in their Councils and Breviaries. You might fancy as well, that Rome hath all within the Walls of the City, and little or nothing in the Suburbs ; and that all her unwritten Traditions are destitute of unwritten Waies and Practices. The truth is, in time of War the Romanists love to Camp as close as they can to Lateran, to Trent, and to such other Council Forts , while they stand upon their defence ; but they dwell and spread infinitely farther about, when in peaceable Times they have a mind either to win, or conquer others : and I may safely affirm, that Rome hath no ground more commodious for Ambushes, nor more dangerous to poor Strangers, then what she can either take or leave, as she sees cause. There is not so deadly biting, as with those Teeth, that Vipers, as they say, can keep unseen in their Gums ; nor are there fitter Tools to do mischief, then those short Weapons, which one draws out, or hides under
his*

The Preface.

his Clothes. The Roman Church hath Officers that can offer you Salvation on any terms ; if you take them, they are that which in their Language must needs ease you of all your Sins ; and if you happen to perceive the Cheat, and the incredible Extravagancy, then she hath other graver Doctors that will tell you (in order to save her Credit) that these are but the Dreams of some Monks, and no part of their Catholic Doctrine. So let that Church mix and temper whatever kind of stuff she pleases, to charm you into her Party ; if she find you well disposed to devour it, then she gives it you as good Meat ; but if she see that you abhor it, then to please you, she will disown it as rank Poison. By these means, Rome both abuseth the World, and keeps up her Reputation, and under this Collusion, lies, works, and thrives, the Mystery of Iniquity, and the Power of Darkness.

If after this second Warning, Men will fall off to a Religion, which in its most Essential
tial

The Preface.

tial Services (as I have already shew'd) is plain impiety, and be led to it by Motives which I shew here to be no other then the worst kind of impostures, their Blood shall fall on their own Heads. It is not in the power of human Help in this case to save Men, who will destroy themselves.

THE

THE CONTENTS.

| Chap. | Pag. |
|---|------|
| I. A General Account of the new waies to Salvation, and Services of the Roman Church. | 1. |
| II. How far, and in what sense Papists may be called Catholics; and how the Roman Church is neither the true Catholic, nor a truly Catholic Church. | 8. |
| III. Concerning the second Inducement to Popery, The Roman Miracles. | 34. |
| IV. Concerning the Protection and Assistance of Roman Saints. | 71. |
| V. Of the Worship deferred the Virgin; and of the Blessings expected from this Worship. | 99. |
| VI. Concerning the Adoration, and new waies of serving the Virgin Mary. | 123. |
| VII. Concerning the daily Services bestowed upon the Virgin Mary. | 153. |
| VIII. Of another special Inducement to Popery, by a more easie way of serving the Virgin by Beads, which they call the Rosary. | 168. |
| IX. Of the vast Treasure of the Roman Church, and her power to dispose it. | 189. |
| X. Concerning the Roman Indulgences, the most general Inducement to Popery. | 210. |
| XI. Concerning the procuring Pardon of Sins, by the means of Holy Confraternities and Friends. | 240. |
| XII. Concerning three special means of Salvation, The Holy Girdle of St. Francis; The 150 Beads of St. Dominic; and the Scapulary of St. Simon Stock, in their respective Fraternities. | 269. |
| 1. Concerning the Holy Rope, or Girdle of St. Francis. | ib. |
| 2. Con- | |

THE CONTENTS.

XIII. 2. *Concerning the second special Means of Salvation in the Confraternity of Mount Carmel, by wearing the little Mantle or Scapulary of Saint Simon Stock.* 277.

XIV. 3. *Concerning the third means of obtaining Salvation, by the Confraternity and 150 Beads of St. Dominic.* 284.

XV. *Concerning divers other Instruments of Blessing and Salvation.* 300.

XVI. *Concerning the most general, and most sensible Inducement to Popery, by the means, and in the use of Consecrated Images.* 330.

SAUL



S A U L and S A M U E L
 A T
 E N D O R, &c.

C H A P. I.

A General Account of the new Waies to Salvation, and Services of the Roman Church.

WELL may the Church of *Rome* look Full and Rich, since what the Church of Christ hath single, she still hath double, and of different sorts; keeping in her Bosom as much of good and bad together, as can both furnish true Catholics with the Fundamentals of Christian Faith, and lend to others, thereon to build whole heaps of ruinous Superstitions and Abuses. Here you shall find under one Roof, the Eternal God of *Israel*, and a Mortal Woman, standing very near upon the same ground, both for your Worship and Praiers: Two sorts of Christs called upon in the same way; the one born of a Virgin, and the other made by a Mass Priest: two necessary Sacri-

A fices

fices for the Salvation of Mankind; one once offered up to God on the *Cross*, and another which is offered up every day upon an *Altar*: Two sorts of *Mediators* and *Advocates*, worshipped and surrounded with an equal number of Clients; our Blessed Savior, and Canoniz'd Saints. Suitably to these two different sorts of Patrons, you shall find in the same Church two different waies of obtaining pardon of sins; the one by the Evangelical Mercy of God upon all men, whosoever shall repent, and believe on his Son; and another by the Bulls of the Pope, for them who will either pray before an Image, or without any mention of Praiers, look devoutly towards an Altar: Two Ladders to get up to Heaven, one white with the milk of *Mary*, the other red with the Blood of *Jesus*; both equally puzzling poor Worshippers about the choice: Two sorts of sufferings to be allow'd to sinners for their behoof and benefit, the Passion of the same Savior, and the Mortifications and Services of the Saints: Finally, two sorts of Spiritual Kindred, and Ghostly Fraternity; that of Christ, by a partaking in Faith and Holiness, and that of the *Rosary* for instance, or *S. Francis*, and twenty more, by turning Beads, or wearing Frocks or Girdles, and by such other new Performances. To join and keep all this together, the *Roman Church* submits to two Heads; the Son of God in Heaven, and his Holiness in *Italy*; and Preaches two different, and sometimes contrary words of God, which you must embrace both together with the same Devotion and Faith, namely, the written word of God; which you may find in the Holy Scripture, and the unwritten Tradition, which you must seek in that Churches Breast.

In this unhappy conjuncture of true Catholic Christianity,

Stianity, and of mere *Roman* Popery, that happens which you may observe, either in unnatural and beastly Copulations, the baser kind spoils the better; or in the Dreams of *Pharaoh*, the ugly destroys the well-favor'd. We find by sad experiences in these last times of the Gospel, what heretofore was typified by Ceremonies, and also expressed ever after, by unhappy Examples under the Law; the Flesh which was consecrated and made holy at Gods Altar, had not the same vertue to sanctifie the unclean, as the unclean had to defile that which was Holy. Nor were the *Israelites* so powerful to convert the Idolatrous *Jebusites* to God (when Married together) as were the *Jebusites*, to seduce them to their Idols: and for this consideration the Law forbid such Societies. Corrupt Nature, we know, hath of it self both a strange tendency to frivolous and unlawful, and no less avernsness from truly good and holy things: so, tho the power of both were equal, as to sanctifying, or corrupting, our inward Inclinations are more likely to determine us to the worst side. Never were Women so ready to part with their choicest Jewels, as when 'twas to make a Golden Calf: nor could ever so many Fathers have bin perswaded to be so cruel, as to pass their Children thro the fire, had it not bin to serve *Molock*.

The Kingdom of Heaven is by our Savior compar'd to Seed; now one handful of Tare is enough to poison and over-run a whole Field. Hence it is, that tho the ten Tribes of *Israel* retained the Law of *Moses*, as well as the Papists do at this present the Gospel, yet the holy Prophets mention no other Religion, whether in *Dan*, or *Beer sheba*, but the waies of *Jeroboam*, and the Ordinances of *Omry*. And tho the *Samaritans*

did make profession to serve the Lord God of *Israels* among the gods of other Nations, *2 Kings* 17. 33. Yet their service to these so immediatly takes up their whole Devotion, that in the following Verse you find, that they do not fear God at all.

It is by this fatal prevalency of evil over good, and the corrupt readinés of Men to yield to this prevalency, that the *Roman* superstition hath not only over-topped, but even over-whelmed the Catholic Faith, to that degree, as any Christian may both see it, if he have Eyes, and must deplore it too, if he have any sense or fear of God. What the Blessed Evangelists have set down in the four Gospels, and what the Blessed Apostles have Preached upon it thro the whole World, is yet at *Rome* as to its being; but as to its condition, there it is as miserably buried under the confused heap of other new & unchristian services, as ever was that Book of the Law, *2 Kings* 22.8. under the Ruines of the Temple. Their Masses, Legends, Auricular Confessions, Bulls, Praiers to Saints, and the Worshipping of Images fill up the Churches, and make the main Bulk of all visible Religion. There if some good Praiers to God Almighty appear by chance among the Croud, it is as one *Pater noster* among many *Ave Maria's*, that is, one among ten in their Beads; and if you take the pains to compare how many *Praiers, Profes, Panegyrics*, and other expressions of the deepest Devotion, are bestowed on the Virgin, with what is left for our Savior; there you shall find somewhat the same proportion between them two, as you may see both in the Images that represent them in their Churches, and in the most Authentic Visions, which are pretended to shew them together to their *Monks*, where she

she appears still with all the Pomp that can attend a glorious Queen, whil'st Christ her Son is still represented but as a Child. Thus Papists have the Common Faith (and I wish to God they had no more) and their own proper Romanism, to the very same or like purpose, as the Jews have the Law and the Prophets, and the *Talmud* of their Rabbies; and as the *Turks* have both much of *Moses*, and of the Gospel of Jesus Christ, and all the Impieties of *Mahomet*, this latter to choak the former, as the Tares in the Parable did the good Seed; or to dishonor and abuse it, as the *Babylonians* in *Dan. 5.* did the holy Vessels of Gods house.

To make all these sins more sinful, and Popery more dangerous; these unhappy Superstructures, which lie as a heavy Encumbrance upon the holy Foundation of God, are now adadies used as so many Snares and Attractives to draw Men to the Church of *Rome*. Protestants have among themselves neither better, nor other waies of saving distressed Sinners, then by charging them to forsake sin, to believe and to live according to the Gospel, and with this Faith, & the use of Divine Ordinances, to cast their burden and themselves on the Mercies of God in Christ; whereas over and above all this, the Papists have a great deal more, which others do lay no claim to. First, they have the *Queen of Heaven* and the Mother of Compassions, who is unknown on this account to the best Churches. And this Goddess is represented, as such a Treasurer of all Graces, and a Favored of such Persons, and upon such good and easie terms, as without her it were absolutely vain to expect advantage from the aid even of the whole Trinity. In the second place, they have millions of Saints,

who

who whensoever called upon, make it their business to help, as much as in them lies, every condition, sort, and profession of Men. There is never a small Parish, nor Trade, no nor any exigence, want, or disease, but hath some favorable and proper Saint. The very Images of Wood and Stone are instrumental to great Blessings: their Churches and Altars are consecrated in such a manner, that the very coming near them, forgives some sins. The sound and ringing of Bells, if Christned after their way, hath much vertue. Who knows not how much devout persons are benefited by Holy Water, and devout Praiers improved to high Merits by holy Beads? It were infinite to say all that is pretended of the *Agnus Dei* Medals, and a numberless store of Relics, and how they are working every day up and down the World for believing Catholics, more Cures then you can ever imagine. The Milk, the Hairs, the Shift, the Shoes, but especially the Girdle of the Virgin *Mary*, are to this purpose tried and well known. What shall we say of those swelling Streams, which, tho they do not sanctifie Sinners, yet overflow them with Pardons? I mean the Bulls and Indulgences, the Confraternities, the Masses upon privileged Altars, Praiers before certain Images, Stations and Jubilees upon visiting of certain Churches, great and extraordinary Powers conferred on certain Priests, whensoever occasion requires it, for dispensing with ugly things at easie rates: poor Protestants, I say, want altogether all these Blessings, and blessed Catholics abound with them. And if any of these waies of attaining Salvation seem to some Men inconceivable; this very inconceivableness is thought by others a proper Character to set out all for Mysteries. And if that

that do not fully satisfy all Mens Consciences, this must, namely that their *Roman* is the undoubted Catholic Church, and that the Catholic Church cannot err.

Such things as these have a great weight with Ignorant, and sometimes too with intelligent Sinners, who find themselves both loaden with their sins, and unwilling to part with them. And who could blame poor Creatures for going to *Rome* for such Pardons, as it is certain they can never find among us, nor in the Gospel, nor in Heaven, nor any where else but at *Rome*? Therefore I think it charity to undeceive men in these matters; and convince unhappy *Saul*, if his obdurate Heart be not altogether incapable of reasonable Instruction, that what he sees or hears at *Endor*, tho perhaps sounding like the Voice, and looking like the Appearance of *Samuel* in the night time, will be found in the day light, not to be any thing but the Enchantment or Cheat of a poor and silly Witch. I will begin with the Catholic Church, because it is the first Varnish that they adorn their Errors with, and the general Illusion, whereby they inveigle both themselves and others.

CHAP.

CHAP. II.

How far, and in what sense Papists may be called Catholics, and how the Roman Church is neither the true Catholic, nor a truly Catholic Church.

THE Papists are much pleased with calling themselves Catholics, and take it ^a for the first Mark and Acknowledgment of their Church, when sometimes others call them so, not considering in the mean while, that Titles in all kinds of Tongues do continue most commonly long after the things signified by them are gon: and that we may call *Rome* the Catholic, upon the same account that *St. Matthew 4.5.* calls still *Jerusalem* the Holy City, tho this hath lost her Holiness, as that hath depraved her Religion.

Catholic Doctrine and Service, rightly applied, and called so, is the most essential Jewel, and the very Soul of true Churches. The first Title they ever had, after Christ was gon up to Heaven, was to be called Christian: the second was, after the blessed Apostles had planted them in most Countries, to be called Apostolical: the third, if Churches did keep faithfully that Gospel, which had bin Preached by the Apostles every where, both such Churches and such Doctrines were entitled Catholic. This last Title is the essential Seal and Character of the two other: for whatsoever is thus Catholic, that is thus

^a *Bellarm. de Eccles. l. 4. c. 4.*

grown

known Universal thro-ut all Churches, and in all times, since the preaching of Christ and his Apostles, let it be where it will, at *Rome*, or at *Jerusalem*, is both Apostolical and Christian: and therefore *S. Paul Coloss.* 1. 6. and 23. uses it twice, as an infallible evidence to demonstrate, that the Doctrine which the *Colossians* had heard either from him, or from *Ephrasus*, was the true Gospel of Christ, because it was come to them and all the world, and *was preached to every Creature under Heaven*. Men may set up small Candles, that can fill with light private Rooms, and if carried about, lead Travellers some part of their way: but none but God alone can make such a Light as the Sun is, that can in a moment, as the Sun doth, spread a bright day over the whole world. No Philosophers that we know, were ever able with all their wit, to extend their Opinions beyond their Scholes; nor the greatest Kings with their might, settle their Laws beyond their Dominions; nor the worst Heretics spread their Errors much farther then their several Abodes. The true Doctrine of Christ only, and all such other holy Precepts; Ordinances, and Traditions, as are proper to his Gospel; as they went forth with a divine commission, had surable Power to carry them, and to maintain them thro-ut all parts, and to all Creatures every where (*whom God would call*) in the whole world. *Matth.* 26. 13. *Mark.* 14. 9. Hence come such Doctrines, and the Churches on their account to be called Catholic. As for all other private Tenets; Customs, and Traditions whatsoever, however intended by their Authors to follow close after them, they could never reach half the way: they staid behind; they wanted breath; they had not

the Arm of the Lord, nor the power of his Spirit, which the Gospel had, to carry and convey them so far. Thus without any exception, whatsoever you can find has bin made thus general among Christians from its very beginning, (and nothing else) is Christian, and Apostolical, and truly Catholic, by this infallible token, and upon this account, because it had the strength and Almighty Spirit of God to make it so, and without which it could not be so.

Thus one may judg of the Catholicness, which *Romanists* brag of, and challenge on two accounts, the first, when they give it to their Church, and themselves the honor of being the Catholic Church; the second, when they give it to their new Doctrines, and Traditions, and obtrude all as Catholic. By the Catholic Church in the first sense, nothing else can be understood, but an Universal Collection of all the Churches in the world, and of all Christians in those Churches, which by the same faith join together into one Communion of Christ their Savior and their Head; as all the Boughs of a Tree, however spread and scattered one from the other, unite into one stem; as all Rivers into one Sea; and as the twelve Tribes of *Israel* into one Kingdom. After this rate, if the Pope be the Universal or Catholic Bishop, you must needs conclude thence against him, as Pope *Gregory* the great did several ^b times against the *Constantinopolitan* Patriarch: if one, saith he, be called the Universal Bishop, this one hath all, and all the other Bishops have nothing left: and thus if *Rome* be the Catholic Church, the other Churches are no

^b *Gregor. Magn. l. 4. Indist. 13. Ep. 32. Item Ep. 36. item l. 7. Ind. 1. Ep. 30.*

Churches

Churches: Rome alone is the whole World, and this Tiber the whole Ocean.

To this some are pleased to say, that the *Roman* is the Catholic Church, not collectively or extensively, that is not by being in her self the collective and extended body of all the Churches, but virtually, and as the eminent Cardinal *Du Perron* expresses it, eminently, that is, the *Roman* hath an eminent Power Influence and Empire over other Churches. Thus *Rome* is all Christendom; as if one should say *London* is all *England*, when the King and the Parliament sit at *Westminster*; & the Tribe of *Levi* all *Israel*, when the High Priest and his Sanhedrin keep their Courts there: Which is to say, not that all Christendom is contained in the precinct and bosom of *Rome*, but under its hand and power. Thus to be the Catholic, is not to be the Universal, but only the Domineering Church, and so far *Roman Catholic*; which many wise men take for a Bull: perhaps it sounds better then they are aware of, since the *Romans* love to be Masters, and since the Mastering Power hath bin a great while under their hand. But there is a reply against all this, that no Roman Power or wit can well shift off. First, this notion of Catholic, to signifie commanding or Monarchical, is altogether unusual, and unheard of among the Fathers; especially *St Cyprian* and *St Austin*, who are all for keeping close to the Catholic Church and Faith; and all, at the same time, for keeping themselves and their Churches free from the Monarchy of *Rome*. Secondly, it is, tho it were true, impertinent to such purposes as the Papists apply it to. For suppose *Rome* hath the Power; hath she therefore the Holiness, the Infallibility, the Promises of being led

into all truth by the Spirit? Hath she all such other great advantages which are made to the Catholic Universal, and not to the Catholic Reigning Church? Did *Aaron* never make an Idol, altho he was the Lords high Priest? Were either the Scribes ever kept from inventing idle Traditions, by being Rulers in *Jerusalem*? or *St Peter*, from cursing himself, and denying his own Master, by that Jurisdiction, they say, he had over the rest of the Apostles? Is his Holiness, for instance, *John* the twelfth, or *Sylvester* the 2^d, the one less effeminate, the other less a soerer, or either of them more holy, for all the power they say they have both over all the Kings of the Earth, and over all the Churches of Christ? And may not the holy City of *Jerusalem* be turned both into a Den of Thieves, or into a Synagogue of Devils, altho you believe her to have a very great and eminent sway over all the Tribes of Israel? Therefore it is not the Catholic, that is, the Monarchical, but the Catholic in a better sense, that is, the Universal Church of Christ, that hath the Promises of God, and this excellent Privilege, which both Papists and others look for, of bringing all its truly Catholic Members to Eternal Salvation.

But admit all what they would have, that their Church may be said to be the Catholic, because it has dominion over all other Churches: whence comes this Catholic Power, that can make her as really to be, as to be said so? It comes, they say, by lawful succession from *Saint Peter*, who had it, and so bequeath'd it to their Popes. This is, I confess, easily said, but hardly maintained or understood. For first, *St Paul* knew nothing of it, when he resisted this Sovereign both publicly and to his Face, *Galat.*

2. 11. Nor did the whole College of Apostles, when they sent him with *John* as freely, as now the Pope sends his Legats, to settle the Church at *Cesarea*, *Acts* 8. 14. Nor the whole Church of *Jerusalem*, when they called him to an account about his behavior with the Gentiles, *Acts* 11. 2. 3. Nor the holiest Fathers of the Church, when they did call his Successors, that is, their own Sovereigns, by the familiar name of Brothers: Nor the whole Church of God with them, when, as it appears ^c by the very Confession of one who afterwards came to be Pope, they took little notice of this sort of Catholicness, *Ante Nicenam*, &c. that is, *Before the Nicene Council they regarded little the Roman Church*: and by the Interpretation of *Ruffinus* a Roman Priest, who lived but few years after it, its sixth Canon restrains this pretended Universal Power, within the adjacent Towns of *Rome*. I will say more, even two hundred Years after, Pope *Gregory* the first was so little acquainted with this pretended Prerogative, that he could not suffer the hearing ^e of it, no not in a Compliment (altho bestowed sometimes on others) and so little as to this point skilled in Scripture, that tho he insists often on these words, *Thou art Peter, &c. Feed my Flock, and I will give thee the Keys, &c.* (the present great Supporters and Demonstrations of Universal Monarchy) this blind Doctor could see in them nothing tending to such a Catholic Latitude.

If Christ had intended any such Power for Saint *Peter*, 'twas not a business to be whisper'd privately

^c *En. Sylv. Epist. l. 1. Epist. 288. pag. 202. Basil.*

^d *Ruffin. Hist. l. 1. c. 6.*

^e *Greg. Magn. Regist. l. 7. Ind. 1. H. 38. ad Eulog.*

in the Ear, as the Treason he told *Judas* of: it was to be proclaimed on the House tops, and in the hearing of all the World; according to the practice of *Moses* and *Elisha*, when they made choice of their Successors in the face of all *Israel*. Such a public Declaration might have presently both quelled the dangerous and undecided Contention among the Disciples, to wit, *Who should be the greatest in the Kingdom of Heaven*; & prevented all the Disorders, which have ever since troubled the Church for want of knowing this supreme and infallible Governor. Then might the *Roman Church* have spared forging ^f Donations & Decretals to her own shame, to assert her Power in *Europe*: And the Popes might have reserved that massy weight of Gold, which they gathered from the Christians under the ordinary pretences of Holy War, for holier uses, then were either ^g the arming Turks against such Churches, as would not acknowledg his Grandeur, or driving distressed Bishops on this account by Persecution ^h and hard usage, to seek forshelter among the Turks. All Nations, without either fraud or force, might then have learned their duty towards *S. Peters Chair*, at the same time when they heard of *S. Peters Gospel*: and if this pretended Tradition, whether written or not written, had waited but at a distance on the first Preaching of Christian Faith; they would certainly have submitted to it, that is, to that Universal Empire, as they did to Episcopacy.

Secondly, Suppose, against all what I have said,

^f *Binius in Donat. & Edit. Constant. Conc. Tom. 1. pag. 313. & 314. Edit. Par. 1636.*

^g *Avent. Annal. Bocor. l. 7.*

^h *Vid. Quillem. Tyrium. l. 15. c. 15. &c.*

that

that *St Peter* had, during his life, an Universal Monarchy; What sound Reason, what clear Text of the holy Scripture, or what undoubted Tradition, can any one allege to shew he left it to a Successor? Did he leave him also his other Gifts and Privileges, and among them his Faith of Miracles, his Apostolical Rod to strike men with, some to the ground, as they say he did at *Rome Simon Magus*; and others to their very Graves, as he did certainly *Ananias* and *Saphira*? Did he pass to his Successor his special Commission and Apostleship over the Jews? Did *St Paul* leave either at *Rome*, or in any other Cities he was in, proper Apostles to succeed him in all his Prerogatives among the Gentiles? Let any one shew me, where the twelve are whom *James*, *John*, and *Thomas*, and all the rest of the Apostles, left endued with equal Power in their rooms; and then let, if you please, the Popes, in quality of *Peters* Successors, reign over them.

Thirdly, Suppose there were any where in the World such an Apostolical Sacred College; What claim hath *Rome*, more then another place, to the Headship of this College? Is it not as likely, that *St. Peter* would have left his Throne at *Antioch*, where he made the first Christians, as at *Rome*, where no Scripture saies he was ever to make any? Would not one think that his first Chair, namely that of *Antioch*, which alwaies hath bin honored with a kind of Holy-day thro Christendom, should assoon be the Seat of their Universal Empire, as his other second Chair at *Rome*; which if it have now the same Honor, hath it but since the other day? They say, that this was ^k his last Throne, wherein he died, and

[†] *Bell. de Rom. Pontif. l. 2. c. 6.* [‡] *Ibid. c. 12.*

never

never removed any whither else: but they should prove that this was his last Will also it should stand there. He removed this Seat no whither else, because there he was put to death: Thus *Nero* made it his last Throne; as about six hundred Years after, *Phocas* made ¹ it Universal. This last did it to vex his Bishop *Cyriacus*, for having ^m saved out of his Bloody Hands the Empress *Constantina*, and her two Daughters: and to gratifie the Bishops of *Rome*, who were so base as to flatter him. So these two renowned Worthies, the Murderer of his own Mother; and the Murderer of his own King, have first founded that Universal Eminence, which hath made *Rome* thus Catholic.

The Foundation being thus laid down, both for Primacy over other Churches, and for Reverence and Dignity among most Christian Potentates, who ever shewed themselves exceeding liberal on these accounts (for as yet the *Roman* Papacy went but thus far;) the next task was to raise it up from this degree to an absolute Monarchy. Both the Invasions of *Turks*, and the Broils and Dissentions that happened among the Christian Princes, helped the Popes to shake off all Subjection: and *Gregory* the seventh understood and practiced so well the Art of Building upon Ruins, that he left to his Successors, partly in Design, partly in actual Usurpation, very fair ground to advance farther by these Rules, commonly called the Popes Dictates. ⁿ 1. That the Pope alone is the Universal Bishop. 2. The Pope alone

¹ *Paul. Diacon. Gest. Longob. l. 4. c. 11. Vet. Ed. Platina in Pologio. 3. Anast. ibid.*

^m *Theophanes, & Græcorum Annal. apud Baron. ad An. 606.*

ⁿ *Dictatus Papæ Greg. l. 2. Post. Ep. 55.*

can make new Laws. 3. That the Pope alone can take the Arms of Empire and Sovereignty. 4. That the Pope alone must have his Feet kissed by all Princes. 5. That the Pope alone hath the Power to Dispose Kings. 6. That the Pope alone can release Subjects from Allegiance. 7. That the Pope cannot be judged by any Man. 8. That the Roman Church never erred hitherto, nor can ever err hereafter. 9. That he is not a Catholic, that is, a Christian, whosoever differs from Rome. There are many more Dictates of the same sort; but these are enough to intimate, how Popes would master the whole World. After Gregory the Seventh, comes Pope Boniface the 8th, who hoist this immense Power from this World both up towards Heaven, thence fetching Angels by his Bulls for the care of his dead Pilgrims; and then down to Purgatory, thence pulling up such tormented Souls (some three or four at one hour) as his *Croisade-men* shall require. Hell it self is related to the Popes Dominions: for if he be pleased by negligence, or otherwise, to send whole Nations to Hell, and to deliver them as well as himself to the Prince of the Devils, many are of an Opinion, that no Man ought to rebuke him for it.

The Project of this vast Empire comes fully either to the Infernal Pride, that St. Gregory charges him with, who would be call'd Universal Bishop: *I will, saith he, exalt my Throne above the Stars of God, and I will ascend unto Heaven, Isa. 14. 13.* or to their

• *Wessel. Groning. de Potest. Papæ. c. 8. sect. Nequo parum.*

† *ibid.*

‡ *Gratian. Dist. 40. Si Papa.*

§ *Registr. l. 4. Ind. 13. Ep. 34.*

Bedlam Distemper, who, whatsoever they hear or see, imagine it to be their own. But take the whole work as you please, either as mad, or as impious, it becomes well its three Builders: The first is *Phocas*, a Villain, who ^s Murdered both his own Master and Emperor, & his Masters Roial Family, his Wife, his six Sons and two Daughters. His Holiness, I say, owes his first Title of Universal Bishop to this abominable Massacre. The second is *Gregory the Seventh*, before called *Hildebrand*, who is branded among many for a Magician of the worst sort, and for a pestilent Incendiary, both in arming Subjects against their Princes, and (which is more unnatural) the very Children against their Fathers: And at last, being at the point of death, he himself confessed in the presence ^u of his Cardinals, *That by the Devils perswasion he had provoked the wrath of God against Mankind.* The third is *Boniface the Eighth*, who is reported in the ^x *Chronicles*, *To have crept up to the Popedom like a Fox, and there reigned like a Lyon, and at the last died like a Dog.* These are the Men that have preferred the Church of *Rome* to the Dignity she takes upon her, of being the Catholic Church. Thus it appears, that the Church of *Rome* is the Catholic Church in no sense, neither formally or properly, as it signifies the whole Universal Church of Christ; nor virtually or eminently, in their unproper and unusual notion, by having any lawful universal Dominion and Headship over all other Churches.

¹ *Theophan. Miscell. l. 17.*

² *Benno Cardinalis. de Gest. Hildebr.*

³ *Matth. Paris, Willelm. 2. Anno 1086.*

^x *Fasciculus Temporum. In Bonifac. 8.*

Now

Now I come to the second part of the matter in question, to demonstrate, That the Church of Rome is no truly Catholic Church at all (much less the Catholic Church) further then it agrees with ours: and that the proper notion of Catholic, excludes as inconsistent with the Apostolical and Christian Religion, whatsoever she pretends as proper to the Popish Faith.

First, I begin with the Doctrine concerning St. Peter and the Roman Dominion. Ask them that know, what is properly Catholic, they will tell you after honest *Lirinensis*, * 'Tis that which is believed by all Christians in all ages, and every where. I have demonstrated already, that St. Peter's Royal Power was not believed by the Apostles, nor in any Apostolical times; and made it good out of Acts and Evidences altogether incompatible with, & destructive of this Belief: namely, His being rebuked by St. Paul, both to the Face and publicly; his being called to account by his Brethren; his being sent to *Cesarea*, &c. Can you think, that if at his return, they had found him guilty of such a foul miscarriage as would send whole Nations to Hell, they had thought it presumption, as the Canon Law saies it is, to ask wherefore he did so? Was it ever heard among the twelve, that besides the general Commission of Preaching Christ, St. Peter had another more special and proper Power of degrading all such Princes, as would not be ruled by his Bulls? And if he had it not; Is it likely that the present Roman Popes have more Secular Power from Christ then he, for compensation of this, having less Holiness? To come lower to the holy Fathers; read their Epistles to the

* *Vincent. Lirin. c. 3.*

then Popes, and judg whether St. *Cyprian*, St. *Basil*, &c. did believe them to be their Monarchs, when they call them (as commonly they do) their Brethren and Fellow-servants. Did St. *Augustin* and his Brethren, the worthiest Prelats of that Age, submit themselves very modestly to the *Roman* Papal Power, of controlling by their Legats and Officers the *African* Church Affairs, when they called it again and again *Secular* Pride? and do the *African* Canons (the best Ecclesiastical Rules that the Church hath) look upon Popes as their lawful supreme Visitors, when they do forbid all Churchmen, under pain of Excommunication, in any Church business, to appeal to *Rome*? During this long misunderstanding, which lasted the lives of three Popes, did *Sozimus*, *Boniface*, and *Celestin*, (Learned and Wise *Roman* Bishops) believe, that clear Texts of Scripture did sufficiently assert the Papacy, when they were afraid of their Cause, unless they could help it up better, by forging false *Nicene* Canons? And on the other side: What meant the honest *African* Fathers in sending^a to *Constantinople*, to *Alexandria* and *Nicea*, for true Copies, with profession of a readiness of submitting to all the true *Nicene* Canons, if they had thought, *That feed my flock*, and *Thou art Peter*, and such other Texts of Scriptures (better worth then all the Councils) had so much as nodded the *Roman* way? Or if the Papists say (for I know not what they can say else) that these places of Scripture, which they now mainly stand upon, are not so clear to their purpose, without the help of

^a *Conc. Afric sub Bonif. Ep. ad Bonif. & Ep. ad Celest.*

^b *Codex Canon. Afric. Can. 28. sect. Item placuit ut Presbyteri.*

^c *Concil. Afric. ibid.*

Tradition; Did St. *Augustin*, and all the rest of *Africa*, not yet know what Tradition was or what it said? Was the ancient Tradition of the Universal Church then quite lost, among the eighty *Nicene* Canons, which some^b fondly suppose to have bin burnt by the *Arrians*? Books and Papers indeed may have bin burnt; but Christian Faith, and Tradition written no where so legibly as in Mens hearts, could not be so, unless the whole Church had bin burnt also. Besides, the general Practice, whatsoever becomes of Tradition, must remain still: for you cannot imagin that the Church of *Rome* could actually exercise an universal Jurisdiction over all the Churches of the World, without imagining in these an universal submission to that Power. To this purpose, tell me I pray, Whether and where *S. Chrysoptom* or *St. Basil*, did swear Canonical Obedience to his Holiness when they were consecrated? What sums of Money did they send to *Rome*, when they had thence got their *Pallium*? And when or where among a thousand Prelats in the old Times, do you find one either subscribing himself, or being called by others, as now they do, and are Arch-Bishops or Bishops of *Milan*, of *Constantinople*, or any other Diocess, by the Grace of God, and of the *Holy Apostolical See*; fairly acknowledging themselves thereby, little better then what they are now, meer Suffragans, Vicars, or Curats of that Universal Bishop? I am sure that *Pope Gregory* abhorred, as long as he lived, that very Title (and much more the Usurpation) as^c a Mark of Antichrist, and as a Destruction of the

^b *Alph. Pisan. l. 3. in Conc. Nic. Ep. ad Marcum.*

^c *Greg. Magn. Regist. l. 4. Ind. 13. Ep. 33. Item. l. 5. Indist. 14. Epist. 39.*

Faith. Now it is cherished at *Rome*, not only as a Catholic Doctrine, but as the very Fundamental that makes the Catholic Church. Thus Knaves grow great upon cheating, and Rebels become Kings upon a Murder, and Mens Crimes prove sometimes their Pride and Exaltation.

2. From the *Roman* Supremacy, go on, and look upon the *Roman* Mass; you know what great proportion that Sacrifice has among them. Whole Popery depends or tends that way, as on its Center; and if the *Roman* Pope is that Churches Head, this *Roman* Service is its Body. I say then in the second place, that this vast and comprehensive Bulk is nothing less than Catholic. Catholic is, By all Mens acknowledgment, that which hath bin alwaies believ'd (if a Doctrine) or observed and practiced (if a Service) since Christian Antiquity, in all Christian Churches and Ages. Go therefore and seek, when and where the twelve Apostles ever offered in Preaching their Savior to men, to offer him up, and to make him a Victime to God. Enquire of all the Holy Fathers, when and where they sung any Mass publicly without any Communicants except the Priests? When and where they ever solemnly and publicly administred the holy Communion under one kind? When and where they ever heard one single syllable of those Unchristian Doctrines, that now a daies make the Main Fundamentals of the Romish Religion? to wit, that Christ offered up himself to God as an Expiatory Sacrifice any where else but on the Cross; that the Natural Body of Christ is both in Heaven upon a Throne, and on Earth on a thousand Altars; that here his Body contracts & shrinks it self into the compass of a small Crumb of Bread,

or

or any the least drop of Wine; that these appearing Crumbs and Drops, altho' emied to all Substance, and attenuated to meer Accidents, can both well subsist by themselves, and whithersoever they be driven, pull along with them the Flesh of Christ: If these and other like Doctrines, which now are essential to *Roman Mass*, had in Ancient time bin Preach'd and heard as essential to Christian Faith; Where was all the wit of *Celsus*, or the malice of *Julian*, and such Enemies of Christ Jesus, when they fell foul upon the Blessed Trinity, the Incarnation and Resurrection of Christ, and all such other Articles as seem'd to them ridiculous, to spare both the *Mass-Sacrifice* and the Transubstantiation, that both are, and seem to be so? Where was either the wisdom or the care of *Origen*, *Eusebius*, *St. Augustin*, and other Christian Champions, whil' st they were writing large Volumes in defence of Religion, where it seem'd subject to reproach, to leave this part alone undefended, which by all Mens confession had, if then in being, the greatest need of defence? If the Church of God had in those daies a most real and continual *Mass-Sacrifice*; How came *S. Cyrill* of *Alexandria* to be so dull against his Custom, as when *Julian* laughed at Christians for having neither Altars nor Sacrifices, to stop his mouth with nothing else then Metaphorical Oblations? And was this Apostate such a Sor, as to object at every turn such meer Falshoods (if *Mass* be true) wherein he knew (having bin long a Christian) that any Body might stop his mouth? It seems (as some of their best Authors^d confess) the Mykery of Transubstantiation was yet in the Church *incognito*, and came to ap-

^d *Alphons. de Cast. l. 3. tit. Indulgentia.*

pear,

pear, as it doth now, but a long while (as they say
 ' too) after Christ had instituted it: So it is not Ca-
 tholic at all.

3. Go you down to Purgatory, that vast and wide
 subterranean *Rome*, as great at least as this above-
 ground; who also in a very great measure is her Mo-
 ther and Nurse: for if this pretends to send down
 any kind of relief to that, by her Masses and Mass-
 offices; yet 'tis that which maintains and helps up
 this, with Wealth, Honors, Monasteries, and all
 imaginable affluence of Riches. In the meantime,
 this commerce, how mutual and great soever, is no-
 thing less then Catholic, having not followed the
 Gospel through all the Countries, nor parts of the
 Church. Whensoever and wheresoever the Christian
 Faith was Preached, there is left an Impression in
 the Heart of all Believers, that there is after this
 Life a Heaven prepared for Faithful Souls, and an e-
 verlasting Hell for those that shall be found not to be
 so. Purgatory, which is a third place, and should
 of course, if true, have gon in the same company
 with these two, never followed them half the way:
 no Apostle, so far as we can see in their holy Wri-
 tings, ever Preached it: it was not blown by Gods
 Spirit thro-out the whole World, as other Catholic
 Doctrines were; it lodg'd in some corners only, and
 that late, or upon a Heathenish account: and where
 by chance it was admitted, it found no better enter-
 tainment then a wavering Opinion: *Such a thing may
 be*, saies one: *It is not unlikely*, saies another. The
Greek and Armenian Churches, larger then the *Ro-
 man* is, do not believe it, ' saies one of the most

* *Gabr. Biel. in Can. Sess. 41. l.*

† *Alfon. di Castro. l. 12. tit. Purgatorium.*

Learned

learned Papists. It was believed but somewhat late, saies ^e one of their Cardinal Bishops, and tho *Belarmin* turns over and over a'l the Scriptures to search it out, many of his own Church do confess, that they ^h cannot find it there.

4. Indulgences, that vast revenue, and staple Merchandize of *Rome*, is neither more ancient nor Universal then its correspondent Purgatory. For, saies ⁱ a good Roman Author after *Cardinal Fisher*, *no body thought of Indulgences, before Purgatory was set a foot: these without this being of no value. But a while after men had bin affrighted with the Purgatory Torments; then began Indulgences to be of use.* If you will know why both came in late, they will endeavor to ^k satisfie you with two Reasons; the first is, because Christians in primitive time had few sins to trouble them after their death, when they had any, they needed no other flames then their own Zeal to burn them out, and their great ^l Mortifications besides, left nothing to do for Indulgences. The second is, because the Ancient Church did not know all, however, much less, then now we do. The first reason stands upon mere inconsideration of what men were for the most part in the best times. The second stands fair for new lights: and upon this account you must exclude Purgatory, Indulgences, and Fanaticism, from being Catholic Doctrines.

5. You may join with those three, all the *Roman*

^e *Fisher. cont. Luther. Art. item.*

^h *Fisher. ibid. Pet. à Solv. Avert. 8. Mart. Peresius de Traditione.*

ⁱ *Polyd Virgil. de Invent. l. 8. c. 1.*

^k *Gab. Biel. in Can. Leſ. 57. M. Alfonso. à Castro. l. 8. tit. Indulgentia.*

^l *Gregor. de Valent. de Indulg. punct. 2.*

Praiers and Devotions to Saints. This recommended daily, and reputedly devout Employment hath not so much as the shadow of Catholic; for it crept in among Christians, (as the *Baalim* did in Israel, when the Holy men that had seen *Moses* and *Joshua*, and the elders of that generation were all departed *Jud. 2. 10. 11. 12.*) when our Savior and his Apostles and the first Preachers of the Gospel had left the world. During above four thousand years, when God had undoubted Saints living on Earth among his People, you shall not find one, who ever call'd, praied, or worshipped any other Saint in Heaven, then *the Holy one of Israel*. *Salmero*, one of the learned Disputants at *Trent*, confesses, ^m such Invocations have no express ground in all the Scriptures. *Bellarmin* ⁿ and others must yeild it, as to the 4000 and odd years, that preceded the *Ascension*. And as for the years that followed it, *Would to God* saies *Stapulensis* ^o *we would conform our waies of Faith and Devotion to the example of the Primitive Church, who never lookt but on one Christ; and never Worshipped any other then the Holy Trinity*. *Eckius* ^p also is clear for this. Read for your better satisfaction *Origen. contra Cels. l. 8. Euseb. Eccles. Hist. l. 4. c. 15. S. Epiphanius* his whole Tract against the worshippers of the blessed Virgin. *S. Ambros. 1. Rom. S. Austin de Civit. l. 8. c. 27. l. 22. c. 10. item contra Faust. l. 20. c. 21.*

The whole business of Image worship (the most visible part of the *Roman Religion*) came in later then the Saints worship, and therefore appears to be

^m *Salmero* 1. *ad Timoth. Disp. 7. Sect. Nec obiter.*

ⁿ *Bell. de Beat. Sanct. l. 1. c. 19. Sect. Item ex c. 32. Suar. p. 3. q. 52. Salm. 1. Tim. 2. Disput. 8. Eckius. Enchirid. c. 15.*

^o *Faber. Stabul. Praefat. in Evang.*

^p *Eckius in Enchirid. c. de Venerat. SS.*

less Catholic. If Ancient Authors mention once as it were by chance, ^a a Statue made by the Woman (and a Heathenish Woman was she) whom Christ had cured of a bloody Flux; or the Picture of some Apostles, which had bin seen on private walls; or the Figure of a Shepherd with a Lamb upon his shoulders, ingraved in a Communion ^s Cup; or a Representation of Histories and ^c Martyrdoms in one or two Oratories; yet where is the Prophet, the Apostle, or the Holy Father, who ever lookt on such Figures, otherwise then common representations or Pieces of Antiquity? or ever consecrated them in Churches, where they are now ^u proper means to serve Saints by, and fit Objects to have for themselves a considerable part of this service? That one Hanging with St. *Epiphanius* ^x tore to pieces, because it represented a Saint, at the entering into a Church, might well serve for a winding sheet to wrap up all such Images, and to bury them out of the precincts of Gods Church.

7. All other Tools and impliments of *Popery*, as *Rosaries*, *Beads*, *holy Medals*, *Agnus Dei's*, *Blessed Grains*, *Privileged Altars*, *Christening of Bells*, all the three sorts, of holy water, and such Furnitures of the Roman Church, may very well go the same way, as rather the dirt then the Doctrine of any true Catholic Church.

^a Euseb. Eccl. Hist. l. 7. c. 18. ^c Ibid.

^s Tertull. de Pudicitia.

^c Gregor. Nyssen. Tom. 3. Martyr. Theodor. p. 579. Edit. Paris. 1638.

^u Alex. Alenf. 3. Part. q. 3. a. ult. Tho. 3. part. q. 25. a. 3. Cajet. ibid. Bell. l. 2. de Imag.

^x Epist. ad Johan. Hierosol. apud Hieron. Tom. 1. Ep. 6. p. 449. Edit. Paris. 1643.

8. Auricular Confession, that is the continual work of Priests and People, is not much better; and, as it is sometimes practised, is a great deal worse. Of all their more sober and intelligent writers, † some doubt much, whether it be a Catholic Practice: and others adventure to say, * that it is not. The Eastern Churches, where the Gospel was first preached * never had it: and it came among the *Romans*, † when public Confessions and other good customes grew out of date.

I forbear to bring more instances, because these, being the chief materials, which compose this *Roman* Body, may suffice to shew what it is. As a dry skin filled with straw can never make a true Lion; nor the hollow bark of an Oak stuffed up never so industriously with moss and dirt, ever make a fruitful Tree; so neither can now the Church of *Rome*, to what bigness soever it swells, or what face soever it may put on, make with these pitiful Ingredients a Catholic, much less the true Catholic Church. Let Papists try by these undeniable Characters, namely Christian Antiquity of Beginning, Continuance of Duration, and Universality of reception, what is properly Catholic; and then turn out of their doors what is not so; you shall presently see *Rome* without Popes, Churches without Image-worship and Mass service: all new Doctrines and old Idols will fall immediately down to the ground,

† Gratian. de Penit. Dist. 1. Sect. Quib. Auctoritatib. Nicol. de Orbel. 4. Sect. Sent. Dist. 17. Gab. Biel. ibid.

* Panormit. c. Omnis utriusque Sexus. Beat. Rhenanus in Tertul. de Penit.

† Gloss. de Penit. Dist. 15. Theod. Gent. apud Gratian. de Penit. Dist. 1. Sect. Cuiusdam deo.

† Beat. Rhenan. Sup.

and

and the manifest novelty of what they brag of, and give out as old, shall soon betray the Imposture.

I confess that Popery wants not as much Age and Antiquity, as may deceive ignorant men; their Doctrine of Purgatory is as old as *Homer* himself, who lived many years afore Christ; and their worshipping of Images, as old among the Christians, as is *Simon* the forcerer, who both had and adored them, and therefore * is branded for it in the very Apostles times: only some difference may be, that *Simon* had his from *Pilates* Brush; and *Rome* had theirs, as they do think from *St. Nicodemus*, or *St. Lukes* hand. There was a worshipping of Angels, (as bad it may be, as as the Popish is at this day) of no lesser date then all the writings of *S. Paul.* ^a *Coloss. 2.* and condemned † by the Ancient Fathers. Transubstantiation is not so new as many think: for *Marcus*, an old Enchanter, endeavored somewhat like it by ^b turning the Wine into Blood, which he called *μυστικα*, something like Transubstantiation. That the same Body might be, and was at the same time in several places, was a Doctrine plainly taught by the *Manichees*, ^c many hundred years before all the Councils of *Lateran* or *Trent*. Those Laws forced on mens Consciences, since Christ and his Apostles had left them to their Liberty, concerning Meats, and Marrying, are not less Ancient then ^d *Cerdon*, *Marcion*, *Tatian*, and the *Encratites*, who were very

* *S. Iren. adv. Hæres. l. 1. c. 24.*

^a *B. Theodoret. Coloss. 2.*

† *Concil. Laodic. Can. 35.*

^b *Iren. cont. Hæres. l. 1. c. 19.*

^c *August. cont. Faust. l. 20. c. 6.*

^d *Theodor. Hæret. Fabul. l. 5. c. 24.*

Ancient

Ancient Heretics. Extreme Unction bestowed by the Mass Priests on dying persons, was prescribed by ^e *Heracleon*, about an hundred and ten years after Christ. Not to multiply instances, the very source and fountain, whence all errors were derived to *Rome*, namely the magnifying ^f an unwritten Tradition, and the vilifying the *Holy Scripture* ^g for an uncertain and obscure Rule, hath no later Authors then the Scribes were, long before Christ, and the *Gnostics*, soon after him. Thus the Papists are not without Antiquity, such as it is: for I may say in general, and prove too by many Instances, that *Jews*, *Gentils*, and old *Heretics* scarce ever had any famous and general Abuse among them, but *Rome* woud have somewhat of it. But as for truly Christian and Apostolical Antiquity, such as can be the only Root, and essential Character of Catholic Doctrine; I may safely desie the best of them to name me any one Article proper to their own *Roman Faith*, that is ancient in this sense. And as to those Articles of Christian Faith, which they have in common with us, and are truly Apostolical and Catholic; it is most pitiful to think, how shamefully they abuse and poison them by the mixture of their own peculiar Roman ones. Therefore if you take this mixt and confused Body together, that is the *Roman Church* at the best side, as it holds yet the fundamental Ground of Christianity, which we profess; thus far I grant it is a true Church: and if you take it at the worst, as to its proper *Roman Doctrines*, wherein it differs no more from us, then from all true Catholic

^e *S. August. cont. Hereses. c. 16.*

^f *Hieron. ad Dametam.*

^g *Iren. l. 1. c. 24. & l. 3. c. 2.*

and

and Apostolical Antiquity ; thus far it is, if a Church at all, a most corrupt, and desperately infected one. But if you come to huddle up these two heterogeneous and incompatible Parts together, in order to an absolute estimate and denomination of the whole (as at the great day of the Lord one shall not appear without the other) then it were most unreasonable that the lesser and weaker part should give the Title ; and that the Cities of *Sodoma*, *Gomorra*, *Admah* and *Zeboim* should be called holy Cities because they have one Lot among them. The Mountain that has many Grains of Gold lying under it, is rock or sand nevertheless: & the Ocean is still salt water, tho some Rivers, and some Shipwracks mix with it other liquors. Thus Papists are ridiculously vain, who brag as they do of our acknowledging their Church, to have the Essentials of Christian Religion. For these essentials are not saving but where they have the Prevalency: and they can but aggravate sin and leave it more inexcusable, where they are baffled and oppress. Can any man think that *Pilats* Judgment Hall becomes a Church, for having Christ standing there to be condemned ? or that *Dagons* Temple becomes Gods house for having the Ark there shut up ? No wise man looks for any Harvest from a few handfulls of Wheat choaked with all manner of weeds : nor takes it to be good Pasture, which he sees to be overgrown with Thorns. No sincere Israelite can ever think of being saved by the Religion of *Dan* and *Bethel*, because it keeps still *Moses* his Law ; nor by the *Samaritan* Religion, because they serve God as well as *Baal*. Mixt and corrupt Religions are not to be valued so much in what is trodden under mens feet, as by what is predominant, and set upon their high Altars.

The

The great Building raised at *Jerusalem* by *Adrian*, did not cease to be *Jupiters* Temple, for being raised upon holy Foundations; and the best Altars of the Lord can procure no Atonement tho they be kept in good repair, when they serve for burning Swines Flesh. Thus what expect you from the whole Bible, while what is in it is but a Pedestal to hundreds of false Superstitions? or from the Preaching of Christ, and himself crucified, the chiefest learnin of *S. Paul*, and the Salvation of Jews and Gentiles; as long as it is made a Foundation for an abominable Mass Service?

In the mean while, if Papists will still bless themselves, and think that all is safe at home, because they are called Catholics abroad (and for my part, I can but wonder to find here. *Bellarmin* so weak) let them remember, that in the ancient times, Men, as erroneous as they are, were called *Gnostics*, *Apostolics*, and *Angelics*, that is, Sublime and Angelical Christians: and thus the very *Turks* may bless themselves, whensoever we call them *Musulmans*, that is, Men of true saving Faith. The Papists may give to themselves such Titles as they are best pleased with; but when Protestants call them Catholics, it is either out of ignorance (for many are not acquainted with the true signification of that Word) or a civil Complement, or a meer Jest and Mockery. For, as to the truth it self, the *Roman* Church is neither *the true*, nor a *truly Catholic Church*. She is not the true Catholic Church, for this she doth not pretend to, but upon the account of an Universal Jurisdiction over all the Churches of Christ; which Pretension, where it prevails, is a Sacrilegious Encroachment; and where it doth not, is a meer Fable.

ble. Nor is she truly Catholic, either by her own proper Doctrines, Laws, and Worship, which all are new (as to Christian Antiquity) Local, and unapostolical : or by the common Principles of Christianity that she detains, since she detains them in Unrighteousness, over-whelmed, oppressed, and groaning under many heavy massy Burthens of Superstitions and Abuses, beneath which she kept them, and that not like the Oracles of God in a Church, but as Captives in a Dungeon : There, both God in his Law, and Jesus Christ in his Gospel, are in a manner close Prisoners, under a cruel Band of Soldiers : not one Commandment among the ten ; few, if any, of the twelve Articles of the Creed, but there are in the Church of *Rome* some special Errors and Impieties wickedly set to abuse them. And this is both the Sanctuary that *Rome* opens for Salvation, and the first fundamental Allurement she serves men with, to entice them to Popery :

B

CHAP.

CHAP. III.

Concerning the second inducement to Popery, The Roman Miracles.

NExt to the pretended Catholic Church, *Roman Miracles* are the main Pride of Popery, and its strange Wonders, such as they be, of *Lauretta*, *Montserrat*, and other places, give as much countenance to the *Roman*, as *Delphi*, *Delos*, *Dodona*, and such other Seats of Heathenish Gods, did to the Heathenish Religion. The truth is, Miracles will carry a great weight, both with the unlearned and Learned Men, when they are right; and therefore it much concerns every one that hath no mind to be cheated, well to know the right from the wrong.

All true Christian Miracles are supernatural, or extraordinary Works wrought for a time, either by the immediate Hand of God, or by the Mediation of Men and Angels, when moved or strengthened therero by him, for the farther authorizing and confirming true Catholic and Christian Truth, especially among Infidels.

First, I say, true Christian Miracles; not only to oppose them to all Cheating and Fabulous, but also to distinguish them from other more common supernatural Effects, which God is pleased sometimes to shew promiscuously among all sorts of Nations for the asserting of his Power, Justice, Mercy; or more generally, his Divine Being in the course of his

his Providence : There is not a Nation in the whole World, but may find, if they will search, many such admirable Passages in their Chronicles ; nor scarce any private Man, but may observe somewhat of these, as he calls them, strange Accidents in his own time. It is most certain, that God sent his Angels, and with them his great Judgments and Powers among the *Persians*, and *Greeks* called *Javan*, *Dan. 10.* as well as among the *Israelites* : and besides, what either the Earth or the Heavens can do by their proper Influence, and what Man-kind can add unto it, by their own good or bad conduct, in the ordinary course of things, the miraculous Hand of God often times over-rules so visibly, that no sober man can doubt of his interposition and guidance. Of this kind are the stupendous and unexpected rises and falls of great Estates : the slaughters of many thousands, mention'd in divers Histories, by an inconsiderable handful of men : the raising of Princes among Pagans to an extraordinary pitch of Moral Vertue, and Heroical Courage : the terrible Prodigies, Blazing-stars, and Predictions before great Desolations and Plagues ; sometimes Curses, sometimes Blessings fastned as it were to some Houses, &c. No judicious Man will fancy, that *Cyrus* for example, or *Alexander* either, would undertake, or could perform their vast Designs amidst their Disadvantages, without some singular influence and help from above : and whosoever will consider, what *Plato* was, and what he makes ^a *Socrates* say before his death, can hardly forbear thinking, but that this Heroical Pagan had commonly the Assistance of a good Angel. These, and other such great Examples taken notice of by

^a *Plato in Apolog. Socrat.*

all sorts of Historians, confirm the truth of Gods special care, about the conservation of Societies, and signifie nothing at all about their true or untrue Religion in Churches or Temples. If they did, where is that pitiful Sect or Country, but might allege sundry Miracles to justify its own Pagan or Heretical Persuasion? The Emperors *Vespasian* and *Adrian*, might have authorized, by this means, the Worshipping of *Roman Eagles*: for both are said ^b to have restor'd sight to blind men: the Vestal in *Valerius*, with her holding of Water in a Sieve, or drawing a Ship with her Girdle, might as well have asserted her Heathenish Religion, as her Personal Innocency. There is nothing so absurd with the *Donatists*, nor so impious with the *Manichees*, which some Miracle or other wrought among them, might not countenance in some measure. And without looking back towards old times, the Kings of *England*, and the Kings of *France*, with that gift which it is said they have, of healing an otherwise scarcely curable Disease, might come near to justify at once (which is both absurd and impossible) both Protestantism and Popery: So far do these Providential, differ from Christian Miracles; as to the confirming of any Christian Truth.

Secondly, I say, that these true Christian Miracles are commonly but for a time, and for the first authorizing, &c. For the Gift of working Miracles is, as that of speaking Languages, 1 Cor. 14. 12. intended for the Conversion of Unbelievers, and for assisting the Gospel, wheresoever it should be first Preach'd. Therefore the first Evangelists, and other first Planters of Churches, as well as the Holy

^b *Corn. Tacitus, Hist. l. 4.*

Apostles,

Apostles, had as long this help of Miracles, as God had Nations in the World, to whom he would revele his Will: which, being a work of many Years; this supernatural Hand of God help'd it forward; both in confounding Pagan Idols, and strengthening Men against Pagan Persecutions, till God had sent Christian Princes, to whose care he then committed the work (both of countenancing the Church thro- out all their Dominions, and of mastering her Ene- mies) which till then he did by his own hand. After this, 'tis certain Miracles ceased apace, if not to be, yet to be common, being thenceforth not so ne- cessary as before: Those that continued the longest, were about the healing of Sickneses, and about the casting out of Devils: and the corners where they continued, were those wilde Deserts and remote Places (the refuge of the Primitive Christians from the Face of their Enemies) where there was more need of such continued Wonders, because that more Infidels did lurk there. And by the way, it may be imagin'd, that God inclined those last Workers of Miracles, whose austere Life and Devotion now a- daies seems to us so strange, * to leave the more cultivated World and retreat to Deserts, in order to convert barbarous men in their most barbarous Countries.

All this being done, and all known Parts and Creeks of the World being either mostly converted, or sufficiently called to the Christian Faith, the Holy Fathers tell us, that Miracles ^c ceased; that they were ^d unnecessary; that to expect ^e of God any

^a See S. Theodoret's Religiosa Hist. ^c S. Chrysoft. 2 Thess. c. 2. Hom. 4. ^d Idem 1 Cor. c. 2. Hom. 6. Author Quest. ex Nov. Test. apud Aug. ^e S. Crysoft. in Job, c. 3. v. 25. Hom. 23.

other

other then the old ones, by which the Gospel had bin already most sufficiently confirmed, was no less then tempting of him ; that if any were wrought in their times, they could not be well look'd upon, but as a suspicious kind of Signs (and not infallible proofs of Faith) *because the true^t Servants of Christ having confirm'd their Preaching by true signs, call'd Men away from their Infidelity, to the Faith: now this first calling being over, the Devil will set up himself, by the means of his own Miracles, in order to draw Men back again from Faith to Infidelity.*

And as to this, God was pleased to take the same course in the publishing of the Gospel, as he had bin pleased to take in the publishing of the Law. In this first he asserted the Glory of *Israel*, the redemption out of *Egypt*, and his own Law under *Moses*, by such Miracles as no *Egyptian* at last could question, and no false God could counterfeit. For altho most of them, as for example, the producing of Lice, the dividing an Arm of the Sea, the making Thunders and Earth-quakes, &c. seem'd not much to exceed that compass, which created Causes might have reach'd to: yet God so visibly confounded both the skill of all Magicians, and the power of all Devils, that his Almighty Power and stretched-out Arm, did not appear so much in the very working of these Wonders, as in restraining the contrary Powers both of the Air, and of Hell, from attempting to any purpose the like performances. Lastly, God having sufficiently evidenced both the Power of his Laws, and the Truth of his Promises, he thenceforth both withdraws his Hand from working his former continually appearing Miracles, and takes off that restraint that

^t Author Operis Imperf. Hom. 49.

alone kept the Devils from either doing or counterfeiting any like them. And then, the Evil Spirits being let loose again to their former Liberty, God gives his People this fair warning; against all Revelations and Miracles whatsoever: *If there arise among you a Prophet, and give thee a Sign or a Wonder, &c. Deut. 13. 1.* In like manner those Miracles which ushered the Holy Gospel, and spread it over all the World, were in all respects unquestionable. First, they were mark'd out before-hand, by clear infallible Prophecies, both of *Isaiab 35. 5, 6. The eyes of the blind, &c.* And of *Joel 3. 28. I will pour my Spirit, &c.* Secondly, to remove farther out of the way, both all suspicion and possibility of Error in those first times, all the Devils and all their Ministers were tied generally from all false and considerable Miracles: *I beheld*, saies our Savior very much to this purpose, *Satan falling as Lightning from Heaven.* His Oracles were over the World all upon a sudden * suppressed, Magicians and Seducers, if they attempted any thing, were either struck blind, as *Elymas* in the *Acts*; or silenced, as so many Demoniacs were in the Gospel; or confounded, and even beaten down, when they thought to exalt themselves, as *Simon Magus* was by *St. Peter*, as we find both in the *Acts*, and in the *Ecclesiastical History*. Then, after a long course of true and infallible Miracles, sufficient in all respects both to perswade men through all the World, and to seal the Holiness and Importance of the Gospel to all Ages; Satan is permitted to use his ancient Power again, both for the trial of the Believers, and the punishment of the Rebels. Then all sorts of Seductions, false Revelations, and false

* *Plutarch. de Orac. delect.*

Miracles, could not but return back again by an infallible Consequence, and with greater Violence then ever, because after a longer restraint. Hereupon come the often repeted and serious and merciful warnings of Christ: *There shall arise false Christs,* &c. *Matth. 24.* Thus both in the Law and the Gospel, the first times and sorts of Miracles do carry alwaies along with them, and as it were in their Foreheads, such exprefs Characters of Gods hand, as is most proper and most sufficient to put the Truth above all doubt: Therefore Christ often doth make use of them, *John 5. 36.* and *9. 37.* And so do the Holy Prophets most celebrate and insist upon those Principal and Primitive ones, that had bin wrought by *Moses*, by *Joshua*, and by the first Judges. Whereas the second sort of Miracles are all branded with such black Marks, and discredited in all respects with such heavy Charges and Warnings, as must needs affright all Christians from being misled, but those who are pleased, or given over to be seduced by them. *Maricon*², and *Donatus*³, and other worse sorts of Heretics, seldom wanted these last Miracles.

Thirdly, I say, *True Christian Miracles are intended for the confirming of Christian Truth.* This is their chief and ultimate end, tho in order to it they may and do serve commonly for other more immediate accounts. Thus, when Christ cured the Sick, and cast out Devils, these Miracles were to be lookt on both as extraordinary effects of his Divine Power, and most signal Expressions of his

² *Tertull. cont. Marcion. l. 3. c. 3.*

³ *August. de Unitate Eccl. c. 16.*

⁴ *Hieron. Ep. ad Galat. c. 3. v. 5. Tertull. de Prescript. c. 44.*

Mercy to those persons whom he did cure. Yet the main thing Christ aimed at, was this, that both those who were cured, and those who saw that they were so, might be persuaded by such wonders, that the expected *Messias* was come, that it was He; and that whatsoever he said and commanded, was to be believed and obeyed. So Miracles were both to Christ & Christs Ministers, what Credential letters, badges and robes are to all Public Officers: and also were to the Gospel, which they preached; what Signs and Seals are to the Articles, Patents, and other Commissions, which are brought by those Officers; that is to say, such Confirmations and Evidences, that if all those, to whom they were expressly sent would not believe them upon their word, or upon the hearing of their Doctrine, (which many did without more ado) they might do it by seeing their works. Hence it is that both our Savior, and his Apostles ever preached the Gospel in the first place, and confirmed it by the words taken from the Law or the Prophets; and in the second place, if what they said, required in the hearers any farther Confirmation, then in that case they shewed Miracles. *They went forth, saies St. Mark 16. 20. and preached every where, the Lord working with them, (inwardly by his spirit,) and confirming the word with the Signs that followed.* Therefore the following Signs having such a special dependence and proper aspect on the Gospel, which went before; if no Gospel, nor any thing essential to it is preached or delivered some other way, these Miracles are just like Seals and Signs, that are merely put to a Blank; and, as to Christian Doctrine can signify nothing at all. And so these Signs, if true, are merely Providential. If they be put to any true and real Deed, but enter-

lined afterwards with Clauses, that cannot well agree with it; you may be sure those Seals relate not to any one of the forged Additions. And if all was blank before, & all afterwards be filled with a whole false Commission, the Seals and Miracles pretended for it, must needs be utterly false, and if real, utterly Devilish; it being utterly impossible, that God the God of Truth, would put either his own hand, or the hand of his good Angels to the countenancing of an untruth, and to the contradicting any Truth which he hath confirmed before.

So, to prevent Delusion, some care and skill must be used in understanding and construing the voice and Signification of Miracles. For instance when God sent Lions among those Heathenish Colonies, who used no other Religion in *Israel*, then what they had learned in *Babel* or in *Ava*. 2 Kings 17.25. this extraordinary Judgment said nothing at all to countenance what *Jeroboam* and the ten Tribes had adulterated in Gods Service; for such language in a Miracle should contradict, and not confirm the clear Voice of God in his Law: it declared nothing but this truth, to wit, that God would have alway the Memorial of his Name kept in that Land; and that in order to this will of his, he would rather bear with any Corruption, then with the utter Abolition of his Service in that Country, till his Son should come to reform it. Thus the Angel moving the water once every year at *Bethesda*. S. *John* 5. or the other Angel that at one time dried up or removed twice the water, which a *Novatian* * Bishop had consecrated for the Christening of a Jew, who had bin Christened already, & who thought of nothing

* *Socrat. Hist. Ecclesj. l. 1, c. 17.*

else then of surprizing by this means the Liberality of Christians, which then was very great upon such occasions; neither of these true Miracles I say are understood, if you draw them, either to favor the Traditions which the Scribes then taught in the Temple; or to countenance the long *Schism*, which this *Novatian* Bishop with others did keep and foment in the Church. These two Miracles must be applied to their own proper and fit ends, or to such things as Christian Truth can allow of. That of *Bethesda* to declare the continuance of some temporal Mercies upon a corrupted then, but before an elected People: and to signifie to all men the Blessing of holy Baptism, and the admittance into the Christian Church, which was, fitly represented by the said Pool of *Bethesda*, that is the Laver of Regeneration in the *House of Gods Mercies*. And the other, to vindicate the Honor of this same holy *Baptism*, which the *Novatians* kept entire, and which this wandering *Jew* thought to abuse. By this means the true Miracles done in Christs Name (and power too) sometimes by false men *Matth. 7. 22.* shall recommend only Christs Gospel, not their Iniquity who work them. No simple Ignorants shall turn the wonderful Acts of God as *S. Peter* saies, some do the Scriptures to their own Destruction. *2 Pet. 3. 6.* nor the foulest *Heretics*, as otherwise they may) toward their foulest Blasphemies, and whatever be don or reported to be so, among men of mixt and corrupted Religions, shall give them no ground of bragging in their Error, or Heresie. Thus suppose (which for my part I might very well wish it were true) that the great Cures done anciently at the *Graves* of the holy *Martyrs*, were yet to be seen every day; these Acts of

God, how great soever, wrought at the touching the Relics of *St. Stephen* in *Africa*, or of *St. Andrew* at *Constantinople*, or of *Gervasius* and *Protasius* at *Milan*, would justifie neither *Turcism*, nor any other Impiety now believed or practised in those Countries; they could attest nothing but this, that those Martyrs howsoever killed, and cast out like Dogs, were holy men: and that what they taught and died for, when they were taken for Seducers, is proved by these great works, to be most true. Thereupon enquire what they taught, what they did, and what they believed; for this certainly (and this only) is attested by those Miracles: and if the *Heads* of *Peter* or *Paul* shewed yet yearly upon great holy daies at *Rome*, did really the greatest Cures; these would assert *S. Peter* and *S. Pauls Epistles* which the Papists now contradict in many Points; and not the Popes Roial Power, nor the *Roman* Purgatory, nor the works of congruity, condignity, or supererogation, nor any other like Doctrines which are contradicted by these Epistles. But if you meet, as oft you may, with another sort of Miracles, which, what way soever you turn them, do not look towards any Doctrine delivered by Christ or his Apostles; these can be none of those, we may be sure, which *S. Mark* calls *following Miracles*, such as are properly the Christian ones. They may be from God nevertheless, and true, and good, and thankfully to be accepted, as the Providential Miracles are. But if they look or go plainly a quite cross or contrary way; be sure they are *Antichristian*; and are designed either to sow, or to improve some other Seed, then was at the first Sown by Christs Preaching, and cultivated by his Miracles. And such were those true Prophecies, which

Moses

Moses bids us to take heed of, *Deuter. 13. 1.* to draw *Israel* after strange Gods: such were the many Signs and wonders, which *Jansenius* Bishop of *Gant* affirms ¹ to have bin don in his time, to seduce men after a false Christ. Nor matters it that these Miracles seem not much less, then those first were, wherewith the Gospel was confirmed; For the Beast can perform great wonders. *Revel. 13. 13.* Devils by Gods permission come very neer that which good Angels attain unto, by Gods Command: and tho there are many Miracles beyond the reach of good and bad Angels, as for instance the Reviving of dead Bodies, &c. Yet there are none, but by some illusion or other, may be so exactly counterfeited, that tho they have no Reality, yet will they have as much appearance to confirm Lies, as the other have to confirm the Truth. Hence comes in these last times (when the Devil hath no restraint to keep him from making the utmost use of his Power) the absolute impossibility of discerning those from these any other way, then by the end, which they aim at, to wit the reveled will of God, and the manifestation of his Truth. *There are some of the Devils Miracles,* * saies *S. Austin*, *that as to the work it self seem not to be lesser then Gods are, but their End must distinguish them.* And therefore, he will have the Miracles of later times to be tried by the true Church † as we find it in the Scriptures: and not the Church, by these Miracles.

Bring *Roman* Miracles to this Rule, you may divide them into three Ranks; for some of them are

¹ *Cornel. Jansen. Conc. Evang. c. 123.*

* *August. de Civit. l. 10. c. 16.*

† *Idem de Unitat. Eccles. c. 19.*

but

but mere Tales ; some are counterfeit Impositions, and artificial tricks of Juglers : others have a real Being ; but the question is, Whence they have it.

As for the first sort of Miracles : the Papists have by little and little, heaped them to such an Extravagancy, that divers of their communion, who have some modesty left them, can scarce forbear blushing^m at their relation. *Gregory of Tours*, and *Gregory the first Bishop of Rome* (if the four Books of Dialogues be truly his) did begin pretty well to tell stories : But it is nothing to the advances made by some other Prelats and great Roman Doctors, in the following Ages : And I may say confidently, that these Romanists are not much short of the most extravagant Romancers. There you shall read of *Constantine* the great being a Leper, and transferring his *Roman* Empire upon that Pope that made him clean ; of Wolves and Lions bringing back Lambs, and restoring them out of their Entrails, after they had torn them to pieces ; of Birds flocking about to hear Sermons ; and of Asses becoming Roman Catholics, at least kneeling to adore the Mass-Sacrament, &c. They cannot conceive any great Man to be a Saint, unless he hath an extraordinary Gift for the working of such Miracles. How true they be, you may best learn of the very Saints, who deny them : as for Example, ⁿ *Bernard*, ^o *St. Chrysoſtom*, and ^p *St. Gregory*, and yet they are forced upon them : and you can hardly pass for a true Catholic, unless you

^m *Melch. Canus. Loc. l. 11. c. 6.*

ⁿ *Bernard. Serm, de Benedikt.*

^o *S. Chrysoſt. passim.*

^p *S. Gregory, Hom. 29. in Evang.*

believe; that St. *Bernard* ^q was saluted and suckled several times by our Lady in her Image; that ^r St. *Chrysoftom* did raise the dead, did cure all sorts of incurable Diseases; and had every night St. *Paul* himself whispering continually in his Ears, what he did write on his Epistles. And as to St. *Gregory* the Great, he had no meaner Whisperer ^r then the Holy Ghost in Person, under the shape of a Pigeon sitting quietly upon his Head, and sometimes stretching down her Bill ^s into his Mouth, when he was Preaching. And we know that the grand Impostor *Mahomet* pretended somewhat the alike about the same time. Now you may be sure all this is merely Fabulous, since it is disown'd by the very Men who are pretended to have had it, & who therefore knew best the truth of all these Works and Assistances. Much like to these are the Miracles and Revelations of *Ignatius Loyola*, when he cures Women in their Travel, if you but set his Seal ^t or Signet on their Belly; when he makes ^u the House where he happens to be, horribly shake; and when himself grows as hot and as terrible as Mount *Ætna*, by the fierce motion of that Spirit, which from a debauch'd soldier made him a Holy Jesuit: or when he sees the Soul of his dearest Friend *Hofius* ^x mounting up into the sky, far more gorgeous then the Soul of any other: or when he works greater Miracles, with his own name in a little piece of Paper ^y, *Cum nomine suo Charta inscri-*

^q *Chronic. Deip. an. 1152.*

^r *Simeon Metaph. in vita Chrysoft. Sigeb. an. 606.*

^s *Petrus apud Vossium de Historic. Lat. l. 2. c. 23.*

^t *Valderama Serm. de Canon. Ignat.*

^u *Ibid. pag. 19.*

^x *Ribadancira in vita Ignat.*

^y *Valderama, ut sup. p. 51.*

pto, then *Moses* and the Apostles did in Gods Name. We cannot deny (saies the Bishop of *Canaries*) but sometimes very grave Men write and leave to posterity such reports about Saints Miracles, humoring hereby both themselves and the People, whom they perceive both prone to believe, and importunate to have them do so.

There is a second sort of *Roman* Miracles, which are somewhat, but have it all from Artifice and Imposture. Pope *Boniface* in this matter once behaved himself like a Man, when thro a Pipe or Sarbatane he conveyed so dexterously this ^a Oracle, *Celestine* get thee away, if thou hast a mind to be saved; that Pope *Celestin* took it, it seems, notwithstanding his Infalibility, for an Angelical Warning, and so left his Popedom to the Cheat. Pope *Hildebrand* had once another as good intention of Cheating, but as it was much more cruel, it had not so happy a success; when he had ready a huge Stone ^b, which should have fallen from a high Vault, like a Judgment out of Heaven, upon the Emperor *Henry* the Third's Head; but the poor wretch, who was employed in that good affair, made too much hast, for he fell down with his great Stone, wherewith he was crushed all to pieces, before the Emperor came under that place where he used to kneel at Praier. It was a prettier trick of the Country Curate, ^b who getting Crabs, with little candles fastned to their backs, set them a crawling up and down his Church-yard at night; and perswaded his People in the morning, after he had taken them again, that they were poor distressed Souls which wanted

^a Melch. Canus, *Loc. Com.* l. II. c. 6:

^a *Platina Bonifac.* 3. *Bergom. Supplem.* l. 13. *invita Bonif.*

^b *Card. Benno de Gestis Hildebr.*

^c *Erasm.* in *Epist.*

Masses. Images and Crucifixes are very commodious for working this kind of Miracles, especially when they are set up close to thick Walls, as the great *Serapim* of *Alexandria* was once; for then 'tis an easie matter to get up behind, by secret waies, to anoint the Face of the Saint, and to put in a Chafing dish, that shall make him both sweat and weep, by heating and melting that Liquor. Springs, and Wheels, and such like Engines, are of great use to move and bow, and make them speak. By such a Miracle, the married Clergy unhappily lost once their good Cause at *Winchester*; for when they were upon the point of winning it, ^d a Crucifix started at it, and declared against the Priests. This Voice in the Synod being well seconded by the Monks, went presently for an Oracle: So either simple were the men, or strong the Impositions of those daies, nor are they now much less in many places. Altho *Lyranus* tells all the World, *That great e Delusions are often put upon the People by Mass-Priests, and their counterfeited Wonders and Signs.*

Besides these two, I will not deny, but the *Roman* Church may be granted to have another third kind of Miracles, which neither are fancied by Historians, nor counterfeited by Juglers, but really wrought by higher Causes. For my part, when I do read in grave & famous *Roman* Writers, that a Consecrated Host will flie and flutter in the Air sometimes; till a Mass-Priest holds up his Pix to receive it; that shapes of Flesh, and young Children, have appear'd on their Altars, at the Elevation of the said Host; that by many good Experiences, Horfes,

^d *Polyd. Virgil. Hist. l. 6. sub. fin.*

^e *Lyranus c. 14. in Daniel.*

and Mules, and Cows, have bin cured of their Diseases, when some Masses were sung for them, to the honor of *St. Barbara*; that *St. Dominic* did write Books, which, upon several Trials, no fire could ever Burn; that once he was seen perfectly in the shape of a Crucifix^f, with the five Wounds in his Body, and a Crown of Thorns on his Head; that at the Consecration at Mass, somthing like Christ was seen hard by him, with the same signs of his cruel Passion, dropping out of his own Wounds, some of his dear Blood on this dear Saint; that the Blessed Virgin beheld all this, & of her own accord plaied the Mass-Priest, and administred the very Body of her Son in one moiety of a Consecrated Wafer to this same Saint, in token of special Friendship: and all this averred and sworn as true, by a formal Oath in the Name of the Blessed Trinity, and under pain of all kinds of Gods Curses, in case of a lie or a mistake, with five hundred such, and greater Marvels: I think it a kinder and safer part in me, to take them for something, then for mere Tale. But for my pains of believing so, let me, who by Gods grace am a Protestant, have the liberty which the Papists allow themselves, when they controle what is done by Pagans; to say, as perhaps it is true, that when the Emperor *Vespasian* once cured a blind and a lame man, it was the Devil, who hindring the sight of the one, and the motion of the other, seemed really to heal both, when really he did but cease from hurting and annoying them. Somtimes Papists will come so far, as to suspect their

^f *Boet. Alan. Rediv. part. 2. c. 60.*

^g *Bell. de Eccl. l. 4. c. 14. sect. ad quartum.*

own Miracles,^a and to take them but for sportings of unhappy and wicked Spirits. Those extraordinary shows of a young Child, or of a Man of complete stature, that appear sometimes, as they say, among their holiest Mysteries, and upon the Fists of their best Priests. They might as well, if their Interest would suffer it, find the like flaws in all the rest: And you may easily do it, if you compare their own *Roman*, with all averred Christian Miracles. For,

The Miracles of Christ and of his Apostles, had in them three prime Characters, which set them past all doubt. 1. In themselves all were very substantial and serious Works, and of a suitable nature besides, both to promote the Glory of God, and to procure some very considerable good to men. 2. They did tend, and were also proper, to rouse the dullest Infidels to the belief of some Fundamental Article of Christian Religion, as the Resurrection, or coming of Christ; the accomplishment of Prophecies, and the establishment of the Gospel. 3. And for this end, God had them wrought mostly in such remarkable times, as were set out by most express Predictions, and freed by Gods restraining hand, from all mixture and possibility of Lying Wonders. The Roman Miracles, contrary-wise carry with them three such sad marks (or at the least some of the three) as both visibly distinguish them from the Christian ones, and must needs render them suspicious to all Christians. First, By their own intrinsic Impertinency and Frivolousness. Secondly, By their general Aptness and Tendency to confirm rather any piece of trifling Superstition, than any fundamental Point of Christian Faith, Thirdly, By

^a *Biel. in Canon. Lest. 51.*

being done late, after the Gospel of Jesus Christ had bin thus abundantly confirmed over all the world by the former true Miracles, that the farther continuance of them had bin useles; which times were reserved for false Miracles, and are branded accordingly by Christ himself and his Apostles, with this woful Prediction; that Antichrist should then come, and enchant men with strong Delusions, and lying Wonders, *2 Theff. 2. Revel. 13. 13.*

AS to the first black Character, whereas the Ancient Miracles of God are grave and serious works, and do carry along with them both some Image of Gods Wisdom, and some holy Impression of the Divine hand that causes them; the modern and *Roman* Miracles are commonly such Sports and Pranks, as can become but Fairies or Hobgoblins. What is there in the whole world more impertinent, then to make the most blessed and holy *Virgin Mary* come purposely out of Heaven, whence it was not heard she came before, to drudg here and there about Monks, about sick Wives, about Images & such like things? Who could take for a holy soul, or a good Angel (much less for that ever Blessed Saint) that which appears under her Name like a Woman shewing her Breast, * embracing men, giving them suck, enticing them with her Favors, Hoods, Vests, and sometimes fine Rings, which she makes for them of her own hairs? for whensoever she is pleased to come down, and to bring her Heavenly Train about her, it is commonly for such purposes. Once *St. Ildersphonse* met her at Church sitting gravely in his own Throne, with thousands of other Virgins, that

* *Alan. Rediv. part. 2. c. 4.*

! *Jul. Pomer. in vita Ildeph. ap. Sur. 23 Jan.*

stood

flood singing round about her, and about the reading Pulpit. This great Appearance was for nothing else then for complimenting that Bishop; and for presenting him with a white Robe. *Come to me, saies she, thou Servant of God, and accept of my hand this small Present, which I have taken out of my Sons Ward-robe. Thou maiest wear it upon my day (that is, her Assumption, or Conception, &c.) and not at any other time, and because thou holdest the eyes of thy Faith continually bent to my Service; (for this is the best Eye of Roman Faith) thou shalt use it here in this Church, and hereafter in my Closets, in Pronunciis meis, thou shalt have joy.* They shew yet this Gown at Toledo. At Magdeburg another time she came to Church upon a more serious affair. She ^k had the goodness before, it seems, often to chide Udo, (the then Bishop) for lying so often, as he did, with her Virgins the Nuns. *Thou hast had, saies she, sport enough, do so no more.* Notwithstanding this fair warning, she found him afterwards a Bed with no meaner Miss, then the Mother Abbess her self: then indeed was she sore vexed, so she calls down her Son to her (you may be sure it was not Christ) and they both by their Angels pulled him off out of the Bed from his Abbess, and soundly beat him for his pains. At every blow Udo vomited out one of those Hosts, which he had consecrated, being in that sin: and because of her Sons dirty lying (if Transubstantiation be true) in that stinking, she held the Chalice to take both the wafers & her Son in it. *Then the Queen of Heaven, saies the Historian, takes up these vomited Wafers, and washes them clean with great care, and laies them up reverently on the Altar.* It would

^k Chronic. Deipar. an. 985.

never

never be don to tell you of all her other strange passages; as, when she goes to *Orleans*¹ with a Box of precious Ointment, there to anoint the back of a Dean; when she^m gives special Pills to a Monk, to purge his choler: when she feeds *S. Albert*ⁿ with a kind of Bread, after which he resolved ever after to feed upon nothing but Roots and Herbs: when she comes down out of Heaven (that is, I think from the Powers of the Air) purposely to uncover her Breast) and to put her Paps into mens mouths; as for example to^o *S. Fulberts*, but more effectually^p to *S. Bernards*; for since this Virgins milk went down his Throat, his Words and Eloquence, saies the same Author, were much sweeter: when after these familiar visits, this obliging Lady comes to woe Sweethearts, and to desire their Marriage. Thus when once she had made a Ring^q of her own Hair, and given it to *S. Alain*, a most filthy companion before, and in the presence of her Saints and Angels (all Spirits of the like nature) she then took him after for her Husband. But before him she had another, who deserves to be remembered; it was the pretty *S. Harman*. This Gentleman was from his youth much devoted to her Service, and she to his. At last, after many sweet Conversations and Visits, under the notion of our Lady, and her Chaplain (for she used to call him so) once she appears^r to him (being at his Devotions) led by two Angels; who being come

¹ *Leander. in vita Reginald.*

^m *Chronic. Deip. an. 598.*

ⁿ *Robert. Archid. in vita S. Albert. ap. Sur. 7 Apr.*

^o *Histor. Eccl. Carnot. an. 1020.*

^p *Chronic. Deip. an. 1152.*

^q *Ibid. an. 1476.*

^r *Chronic. Deip. an. 1235.*

within the distance, where *S. Harman* did well hear them ; one of them cries out, *To whom shall we give and marry this Virgin ?* the other answered quite as loud ; *To whom should we, rather then to this young man ?* meaning *Harman*. Then the Angel took him by the hand, and joined it with the said *Virgin*, with these solemn Expressions, *O Harman, I give thee this Virgin to be thy Spouse, in the same manner as once she was to Joseph ; and hereafter be thou her Husband, and upon these terms be called Joseph.* Then at night when he was asleep, this *Queen of Heaven* comes to his Bed side, and laying her Child, whom she carried on her left Arm, into this new Bridegrooms hands, *Take you charge of him,* saies she, *hereafter, as once my other Joseph did, when we three fled into Egypt :* but after all these good Kindnesses, there (as 'tis usual among Lovers) happened an unlucky distaste : for this *Joseph* being intrusted with the Guardianship of a Convent, she grew Jealous of her new *Joseph* (which she never was of the old) as if he had taken greater care of his Convent, then of her self : and being in that musty humor, she appears to him under such an old ugly Face, that poor *Harman* thought (as well he might) it was the same Devil, who in former times used to haunt him : and cryed out frightfully, *Who art thou ? I am,* saies the Apparation, *I am the Keeper of this place, as you know, I was so before ;* then *Joseph Harman* knowing who she was by her sweet Voice, tho much troubled at her sowre Face. *O my Rose,* quoth he, for he was used to call her so ; *art thou the same, and how camest thou by this old Face.* *I had a mind,* replied she, *to appear in your Eies, such as I fear I am in your heart ; where I perceive I am accounted no better then if I were*

an old Woman: Where are now the frequent Prayers, which I used to receive of thee, and which did heretofore render us young one to the other? With these, and many more reproches, she so mortified her poor Joseph, that he quite laid aside all the care he had of his Convent; and since that time had no other thought, then of making his Queen younger by rehearsing her *Ave Marias*, and other-like Angelical Prizes, till poor Harman got a mischance: for when he was running too fast, he fell down flat upon his Face, and struck out two of his best Fore-teeth by that fall; but his Lady put them in again, both so fast, and so dexterously, where they had bin, that he was well of them ever after. At another time she came to his Bed, and finding him lying on that side, where he had bin let Blood in the Arm, she turned him upon the other, and shew'd him how to lie and sleep without fear of farther danger. If these evil Spirits dare thus appear, under the name of Christs blessed Mother, whereof Scripture gives no warning, it is no wonder if they do it under the name of Christ himself, after so many Prophecies. It is not the true Christ certainly, that being Immortal in Heaven, comes down either at every Mass, there to lie as if he were dead, under the hand of any Priest; or to shew tricks of Activity under the shape of a young Child, and act among Nuns and Novices twenty filthy Pranks in their Churches. We are not bound to believe all; but it were hard to believe nothing, when so many and great Doctors, and among them some great Saints too, aver for truth one and the same thing. One, saies he, hath seen this little Child creeping out^s at the mouth of a Crucifix ('tis

* *Matth. Paris, in vita S. Godric.*

all that a Sparrow could do, but the Devil can do much more) and thence jumping into the Lap of an Image, and thence flying up again the way that he came. Another saies, That St *Ida* ^r had him, and kissed him, and embraced him, *ut sponsa sponsum*, that is, as you may think, as a young Wife kisses and embraces her young Husband. The worst is, that once when being to sing, and by her order to stretch out her arm, she was put to a great distress lest he should fall, *Cogitate, &c.* Look to it my Lord; saies the young Nun to the Baby, for I must obey my Order: but the Baby was a strong Child, and so twisted himself about her neck, that he had no need of her holding him, till she had don with her Anthem, and so she took him in her Lap. St *Agnes* ^u had him too, witness the little Cross which in a loving way she stole at the same time out of his bosom. And so had St *Catharine*, of the Order of St *Clara* ^x; being brought to her by his own Mother to kiss up^r on a *Christmas* Eve. St *Boniface* ^y had him likewise brought to his Bed in Swadling-clothes, by the same Dame. As for St. *Lucia*, of the Order of St *Dominic* ^z, she had him three daies and three nights; during which time, it is remarkable, that the Virgin *Maries* Image had no Baby on its left Arm. At last, *Dominus Jesus*, the Lord Jesus, (God have mercy on the Blasphemer) took her to Wife, (when he look'd as if he had bin but seven years old) in the presence of all his Saints. What shall I say of St.

^c Menol. Cisterf. 29, Octob.

^d Bov. 14. Annal. an. 1317. n. 2.

^e Flamin. in vita S. Cathar.

^f Henriquez. Fascicul. SS.

^g Chronic. Ord. Pradic.

Hoftradius and others, who mistook these enchanting Devils for real Appearances of the Infant Christ: and upon this Illusion, ^a some did offer him, as we do to Children, something to eat; some did take him ^b upon their knees; others did ^c play with him, and with *St. John* who was his Companion at it. These few Instances may serve the turn, to let pious Souls see with grief, that as according to the Prophecies, *Jerusalem was troden and danced upon by ugly Owles and wild Satyrs*, Isa. 13. 21. So the Roman Church is made a Stage for vile Spirits to act upon. If some say, these were Visions, I grant they were, and Divelish ones too: For where are the good Saints or Angels that will represent, much less act Christ and the Blessed Virgin, under such shameful Personages?

If you are for sounder Miracles (tho good Catholics must take these for very real and true ones, or most of their Saints are but Cheats) go to the Founders of their Orders, you shall find about *St. Francis*, ^d Sheep and Asses running to hear his Sermon; Swine falling dead under his Curse, for having hurt a poor Lamb; all sorts of Cattel recovering, with the Water he washt his feet in; Women presently eas'd of the hardest Travel, by applying to them some of the Hay which his Mule was used to eat. This don, go to *St. Dominic*, you shall find him either at Mass, ^e hanging in the Air like a Bird; or at the Bed-side of a sick Woman, transub-

^a *Henriquez*. 3. Jan.

^b *Chronic. Dep. an.* 1285.

^c *Ibid. an.* 1235.

^d *S. Bonavent. In vita S. Francisci.*

^e *Job. Gargo, in vita S. Dominic. ac Lisom.*

stantiating

stantiating Worms into Pearls; or by the Water-side, raising the River into a Flood; or at his Devotions, forcing the Devil to hold a light, and to burn his Fingers in that Service; or it may be, changing the Sex of a young Girl into a Boy.

Lastly, If you will know what Feats Women also can do sometimes; read me but the Life ^f of Saint *Christina*: to say nothing of St. *Brigitta*, St. *Juliana*, St. *Clara*, Saint *Ursula*, with hundreds more, known and famous in the *Roman Church*. This great Saint arose from the dead twice, before she died for good and all, and so died thrice. All her Life long she had a very extraordinary gift of Miracles; for having taken upon her to save Souls from Purgatory, by suffering here what they did there; she loved to throw her self into all the hot Ovens or burning Fires she could find, & yet met with none that could burn her; she would atone for Gluttons, by resolving to starve her self: and while she felt the great pains of a sharp hunger, this Virgin got Milk in her Paps, and so found ease by sucking her self; she did satisfie for proud Souls, by applying her self to the worst way of common Begging: and herein she had this comfort, that when honest Men did give her Bread, it tasted in her mouth like Bread; otherwise, it tasted like Toads flesh. To expiate all sorts of Sins contracted by much company, this Saint resolved to forsake Man-kind, and to come near none, but Beasts; and at last, that she might be the safer from all Contagion of Flesh and Blood, she parch'd her self on the tops of Trees: There her thin Body being made thinner, both by continual Fasting, and

^f *Tho. Cantabr. in vita S. Christine ap Sur. Jun. an. 1160. item Jacob. de Vitriaco, in vita S. Mariæ Oeigniar.*

great fervency of Spirit, she did at her Praier contract her self into a round form, that was somewhat like a Hedg-hog. She could climb up the highest Trees like a Squirrel, and swim in Rivers like a Fish, till her Friends barbarous, it seems, and not believing all these Miracles, put her in Chains as a mad Woman; and there she tore sadly her poor Body with struggling hard to free her self: and this struggling in her Prison, gave occasion to more Miracles, for the Milk she had in her Breast, turned into Oil, where-with she did anoint her sores; and sometimes also she used it as Butter to sweeten her Bread. Cardinals, and whole Towns besides, can aver these Extravagancies, and make therewith the first kind of Roman Miracles.

A second Evidence against Roman Miracles, is their looking quite another way, and their being design'd for the confirmation of quite different Doctrines, then ancient Miracles were. The last Primitive Christian Miracles, being wrought for the most part at the Graves of Holy Martyrs, never confirmed more then this Truth, That the Death, the Souls, and the very Ashes of those Saints were precious before the Lord; and therefore, that the Christian Faith which they had believed, taught, and died for, was very true. So it remained only to enquire, what this Faith was, and what kind of Doctrine St. Stephen and other Martyrs believed and Preach'd: for nothing else but this can be asserted by their Miracles: *What is it, saith St. Augustin, & that these Miracles will attest but the Resurrection and Ascension of Christ?* The Holy Apostles being alive, never confirmed by their Miracles, but what they taught;

⁸ *Aug de Civit. l. 22. c. 9.*

and

and what they taught, *St. Paul* tells you is concluded within the Law and the Prophets. You may be sure, it went no farther then what you find in *Christ's Gospel*. This is that Faith, which once (and but once) being delivered to the Saints, was carried thro all Nations, (and thus made Catholic) by the Almighty Breath of God, and there settled by his Almighty Hand, and the Miracles that followed it, *Mark 16. 20.* So at this very day, tho all sorts of Operations were continually seen at the Sepulcher of *S. Paul* at *Rome*, they would rather confirm his Epistles, then the Popes Bulls. As for Roman Miracles, they do follow likewise Roman Doctrines, which sometimes are quite contrary to, and alwaies quite different from the true *Christian Gospel*. They would be huge books, that could contain all the Revelations and strange Wonders that encourage Men in general to the worship of the *Virgin Mary*. As many more are bestowed upon the doing it by special waies, and at special Feasts: for what else mean those swarms of *Monks*, who lie hid^b under her Coat? or those Ladders whitened with her Milkⁱ, from which no body taking that way to go up to Heaven, can tumble down? or those Quires of^k Angels heard in the bottom of a deep Well to sing her Praises? What can you make of those Images, that^l bleed, or^m speak, or fly as lightⁿ as Feathers, unless they serve to bring Mankind to the worshipping of Wood and Stone? What aile those thousands of sad Souls to ramble up and

^a *S. Anton. 3. part. Hist. t. 23. c. 3. sect. 1.*

ⁱ *Chronic. Deip. an. 1231.*

^k *Histor. Carnat. an. 1116.*

^l *Archiv. Buburg. in Frand. an. 1383.*

^m *Menol. Cisterc. 28. April.*

ⁿ *Lcand. in vita Hyacinti. ap. Sur. 16. August.*

down

down the whole World, since the times of Pope *Gregory*, but to revele Purgatory, and to recommend Masses for the dead? How many strange Feats have bin wrought by the hands of *S. Dominic*, and *S. Francis*, to no better end, then to confirm the new Orders and waies of these Saints? All those heaps of Excommunicated ^p Flies, and that ^q poor Raven pining to death under the same Fate, for having fled away with a Bishops Ring; What else can they signifie, but the terror of the Roman Keies? What shall I say of those both small, and huge great Toads, crawling ^r out and into Mens mouths, when they do observe ill or well the Rules of Auricular Confession? or of the many little Children ^s standing upon Consecrated Waters, there purposely to justifie the real Transubstantiation at Mass? or of the many Cures wrought every where, partly in the behalf ^t of the five Wounds, which *St. Francis* had in his Body, or of the Rope he did wear about his Loins? And since we are about this great Saint, tell me what you think of this Miracle. † A Bishop moved with Passion against a Convent of *Franciscans*, had resolved to turn them out of his City, and was to do it the next day: the Night before, behold their *Sacrist* sees in a Vision the Image of *St. Paul* and the Image of *St. Francis*, both painted in the Church Window, talking earnestly one with the other. He hears *St. Paul* extremely blaming *St. Fran-*

* *Gregor. in Dialog. passim.*

^p *Specul. Exemp. Tit. Excommunicatio. Exemp. 5.*

^q *Ibid. Exemp. 4.*

^r *Ibid. Tit. Confessio. Exempl. 22.*

^s *Ibid. Tit. Eucharistia.*

^t *S. Bonav. in vit. Franc.*

† *Hieron. Platus de Bono statu Relig. l. 5. c. 33.*

is for no better defending his own Order; and *St. Francis* answering to him, *What shall I do*, saies he, *I have but a Cross, and that is no defensive Weapon; but had I a Sword as you have* (for commonly they represent them so) *perhaps I might do somewhat more.* The man being awak'd, starts off his Bed, and his Imagination being full of this, runs to the Church, finds the two Pictures had exchange'd their Arms: *Paul* in the Window had the Cross, and *St. Francis* had the Sword. This amaz'd the whole Convent; but that which is more then all the rest, *St. Francis* had not *St. Pauls* Sword in vain, for that same night the Bishop had his Throat cut. What Evangelical Doctrine can be confirm'd by these three Wonders; Pictures, that can speak and move; *St. Paul*, that exhorts to revenge; and a Saint, who during his Life made conscience, as they say, to kill a Louse, now can cut his Bishops Throat: What, I say, can you make of this, unless it be this wholesome Doctrine, That Bishops are not *Jure Divino*, but Fryers are? All these, and whole Millions of other such Roman Miracles, are not fit for Christs Kalender, because they never were fitted for perswading Men of the truth of Christs Gospel, and therefore upon that account must needs proceed from any other then Christs Spirit.

The third foul mark of Roman Miracles, is, that besides their unchristian ends, they happen in such suspicious times, as may discredit the best that are. The Gift of Miracles being to Teachers, what both Credential Letters and Roial Colors are to public Officers, which signifie much with good Subjects, whilst they know them granted to none but such as the King doth really send; but very little, after they

see

see those in the hands, these on the backs of every dirty Carrier, who hath a mind for his own ends to counterfeit them, and rant with them. No wise man takes for good payment, whatsoever hath *Cæsars* Image, after he hears of false Coiners who have dispersed vast sums abroad, and marked them with the same Stamp. We are not now in the privileged daies either of *Moses*, or *Elias*, or *Jesus Christ*, or his Apostles, when neither all the Magicians could make one Louse; nor all the *Baalims* could light Fire on one Altar; nor all the Workers of false wonders open their Mouth against Jesus Christ. We live in times, when the Devils; in all Mens account, are let loose from such a restraint, and the Church left unguarded of such a Protection: when false Prophets may arise with such Prophecies, *Deut.* 13. and false Christs with such Miracles, as, if it were possible, might deceive the very Elect, *Mark* 13. 22. Now the *Mirabilarians*^u, as *S. August.* calls them, are abroad, against whom Christ, saies he, already (and we much more, that are 1200 years after him) *cautum me fecit Dominus*, the Lord himself (& his Apostles after him) have given us all sufficient warning: And so it were a great folly to take notice of a *Painted Cloth*, when we are told of so many that * run away with Christs Colours, (that is, with a permitted power of counterfeiting true Miracles) and therewith amaze poor Country People; but whosoever hath no mind to be either affrighted or cheated with this, may look to it. The glorious Works of Christ, of Christs Disciples, and other Apostolical Fathers, were don in such clear daies, as scattered and dissipated all suspicions and

^u *Aug. in Job. Tract.* 13. *sub fin.*

* *Ibidem.*

Imaginable Clouds of Imposture; the Devils had not so much as the liberty to preach the Truth, *Mark* i. 25. If either *Simon*, or *Lymas*, the Sorcerers of the highest rank, did but offer to play their old game, you read in the *Acts*, how they were kept in. Thus this mighty restraining hand, rather than the intrinsecal greatness of the work was an intallible Evidence, which in those daies shined about all true Miracles; whereas the Revelations and Feats of *Rome* must needs be full of suspicion, and noted for such by all Christians, since they came forth; when all false Christs and false Prophets have the liberty to work them. In this horrible Confusion either of Miracles, or Actors, none but God or a good Angel can well discern by the work it self, which is the Impostors, and with the Saints. If the restoring life to a dead man, or giving sight to one born blind, be thought to be proper to God; this may be without much ado counterfeited by any Devil; and as Brass sometimes out shines Gold, lying wonders may dazle our Eyes as strongly, as most true Miracles.

This dark and dubious conjuncture is the season and the very point of time, when *Roman* Miracles swarm abroad. Then the Apparitions of sad Souls first begin by thousands to come up, and to acquaint their friends with their condition underneath: and what neither *Moses*, nor the Prophets, nor Jesus Christ, nor his Apostles ever thought to mind us of, sad groaning Spirits make it their principal business to express, and throng about, craving for help, for Pilgrimages, and for Masses. Then come Images after them, to bleed, or sing, or mourn as occasion requires: and the consecrated Elements, the better to justify what they are not, appear with
I
blood,

blood, with flesh, and even sometimes with whole children. It passes all understanding, how the Virgin *Mary*, who kept her self so long above, would not come down among us men, both sooner and in fitter times. She passed all her daies on Earth, alwaies keeping close and quiet at home: and since her happy departure, I can account five hundred years, when all good Authors will justifie, that she continued as quiet above. Here then are two huge great Miracles, the first, how the blessed Virgin, after so many years of rest, comes to have new Inclinations to bestir her self among men: and the second, that she should consent to take this suspicious unlucky time of shewing her Activity, when the Devil and all his Spirits are permitted to play their Pranks. How is this Change imaginable, that she, who never did appear to any one of the primitive holy Fathers (when she could do it, without any suspicion) would in these last and branded times shew her self to a dirty Monk? Did not *S. Augustin*, before he died, being besieged by *Barbarians*, deserve as well her Protection, and a guard of her armed Angels, as *S. Dominic* did, whilst he held with his *Rosary* about the neck one poor pitiful Heretic? wherefore never had these holy men, *S. Athanasius*, *S. Hilary*, *S. Cyprian* as well the comfort of a kiss, or an Embrace, as *† Loyola*, as *‡ Stephen* the Minime, and thousand more, less deserving it? And how comes she who never was known to take notice of any trouble, disease, or Imprisonment of true Saints, as the Head-ach of *S. Cbrysoptom*, the sickliness of *S.*

* *Specul. Exemp. Tit. Rosar. Exem. 1.*

† *Ribaden. in vita Ignat.*

‡ *Attich. Chron. Ord. Minim. an. 1612.*

Basil, the infirm Body of *S. Gregory Nazianzen*; the Prisons and Tortures of all the Martyrs; now to be running up and down, to relieve all sorts of persons: to cure a *Jesuite* with her ^a Child, whom she put by him in his bed: to cure whole Countries ^b of purple feavers; and to free several Rogues, that had well deserved ^c hanging, from the Gallows, from Dungeons, and from all Imaginable sorts of Dangers? How comes this fancy to take her so late, of bringing down out of Heaven, Crosses, Hoods, Books, Robes, Holy water and such other utensils, which the Fathers in former times never had, nor expected from her? the truth is, this kind of Apparitions, and Miracles were most advisedly reserved till such times, as these later are, dark and confused, and more propitious to Imposture, and these strange new doings have another reason besides, which I wish *Roman Catholics* would seriously take notice of, and it is this.

As long as the blessed Virgin, had no more honor in the Church, then what became a Creature, and was allowed to her by the Fathers, to be ^d honored, not adored; no ancient Author will tell you, that she ever appeared among men. But as soon as the later times brought in Public Services to pray with to her, and new Images to pray to her by; then she (or rather some other Spirit under her Name) began first to bestir her self: then she and all other Saints with her, seemed to come down and appear at the voice of these new Prayers, just as the Soul of

^a *Chronic. Deip. an. 1561.*

^b *Oliver. L. Mirac. Mar. Montis.*

^c *Albert. De Viris Illust. Ord. Pradic.*

^d *Epiphan. contr. Hæres. l. 3. adv. Collyrid.*

Samuel

Samuel did, (or rather seemed) to come; up at the Mysteries of *Endor*. *Sam.* 28. Ever after, the pretended *Queen* was seen in the *Roman Church*, as in her Heavenly Palace: and she had more Angels, to wait on her in, the least of her ordinary progresses, then *Christ* himself ever had in any one of his most Solemn Appearings. But as the Circumstance of a base witch, who did order *Sauls* business, was a sufficient Evidence, that the Appearance of *Samuel*, had not the Soul of *Samuel*: and, as when Devils will look like Angels; you may still, they say, either perceive a Cloven Foot, or smell a stinking vapor, that betraies the pretending glorious appearance; *Roman Miracles* and Visions have most commonly some black Mark, which may convince any sober man, that they are not what they seem to be. Consider in the holy Scriptures what all the true Saints of God both holy Angels and Apostles, say or do whensoever they meet with more honor, then is their due; and ask *S. Austin*, what Spirits those are, who take it whensoever given, or call for it, when it is not. *No Saints or Angels*, saies this holy Father * *will take of others what they know to be due only to God*, as it appears by *Faul* and *Barnabas*, who tore their clothes to shew they were mere men. *Act.* 14. "and by that Angel, who rejected adoration; "Unclean Spirits are for Worship; and tho they care "little for Flesh, yet they pride themselves with "Sacrifices, only because they are due to God. And in another Place, † "Good Angels are for this one "thing, namely that with them we may serve God, "in whose contemplation they are happy: but those,

* *August. cont Faust.* l. 20. c. 21. & 22.

† *Idem: De vera Relig.* c. 55.

" who

“ who invite us to serve themselves, are like proud
 “ men, &c. only the serving of proud Devils, is
 “ more hurtful. And in another place, § “ Cele-
 “stial and happy ^h Spirits will have us Sacrifice
 “ (not to themselves but) unto God whose Oblati-
 “ on they are, as well as we; and therefore all Re-
 “velations and Miracles that invite us to serve more
 “ than one God, are such Seductions of Devils, as
 “ any pious and prudent men must needs throw off;
 “ for this is their proud malice, who by that to en-
 “ are noted to be neither good Angels in themselves,
 “ nor the Angels of a good God. For the ⁱ good
 “ Angels love us so well, that they will not have us
 “ serve them, but serve the true God.

Bring now to these Christian Rules, most of the
Roman Apparitions and Miracles. Shew me where
 this humble Spirit, whom they worship, did the like
 good Angel, ever reject one worshipping or devout
 Adoration: shew me where she tore once her clothes
 at the hearing the *Te Deum*, and the whole *Psalter*
 of *David* sung and applied most blasphemously from
 God, to her. I am sure I find in her waies, for several
 centuries of years, the steps of another Spirit, seek-
 ing continually for more honor. We shall behold one
 who strokes ^k and kisses pious men, because they
 both ^l begin and end their best Devotions with
 her Praises: who teaches in what godly form they
 must ^m pray to her for all Blessing, : who calls them
 into brakes ⁿ of Thornes and Nettle, and sometimes

§ *Idem de Civit. l. 10. c. 7.* ^h *Ibid. c. 16.*

ⁱ *Ibid. c. 7. item l. 9. c. 23.*

^k *Cæsarius l. 7. Hist. c. 55.*

^l *Leandr de visis Illustrib. Chron. Deip. an. 1372.*

^m *Chronic. Deip. an. 1178*

ⁿ *Franc. Hierasc. in Vit. Henr. Sylvice.*

into

into holes under ground, to find and adore her Images: one who can put on the shape either of a ^o Stag or ^p a Pigeon, or a great ^r Queen, purposely to shew the place and stone, where she must needs have an Altar, or a Chappel, or a great Church, that there she ^r may be served and worshipped to the worlds end; and there ^r walk and delight her self: one I say who in all these Churches brags among men, as if she were the ^u Mother of Campassions, the Lady ^x of the House of Praier, and the fountain ^y of all Blessings: lastly one who spreads forth about her a great Mantle, therewith to betoken the great ^z largeness of her mercies and favors, which, she saies, she denies to none that will come to her with faith. Hereupon let *S. Austin* judg what kind of Creatures these Spirits are: and what great difference there is, between those which among *Pagans* did perpetually labor for Sacrifices, and these which now among *Papists* are all for Masses, and the greatest Oblations that can be set on *Romes* Altars. Mean while we may be confident, that none but God alone can own Sacrifices, Altars, and Churches to be served with; and that none but Devils ever owned Images to speak, move, or in any wise to work in. Such Spirits as these may be the Authors of all the *Roman* Apparitions and Miracles; and such Apparitions and Miracles are very fit for such Spirits: and both fore-

^o *Odo Giseus Histor. Virg. Aniciensis.*

^p *In vita Manaveri ap. sur. 5. Jun.*

^r *Arch. Gian. Cent. 3. Annal. l. 4. c. 9.*

^s *Od. Giseus. supra.*

^t *Niceph. Eccl. Hist. l. 15. c. 25.*

^u *Blosius in Monili.*

^x *Menal Cisterc. 22. Dec.*

^y *Chronic. Deip. an. 1467.*

^z *Tho. Malvenda Tem. 1. Annal. Ord. Pradic. an. 1221.*

told

told and reserved for the last times. And so you may guess what that Church is, that hath her proper establishment both from such Wonders and such Saints.

C H A P. I V.

Concerning the Protection, and Assistance of
Roman Saints,

THIS pretended help of men and women, who after their departure out of this world, and their being Canonized by some Pope, are called Saints; are another great Enchantment to keep and draw People to *Rome*. Their Souls are conceived to be still ready to go about any business, which their worshippers have in Heaven: and their Bodies, even to the least of their Bones, their Clothes and their Shoes withal, can at every good occasion work great Cures and Feats on Earth. Thus one Saint is upon this account worth as much or more than any two Angels. What sober man therefore would not be tempted, to turn a *Roman Catholic*? and who would turn from being so; tho there were no other reason for either, then the getting, and losing such Friends? The persuasion of *Romanists* is, that all such Souls as deserve their Canonization at *Rome*, go up directly to Heaven as to a place, where, their happy Rest from all their Labors, and an happy Possession of an eternal Glory with God, is not all what they expect: they must have also Government, and Regen-

Regencies^a over the whole world; wherefore they fancy them sometimes like so many great Captains marshalling all the Natione under Christ, with an Iron Rod: sometimes like great Pillars above, holding all Churches under them. And because so much were too much for any one Saint, to manage it well; and that no Creature is capable of such an Universal Burden, except the Virgin *Mary* above, and the Pope of *Rome*, here below; to facilitate^b the business, they divide the whole among themselves; that every one may be troubled with no more, then his proper share.

First by this imaginary Distribution, they divide their Saints into Countries. ^c *S. James* is to take care of *Spain*: *S. Sebastian* of *Portugall*: *S. Denys* of *France*: *S. Mark* of the *Venetians*: *S. Nicolas* of the *Moscovites*: *S. Ambrose* of *Milan*: the three Kings of the *Electorat* of *Cologne*: *S. Barbara* of *Germany*, &c. and before the happy Reformation, *S. George*, *S. Andrew*, and *S. Patrick* had the respective charges of *England*, *Scotland*, and *Ireland*.

Secondly they subdivide their Employments in these and other Countries, after the several sorts of Professions and Trades extant therein. For *S. Nicolas*, and *S. Christopher* are thought to look to the *Seamen*; *S. Catharine* to the *Scholars*; *S. Austin* to the *Divines*; *S. Luke* to the *Painters*: *S. Ivo* to the *Lawiers*; *S. Eustachius* to the *Hunters*; *S. Crispin* to the *Shoemakers*. The very *Wholes* have their proper Saints, and they are *S. Magdalen* and *S. Afra* who look to them. Some others are put to equally

^a *Bell. de Sanct. Beati t. l. 1. c. 18.*

^b *Gab. Biel. in Can. Lett 32. N.*

^c *Salmeró. 1. ad Tim. c. 2. Disp. 7.*

vile Services ; as St. *Anthony* about Swine ; St. *Pelagius* about Cows ; St. *Eulogius* about Horses ; Saint *Vendeline* and S. *Gallus*, have the care both of Sheep and Geese. Judg you how gladly these happy Souls leave the Bosom of *Abraham*, to drudg about these sorts of Cattel.

Thirdly, In these distinct Provinces, and about these ranks of Men and Beasts, the *Roman* Saints are for the most part appointed to distinct Works, and Helps, *Non omnia possumus omnes*, that is, Every one cannot do all, saies one of the † Learned Catholics ; and therefore will they sometimes direct Clients to other, altho possibly inferior Saints ; as once St. *Peter* sent a ^d Woman to a Sacrist he had at *Rome*, for the cure of her Palsie ; and it is upon this ground, that devout Persons are directed to several Saints, for their several Exigencies, to the end that both every Saint may have his share in the Worship, and every Client in the Relief. This is it which they ^e call the discreet Variety, so honorable to their Church, and so advantageous to her poor Members ; when you shall see one pray to St. *Peter*, for the Gift of submission : to St. *Agnes*, for Continency : to our Lady S. *Anna* for Wealth : to S. *Margarite* for Child-bearing : to St. *Rochus* against the Plague : to St. *Petronilla* against an Ague : to Saint *Apollonia* against the Tooth-ach : to St. *Liberius* against the Stone : and so to every Saint for that help that is in his way. Let no Batchellors go to St. *Peter*, because a married Man : nor no married Man to St. *John*, because he was a Batchellor : but † let every one go to a Saint

† *Biel. sup.* ^d *Gregor. Dialog. l. 3. c. 25.*

^e *Idem. in Can. I. 32. N.*

† *Salazar. Proverb. c. 8. v. 18. n. 172.*

of his own Tribe ; a Widow to a Widow-Saint, and a Soldier to one of his Trade, for this is the humor of *Roman Saints*, to favor better their own Companions.

According to this Oeconomy, there is not one *Romanist* but may pretend to march under the colors of several ~~Saints~~: For example, a French Catholic born at *Paris*, hath as fair title as *Rome* can give, to the protection of *St. Michael*, *St. Denis*, and our *Lady*, who generally rule that Kingdom : of *St. Genevesa*, that more specially looks to *Paris* ; of *St. Germain* or *St. Thomas*, or *St. Sulpice*, if he either be born, or reside in those Parishes : of *St. Cosmus*, and *St. Damian*, in case he do practice Physic : of *St. Otilia* and *St. Lucia*, when his Ears and Eies trouble him, and of *St. Mathurin* also, if he be troubled with folly. Over and above these, he may be sure of other saints, *St. Dominic*, *S. Celestin*, *S. Francis*, and twenty more, by matriculating his Name into their *Confraternities* ; which he may do for a small matter.

It is great pitty that this fancy of distributing Pre-fidencies and Powers thus among *Roman Saints*, hath no better ground then that had which *Julian* * the Apostat alleges, and *S. Augustin* observes † to have bin constantly practiced among the ancient *Pagan Gods*. *What signifies*, saies the holy Father elsewhere, ‡ *that trifling Division of Offices among your Gods, wherefore must they be severally praied to, but to make it rather a Play fit for a Stage, then any thing which may become the worth and gravity of a true God?* This new Comedy is still the same, only the Actors wear better

* *Julian. ap. Cyrill. Alexand. l. 4. sub init.*

† *Augustin. de Civitate l. 6, 7, 8.*

‡ *Idem de Civit. l. 6. c. 9.*

clothes,

Clothes, or rather borrow better Names; and the Roman People that stand about it, adore the Virgin for *Funo*, and *S. George* instead of *Mars*; and as a Learned Romanist^b saies, another kind of he and she Saints, instead of the old Gods and Goddeses. But as to any honest ground and precedent for such practices, these two things may, and must be said, to the everlasting shame of the *Roman Church*; The first is, That whereas, as long as either the Patriarchs, or the Prophets, or the Apostles, or any Holy and Apostolical Men ordered the Church, there never appeared one soul that offered to speak to Men, unless the soul of *Samuel*, 1 *Sam.* 28. (and in the judgment both of the Fathers, and of many *Roman Doctors*, that appearing soul was a Devil;) the Church of *Rome* brags in her time of above ten thousand souls, all coming down to talk with Men, which souls she believes to be Saints. The second is, That whereas neither Patriarchs, nor Prophets, nor any Apostles, or any Apostolical Holy Men, in all their dangers and distresses ever Praied to, or Worshipped any Creature whatsoever, whether holy Angel, or holy Soul; the Church of *Rome* in a great measure praies to, and worships nothing else.

And the truth is, this unusual praying to departed Saints, and this new appearing of Mens souls, may very well meet together. It is the constant practice of evil spirits, tho neither called nor thought on, to meet Men in unlawful waies. When the Pagans did consult Fowls of the Air about their good or bad success, and so did bird for Prophecies; the Devils moved Ravens and Eagles to signifie somewhat, by either flying or croaking: the same did actu-

^b *Lud. Vives, de Civ. l. 8. c. 27.*

ate stocks & stones, when they did call upon Images : they made the Votaries often to see Visions, when they watched for them about Tombs. And it is both very just with the true God to suffer, and pleasing to false gods to do, that they, who run after dead Saints, should find the same thing that *Saul* and the Witch did, when they sought after dead Prophets.

First, It is a great presumption to pretend to more Wisdom, in point of serving God and saving our selves, then either God hath appointed, or all the holy Prophets and Apostles have known and taught : and it is most just and likely, that Men should meet with strong Delusions, and with the Devils themselves, when they venture upon slippery, & unknown, and dark by-paths, where not one of Gods Saints ever durst walk.

Secondly, Admit what we know not, that the Souls of Holy Men are not confined to Heaven, and fixt there to their happy rest ; but (which ⁱ any discreet Man, who he suspected it, would not affirm) that they may come down now and then, and take some care of our Affairs. Admit that these few Apparitions, which I find recorded by good Authors, 1. Of *Potamiena*^k to *Basilides*. 2. Of a Father,^l who after his death, brings the true Acquittance of a Debt, that his poor Son was troubled for. 3. Of something like *Felix* the Confessor^m appearing to relieve *Nola*. 4. Of something like *Spiridians* daughter, thatⁿ offered to the good Bishop her Father, to

ⁱ *Origen. ad Rom. c. 2. l. 2.*

^k *Euseb. Eccl. Hist. l. 6. c. 5.*

^l *August. de Cura pro Mort. c. 11.*

^m *Ibid. c. 16.*

ⁿ *Socrat. Hist. Eccl. l. 1. c. 12.*

shew him where she had laid the Jewels, which a Friend had entrusted her with. 5. Of something like *John Monachus*, (a Holy Man) that appeared to a really pious Woman, when once she longed to see him. 6. And of something like *St. Augustin*, that once appeared to his ^p Disciple *Eulogius*, and another time ^q to one *Curma* about *Hippo*, when both this *John* and *St. Augustin* were yet alive, and knew nothing of this appearing (at the least *St. Augustin* did not) but what he heard other Men say; Suppose, I say, both against all probability, and the ^s positive judgment of *St. Augustin* himself, that these were not Angels, but real Souls; What are some few extraordinary Apparitions, to ground an universal and perpetual way of Worship? And suppose that not few, but whole thousands of Souls should swarm down amongst us, as we know the Angels do; the Angels we also know, were never called upon, nor praied to, by any true Servant of God, as long as the Church was ordered by any Prophet, Apostle, or Apostolical Men: and after their departure, it is well known, how the Fathers who next succeeded them, alwaies voted both against Worshipping and Praying to any one created Angel. *The Disciples of Christ*, saies *St. Ireneus*, ^r do nothing by praying to Angels, but by directing holy and undefiled Praiers to the Lord, who hath created all things. Praiers directed to others, it seems, are defiled with something. *And tho the blessed Angels* ^u, (saies *Origen*, a most authentic Author in this Point)

• *Aug. sup. c. 17.* ^p *Ibid. c. 11.* ^q *Idem c. 12.*

• *Ibid. c. 16. &c.*

^r *Iren. cont. Heres. l. 2. c. 57. sub fin.*

^u *Orig. Cont. Celsum. l. 5. p. 233. Edit. Cantabr.*

are

are sometimes called Gods, and convey down to us the favors of God, yet we do not serve them as Gods; for all our Prayers, Supplications, Addresses, and givings of Thanks (which he makes to be all one with the true Service of God) must be directed to God, who is the Master of all things; thro our High Priest the living Word and God, who is greater then all the Angels. And as for the Angels themselves, we have no reason to pray to them, because we do not understand them well; and tho we did, this very knowing of both their Nature, and Offices, would not afford us the confidence of offering our Vows and Prayers to any other then to the All-sufficient and Supreme God, by his Son our Savior. Not to trouble my self, or others, with any more clear and direct Citations to this purpose, I will only add the Verdict of two and thirty Fathers, who find^x in a full Council, that the praying to Angels (for so *St. Theodoret* y interprets the Word, *εὐχαριστῶν ἁγγέλους*) to be both a *bidden Idolatry*, and a *for-saking of Christ and his Church*.

The true reason which makes these and other Fathers so sharp against Praying to Angels (much more against Praying to Saints) as to call it Idolatry, is not because the Angels cannot hear alwaies, the Saints never; for this would make praying to them no more then an idle and useles act: but mainly and principally, because Praier, Vows, and giving of Thanks, is a main part of Gods service; and therefore Saint^z *Ireneus*, and^a *Origen*, take Praier and Worship promiscuously for the same thing. And 'tis upon this same account, that both^b Scripture, and the Ancient

^x *Concil. Laodic. Can. 35.*

^y *Theodor. Colossens. c. 2. v. 18.* ^z *Iren. Sup.*

^a *Orig. sup.* ^b *Psal. 50. 14. 15.*

• Fathers, still reckon Praier and Thankſgiving among the trueſt Sacrifices, and which can belong to none but God. Now Praier is part of Gods ſervice, becauſe, if ſerious and devout (and I am ſure Roman praying to Saints is no jeſt) it preſuppoſes and acknowledgēs in the Saint which is praied to, ſuch an infinite knowledg of Mens hearts, ſuch an Univerſal and extenſive Capacity, or rather Being, in hearing them all, alwaies, every where, and ſuch an immense ſufficiency and power of helping them accordingly, that to make, or to preſuppoſe, created either Saints or Angels fit perſons for to be praied to, is to make or to preſuppoſe them to be Gods. And this is the true account, wherefore calling upon God, is reputed an Honor given to God, *Call upon me, and thou ſhalt glorifie me*, *Pſal.* 50. 15. 23. becauſe it implies, and in very deed acknowledgeth the Immenſity, the Knowledg, the Mercy and Power of God: not calling upon him, is Atheiſm, *Pſalm.* 79. 6. And ſo calling on them, who are not Gods, is down-right Idolatry.

The truth is, you may call upon a Saint, without any danger of Idolatry, if he be in ſuch a diſtance whence intelligent Creatures may without Miracle hear one another: thus the Prophets were not afraid to ſpeak to Angels, *Dan. Ch.* 10. and *Ch.* 22. *Zachar.* 1. 9. If you did pray a Holy Man whil'ſt he is with you, to pray for you, and to recommend you to God after he is dead, perhaps this exceeds not much the ordinary power of a Saint. Thus *St. Cyprian*^d intreated his Friend *Cornelius*, then Biſhop of *Rome*,

^c *Tertullian. Apol. c.* 30. *Euseb Demonſt. Evang. c. ult. ſub fn. Orig. in Rom. c. 10. v. 14. p.* 382. *Edit. Paris, 1619.*

^d *Cyprian. l. 1. Ep. 1. ſub. fn.*

that

that he of them two who should, by suffering Martyrdom, step the foremost to Jesus Christ, would being with him there, continue his wonted Prayers for his poor Brother, whom he knew to be left be-lind. And, as I take it, the same Father asks the same favor of his Holy and Devout Virgins, against the time when their Virgin Zeal and Piety should be crowned with its due Honor. Thus far I see nothing at all, that an humble Christian may not wish, and a created Saint may not perform: and if such Prayers have any defect, it is not Idolatry, nor Superstition perhaps, 'tis only they want an Example. Nor is it any Idolatry to pray to your Friends by letters at any distant whatsoever, for St. Paul in his Epistles doth often so: and therefore I would not blame our learned Papists for dedicating their Books, and writing Dedicatory Letters to the most Blessed Virgin Mary, if they had Expresses to carry them. But if you can fancy a Saint of such an unlimited and universal Intelligence, as, tho he be but in one place, yet to be able to see, and hear what all Mankind can say or do, or think, or write, or suffer, all the World over: and that St. Nicholas for example, hearkens and provides where he is (in Heaven I hope) to what one Sea-man prais in a Shipwrack at the Streets of *Magellan*; to what another wishes for, when he is becalmed in the South-sea; to the cries of another, who sees a Hurrican by the *Barbado's*; to the private desires of another, who fishes for Pearls by the *Guyney* shore, or Herrings by our English Coast, or for Whales hard by *Green-land*, or for Trouts in our small Rivers; and whole thousands of Passengers, who cry to him being Catholics, and perishing in as

e *Idem. de Habitu Virg. Tract. 2. sub fin.*

many

many places both at once, and alwaies, as he is called upon in all these places, and in all these times, and by all at once; and if you do fancy withal, that he understands besides all this, in these both numberless places and exigencies, what they do both think and deserve, in order to the returning of suitable reliefs and helps: I say, you fancy in *St. Nicolas* an infinite Omniscience: wherefore they that pray to him on this account, do give him what belongs to God, and make him a complete Idol.

Here Roman and sacred Authors are at a great distance the one from the other. Those will have the Saints being departed, to know whatsoever is said, thought and done under the Sun: and these nothing; or if something, besides that which they must needs remember, both of the Church and of themselves, in order to their Holiness and Thankfulness to God Almighty, *St. Augustin* ^f thinks that they have it, either of those Angels who of course converse here and there among Men, or from the souls of the Righteous whom God takes up to them; or immediately from God himself, reveling to his Saints above as he doth to his Saints below, *that which is necessary they should know*. But alas! all this comes far short of what is required in this case: For the Papists themselves confess, that ^g neither the Angels, nor separated Souls, can be present every where, to know and report the Prayers sent up to every Saint, and by every Worshipper at one time, and from all Countries; and tho they were, yet could they not tell what, or whether Men pray when they pray to them sincerely and in their hearts: Therefore they

^f *Aug. de Cura pro Mort. c. 15.*

^g *Bell. de Sanct. Beatif. l. 1. c. 20.*

L

must

must make use of God, and turn, as much as in them lies, his Essence into a Looking-glass, where without any more ado, Angels and Saints may see what they please. And when they have thus taught the simple People, and amused them with their *Gregorian*^b Motto, that, *Whosoever sees him that sees all, sees all himself*: they laugh at it among themselves, and say plainly (as well they may)ⁱ *That created things have not a Being, which may be seen in God, as an Object that shines in a Glass; witness the Angels that see God, and yet are ignorant of many things, but as Effects in the*^k *virtue of their own causes, which indeed could be seen in God, by him who could know him perfectly, which no Man can: and so it is not true, that whosoever looks in a Glass, sees all in the Glass. And it is fair, if the Saints see in God the things that*^l *are proper to their Happiness: And such certainly are not the cries of Men perishing in a storm. In a Word, they all come to this, that when they say that the Saints see all things in God, it must be understood,*^m *as far only as God is pleased to represent it to them.*

Now let the Roman Catholics shew us, either out of Scripture, or some infallible Author, that God reveles to *St. Nicolas* (to insist in the same example) all the Rocks, the Billows and Storms, which may put his Sea-men to pray; and that the hearing of their Cries, and the sight of all their Ship-wracks, is to this second *Neptune* a great addition of Happiness.

^b *Greg. Magn. Dialog l. 4. c. 33.* ⁱ *Occam. 4 Sent. q. 13.*

^k *Thom. part. 1. q. 12. a. 8.* ^l *Idem p. 3. q. 10. a. 2.*

^m *Greg. de Valent. De modo quo Deus cognoscit. Disp. 1. q. 12. Punct. 6. sect. Concesso igitur.*

This

This looking-glass being thus broken, they run as to their best Refuge, to new Revelations, which, if sufficient to the purpose which they are invented for, must swarm up in Heaven, as thick and as continually as there are Praiers made to Saints under the Dominion of *Rome*. At this rate, whensoever one saies *Ave Maria*, or another *St. Ægidi*, or another some other Praier, God must inform the Saint who it is that praies to him, to what purpose, and with what Heart, or else it is a hundred to one if the Saint hears a word of it. And as the whole Trinity must be ready for a million of Miracles to do the business at Mass, so must it be for as many, or rather more Revelations Night and Day, Morning and Evening, to wait on the Roman Litanies: Only there is this difference, that at the Mass the Priests are so civil, as to pray to God for his Miracles, and so rude at the Litany, as never once in their whole life to ask for a Revelation, wherewith he may be pleased to inform them all, whom it may concern. A very great rudeness indeed, and such a prodigious oversight, that whole *Rome*, as well as great *Bellarmin*ⁿ, may most justly be puzzled at; that a Pious and Infallible Church should not remember, that so many, so continual, and so absolutely necessary Revelations, if true, are true continual Favors; and that God, once in an Age, might be as well supplicated to shew and expose their Praiers, as continually as every petty Saint is importun'd to recommend them.

But here is a far worse, and I doubt not, a more impious Absurdity. I cannot tell whether it be more lawful for Papists to set up new Mediators (without any warrant) in Heaven, then it was for *Jeroboam*

ⁿ *Bell. de Sanct. Beatit. l. 1. c. 20. sect. atque ex his.*

to make new Priests in *Israel*: nor whether the making *Mediatores ad Mediabrem*, Grantees, who thro' their own Merits, and not by their Prayers only, shall promote our Concerns with Christ, be a lesser temerity then it had bin, if *Abraham* had obtruded all his servants as Officers and Levites to serve under *Melchisedec*. But see how *Babel* can set and unset, and over-turn all things up-side down; Christ the only Mediator, the Advocate, and the Intercessor above to God the Father, must lay this his Office a-side, and become a kind of Mediator and Intercessor for Men with the Saints. All the supplications and addressees which the Papists send up to these Souls, signifie to them nothing at all, unless Christ be there in the stead of either a Prophet to revele, or of a Messenger to bring, or of a kind of Clerk, to read to them all these Prayers. Here to make use of those Examples, wherewith both Papists and Pagans will perswade Men to call upon their Saints; the King alone must be the Master of Requests to his Courtiers, and the speaker to his Commons, to inform them of every great, and every petty trifling thing that their respective Relations, Countries and Towns will have them put in a Bill, and then present it to his own self. Whensoever the Pope calls on *S. Peter*, or a Cardinal on *S. Jerome*, or a Monk on *St. Cuthbert*, or any Catholic Man or Woman upon the Virgin; nothing is done, till God himself calls for these Saints, and tells them, Hear you *Peter*, *Jerome*, and you *Cuthbert*, such and such People now pray to you, that you would pray to me, and perswade me, thro' your Merits, to grant them such and

- *Bell. de Beatit. Sanct. l. 1. c. 20. sect. Respondeo, quema dmodum.*
- *S. Ambros. ad Rom. c. 1.*

such

such things : And to dispose you the better to be forward in this Office, I must tell you, the Pope is old, the Cardinal wants an Estate suitable to his Eminence, and unless you make hast to solicit me for more Grace, such Monks or Maidens, your humble Suiters, are at this very nick of time in great danger of Incontinency. Then (and not a moment before) come up the saints with these Prayers, to press and solicit with God, the very same things and circumstances which God hath reveled to his Saints before. Such Wheelings and Impertinencies as these, were ridiculous upon a Stage, much more are they so in a Church; and how much more with God in Heaven? And what can you think of the Comedians, who dare bring both God and his Saints as chief Actors in such a Play? Well, Prayer to Saints includes these sins in its most plausible Practice, when 'tis no more then calling on the blessed Saints, that they be pleased to mediate, and to intercede in their Prayers for us to God, which is the cheating notion under which Men, ashamed of what they do, would fain disguise their Praying to Souls and Angels with the colour of doing no more, then when we pray here our Friends and Pastors to pray to God Almighty for us. But, when they pray and beg at their hands, not only for Prayers, but (as it is apparent by their real practice, and the stories of their best Saints) for effectual Deliverances, such praying is without excuse: for instead of the former Drudgery, which the other puts upon God, this attributes Ubiquity, Omnipotency, and other infinite and Divine Powers to Saints, that is, the Church of Rome cannot expect, and upon that expectation cannot Pray, as they do, every where at

2 Bell. de Sanct. Beat. l. 1. c. 17. & c. 20.

the

the same time to the *Virgin Mary*, for example to bless and help them, unless she be conceived as being both present every where, and potent to bless them and help them every where. And this is a double Immensity, that of being present where they pray, especially where they pray more devoutly, and of being present where she helps. For without this Ubiquity, how could she be seen at Harvest, wiping the Faces of ^r of reaping Monks; or in a Chamber, rubbing ^s the Head of the good honest Father *Adam*, whilst she is elsewhere ^t burning Villages, or in a rich Abby ^u Mid-wiving an Abbess, whom her Steward had unfortunately gotten with Child? Is it not unimaginable, that, during either of the two daies, when she was under a Gallows ^x holding up a Thief under the Feet, for fear his own weight should strangle him, she could be then in a River ^y riding Prince *Pocoldas* his Horse, or upon the Walls of *Poitiers* beating the English off from that Town? Or if she be so nimble as to be at the same time under a Gallows, upon a Wall, and in the middle of a River, because all these places are in *Europe*? Can she run both the *East* and *West Indies* at the same moment of time, there to ^a make a Jesuit more chaste, and here to comfort ^b a poor Captain? Thus far what *Bellarmin* saies, ^c may very well pass for certain truth, that, to help Men in the point of need, at

^r *Vincent. Spretat. Hist.* l. 8. c. 17.

^s *Menol. Cisterc.* 22. Decemb.

^t *Chronicon. Ord. Min.* Tom. 2. l. 5.

^u *De Mirac. B. M.* 2 Tom. *Serm. Discipuli, Moguntiae* 1612.

^x *Chronic. Deip.* an. 1358.

^y *lb.* an. 1134. ^z *Ibid.* an. 1200.

^a *Beretar. in vita Anachoretæ*, l. 1. c. 1.

^b *Bal nghem.* 11. Apr.

^c *Bell. de Beat. Sanct.* l. 1. c. 20. *sect. Alii dicunt,*

the

the same time, and in so many distant Countries, no nimbleness can serve the turn, nor any thing less, saies he, then a true Omnipresence, which is an Attribute proper to God. Every Saturday in the Week requires in a special manner this Universal Presence, for then the Virgin *Mary* is in her own Person undoubtedly, and by their most solemn Devotions upon that day, exalted besides others above the highest Heavens. She is at the same time conceived to be most present, and beneficial by her Miracles and other waies, to her Worshippers upon Earth; and according to the promises which she hath^d passed to Pope *John* the 22^d, she goes down to Purgatory upon that day, and therefore she is then under ground.

This same Universal Presence, the clearest Character of God, is in a very great measure required in all other Saints, for she goes seldom without them; & then they are praied to nevertheless from all parts; not only to intercede in Heaven (which there they might being in one place) but to assist them by Sea and Land, in *Spain*, and in *Armenia*, which no man believes they can do, without believing them every where. For no created Causes whatsoever, can work any thing but where they are. If our Savior did help some sick, at a distance from him; as *Matth.* 8. 12. He did it with that Divine immense Nature, that his human was united to. And Holy Souls are not likely to have more power then the Angels, who are personally present, wheresoever they work any thing.

If any one say, that the Saints may out of Heaven do on Earth whatever they please, not by their

^d *Eull. Sabbath.*

coming

coming down themselves, but by their sending down some Angels. First, let him shew, That the Saints are not only equal to, but superiors to the Angels, and then that they have the disposal of this Celestial Hierarchy. Secondly, tho they, or at the least the Virgin had it, yet this sending of Angels could not be applied but to some few private Services; as when some say, 'twas not her self but some Angel, whom she had sent for her, but to counterfeit the Devotions, and to save the credit of a *Nun* for the space of nine whole Years, when she was all the while rambling up and down in Bawdy-houses; that it was not her self, but an Angel who ran Races, and fought Battels in the shape of her Worshippers being then at Mals. Some are also pleased to say, that every Saturday she goes down to Purgatory, not by her self, but by her Proxy, for the rescuing thence of some Souls. But none of her Historians will aver, that it was a Deputy, or any other but her self who did hug and kiss *St. Bernard*, *St. Dominic*, and *St. Alain*, upon several occasions; who did once ride behind a Knight, in the shape of a Woman, in order to surprize the Devil; or who in a dark tempestuous night was really met by two wandering Travellers in a Forrest, with *St. Michael*, and *St. Peter*. It is she, and not another, if you will believe what she saies, who now and then will call her self the Mother of Grace and Mercies; who comes often to visit Churches with sweet Perfumes, or Holy Waters, or whole Baskets of Holy Roses, or white and black Hoods for her Chaplains. And accordingly it is she her self, and not her Angel, that is adored in all the places where she appears. No man praies either to her, or to any other Saint or Angel, upon any considerable occasion,

caſion, but thinks to have her and them preſent, and ſo the very ſame conceit of an Univerſal Power and Preſence (eſſential Attributes of God) which makes them willing to pray to Saints, muſt needs make them Idolaters in praying thus.

This impious worſhip is an Abufe of what was don ſometimes to God, in the primitive times, at the Graves of his own Martyrs: and no wonder, if ignorant men could turn the Miracles and Mercies of God, as they can all other good things, to their own deſtruction. It is well known, how many wonders were wrought at the Sepulchers of holy Martyrs, as one at the ſhadow of *S. Peter Act. 13.* and at the Bones of the holy Prophet *Eliſha 2 Kin. 13. 21.* Theſe Miracles were to thoſe Saints in ſome meſure, what the glorious *Reſurrection*, and *Ascenſion* had bin before to their Savior, to wit, high *Declarations* from above, that their Souls and Bodies, however they had appeared vile in the Eies of their Murderers, were pretious in the ſight of God; and that what they had believed, taught and ſigned as it were with their own Blood, were both true Doctrines, & good Examples in order to Salvation. And theſe extraordinary Marks of Gods favor on their Perſons, and Seals of truth to their belief, as they were principally intended in behalfs of Infidels, ſo they moſtly and longeſt continued in thoſe parts of the world, as *Africa* ^e for example where more Pagans remained not called, or not converted to the Faith. It is well known alſo, how at the ſame time, which was a time of generall and cruel perſecutions, the holy Zeal and Death of the Martyrs, as it was marked out, as it were, by the finger of God in his Miracles, ſo it

^e *Lege Aug. de Civit. l. 22.*

M

was

was exalted both to their own praise and to the encouragement of others, by the Christians in all Churches. The highest strains of Eloquence, which the Fathers had, were spent in the magnifying of Martyrs. They set down their Names in their best Church Records; and rehearsed them duly in their solemn Eucharists and public praises to their Savior: They gave the most honorable Burial they could in those sad times to their bodies: and having no Churches then, they made their graves their most ordinary Places of Meeting, to declare before all the world, that by this resorting to their Sepulchers, they prepared themselves to their Death. In a word they did what they could to bring both themselves and their Flocks to love and admire those holy Souls, that so both themselves and others might be encouraged to follow them. *Bless and esteem most sincerely, saies S. Basil, † the holy Martyrs, that you may in your course do as they did: in the mean while in your real intention be accounted as good as real Martyrs already: that you may without the blows & cruelties, which they suffered, attain to the rewards which they enjoy.* These zealous exhortations in times of Persecution, and the visible hand of God confirming whatever they said, as to this point, prevailed so far upon the People, that * at every particular occasion, as well as upon solemn daies, they did go and pray hard by their Graves, and did take for a great honor to be buried, where they had praied: till at last their *Pagan Foes* began to take notice of it, and to believe, at least to say, ‡ that Christians did adore dead men,

† *Basil. in 40. Martyr.* * *S. Basil. ibid.*

‡ *Cyrl. Alexand. cont. Jul. l. 6. p. 202. Ed. Paris. 1638.*
Maximus Madaur. ap. August. Ep. 43.

as themselves did adore their Gods. This gave an Occasion to the holy Fathers to wipe off all suspicions of this kind from Christian Religion: and to declare to all the world (I wish that *Roman Catholics* would take better notice of it) first that they did not worship ^c Martyrs at all, neither as *Gods*, nor as Presidents and Vice Roys ^d of any Town or Country. Secondly, that the blessed Saints have neither particular notice, ^e nor care of the Affairs of this world; and if by chance they medled with it, it was as extraordinary to them to do so, as ^f as to the Water to become Wine, or to a dead Body to rise up. Thirdly, that the Veneration and Reverence which they did bear to holy Martyrs, exceeded not that degree of honor, which in former times was deferred to ^{*} valiant men, after they had spent their lives for the defence of their Country: or that is due to all the Friends ^g and true Disciples of Jesus Christ: and is of no other ^h sort, then is that which in this life we give to other holy men, whom we think to be endued with the same piety that Martyrs were: only our Devotion for the Dead Saints is more confident then it can be for living; because these are yet fighting, and those have got the victory. Fourthly that when they builded ⁱ Monuments, and Houses of Praier where these Martyrs were buried; the Monuments were for the Dead Saints, and the Hou-

^c Hieron contr. Vigilant.

^d Cyrill. Alex. contr. Julian. l. 6.

^e August. de cura pro Mort. c. 13.

^f August. ibid. c. 16.

^{*} Cyrill. sup. pag. 204.

^g Smyrnenfis ap. Euseb. Hist. Eccl. l. 4. c. 15.

^h August. cont. Faust. l. 20. c. 21.

ⁱ Idem. De Civitat. l. 22. c. 10.

ses of Praier were only for the living God. Fifthly, that when the names of the Martyrs were there mentioned, it was neither to pray for them, nor to them: but to keep up after & their death an Authentic Declaration of their continual being with God, and (specially in these great Mysteries, where Christ is both signified, and received) of their continuing Sacred communion with Christ. Sixthly, that these Honors were all bestowed on them, ¹ both for the more solemn celebrating of their faith thro-out all Churches, and for the encouraging of all Christians, to their Example.

This was enough to vindicate the Truth of God, and the true meaning of his Church, as to the Honor due to his Saints. It might have bin enough also to smother in the very birth the growing superstitions of some private men in this case, (that St. *Austin* doth complain of) or at the least to restrain them from growing worse, and endangering the after Ages; if the *Pagans* being confuted, some partly seduced, partly seducing Christians had not revived their quarrel, and gon about to justify as much as in them did lie; their old Reproches, by propping their praying to Saints upon the two main Points, whereon the *Pagans* worshipt their Gods.

The first is taken from the prudence, that humble or wise Sutors must use at Court. You shall hardly find one Papist, but will tell you, that it is rashness to go bluntly and directly to great Persons, unless you be presented to them by their Officers and favorites: and why should any man pretend any easier

^k *Dionys. Aexop. de Eccl. Hierar. c. 3.*

¹ *Scriptum Smyrn. ap. Euf. Eccl. Hist. l. 4. c. 5. a Chrysost. in S. Phileon tom. 5 p. 505. Edit. Eton.*

admit-

admittance to God, without their intercession and favor, who as the Saints and the Angels do stand continually about him? This is the very self same Argument, which the heathenish Philosophers mainly objected to the Fathers: and to which the Fathers gave two such Answers as at once may stop equally both the *Pagan* and *Roman* Mouths; the one is that ^m of *S. Ambrose*. We are forced to go to the King, saies he, by the mediation of his Nobles, because great Kings are men, as we are; and have this Infirmary along with their condition, that they must hear, and understand with the help of others besides themselves; whereas God understands every thing, which every supplicant asks, and deserves: and as for the obtaining of his favor, we can employ no *better friend, then an honest and pious Soul*. The other is most singular, and I have it from *Origen*. “But if you have a mind also to have
 “ the concurrence of the Angels, ⁿ saies he, we have
 “ it, when by pious lives and prayers, we do address
 “ our selves to God. For as the motion of the sha-
 “ dow must needs follow that of the Bodies, what
 “ way soever these will turn; let us know this, that
 “ if we move God towards us, we shall get by the
 “ same means all the good Angels, Souls, and Spi-
 “ rits to be our Friends; and which is more, actual
 “ helpers, both by prayers and other waies; for these
 “ blessed Spirits take most especial notice of men
 “ qualified for Gods favor. And I dare say confi-
 “ dently, that who soever praies to God devoutly,
 “ hath whole Legions of holy Angels at the same
 “ time praying for him, without his desiring them

^m *Ambros. ad Rom. c. 1. V. Dicentes se esse sapientes.*

ⁿ *Origen conz. Cels. l. 8. p. 420. Edit. Cantab.*

“ to

to do so. This ancient Author is the first who ventured to say, That the Saints might perhaps pray and act for us : and yet he is as express as any other, to direct men to God by Christ alone, and to keep them from Praying to Angels and Saints.

The other main Ground common to Pagans and Papists, for Praying, those to their Gods, these to their Saints, is either the false Allegation, or the false Construction of Miracles. This every one knows, who knows them both. Whereas when the Miracles of the Saints were at the best, that is, during the three Primitive hundred years, they never tempted Christians any farther, then to go and to pray to God in those places where they were wrought, and where Prayers had sometimes very extraordinary returns ; there they might perhaps wish to God, that he would hear in their behalf, the general Prayers which these Souls most probably offer to God, for the afflicted members of his Church. *But where is the worthy Prelate or Christian* (saith^o St. Augustin) *who being by the Grave of a Martyr, ever said, Peter, or Paul, or Cyprian, I offer to you this Sacrifice,* whether of Prayer, or Praise, or Vow, 'tis all one. The Miracles don by Holy Men did set, as it were, the Seal of God upon the Gospel which they believed, and upon the Worship which they both promoted and died for, therefore we must believe and worship as they did. If they did set also, as certainly they did, some Marks of Reverence on their Persons, and their Memory, 'twas not to this purpose, that they should be either adored or praied to. We do not read that true *Israelites* ever praied to the dead Prophet, for the great Miracle wrought at

^oS. August. *contra Faust. l. 21. c. 21, Id. De Civit. l. 8. c. 27.*

his

his Tomb; nor that Christians ever worship'd the living Apostles, for all the signs wrought by their hands, and sometimes at their very shadow. *S. Chrysofom* ^p assures me, that God kept them most commonly under some sensible Infirmity, which they could not ease themselves of, as the ill Stomach of *Timothy*, and the troublesome Angel about *St. Paul*, that the Glory of their Miracles might wholly rest on Christs Power, and that nothing of it might be abused to the admiration of their Persons. But all is in vain to save those Men, who have a mind to lose themselves. Pagans in spight of all will worship the living Apostles, *Acts 14.* and Papists will pray to dead Saints. The Miracles of God must be wrested, to countenance these Mens folly; and to use the words of an ancient Father ^q to this purpose, here observe the Wiles of Satan; Christ employes both at once, his Apostles, and his Miracles to destroy all Idolatry from among Men; and Pagans and Papists make use of both to bring it in.

This manner of calling on Saints, is both unchristian and unjust, on all the sides that you can take it. First, It transfers on Creatures that Prerogative of Gods glory, and that special part of his Worship, which in Holy Scriptures doth comprehend his whole Service. Secondly, It makes Saints to be what the Holy Ghost alone is, searchers of Mens Hearts and Thoughts, and present over all the World; if not, How can they perceive mental Prayers? Thirdly, if you suppose, that night and day God is reveling to them what Men do, and what they would have, it forges another Impiety, and make God a perpetual

^p *S. Chrysof. ad Pop. Antiuch. Hom. 1.*

^q *S. Chryf. Ibid.*

Clerk, Mediator, and Drudg to his own Saints. Fourthly, It intrudes into Christs Office, as many Mediators to intercede with God for Men, both by their Sufferings and their Merits, as there are with him Saints and Angels, whereas the Church knows none but one. Fifthly, It quite disables the Church from all possibility of asserting Christ, and the Holy Ghosts Divine Nature, by their usual Demonstrations, to wit, *That God is in Scripture praied to, and, that the Holy Ghost is every where*; or it proves Saints to have it also. Sixthly, As it is practiced by the devoutest Persons of Rome, it complements the Saints with such Praiers, such Expressions, and such Services, as you may safely challenge *Melchisedec, Moses, David*, and all the Prophets and Apostles, to magnifie God Almighty with any better.

You may be sure that the Papists will disown this, because their own discretion suffers them not to avow more among strangers then they think themselves able to make good. But where Mass is the reigning Service, there Books, and Mouths, and if these should hold their peace, the very stones of their Altars, Churches, and Images do speak it out: and judg what Religious Worship that is, which modest Men must flatly deny, or palliate and excuse. Some will tell you, that all their Praiers to the Saints are but such *Apostrophes*, or Rhetorical Figures, as was that of *David* to Heaven and Angels, *Psalms 103.* and that their Litanies, *Peter, Paul, &c. Pray for me*, come but to this wishing, *Would to God, or how I do wish, that all these Saints should pray for me.* Others who see, what either blindness or impudence

^r *Georg. Cassand. Hym. Eccles. in Vigil. Pontec. Schol. pag. 242. Edit. Paris. 1616.*

it is to say so, plainly confess, that they directly pray to Saints, but mince it as it were but as to Friends, only to desire them to pray (which yet at that distance were bad enough) & not as to principal Benefactors: and it is upon this ground, they say, that praying to Saints in Heaven, and praying to Friends in my House to pray for me, comes both to one. These Men are so confident at *Rome*, and do think us to be so blind to all ends and purposes here in *England*, that they shall persuade us these two things. The first, That all their Breviaries and Pfalters signify nothing, but what they please: The other, That they make Saints to be Rulers and Princes over Nations, with an Iron Rod in their Hands, only to pray.

This desperate Cause forces *Bellarmin* at every turn (the honestest and wisest Papist of his time) to forsake upon this account both all Knowledge and Conscience: For here you shall find him sometimes offering proofs out of some Books, under the name of *St. Athanasius*, which, when he needs them not, he acknowledgeth to be false: sometimes most willingly and grossly satisfying *Eusebius*: sometimes insisting upon such Canons and Decrees (ascribed to the sixth Council) as in his Heart he knows to be meer Forgeries: sometimes fiding with the *Ari-*

* *Bell. de Sanct. Beat. l. 1. c. 19. sect. Præterea in utroque.*

* *Ibid. c. 18. sect. Nos autem facile.*

* *Bell. ibid. c. 19. Athanasius Sermone.*

* *Id. De Scripturib. Eccl. observat. in Tom. 3. Athanasius.*

* *Bell. de Beatit. Sanct. l. 1. c. 19. sect. Eusebius, lib. 13.*

* *Ibidem. sect. Deinde in sexta Synodo.*

* *Binius in fin. 6. Synod. pag. 360. Edit. Paris. 1626.*

* *Cyrril. Alexand. Thesaur. p. 115. Edit. Paris. 1638.*

ans, and leaving the ^b Fathers, thereby to get some little thing, that may favor the Praying to Angels: sometimes he saies, that the Roman Church praying to Saints, makes ^c them no more then Holy Men; and in the point of Vows, and such other Divine Honors, that mere Men are in no wise fit for, he himself ^d makes them to be by participation nothing less then Gods. And thus the Papists must own at last, what they did dissemble at the first. And what can you make of such shifts, turnings, and contradictions, but that there is most plain untruth, as well as juggling in the case? Either let them shew out of Scripture, or out of any true Record written in true Primitive Times, that any Prophet, any Apostle, or any Martyr, have in any one of their many and great Distresses called upon any other Saint, but God alone: or else let them shew, they have found some new Lights, and some better waies, then all these Saints ever did. St. *Chrysostom* ^e takes for mere Devils, those Spirits who even in his time did appear under human Shapes, and did go under such and such Mens names. And St. *Epiphanius* adds more to this, that these Devils will, under Religious and plausible pretences, both make Men to appear like Gods, and induce People to believe it. And who can warrant, that all those Souls that come creeping in *Bellarmin*, first, under the notion of Gods Friends, and afterwards as Gods themselves, are none of these? However, in point of serving them, let the preten-

^b *Ibid.* pag. 116. *Athanas.* cont. *Arian.* Orat. 4. pag. 260. *Edit.* Commel. 1600. *Chrysof.* in *Genes.* Hom. 66.

^c *Bell.* sup. c. 19, & 20.

^d *Id.* De *Cultu Sanct.* c. 9. *sect Tertio, quia Sancti.*
S. Chrysof. in *Lazar.* Orat. 2. *S. Epiph.* contr. *Collyrid.* pag. 447.
Edit. Basil.

ces be never so fair, it is not safe to venture on waies which none of Gods ancient Servants have trac'd before. But the following Chapter shall tell us more: for certainly the name of the Blessed Virgin, is unworthily abused now adaies, to complete in all respects the full mesure of Idolatry.

CH A P. V.

Of the Worship deferred to the Virgin: and all the Blessings expected from this Worship.

That which *Rome* adores under this name, deserves a Chapter by it self: It is both the great Allurement to, and the great *Diana* of that Church. It is with them the Head of all the Saints, the very † Crown and Accomplishment of the ever Blessed Trinity, and therefore such a Divinity in the Eies of thorough Catholics, that some that had denied both their Baptism and God himself, could never * be tempted so far as to deny, and leave this Goddess.

Between the two contrary Extremes, to wit, the looking with some indiscreet *Arabians* on the Blessed Virgin, as an ordinary Woman; and the Worshipping her, as a Goddess: the Holy Fathers keep the middle way. *Let the Virgin Mary be honored,* saies St. *Epiphanius,* * *but let God alone be worship-*

† *Vid. infra.* * *Scala Cæli.*

* *Epiphan. contra Collyrid.*

ped. The Holy Scripture doth the same, calling her in opposition to all profane Persons, *Blessed*; & against all Superstitious Adorers, leaving her among the Women, *Blessed art thou among Women, Luke 1. 28.* *Elizabeth* likewise calls her, *The Mother of the Lord*; as the Fathers do upon another account, *The Mother of God*; that is, Mother of that Savior, (as to the flesh) who by the Hypostatical Union is also God. And lest this Title should seem to exalt her, as it doth commonly other Mothers, to the same dignity with her Son, the Holy Scripture sets her always by Christ (since the time of his public appearing to *Israel*) rather like a Disciple, then like a Mother; witness the manner he uses her, or answers her, at all the times when they appear both together; as when she seeks him in the Temple, *Luke 2. 49.* or when she put him in mind of what they wanted in *Cana*, *John 2. 13.* or when she stood without and sent for him, *Mark 3. 34.* or lastly (for I do not find them any more meeting and speaking together) when he saw her standing by his Cross, *John 19. 26.* for there you cannot chuse but observe, how little this great God and Savior was moved with all those Concerns, even during the daies of his flesh, that had their ground in flesh and blood; and that, if this Blessed Woman deserved any ^b Blessedness, and had a gracious access to her Son, it was by being a Believer, rather then by being a Mother. These four Passages cannot well bear any other sense; and the severity, which some of them express besides, as some Fathers do ^c well observe it, stands upon Record, for a warning to keep the Church from thinking

^b *Chrysof. in Matth. c. 12. Hom. 44.*

^c *Epiph. cont. Hæres. l. 3. p. 447. Edit. Basl.*

better

better of *Mary*, then her being a Blessed Virgin, and perhaps a Holy Martyr. Christ by this short Reply, *Woman, what have I to do with thee?* John 2. 3. having branded that great Impiety, which he foresaw in after Ages, and which we see to our great grief scandalously reigning in our daies.

For now, at the head of ten thousand Saints, of whom some were never in being (as far as any true Authors can tell) as *St. Christopher*, *St. Catharine*, *St. Longis*; some were no better then Villains, as *Thomas Becket*, *James Clement*, and such like, which the Pope pleases to Canonize; some are very true and blessed Saints, but were never praied for, nor praied to, as long as *Israel* had a Prophet, or the Church of Christ an Apostle: at the Head, I say, of all these, appears now in the Church of *Rome* (what all both Prophets and Apostles may justly rend their Garments at) the Virgin *Mary* under the Pomp and the very name of Goddesses. Not to mention the Worshippers, how many and famous soever, who in their Devotions * call her so, one Pope or two may serve for all. *Leo* the tenth, in an Epistle that was published, and therefore confirmed by the Command of *Paul* the third, demands some better Timber for the repair of one of her Churches, *Ne tumnos, tum Deam ipsam, &c.* † *Lest by sending some useles sticks, you seem, saies he, to delude both his Holiness, and the Goddess her self.*

This pretended God-head, Deification, † and Di-

* *Ambros. Cathar. de Consummata Gloria, pag. 112. and 115. Bernarden. Meriale 3. p. S. 5. de Nominatione Mariae. Lugdun. Francisc. Mendos. Virid. l. 2. Probl. 2.*

† *Petr. Bem. Epist. l. 8. Epist. 17.*

‡ *Petr. Damian. Serm. 1. in Nativ. Virg.*

vine ^f Majesty, which under several Titles is attributed to this Goddeſs, is not a thin Participation, ſuch as they allow to other Saints, whom upon this ſcore they call Gods : but ^g a kind of Equality with God, and an Infinity of Perfections, which no Creature ever had. Some do call it ^h identity ; others more plainly ⁱ *Esſe Dei*, that is the very ſame thing, or the very Being of God, beſides her other three Beings, 1. of *Grace*, 2. of *Glory*, 3. and of the *Mother* of God. Hereupon the *Jefuites* infer (as well they may) 1. that ^k there is an infinite diſtance between the Mother, and the Servants. 2. That the greatneſs ^l of this Goddeſs is a Meſure in a manner of Gods own Immenſity. 3. And that therefore 'tis impoſſible to know well Gods Immenſity without underſtanding the Virgins greatneſs.

Now, if you will know, how the bleſſed Virgin, who was and is confeſſedly a finite Creature, hath attained to this real Godhead, and to the Infinity, that attends it; they will tell you, that this great Miracle of being made Goddeſs, was wrought in her,

1. By a Singular Glorification and mutation in her, proceeding from the whole Trinity. For when once ^m ſhe preſented her ſelf to the Bleſſed Trinity in behalf both of her ſelf, and her devout ſervants ; God Almighty, they ſay, ſpoke to her thus. *Esſo, &c. Be thou the noble and threefold Room, where the Trinity ſhall inhabit. I will be thoroughly changed into*

^f *Mart. Delrius de Divin. Milit. p. 886. Liſſ. de Virgine Hall. paſſim. Gononus Chroñic. an. 1356.*

^g *S. Bernardin. Serm. 61.*

^h *Argentensis. De Sept. Excellentiss.*

ⁱ *B. Alanus. part. 2. c. 6.*

^k *Mendosa de Florib. l. 2. Problem. 2. n. 11.*

^l *Viegas Apocal. 12. Comm. 1. Seſſ. 4. n. 3.*

^m *Alan. ſuprà. c. 8. pag. 130.*

thee: and thou shalt be thoroughly changed into me, by special and singular Glorification.

2. More especially, by an entire and essential Communication from the second Person; for thus they make Christ speaking ⁿ to her; *Thou hast given me to be man; I will also give thee my being God.*

3. Most specially, by such a large Effusion of all Divine Excellencies, as may ^o hold up proportion with the infinite Goodness and Appetency, which the holy Ghost hath to be diffused to others. So, that as the Father did satisfie his own desire, in bestowing his whole Divine Being on his Son: and the Son with the Father, in bestowing all what they have upon the Holy Ghost; so likewise the Holy Ghost hath the same satisfaction, for want of a fourth Person, to spend and to pour himself in gifts and Graces, upon *Mary*, whom upon this account they dare all (and God forgive them for calling her so) *Totius Trinitatis Complementum*, that is, *the Perfection and Accomplishment of the whole Trinity*; and to this purpose belongs what they say, that in Heaven she hath her Throne by the Father, as his only Daughter and Mignon; or as others say, ^p in quality of Gods Lady, above the Son, ^q as being his Mother; and close to the Holy Ghost, in quality of his dear Spouse.

I have no mind to trouble my Reader and my self with rehearsing what here they babble, or rather most ridiculouly blaspheme concerning the ^r Jealousie between the Holy Ghost and *Joseph* upon the

ⁿ *Guerricus ap. Mendos. Virid. l. 2. Probl. 2. n. 11.*

^o *Quir. Salazar in Prov. c. 8. v. 23. n. 302.*

^p *Argentens. De Septem Excell. 7.* ^q *Ibid.*

^r *Salar, in Prov. c. 31. n. 55, 56, 57.*

point

point of serving and pleasing her best. It is enough, which they will tell you and insist upon twenty times, that this Virgin was the chief Allurement, which in the beginning moved God Almighty, ^s to make the world; and that Heaven and Earth were created, and all the holy Scriptures written *ob hanc & propter hanc*, for her sake, and upon her account. That when in the eternal Decree and Provision ^u of God, all other things did appear but as Molehills, the great worth of this Virgin stood before him as a Mountain. That when he put his hand to the making of Creatures, Heaven, and Earth, Stars, Angels and Thrones, ^x he had still this woman in his thought, to pick and chuse out of every Creature, as it came out, the very best of it for this true *Pandora* and true Abbreviate of all his works. That then she was the very ^y Perspective thro which from all Eternity God both foresaw and predestinated all Christians, *S. Peter*, *S. Paul* and all the rest; because they were not predestinated to any Grace, but such as should be conveyed to them thro her hands. That when God did order the Springs, and course of Water, ^z then he but studied, what way it were possible, to make *Mary* an *Aqueduct* of all Blessings upon Mankind. That God had not set up so many Princes in the world, nor so many ^a Kings in *Israel*, had it not bin to procure her a more Royal Extraction. And finally that he made *Eve*, ^b the

^a *Idem.* c. 8. v. 25. n. 317. ^c *Bernard.* *Serm.* 1. in *Salv.*

^b *Salazar.* *Prov.* c. 8. v. 23. n. 269.

^c *Ibid.* v. 22. n. 269.

^d *Ard.* *Hierosolymit.* *Serm.* de *Annunc.*

^e *Salazar.* c. 8. v. 27. n. 363.

^f *Rupert.* *ap.* *Salaz.* p. 245.

^g *Salaz.* *Prov.* c. 31. n. 418.

Ark,

Ark, the Tabernacle, and other Ceremonial Figures, to pass his time in those Images and Representations of *Mary*; and so to amuse as well as he could the extreme longing that he had, to possess the Original.

At last this blessed Creature being come forth, she appears at her very ^c Birth, when she was lying in her Cradle, above all both Angels and Saints, like a Mountain above small Hills, far holier, as they say, then Mount ^d *Sina*, but somewhat like ^e the Mount *Sion*, in which God was pleased to dwell; all the Angells ^f that are in Heaven, all the Souls that are in Hell, all the Saints and Prophets that ever were, and all men that are or shall be, must by all means look towards Her, as the Center and Support of the whole world; as the very Ark of God, as the Cause of all Creatures, as the ^g founder of all Blessings, as the Fountain ^h and Vein of life, and the Author of ⁱ Salvation. Now lest you should think, that these great Titles (as great as God himself and our Savior can ever have) are given her chiefly upon the account of Christ, whose Mother she was, after the Flesh; thorough Catholics will tell you, that before she was the Mother of Christ, she ^k had deserved to be so: that by her own Goodness ^l and Grace, she had drawn God down towards her, and induced him ^m to take her Flesh: and that being as com-

^c *Idem* c. 8. v. 25. n. 321.

^d *Job. Damascen.*

^e *Bernard. Serm. de Annunc.*

^f *Gabr. Biel. in Can. lect. 80.*

^g *Bonavent. in Psalter.*

^h *Bernard. apud Salaz. c. 8. v. 35. n. 450.*

ⁱ *Petr. Dam. Serm. 1. de Annunciat.*

^k *Anselm. de Excell. Virg. c. 12.*

^l *Ozor. Tom. 3. Conc. 1. in Annunc. & Conc. 1. in Nativ.*

^m *Bernardin. de Bust. 2. part. Serm. 2. de Coronat. Mariæ.*

monly

monly they do term her, *Negotium omnium Seculorum*, the work of four thousand years; and possessing eminently within her self all the Perfections that lie scattered up and down in all Celestial and subcelestial Creatures; such a complete Hostels could not but procure, or ° at least hasten the coming in of the best Guest. The Founder of the *Jesuites* did commonly p bless himself, whensoever it came to his mind, that swallowing down Christ at Mass, he had also by the same means some of the Flesh of this Goddess. And they say, that on this same account Christ takes delight q to lie hidden under transubstantiated wafers, and to fall down into mens stomachs; because it represents and reminds him of his Ancient being in her womb: and that therefore she r would not miss a day, without taking the Sacrament after her Son was in Heaven, that he might have that sweet satisfaction every day. But when at the Salutation of *Gabriel*, she opened her Heart and her Breast to take him in, and therein to make him her Son; that one Act of humble Obedience expressed in nine Latin words, *Ecce Ancilla, &c. Behold the Handmaid of the Lord, &c.* that one Act of hers they say, is more Meritorious, then God himself in a manner can recompense. Christians may think 'twas no Merit of hers, but rather a favor of God; and that all which she could do towards it, was her Duty; but *Roman Catholic* Authors, and Saints too, teach otherwise. 1. *That by that one Act, she had fully s repaid to God, for*

▪ *Bernard. Serm. 2. de Pentecost.*

° *Salaz. Proverb. c. 8. v. 16. n. 106.*

p *Salaz. Prov. c. 9. v. 4. & 5. n. 144.*

q *Judoc. Cliftov. Serm. de Visitat.*

r *Anonymus apud Metaphrast.*

s *Stellarum Corona B. V. l. 11. part. 2. c. 18.*

all

all the things, that he ever bestowed upon men; and this they call Retribution, and take it for the eleventh of those twelve Stars, which shine continually about her Head. 2. That by that Act, she repaid more than she ever received her self: and so that God is in her debt. 3. That by that Act, she hath done more ^u for God, (or as much at the least) than God for her, and all Mankind: and that men may say to their comfort (rather blaspheme to their confusion) that upon the Virgins account God is more obliged to them, than they to God. This is the most stupendous Merit, which they say, ^x Christ insisted upon, to shelter himself against the wrath of his own Father; when, after their interpretation, he prayed thus upon the Cross. "O turn thee unto me, and have "mercy on me: give the Kingdom to thy Servant, "and save the Son of thy Handmaid; that is, if "thou wilt not save me from off this Cross for thy "sake, or for my sake; save me for her great Me- "rits sake, who said Behold the Handmaid of the "Lord: and give me also that Kingdom, the Mo- "narchy of the whole World, which she hath ^y de- "served by that Act, and which devolves to me, as "being her Son. So let all men here consider both how admirable those Merits, must be which Christ makes his own shelter of: and how useful to a poor sinner, since they are thus needful to Christ. We have not yet don. The Virgin *Mary* appears as great at her Sons Death, as at his Conception, and if some talk of her saving men, only because she hath brought forth

^u Methodius Constantin, Serm. de Purificat.

^v S. Bernardin. Serm. 61. Bernardin. de Bust. Marial. part. 6. Serm. 2. de Visitatione Mar.

^x Salazar. Prov. 4. v. 13. n. 53.

^y Ildelph. Serm. de Assumt.

108. *Of the Adoration of the Virgin Mary,*
 their Savior; thorough Catholics will inform you,
 that ² *Conceiving and Bringing forth*, are two Acts,
 which of themselves being Natural, and not Volun-
 tary, cannot be much Meritorious: and therefore
 besides all what she contributes, either by her Inter-
 ceding, or by her having brought forth a Savior,
 towards the Salvation of mankind; she hath a
 good and proper share with Christ himself, in the
 very Act of saving them; for first, *as God, so loved the*
world, that he gave them his only Son, &c. *Joh. 3. 16.*
 So, if you believe these *Roman* ³ *Doctors and Saints*
 too, the *Virgin Mary* can say as much: for Christ
 was hers and under her Dominion, as ^b well as under
 that of his Father: therefore when she gave him, she
 gave what was properly her own. Secondly, she
 herein did more then God himself; since she not on-
 ly gave him to the world, as God d. d., by consenting,
 but by offering him her self most really; for there,
 they say, she stood by the Cross, not as a Mother to
 pity her Son, or as a Disciple to believe on him;
 but as a Priest ^c to offer him in Sacrifice; to help
 him in his Sacerdotal Function: and (mark how far
 this folly goes) if the Murtherers had failed, ^{*} to
 Sacrifice him with her own hands. *O Virgin* saies the
 supposititious *Epiphanius*, [†] *the Stupendous Treasure of*
the Church! She is both the Priest and the Altar.
She brings both the Table, and the Bread, &c. Third-
 ly, they say, that she stood there to Sacrifice her
 self with him. Her very standing up with her stretch

² *Quir. Salazar. c. 8. v. 19. n. 207.*

³ *S. Bonaventur. in verb. Sic Deus, &c.*

^b *Anselm. de Excell. Virg. c. 3.*

^c *Salazar. supr. n. 211, 212, 213.*

^{*} *Alojs. Novarin Sacrorum Elest. l. 4. Excursu 49.*

[†] *Sermone de Laudib. Mariæ.*

Armes was ^d her Cross: and the Anguish of her heart, ^e greater, as they say, or at the least more sensibly felt, then any pain which her Son did suffer then in his Body, was her Passion. Thus both Christ and his Mother (saies another famous Doctor) had one design; and both offered to God one and the same *Burnt-Sacrifice*, He the Blood of his Flesh, and she the Blood of her Heart. Now believe them who say that Saints, and she especially, are Mediators and Saviors only by Praying, and not by giving and working by their very suffering the Grace and Salvation which we pray for. She was (saies *Salmeron*, a main Supporter of the Roman Church among the Tridentine Fathers) *cooperatrix*, that is, *Christ's Fellow-laborer in the very Passion to the end, that as a Man and a Woman did work out the utter ruine of Man-kind, so a Man and a Woman might perfect their Salvation; and as well here as there, the Woman should be the Instigatrix, or the first Sollicitress, Eve to tempt, and Mary to set the Man to work. Thus she is, saies another, ^h the Mother of Redemption, by shedding her Soul into compassion under, as Christ did his in Passion upon the Cross. And if Christ seem to baffle away this Partnership, and vindicate the whole work to himself alone, in the Prophecie of *Isaiab*, 63. 3. *I have troden the Wine-press alone, and of the People there was no Man with me.* They have a ready Answer for him; *It is true* †, saith one, *O Lord, there**

^d Guillelm. in Cant. 7. *Statura tua, &c.* n. 7.

^e Bonavent. de Compass. Virg. Leſ. 1.

^f Arnold. Carnotens. De laud. Virg. Biblioth. Patr. Tom. 1.

^g Salm. Tom. 6. Traſſ. 6. *ſeſſ. ſecundus ſenſus*, p. 39. Edit. Col.

‡ 613.

^h Gabr. Biel. in Feſto Viſitat. Serm. 1.

† Ricard. de laudib. Mariæ V. l. 2. part. 2.

110 *Of the Adoration of the Virgin Mary,*
is no Man with thee, but there is a Woman with thee,
who suffers in her very Heart, all the blows and wounds
which thou receivest in thy Body. These great Suffer-
ings and Satisfactions being her own, she mayⁱ ap-
ply them to whom she pleases, without troubling her
Son about it, even so far sometimes as the Salvation,
and the very rescuing damned Men from † Hell can
come to; besides what some other Divines think she
may do, *by offering still (in Heaven) both her self*
and her Son for^k the Redemption of all Men. How-
ever, if upon this foundation, that she is by the Ro-
man Catholics^l called and conceived to be (which
otherwise they^m think she could not) the very Re-
deemer, the Cause and Author of Eternal Salvati-
on; the Restorer of Mankind; theⁿ *Mercy-seat*;
the Queen,^o *the Priest and the Prophet*; the Hope of
the whole World; the Gate of Heaven; the^p Altar
of Burnt-sacrifices; the Cherub^q of equal light with
the other that represented Christ; in a word, any
thing that Blasphemers can think of, to make her,
upon her proper account, quite parallel unto Christ;
and as well in the act of Salvation, as in their own or-
dinary Prayers, to huddle up both the Hand-maid,
and the Savior, into one *Jesu Maria* together.

Last of all, the *Virgin Mary* having so well plai-
ed her Priestly part in Sacrificing both her self and
her Son here upon Earth, she was in all reason, after
the manner of Oblations, to have ascended along

ⁱ *Mendoza Virid. l. 2. Problem. 5. n. 30.*

† *Petr. Dam. Serm. 2. de Nativ. Virginis.*

^k *Manual. Sodalitat. B. M. c. 2. part. 4. pag. 91.*

^l *Salazar. Prov. c. 8. v. 19. n. 215, & 222.*

^m *Ibid. n. 222.* ⁿ *Albertus Magnus, Bibl. pag. 88.*

^o *Antonin. in Sum. part. 4. T. 15. c. 3. sect. 3.*

^p *Bibl. Mar. p. 89.* ^q *Mendoza. Virid. l. 2. Probl. 2. n. 13.*

with

with Christ into Heaven; and it is much wonder'd by some, † as at a kind of unkindness, wherefore Christ would, when he went up, leave his afflicted Mother behind. But they presently satisfie this scruple, by attributing it to a kind of State Policy: For if both had made their public entry into Heaven at the same time *, it had puzled the Angels, whether of the two to adore first: So it was conceived more prudent, that he should go up before, both to prevent all Jealousie, and to prepare for her coming the whole Celestial Court (which had bin divided otherwise) to a more noble Reception.

Now she is there, Gods Throne is not too good for her, and her glory is not so much equal to, as the very same † with that of Christ: for (if you can hear a Blasphemy) *because she, as well as Christ, humbled her self to the death of the Cross, † therefore hath God highly exalted her, and given her the Name of Mary, (that is, as they say, Lady and Mistress) which is above all Names, that at this Name every knee should bow, &c.* There she sits, as it becomes both the † *Empress of Heaven, and the Conqueress of Hell.* There both the Angelical, and the human Nature wait on her, † as the two Maids did on Queen Esther. There Saints, and Angels, and Arch-angels, are all in their several Capacities her Courtiers, or her Nobles, her Officers, or her Soldiers, and generally all one with another † her Servants and her Slaves.

The best is, that this large and wide Empire is not

† Anselm. de Excell. B. V. c. 7. † Ibid.

‡ Arnold. Carnotens. supra. † Idiota de Laud. Mar. c. 5.

‡ Missal. Paris. in Purificatione. † Benavent. in specul. c. 3.

‡ Salazer. Proc. c. 8. v. 12. n. 136.

setled on her by God, as a mere Donation ¹ and Favor; it is, they say, a just and proper Right of her own, grounded upon natural ² Equity, both as being the ³ Spouse of the Holy Ghost: (on which account they say, ⁴ she had Spiritual Gifts, upon the Title of the Wedding present; and afterwards she was to have what she hath now, Heaven and Earth for her Jointure;) and as having ⁵ by her own Merits saved and restored all things; or ⁶ as being the Mother of Christ, and therefore Queen ⁷ upon as good a Title as he is King, and even as God himself. For, saies another Blasphemer, *As God the * Father is Lord of all, because he hath created all thro his Power; so is the Mother Mary the Lady of all, because she hath repared and re-establiſh'd all things by her Merits.* These things being so, as no true Roman Catholic must doubt but they are; it concerns us all next to enquire, First, What use this Queen of the World is pleased to make of her Power. Secondly, What kind of Homage Men must return to that high and Sovereign Majesty, for the great Favors and Blessings that flow continually from that use.

As to the use of her Grandeur, both old and new Papists will tell you, That since all Power is given to ⁸ her, as to Christ, it is to this Blessed purpose, that all Men may receive, as well of ⁹ her, as his Fulness, *Grace for Grace*; and that every one may

¹ *Ibid.* n. 121. *Mendosa Virid.* l. 2. *Problem.* 1. n. 1.

² *Ibid.* n. 131. ³ *Anselm. de Excell. Virg.* c. 4.

⁴ *Pseudepiphan. de Laud. Mar.* ⁵ *Anselm. ibid.* c. 11.

⁶ *Damasce. de Fide Orthod.* l. 4. c. 15.

⁷ *Salazar. supra* n. 132.

⁸ *Ludolphus de Saxonia, de vita Christi.* part. 2. c. 86.

⁹ *Petr. Damian. Serm.* 1. *de Nativ. Virg.*

¹⁰ *Antonin. 4. part. T.* 15. c. 6. *sect.* 3.

take

take out of her Bosome,^a all such Blessings as he most desires. Here the Sinner shall find Mercy; the Righteous, all increase of Grace; the Angels, happiness and Joy; and the whole Trinity, Glory. Among all others, Kings and Warriors are much concern'd on this account. She hath a Temporal Power, both of taking and giving away of Estates. Thus, by her help, both the *Spaniards* and the *Portugeses* discovered and ⁱ got a good part of the *East Indies*. She turns Armies and Victories to what side she pleases. Read what they say she did for *Philip* ^k King of *France*, against *Otho* the Emperor; for ^l *Philip de Valois*, and ^m *Philip le Bell* against the *Flemings*; and for the Cities of ⁿ *Tournay*, ^o *Ipres*, ^p *Orleans*, and ^q *Poitiers*, against the English. This last is considerable; for there, they say, she stood like a great Queen, and the Keys were convey'd away by night (no Body can tell how) from under the Governors Pillow, and found hanging in the morning by her Image. Her very Shift being once set up as a Banner upon a Wall, ^r routed a great Army; and if any ones Shirt chance but to touch that Blessed Shift, it may go near to make the whole Body (as once it ^s did) invulnerable. Her very Images will inspire strength; for when King *Arthurus* was tired, ^t some say, that he had one of her Images, which was paint-

^h Bernard, *Serm. de Aquæ duell.*

ⁱ Petr. *Maffæus. Hist. Indic. l. 2.*

^k Nicol. *Ægidius, Annal. Franc. in Philippo Aug.*

^l *Histor. Carnot. An. 1328.* ^m *Ibid. An. 1304.*

ⁿ *Annal. Flandr. l. 12.* ^o *Meyer. Annal. Fland. An. 1386.*

^p *Nic. Ægidius, Annal. Franc. in Carol. 7.*

^q *Chronic. Deip. An. 1200.*

^r *Antonin. 2 part. Hist. tit. 16. c. 2. sect. 5.*

^s *Anton. Solerius de Venerat. SS.*

^t *Robert. Holc. Sapient. Sect. 35. c. 3.*

114. *Of the Adoration of the Virgin Mary,*
ed upon his Shield, that when he look'd on it, did
recover him from fainting Fits. You may guess by
these Shifts and Images, what the Lady her self
can do.

By virtue of this same Power about Temporal
Affairs, she sends, or removes all Temporal Blessings
and Curses; Honors, Riches, and all manner of
Earthly Prosperities are in her hand; and what Gods
Eternal and uncreated Wisdom is in Scripture, *Prov.*
8. 18. the same by a foolish Impiety now is the Vir-
gin *Mary* in Popery. Read their Sermons, and see
what good use they make of all the Power given to
Christ: † See the eighth Chapter of the *Proverbs*,
she is now made blasphemously what Christ was then,
the Trefure^s of all Gods Graces, and the very
Trefure^{*} of the Church. It is out of this new
Store-house, that the greatest Scholars of *Rome*, if
you will believe them, had their Learning. *Albert*
the Great was a^u dull Fellow, and *Duns Scotus* a ve-
ry^x Dunce, till the Virgin *Mary* gave them more
wit. *Udo* Arch-bishop of *Magdeburg*, and *St. Ru-*
pert^z Abbot of *Tuits* had it the same way. But *St.*
Thomas Aquinas, and *S. Tharlewarct* are in this Point
most admirable; that one^a became an Angelical Do-
ctor, by swallowing down his Throat a Paper that
Ave Maria was written upon; and this other got the
full understanding of the whole Bible, by drinking

† *Vid. Quirin. Salazar. in Proverb. Solom.*

^u *Idiota de Contempl. Virg. in Prolegom.*

^{*} *Ricard. a S. Laurentio, de Laudib. Virg. l. 10.*

^u *Leander de viris Illustrib.*

^x *Wadd. Tom. 1. Annal. Minor. An. 1304.*

^y *Canisius de B. V. l. 5. c. 20.*

^z *Bradenbach. Sacr. Collect. l. 2. c. 7.*

^a *Suirius, F. Mart.*

but of a Silver Cup, a sweet Liquor ^b which she gave him, Not to trouble you with more Instances, what can you add to what they say, that She is the very ^c *Abyss*e and Ocean, * from whence all Blessings flow, like so many streams into the Church: that she is the true Mother, who keeps us alwaies like *Embrions* in her ^d Bowels, and makes us live with her own Breath: that she is both the Neck and the Hand ^e, that is, both the passage and only means thro which our cries may go up to God, and his Blessings come down to us. They who will speak at a soberer rate, compare the Virgin ^f to the Moon, which both qualifies and transmits all the Influences that come to us from the Sun and other Planets, that is, from Christ and all his Saints. But here to speak the plain Truth, without terms of Astrology, they do find an absolute Decree, made by all the three Persons together (and God knows where they can find it) whereby ^g God the Father hath obliged himself to his Daughter; and the Son, to his Mother; and the Holy Ghost, to his Spouse, *to shew no favor to Man-kind, but what she shall please to bestow on them.* Through her, they say, ^h *with her, and in her, all must be don: and as nothing was ever made without her Son, so nothing is made now without her self.*

The better to perform this vast Work, and to scatter up and down far and near her Graces upon all sorts of Creatures, they fancy in her four ⁱ Laps or Bosoms, which like four great *Magazines*, furnish the

^b *Balangkem. 25 Dec.* ^c *Bonavent. in secul. c. 3.*

* *Salazar. Prov. 8. v. 27 n. 364.* *Ibid. v. 18. n. 190.*

^c *Idem, c. 31. n. 118.* ^f *Georg. Venet. Hav. Cant. 1. T. 4. c. 38.*

^e *Salazar. Prov. c. 8. v. 18. n. 193.*

^h *Pet. Dam. Serm. de Annunc.*

ⁱ *Jacobus Episcop. Genuensis. De nativ. gloriosiss. Virg. Serm. 3.*

Church with all Blessings. 1. A Lap, or Bosom of Favor for the Righteous. 2. That of Meekness, for the Oppressed. 3. That of Mercy, for the desperate Sinners. 4. And that of Glory, for them who die in her Service. The Bosom of Favor is reserved for few Persons; such as are Prophets, orderly Monks, and all other devout Men and Women, who may without any scandal be hidden ^k under her Mantle. The Bosom of Glory belongs to another Life: But the other two, namely of Meekness and Mercy, are of a marvelous use for this.

Her Bosom of Meekness is open to all such Persons, as either groan under Oppression, or are in eminent danger. As when she was pleased to come down her self to break the Goal to ^l Prisoners; to sew, and to put up again the torn ^m Bowels of *Valentin*; to refit and set on again Heads ⁿ cut off, and hanging only by a very small skin; or to set new ^o Eies, and new ^p Tongues, instead of those that were bored out or pulled off; or to break the Hangmans Halters, ^q to save her Servants from being hang'd. So when you take her to be above, she is about some work of Meekness, either in a ^r deep Well, to save a Boy; in a River, to lead a ^s Horse; or on a dark pair of stairs, ^t to keep *St. Martin* from tumbling down, where the Devil had scatter'd Pease.

To this Meekness, you may refer some other charitable Works, not indeed so necessary, as the saving

^k *Idem ut sup.* ^l *Odo Giffæus, Histor. Virginis Anic. l. 3. c. 38.*

^m *Astolf. de Miraculū B. M. l. 1.* ⁿ *Vincent. in Specul. l. 29. c. 4.*

^o *Brvovius, Tom. 13. Annal. an. 122. 1210. n. 9.*

^p *Cæsarius, l. 7. c. 24.* ^q *Hist. B. V. Montiserrati.*

^r *Chronic. Deip. an. 1116.*

^s *Miræus. Chronic. Ord. Præmonstrat.*

^t *Chronic. Deip. an. 400.*

Men from the Gallows, and the healing of burst Entrails; but yet very useful and comfortable in the way of *Roman* Piety; and in this way thus far that may be true, which otherwise were blasphemous; that, " as they say, *the Virgin*, (such as they conceive her to be), *shews to the world greater Examples of kindness, and Humility, then Christ our Savior ever did*; that is, whereas Christ is not known to have come down out of Heaven, in any visible manner, (such as is necessary to give Example) ever since his Ascension; their *Virgin Mary* doth nothing else. For ever since the time, that Popery was spread in the World, every day is blessed with some Examples of her great Condescension, when she or something else under her Name, is as often seen in their Convents, as if Heaven was not her Abode: when she comes down from the height of all her Glory, to present ^s *S. Alberic* with a white Hood, instead of the black one that he had before: to mortifie the wanton Reins of ^c *Conradin*, or ^u *Reginald*: to help Women in a * hard travel: to give suck to aged Persons: to mend clothes x under a Bed: to treat Travellers in y a wood: to serve fasting Monks with ^e Sweet-Meats: to hug z and kifs, and marry sometimes † one, sometimes another. And brutish men cannot perceive, that these kindnesses are much below the mean Condition of an ordinary civil Wo-

^u *Anselm. de Excell. Virg.* † *Chronic. Deip. an. 1119.*

^c *Leander. de Viris Illust. Ord. Prædic.*

^u *Idem in vita Reginaldi.*

* *Chronicon. Deip. an. 1529.* x *Id. an. 1170.*

y *Bover. Tom. 1. Annal. Capuc.*

z *Cæsarius Histor. l. 7. c. 55.*

† *Chronic. Deip. an. 1235.*

‡ *Henriquez, Fascicul. SS. Cisterc. l. 1. dist. 5. c. 12.*

man,

118 *Of the Adoration Of the Virgin Mary,*
man, much more below the high Estate of the blef-
fed *Virgin Mary*.

The Bosom, or Lap of Mercy carries them farther. It is upon a quite other account, then the having born the Savior, that they call her ^a the *Queen of Heaven*; the Fountain of Compassion: the spring and Dispenser of Mercy, the Gate ^e of Heaven: the ^f Vein of Pardon; the Hope ^g of the World: and the ^h Mother of Mercy. For it is believed amongst them, that just as King *Ahasuerus* did promise ⁱ once the half of his Kingdom to *Queen Esther*, when she appeared for the *Jews*; *Esth. c. 5. v. 6.* God the Father hath really settled the disposal of his Mercy, (the better half of his Kingdom here in the Church) upon the *Virgin Mary* now appearing for Catholics. And as they are pleased to imagine Christ and his Mother, to be represented in *Genes. 1.* by the two great ^k Lights in Heaven, they do leave Christ the Sun to rule the Day, that is the Children of Light: but the *Virgin Mary* must be the Moon, to rule the Night, and to provide for the poor Children of Darkness. And therefore *Innocent* the 3d, the best Scholar of all the Popes, may be thought the wisest also, when he advises, ^l *sinners lying in the Night of their sins, well to look up toward the Moon.* For the Light of the Sun is too piercing: and tho, say ^m they, Christ be the Savior; yet is he the Judge also: and so enquires after mens Deserts; scorning

^d *Missal. Rom. Miss. de B. V.*

^e *Missal. Paris. in Vigil. Purific.*

^f *Miss. de B. V.* ^g *Miss. in Octav. Nativ.*

^h *Octav. Assumt.* ⁱ *Gabr. Biel. in Can. Sect. 80. E.*

^k *Viegis in Apocal. c. 12.*

^l *Innoc. 3 Fests. Assumt. Serm. 2.*

^m *Anselm. de Excell. V. c. 6.*

to be the Father of any other, but just men; whereas the Mother ° scruples at nothing, but like the Sun, which she is clothed with, *Apoc. 12. 1.* shines equally on good and bad: and what is most wanting to these, she supplies it with her Merits.

This unchristian Mercifulness, and damnable Encouragement to go for Salvation to a Creature rather than to God and his Christ, is grounded by these Catholics upon this threefold account. 1. The *Virgin Mary* is a Woman, and therefore † is by her Sex, more kind, and tender hearted: *Whereas one may fear in Jesus the Severity both of his Godhead, and Manhood.* 2. She is a real Mother, not to Christ alone, but to us all: and so more ‡ indulgent to all her poor sinful Children: and these more familiar and bold with her. 3. But there is a third reason beyond all this, which in good equity makes her to be good and kind to them all, and especially to the worst of them; because † their Sins have made Her Mother, have made her *Queen*, and have made all what she is above the simple Daughter, as she was once, of *Eliakim*, and of *Anna*. *If therefore, saies § their S. Anselm, She hath bin made Mother because of me, why should she not be Mother to me, and other worse sinners, then I? And with what Equity could she forbear to succor us in all our sins; since it is for us, and for our sins that she hath bin elevated to her Greatness?* Upon this most filthy suggestion, they build this most impious Doctrine; that

° Salazar. Prov. c. 8. v. 30. n. 394.

• Bernard. in Verba. Signum magnum.

† Richard. de Laud. Mariæ. l. 1. c. 2.

‡ Antonin. in Sum. maj. p. 4. titu. 150. 2.

§ Salaz. supra. § Anselm. de Excell. Virg. c. 1. § 12.

it * is a much safer way for sinners to go to the Virgin, then to Christ; witness her white † Ladder, that could presently help up to Heaven those whom his red one did shake off and tumble down: witness the heavy Plagues, which, as they † say, she often stops if you do but carry about her dear Image, when all Devotions and Prayers to God did but prove vain: witness whole Hundreds of loose Examples scattered up and down in her Chronicles, which Christ being about to punish, this indulgent Mother did dispense with. *Mater mea, &c. She is the † Sovereign in such Matters, and can dispense with the Laws of Christ, when she sees Cause;* And if she be severe, and even almost cruel sometimes, it is commonly but in some light matters, that Crucifie neither Flesh nor Blood, and where it is easy to please her. For example, she used to plague *Alexander Alensis*, † an honest and learned Schoolman, with a great pain in his head, yearly upon her Conception day, because he did not observe it. Once she struck down dead a Preacher, at the very † end of his Sermon: and she would have damned † eternally *Francis Milet* upon somewhat the like account; both were very fools for their pains; for what needed the one, to preach, and the other to hear Discourses, and keep Papers against her immaculate Conception? Thus when she killed † one once, and scratcht † out the Eye of another; what pleasure tempted them to abuse her

* *Mendosa Virid. l. 2. Probl. 2. n. 14.*

† *Chronic. Deip. an. 1231.* † *Mendosa ibid n. 16.*

‡ *Chronic. Deip. an. 1360.* † *Bust. Marial. i. p. Serm. 7.*

‡ *Henr. de Hassia ap. Gonon. an. 1477.*

‡ *Chronic. Deip. an. 1430.*

‡ *Bzov. 15. Annal. an. 1383. n. n.*

‡ *Chronic. Deip. an. 781.*

poor Image? I pity more ^d the honest Painter whom she struck blind, for having once but touched it: or the ^e maid, and ^f poor Labourer, when I read, how the ones Thred did intangle it self about, and stick pittifully to her tongue, for moistening and spinning it upon the Annunciation: and the other fell down flat in his Field for cutting Corn upon the Assumption day: as also the rich Citizen's Wife, and Child, whom she destroyed one after another; and damned the Husband besides, for having hanged ^g about his Wives Bed (then lying in) a kind of Tapistry, that belonged once to her Church. These few Persons, I say may give warning to thousands not to displease this Goddess in trifling things, where it is so easy to humor her. But in all other great matters more difficult to flesh and Blood, and more essential to Holiness, let all Catholics be sure of this to their encouragement to serve her, that there is no Sin against the Gospel, nor no Abomination against Nature, that this Indulgent Mother cannot overcome and pardon with her great Mercifulness. Let a Robber but hold his hand, and fast upon ^h Saturday; and fall again to killing and plundering all the whole week; if he chance to suffer for it, she will force Nature ⁱ to make him live with his head off, till he confess, and be saved; it may be she will go also to his Burial, ^j as once she did at Trent, to have it honorably don. Upon the like or easier terms she will rescu a Blasphemer ^k from

^d Ibid. an. 1538. ^e Vincent. Specul. Hist. l. 7. c. 89.

^f Vita S. Otton. ap. Sur. 2. Jul.

^g Sigebert. Chronic. p. 154. Edit. Paris. 1512.

^h Tb. Cantiprat. de Apib. l. 2. c. 29.

ⁱ Casarius Histor. Memorab. l. 7. c. 59.

^j Johannes Bareleta. Serm. Ter. 4. Hebdom. 2. Quadr.

Q

perishing

perishing by the fall of a House, and leave others more honest, but not so devout towards her, crusht thereby. She will be so merciful, as to undertake any Drudgery even during fifteen whole years, to save a whore, ^l not from sin, but Infamy. The worst sort of Incest, and Murder ^m cannot overtop her Compassion: nor make her Modesty ashamed of appearing at the Bar, in behalf of her guilty, but otherwise devout Client. She will go her self to the Gallows, and there hold up the feet ⁿ of a Thief, being a humble Servant of hers, for fear the Halter may hurt his neck, when he is hanging at the Gallows. At last, when such worshippers as these come to die; she will take such care of their Souls, as either to keep them safe, whole ^o years, in their dead, drowned, and torn Bodies, till some Priest come to absolve them: or if Divine Vengeance prevent the Priest; she will apply to them ^p her own Merits, and command her Son to do the like, (for she praises him as ^q a Mistrefs not a Servant) and keep them from going to Hell. However some good way or other (and let *Ruffians* be sure of this, having the grace of being Catholics) *it is morally impossible, I have a good ^r Author for what I say, it is morally impossible, that any one, who hath any true devotion for this good Lady, can be damned.* For if she do not come down purposely to make them Chast, whether by laying her ^s hand on their Brest; or rubbing

^l Menolol. Cisterc. 6. Nov. ^m Vincent. Specul. Hist. l. 7. c. 93.

ⁿ Chronic. Deip. an. 1358.

^o Bonfinius Rerum Hungar. Decad. 3. l. 3.

^p Mendosa. Virid. l. 2. Probl. 5. n. 30.

^q Petr. Damian. Serm. 1. de Natre. Virg.

^r Mendosa. Virid. l. 2. Probl. 9.

^s Chronic. Ordin. Min. part. 4. l. 19.

their

their backs ^t with somthing, (as I said before, she doth sometimes) ; she will save them with that Almighty Power which she hath in Hell, as well as in their Church, of being, as she is called, *the Hope, and Advocate of damned Persons.* Do not trouble your self with this question that your best Doctors are puzzled at, ^z with what Justice tis possible for her *to save damned or damnable men ; and to save them after they are dead without Repentance ?* It is enough for you to know ^y she doth it. And what might she not do for these Villains, since she can with her two Angels be a Midwife ^z to very whores ; your main Interest is to see, in return of these great Mercies, Kindnesses, and Protections, what Services now she will have.

CHAP. VI.

Concerning the Adoration and new Waies of serving the Virgin Mary.

WHEN the *Roman* Doctors are among themselves, either worshipping at their Altars, or discoursing in their Pulpits, or teaching in their public Scholes, they freely talk of adoring ^a the blessed saints ; they think them to be Canonized

^t *Leander. de Viris illust. Ord. Prædic. in vita Conradi.*

^u *Pseudon. Ephrem. Syr. in Threno Virg.*

^x *Richard. de Laudib. Virg. l. 4.* ^y *Rich. ibid.*

^z *Discipulus. De Miracul. Mar. Tom. 2, Sermon. Exempl. 25. Palbart. l. 21. c. 13.*

^a *Vid. Concil. Nicenum. 2.*

most principally for this end, that they may publicly ^b be adored and praied to: and they highly commend the Greek, who at his first Conversion professed that he *did* ^c adore from his heart our Lady the Queen of the world. And their S. Damascen is herein their great Goliath driving before him all the Fathers with this weapon. *Decet enim, &c. It must be so,* ^e or tis fitting that this Mother of God should enjoy that which belongs to her Son; and therefore the Glory of being adored by all men.

But when the Papiſts are amongst us, tho they keep still their hearty thoughts, they do quite reform their Language; they are ashamed to say in *England*, what they are proud to do at *Rome*. If you believe what they say here, it was never heard in their Church, that they must adore any Saint, & unless by chance it be in that sense, in which *Jacob* adored his Brother, and *Abigail*, King *David*: which is no Divine honor at all; but only such a reverence, as is deferred ^h to Kings, or Fathers, or such honorable Persons; and therefore, (and justly too) why not to Saints? And if you be inquisitive, and press them farther about this Point, then they will run out into so many Distinctions and terms of Art as will puzzle any Lay-man: *Dulia, Latria, hyperdulia, Absolute and Relative Worship; Divine Adoration, and bordering upon Divine; Godhead essential, and Godhead participated*: so that it will go very hard with them, if they do not leave him whom they pretend to satisfy, as ignorant, and more confound-

^b Antonin. Sum. part. 3. l. 22. c. 8.

^c Salazar. Prov. c. 8. v. 15. n. 114.

^e Damasc. 1. De Nativ. & 2. de Assumt.

^f Censura Colon. p. 223. ^h Cyster. in Enchirid.

ed, then he was before. They will tell you, that they intend not, either to adore the Virgin, or to adore her otherwise then respectively; that it is in a mere relation to her Son: and those Intentions being in their hearts, it is impossible there to search out, either the Truth, or the untruth of what they say. But if you look to what they do, instead of hearkning to what they say; their most solemn and practical Devotions have such a plain and real language, as must declare to all the world, both what their Religion is in it self, and what you may best think of it.

1. First they bestow and accumulate upon the Virgin all the best Titles, which both in the Church, and in the Scripture are proper to God. For in their most solemn Devotions, she is a *She God*, a *She Savior*; the *Queen of Queens*, the *Fountain of Salvation*, the *Ladder*, and *Gate of Heaven*, &c. And it were great folly in us, to think that they do not worship her, according to what they call her; since it is not in such Rencounters, that men use to play the Hypocrites.

2. Secondly, in their ordinary Praiers, and Praises and Giving of Thanks, they do most commonly join her with God: *Jesu Maria* comes in one word out of their Mouths; and *Glory be to God, and to the blessed Virgin*; is but one compleat Doxologie, at the end of most of their Books. Now such an Association as this, is in the judgment of the Fathers, a clear Evidence of being God. Thus they prove against the *Arians*, that the Angel, whom *Jacob* praied to, when he blessed his Grand-children, *Gen. 48. 16.* is the *Lord Christ*; because in that praier

Athanas. Orat. 4. contr. Arian. pag. 260. Edit. Comel.

he

he is joined with the God of his Fathers: and that this Christ is very God, ^k because the Apostles join him with God, both in their Praiers and their Praises. *Grace be to you, and Peace from God the Father, and the Lord Jesus Christ.* Rom. i. 7. &c. The strength of their Demonstration consists in this, that in all those daies, both when the Prophets and Apostles did write the Holy Scriptures; and when the holy Fathers did maintain the Faith which is contained in them; no man was seen or heard praying ^l for any thing both to the Father, and to an Angel, or to any other Creature: (for Popery was not yet abroad) nor wishing, that God, or his Angel, or any greater Creature whatsoever, would grant or give him any thing. And they take it for an insufferable piece of ^m Sawciness, when the *Arians* dare couple, (as upon their Principles they do) any Creature, with the Lord God. Such was the known Catholic Faith, and Profession of the Primitive times; for otherwise judicious and learned Men would not have produced it in that manner, as an undoubted Evidence against such subtil and dangerous adversaries. Now both the *Roman* Faith and practice taking a quite contrary way; we, I hope, are more bound to think, that the *Papists*, who follow this, are Idolaters; then that the holy Fathers, who went on in that, were very Fools.

3. Thirdly, The *Papists* apply to the Virgin the most illustrious Places of Scripture, that belong directly to Christ: and by this means, either disable all true Christians, from the possibility of proving

^k *Ibid.* p. 159. ^l *Athanas. Suprad. Cyrill. Alexand. Tom. 5. in Thesaur. pag. 115. Ed. Paris. 1638.*

^m *Cyrrill. Alex. ibid. in aniketai tis, &c. in aioxuvovtai.*

by

by the Scriptures, that He is God; or prove as well, that She is so too. I will mention out of many, but few Instances. Every word almost of the eighth Chapter of the *Proverbs*, which doth describe the Eternal Wisdom of God, which by the Fathers is applied to Christ alone; and which is none of the least cogent Mediums they stand upon, to demonstrate him to be that true essential and uncreated Wisdom, is now turned another way, ^a to deifie their Virgin. It is by her, namely the Virgin, if you believe those Abusers of Holy Scripture, “that Kings reign, and that Princes decree Justice. v. 15. By her Princes rule, and Nobles, and all Judges of the Earth. 16. Riches and honor are with her, true durable Riches and Righteousness. 18. She leads in the way of Righteousness, she causes them who love her to have substance. The Lord, (saies she, out of these Blasphemers mouths) “possessed me in the beginning of his waies; I was set up from everlasting; when he prepared the Heavens, I was there, &c. and so all along. They scruple not ° to say of her, what God Almighty saies of himself, *Malach. i. 11.* “From the rising up of the Sun, unto the going down of the same, my Name shall be great among the *Gentils*. And that of Christ, *Matth. 28. 18.* * “All power is given unto me in Heaven and in Earth; and what *John* the Baptist saies, ^p “of her Fulness have all received, &c. namely, ^q *the Sinner Pardons: the Righteous, Grace: the Angels, joy: and the*

^a Vid. Salazar. in Prov.

^o Bust. Marial. Serm. de Nomin. Marie.

* Novarin. Umbra Virgin. l. 4. excurs. 122. n. 1149.

^p Antonin. 4. part. tit. 15. c. 6. sect. 3.

^q Salazar. Prov. c. 3. v. 29. n. 200.

whole

whole Trinity, Glory. And therefore, ^r say they as blasphemously, *God hath highly exalted her, and given her a name above all names, that in her name all knees should bow, &c.* Phil. 2. 9, 10. And after the same rate, what God saies of his only begotten Son, *Heb. 1. 6. Let ^s all the Angels of God worship her;* and let Men boldly come unto the Throne of Grace (from him to her) *that we may obtain Mercy; and find Grace to help us in time of need, Hebr. 4. 16.* It were endless to rehearse all.

4. Fourthly, They allow her a whole Psalter; * as the Church doth to God Almighty: And whatever *David* could say in the Highest strein of his Zeal, towards the magnifying of Gods Glory, or the imploring of his Mercy, or the expressing his Faith in him (Gods name being out, and that of the Virgin in) they both transfer and improve it towards the magnifying of this Lady. For Example, in the first *Psalm*, instead of *Blessed be the Man, &c.* it begins thus, *Blessed be the Man that loves thy name, O Virgin Mary: Thy mercy shall comfort his Soul, &c.* The second, *Why do the Heathen, &c?* hath it thus, *Why do our Enemies imagine vain things against us? Thy right hand, O Mother of God, shall protect us: Come ye to her, all ye that Travel, and are heavy laden, and you shall find rest for your Souls, &c.* The fourth thus, *When I did call, thou O Lady heardest me: Thou wert pleased to remember me, out of thy high Throne; for thy mercy is on all them that call upon thy holy Name, and thy Majesty be blessed thro' out*

^r Idiot. Contempl. 1.

* *Vitis Florig.* Lect. 27.

* *Vid. Psalter. S. Bonavent.*

all Generations. Glorifie her, O all ye Nations, &c. The 16. thus, Save me, O Lady, for I have put my trust in thee, &c. The 19. thus, The Heavens do declare thy glory, O Virgin, &c. The 29. thus, Bring to our Lady, O ye Sons of God, bring praise and worship to our Lady. Give strength to thy Servants, O holy Mother, and bless them that magnifie thee. Let Heaven and Earth bless thee, the Sea, and all the corners of the World, &c. The 42. thus, Like as the Hart desires the water Brooks, so longs my Soul after thy love, O holy Virgin: for thou art the Mother of my life, the Nurse and restauration of my flesh, and both the beginning and end of my Salvation, &c. The 44. thus, We have heard with our ears, O Lady, and our Fathers have told us, that thy Merits are ineffable, and thy Miracles wonderful: Thy Virtues are innumerable, and thy Mercies inestimable. Rejoice in her, O my soul, for many good things are laid up for them that praise her. Blessed be thou, O Queen of Angels, &c. The 51. thus, Have mercy on me, Lady, who art call'd the Mother of Mercies, and according to the Bowels of thy Compassions, make me clean from all mine Iniquities. Pour thy Grace upon me, and withdraw not thy usual Mercies from me, &c. The 68. thus, Let Mary arise, and let all her Enemies be crush'd under her feet, &c. The 72. thus, Give the King thy judgments, O Lord, and thy Mercy to the Queen his Mother: Salvation and life, O Lady, are in thy hand, perpetual Joy and glorious Eternity, &c. The 73. thus, Truly God is loving unto Israel, even to such as worship his Mother, &c. The 84. O how amiable are thy Dwellings, O La-

dy of Hosts, &c. The 92. It is a good thing to give thanks, and confess to the Virgin Mary, and to sing Praises to her Glory: to tell of her Merits that rejoyce the heart, and to imitate her Works, which rejoyce the Angels, &c. The 94. It is the Lord God, to whom Vengeance belongs, but thou art the Mother of Mercy, who turnest him to compassion. The 95. thus, O come, let us sing to our Lady, let us heartily rejoyce in the Virgin our she Savior. The 103. Praise the Virgin Mary, O my Soul, and all that is in me, praise and glorifie her name, &c. The 110. thus, The Lord said unto my Lady, Mother, sit thou at my right hand. Be thou reigning with me. Have mercy upon me, O Lady, Mother of splendor: enlighten me O thou Mother of Truth and Virtue, &c. The 117. O praise the Lady, all ye Heathen; glorifie her, all ye Nations, for her Merciful kindness remains upon us for ever: whosoever will serve her, shall be justified: but whosoever neglects her, shall die in his sins, &c. The 144. begins thus, Blessed be our Lady, who teaches her Servants to fight, &c. The 148. thus, O praise our Lady of Heaven, praise her in the height. Praise her Sun and Moon. And so all along to the very last, O praise the Lady in her Holiness: praise her in her Virtues and Miracles. Let every Spirit, or every thing that hath breath, praise our Lady. This Service goes under the name of a Superangelical and seraphical Doctor, a Roman Saint, and a Cardinal besides, whom they call St. Bonaventura. Give this Worship what name you please, it is all that David, and Moses, and other Prophets, could bestow on the Lord God of Israel. Now when the same is bestowed upon a holy Creature, how great and holy soever,

soever, yet a Creature, judge what it is.

5. Fifthly, Let the Lord God of *Israel* should receive any kind of honor from Men, where the Lady had not her share: what ever more eminent pieces of Divine Service they can find scattered in Holy Scripture, they will be sure to give it her. For example, that of *Moses*, Deut. 32. Give ear, O ye Heavens, to what I will speak of the Virgin Mary. Magnifie her with me, &c. O perverse and crooked Generation! acknowledge our Lady for thy she Savior: Is she not thy Mother, that hath begotten thee in Faith? If thou forsakest her, thou art no friend unto our Sovereign Cesar. O that thou wert wise, and wouldest consider thy last end. As an Infant cannot live without his Nurse, no more canst thou be saved without this our Lady. Therefore let thy Soul thirst after her, and do not leave her till she hath blessed thee. Let thy mouth be filled with her praise, and sing of her greatness all the day long. That of the same *Moses* at the red Sea, Exod. 15. Let us sing to our glorious Lady the Virgin Mary: Our Lady is Almighty: Her name is next to God: She hath thrown into the Sea the Chariots of Pharaoh & his Host, &c. O Lady, thou hast delivered my Soul from the Lion. O my dearest Lady, cover thou me, as a Hen doth, &c. I am all thine, and all I have is thine: I will put thee as a signet upon my heart, &c. That of *Isaiah* 12. I will sing to thee, O Lady, &c. for thou hast comforted me: my Lady is my Savior, I will trust in thee, and will not fear. Thou art my strength in the Lord, and art become my Salvation: with joy will I draw Waters out of thy brook, and I will call upon thy name alwaies, &c. That of King *Hezekias*, in

the same Prophet, 38. 9. when he was recovered from his mortal Disease. *I said, in the midst of my daies I will go to Mary, &c. Father, Mother, and Friends did forsake me, but Mary hath holden me up. I will put my trust in her, in the morning, in the evening, and at noon-day. (God) had, as it were a Lion, broken my bones: but thou, our Lady, hast delivered my Soul from perishing; my Darling, from the hand of the Dog, &c.* That of the three Children, commonly so called, *All the works of the Lord, bless our Lady: praise and magnifie her for ever: O ye Angels, bless our Lady, &c. Blessed be thou, O Crown of Kings: Let every knee in Heaven, in Earth, and in Hell, bow unto thy Name, &c.* That of Zachary, Luke 1. 38. *Blessed be thou, Lady Mother, &c. Save us from all our Enemies, &c. and perform the Mercy promised to our Fathers and us, that we being delivered out of the hands of our Enemies, may serve thee without fear, &c. And thou Mary shalt be called the Prophetess of the Highest, by whom he hath given the knowledg of Salvation, &c. By the Bowels of thy Mercy, O Morning Star, do thou visit us from on high.* To complete Idolatry with absurdity, that very Hymn, wherewith she adored once her God, is with some parcels of the Song of *Annah, 1 Sam. 2.* now turned into an Office to adore her: *My Soul doth magnifie the Lord, and my spirit hath rejoiced in my Lady, &c. There is no Saint like our Lady, &c. Let Sion and Ferusalem rejoyce and praise Mary, for she is the greatest among the Ladies of Israel: She makes poor, and she makes rich: She brings low, and she lifts up on high. This Lady of ours is higher then the Heavens, broader then the Earth, and purer then the very Stars.*

Sixthly,

6. Sixthly, She is adored with the most solemn and elevated Office, that the ancient Church could worship God with, namely, *Te Deum. We praise thee, O Mary, we acknowledge thee to be the Lady. All the Earth doth worship thee, as the Spouse of the everlasting Father. To thee all Angels, &c. continually do cry, Holy, holy, holy, Mary the Mother of God. The holy Church thro-out all the world doth acknowledge thee, Mother of an Infinite Majesty: Thou art the Queen of Glory, O Mary, the Ark of Grace, and the Ladder of Heaven: Thou art the hope of all the world; the Salvation of them that call on thee; the Teachers of the Apostles; the strength of the Martyrs, &c. O Lady, save thy People, &c. Vouchsafe, O Lady, to keep us this day and for ever. O Lady, have mercy upon us, have mercy upon us. O Lady, let thy mercy lighten upon us, as our trust in thee, &c.* Lastly, there is added to her Honor, that Praier which belongs to the Holy Ghost, *Veni Creator*; and which, some say, the Council of Constance at their meeting, were pleased to present the Virgin with. *Come Mother of Grace, Spring of Mercy, Light of the Church, Queen, Star, &c. come to defend the Church, to destroy Heresie, and to make peace, &c.* And in a word, to do any thing that an honest and pious Council may better expect of the holy Ghost.

7. Seventhly, There is a whole Bible made and Printed to her Honor, *Biblia Maria. Albertus Magnus*, both a great Scholar, and a great Bishop, and a kind of Roman Saint, is the Prophet who, as it is thought, composed it. This Holy Book gives the

¶ Melch. Inchofern. Ep. B. M. ad finem.

Virgin all or ^b most part of what was in the true Bible either said or intended for God and Christ. As for Example, in *Genesis*, She is the truth both of the Altar, which *Noah* built, and of the Sacrifice which he offered: and the *Sweet savor* which there was smelled, is nothing else then her Praier. She is the Ladder which *Jacob* saw, *Gen. 28.* wherewith Christ is to come down to us, and we are to come up to him. In *Exodus*, she is said to be both the true Mercy-seat, and the great Altar of Burnt-offerings. In *Leviticus* and *Numbers*, she is the Ark of the Covenant, the Rock whence flow the Waters of Grace, and the Star, which *Balaam* saw, &c. In *Joshuah*, she is the Border of our Heavenly Inheritance; the Window, through which we must escape and be saved from *Jericho*, that is, from perishing in and with the World; the Ark, which marches before us to *Canaan*, that is, Heaven, there to prepare us a resting place; the City of Refuge, where those must seek shelter whosoever flee from the Wrath of God, &c. In the Book of *Judges*, she is the true and great Captain, in whose hand our Celestial Father puts the whole Land, Heaven, all Power, and Himself. *Therefore take heed*, saies this Godly Bible, *from going to war without her.* In *Ruth*, she is the true *Ruth* (with more probability then the Captain) *who goes to the Field*, that is the Church, *there to glean ears of corn left in the Field by the Reapers*, that is, some few which she rescues from Devils: Thus she gleans whomsoever she pleases, for *Boaz* hath charged the reaping Angels not to touch her, *Ruth 2. 9. 15, 16.* When she hath gleaned them, she takes them up into the Bosom of her Mercy, and carries them into the

• *Biblia Mariae, Tit. Pag. Omnia fere.*

City,

City, v. 8. that is, into the Celestial *Jerusalem*. In the 1. *Kings* 1. 2, 3. She is *the fair and young Virgin*, who is to lie in the Kings or Gods Bosom: and inflames him to love and compassion towards his People. Thus this Bible running all along to the *Revelation* after this rate; at last ends with this Praier, instead of, *the Grace of our Lord, &c. O Queen of Mercy, Grace and Glory; Emperess of all the Creatures, blot out all my Transgressions, and lead me to the life everlasting.*

8. The Virgin having *Bibles*, and *Psalmes* and other Instruments of Devotion, wherewith Christians serve God and Christ; there is no reason she should want Churches. And she hath them in so great a number, consecrated to her Service, and Visited to her honor; and all in such a special manner, that as they impiously are used to say, ^c that the Holy Ghost is jealous of *Joseph* on her account, because they both are her Husbands; God Almighty the Father, the Son, and the Holy Ghost, may justly be Jealous of that Idol, which appearing under her Name, gets more Churches to its Service, then God to his.

Those men cover this Shame but with Figleaves, who give out these Churches, to be but ^d Palaces; and herein as well their own Church Books, as their very Goddess gives them the lie. Their own Church Books; For they have not one Church consecrated to God, since Poperie, that is not with the same words and order consecrated to the Virgin. ^e *Sanctificetur, &c. Let this Church be Sanctified and con-*

^c *Salazar. Prov. c. 31. v. 11. n. 55.*

^d *Bell. de Cult. Sanct. l. 3 c. 4. sect. Altera solutio.*

^e *Pentifical. Rom. Tit. de Dedication. Eccles.*

secrated,

secrated, in the Name of the Father, the Son, and the Holy Ghost to the Honor of God and of the Glorious Virgin: and to the memory of such a Saint. By which words it appears, that, tho the Palace be pretended to be but a Memorial, to such a Saint, *talis Sancti*; it must be a Church to the Virgin; or not to God. Since He an She have the same Rank and Interest, in that main End, that the Church is consecrated to. I say that their very Goddes also confutes their distinction between a Palace and a Church, whensoever she appears abroad for the building either of them. Witness the Celestial ^f Ladder, and the ascending Angels, and her self above them all, to mark the very Ground, where she would have a Church built to her Honor. Witness S. Balduin the *Ermite*; whom this evil Spirit (for the ^g good Spirits abhor such things) chid severely ^h for not building a Church so fast, as she did wish, in a place that *She had chosen, for them that would serve her.* Witness that large and square Stone of *Anis*, where she declared, what she intended for her self, both in that and all other places. ^k *This is the Place, saies she, which I have chosen to this purpose, that here, and hereafter mortal men may worship me and serve me throughout all Generations.* Now, I hope, such houses for Devotion, Praier and Worship, by what name soever you call them, are just that which we use to call Churches: by making them stately and Roial, you may make them Palaces also: but this Magnificency cannot unchurch them. The *Jesuite*

^f *Chronic. Deip. an. 1274.*

^g *S. August. contra Faust. l. 20. c. 21. item de Civit. l. 20 passim.*

^h *Chronic. Deip. an. 1112.*

^k *Odo Giseaus. Histor. Virg. Anic.*

Canisius is plain and downright, (and herein more sincere than his good Brother *Bellarmin*), for he calls them *Templa Mariana* ¹ the *Temples*, or the *Churches of Mary*.

In those Churches they say that she will appear sometimes in a created capacity only, either to sing her part among the Nuns like a Chorister: or to burn Incense to Perfume ^a the Church, like a *Deacon*: or to give the Sacrament ^o like a Priest. *Vigne*, &c. that is, *My Son Sylvester, wilt thou take the Body of my Son?* or to Confirm her worshippers, and cross them ^p all with her Sons hand: or to sit in an Episcopal Throne, like a Bishop. But at last her main purpose is to appear there more like her self: to proclaim before all the world that she is the ^x Mother of God, and the Queen both of men and Angels: (and upon this account *Bellarmins* Palace well becomes her) to swear ^v Catholics to her Service: to promise them ^z protection, and all spiritual Blessings, upon condition, they shall pray to her heartily, and at the Service of God both begin ^a and end with her Praises. Sometimes she will take this trouble upon her, of teaching them how to do it. And this is the Model she gave and sung once to *S. Godrick*, *S. Maria*, &c. ^b *Holy Mary Mother of Christ, blot out my Sins, reign in my heart; and bring me up to Happiness with God alone.* God himself cannot have more, and Churches by their usual Consecra-

¹ *Canisius*. De B. V. l. 5. c. 23.

^a *Bover*. Tom. 1. *Annal. Capucin.*

^o *Chronic. Deip.* ap. 1248. ^p *Leand. Albert. in vita Jordan.*

^x *Blosius in Monill.* ^y *Henriquez in Guntelin.* 13. *Sept.*

^z *Nicephor. Eccles. Hist.* l. 15. c. 25.

^a *Chronic. Deip.* 221.

^b *Matt. Paris. in vita Godric.*

tion promise no less. And to render this Consecration yet more solemn, as the Ground where these Churches stand is commonly markt out by the Virgin: so the Consecrating of them to her Service is now and then ^c performed by her Angels.

9. Ninthly, These Churches of hers have Altars, which are no part of a Palace; and which are dedicated to her Service. Every Altar, even in Christs own Church, is consecrated to this double use, to wit ^d *to the Honor of God; and to that of the Glorious Virgin*: and this on several respects, either ^e as a Stone, or a Table, or a Sepulcher, or a complete Altar, twenty times. But besides this, She hath as many other Altars, which are proper to her alone; where if God have any share, it is as it were, but by the by. Such as the *Rosary Altars*, *Mariana Altaria*, the Altars of the good Mary; and sometimes under several Titles; ^f five such in one and the same Church. The Holy God of *Israel* never had so many in his own Temple. It is both a great disingenuity to disguise, and as great an impudence to face out this gross and open Idolatry, with saying as they will, sometimes, that these belong to God alone, as Altars: and to the blessed Saints, as Sepulchers. For, first the Virgin *Mary* left no Bones; if that be true, which they say, that her whole Body was taken up, and carried by the Angels into Heaven. And if you be so simple to believe, what they talk of that great Abundance of milk, which they have got of her, since she is above, to wit when she is pleased to come down, and give suck (for having a

^c *Odo Giffæus Histor. B. V. Anic.*

^d *Pontificat. Roman. supra.* ^e *Ibid.*

^f *Chronic. Deip. an. 1287.*

Child on her Arm; she must needs have milk to give him) these Altars are not sepulchers, for they do not bury this milk under them, but keep it among the other Relicks they have of her, Combes, Gloves, Hairs, Shifts and Slippers, very safe as in wardrobes.

2. It is not a Grave, it is an Altar which she (or rather a quite other Spirit under her Name) calls for. Go, saies that Ambitious Spirit, *and get me & an Altar built by such an Image, that it maybe a spring of all Graces to them, who shall call on my Name.* Never Saint in the whole Bible spake near this rate.

10. All Altars being made by their general institution, both to receive, and to sanctifie the Sacrifices and Offerings which are daily laid upon them; the Virgin hath these also, and in an immense abundance. Gods Temple at *Jerusalem* was scarce richer then *Lauretta* is on this account. Neither Gold, nor pretious Stones are too good for her Majesty. If his Holiness fear the French, as *Alexander* the third once did, he will secure himself from that danger, by ^h offering her a Silver statue: or as *Innocent* the 8th. by offering Golden ⁱ Medals, and Clothes embroidered with Pearls: or, as the *Recinetti* did for securing themselves from the plague, by offering her a Massy Crown ^k of Gold, and pretious Stones. They that have not so much, may offer less, tho it were but a wax-candle, as common an Offering under this new Religion, as was a pair of Turtle Doves under *Moses*. They that have nothing at all, must make a vow of visiting some of her Church-

^e *Chronic. Deip. an. 1467.*

^h *Gianius Chronic. Servitor. Mar. an. 1495.*

ⁱ *Job. Burch. in Diario. 1492.*

[†] *Tursel. Lauret. Hist. l. 2. c. 8.*

es. Such vows they say have saved many from the Gallows, from Shipwracks, Falls, Fires, and all imaginable Dangers; the vows before Popery came up, were never heard to have bin made to any Saint, but God alone. But which is more Sacrilegious then all either Vows and Sacrifices, that which they call the Holy Mass must be celebrated on her Altars; that is, the Son of God and God himself, as they take it, must be sacrificed to her honor: and in that impious service, as I have demonstrated ^l elsewhere, suffer more shame and Infamy to please her, then he ever suffered on the Cross, to save the whole world besides.

11. They allow her in every year eight holy daies. Christ hath no more of his Christians; nor are they so religiously observed. Nothing but death, or some other Judgment as bad, threatens the Profaner of them. Witness the Hill, ^m which they say fell on the Villain, who offered to dig upon her Assumption day: and the terrible pain, ^{*} which ever troubled honest *Alensis* as long as he read his Scholē-Divinity upon the day of her Conception. Contrarywise, great Miracles and great Blessings, will attend the holy keeping of these Daies; for wax-candles and Tapers ⁿ will burn then a whole night without wasting: And Bishop *Bernard* may fall down with his horse thro' a broken Bridge without harm, if he do but vow, while he tumbles, that ^o he will observe the Immaculate Conception day.

12. And lastly, The Papists bestow upon the Vir-

^l Mystery and Depth of the *Roman Mass*.

^m *Bancius Annal. an. 1580.*

^{*} *Bust. Marial. 1. part. Serm. 7. p. 2.*

ⁿ *Petr. Abbas Cluniac. Miracul. l. 2. c. 30.*

^o *Chronic. Deip. an. 1436.*

gin Mary, Proper Masses, Litanies, Canonical Hours, and both great and small Offices, in all Churches, on all Altars, and upon proper Holy daies.

Thus the Virgin, or that Goddess which they take for the blessed Virgin, hath all the Religious Services, (and more) from the Papists, that God and Christ have or ever had from the best sort of *Israelites*, and Christians. If God and Christ have not enough, then *Moses* and the Prophets, the Apostles, and the Holy Fathers are much to blame, who gave no more: and if they did and gave as much as could make up all the service, which God then required at their hands; and which now another Spirit, being certainly a Creature, requires at the hands of Papists; let the *Israel* of God be the Judge, both what that proud Creature is that craves as much as God ever had: and what these Catholics are, that will give it. For what they plead, is soon wiped off.

Here a Woman stands accused of lying every night with her Neighbor: She cannot at all deny the Fact; but she maintains, that the Fact is not Adultery; because she never lies with him, as with her Husband, but alwaies as her dear Husbands Cozen and dear Relation. There stands a *Jew*, publicly impeached of Idol-worship by the Prophet, because he burns Incense to the Queen of Heaven. *Jerem. 44. 25.* The *Jew* for his Justification avows this; but utterly denies that: because he burns not his Incense to the *Queen*, as to the King: and understands very well, that this *Queen* is a Creature. Between these two guilty Persons stands also the *Roman Catholic* charged with the same; he cannot deny but he hath *Churches, Altars, Voms, Bibles, Psalters, Oblations* and

and *Holy daies*, and universally all those kinds of Worship, which Christians can bestow on God; which for his part he bestows also on the Virgin. But this moves him not at all; he stoutly clears himself (he thinks) of all, by once saying, that he neither honors nor adores with all these things the Blessed Virgin, as he doth God, whom he knows to be her Creator, but as a holy Woman, whom he knows to be his Creature. By this Reckoning none of the three, let them do whatever they will in the way of either Carnal or Spiritual whoredom, can be convinced of being guilty; as long as they have but so much wit, as to distinguish, the first, a Cozen from a Husband: the second, a Moon, from a Sun: and the third; a *Woman*, from *God Almighty*. Whereas, by their very pleading and excusing of themselves, they are found to be twice Idolaters. 1. By their Act, which they confess; for they transfer on the Creature, what is due to God alone. 2. Secondly by their own knowledg; for all what can be don to God (in point of visible worship, which is all that men can take notice of) they willingly and voluntarily impart to others, whom they know to be Creatures. By what they do, they stand guilty; and by what they know, unexcusable.

Never simple men were more grossly drawn and inveigled into such sins then Papiſts are. To begin first, where I ended last; of these eight Holy Daies kept and set out for the *Marian Worship*, not one can be called Catholic, nor bear any primitive Date. The very Papiſts cannot deny it; and among them the two greatest, namely the pretended Conception, and Assumption, as they were the fittest to crown

† Bell. De Cultu Sanctor. l. 3. c. 16. sect. Ad tertium dico duo.

a most

a most compleat Idolatry, so they came in the latest of all.

That glorious Feast of the Immaculate Conception, now so blisfull to them that observe it, and so terrible to them that do not, was never thought on by their *Virgin*, nor by themselves, to any considerable purpose, sooner then above twelve hundred years, after the *Virgin* her self was conceived. It was about the year 1300, when this *Marian* Goddess appeared like a *Queen*, both of Heaven and all the Angels, both to revele it to *S. Peter* the *Cistercian*, who ¹ knew nothing of it before, and to take him for her Husband, upon condition he should keep it: which he gladly undertaking, her Son came down to the wedding; and *in facie Ecclesie* being in a Priestly Habit, and in the face of the whole Church joined this holy *Monk* and his Mother in a *Roman* Wedlock together.

Her other Solemn and great Feast, which they call the Assumption, and which in the *Roman* account makes the *Virgin* as much a Goddess, as the blessed *Ascension*, among the *Socinians*, can make Christ God, is scarce older. One of the most skilful of all the Fathers, in Sacred Antiquity, I mean *St. Epiphanius* had not yet in his time heard of it: nor had, a great many years after, pious and learned *Pulcheria*; when she sought ² the *Virgins* Corps in the Holy Land, not dreaming it was in Heaven. Neither could Venerable ³ *Bede*, or Arch-Bishop ⁴ *Ado*, (men the best versed both in all true and untrue sto-

¹ *Gononus Chronic. an. 1292.*

² *Nicephor. Eccles. Hist. l. 5. c. 14.*

³ *Beda de Locis Sacr. c. 6.*

⁴ *Martyrol. Adon. 18. Cal. Sept.*

ries)

ries) tell much more: nor had *Ludolphus de Saxonia* tho a great Adorer of the Virgin, † yet heard of that Legend. *Nicophorus*, is the first * Romancer, that can distinctly tell with what Triumph of men and Angels She went up, twelve hundred years after it was don. The Blessed Virgin *Mary* kept her self during that interval close and happy, like other Souls in the Bosom of *Abraham*, and under the wings of her Savior. She never thought yet of coming forth, either to throw * Gold or Medals into their hand, who kept this Feast; or to bury † them under ground, who kept it not. Neither mortal Ears had heard till then in the blindest times of the Church, the Angels * singing their Mattins to celebrate that Festival: nor mortal Eies seen Trees * both to blossom and bear Fruit against nature; nor Hoods and * Frocks becoming as good as strong Boats, to ferry *Monks* over a great River, when they would preach the Glory of that day. In good earnest, can an infallible Church, can a true Church be drawn away to new Services, upon the account of such Tales? Or if these Tales and hundred other, as bad or worse, be true stories, (as they may be, and I am not he that will dispute it) what must we think of that Spirit, which is pleased to entice us to his Service upon such Grounds?

This matter proves as bad again, in the Point of Altars and Churches. First it cannot be a good Spirit, if created, that calls for either Altars, or Churches. Secondly, it is not a good Spirit neither,

† *De vita Christ.* part. c. 186. * *Niceph. ibid.*

‡ *Mag. Speculum.* Tit. *Festum.* Exemp. 2.

‡ *Bencius supra.* * *Cantiprat.* l. 2. c. 4. v. 7.

* *Gonon. ex Annalib. Colmar. ap. 1276.*

‡ *Cantiprat.* l. 2. c. 29. p. 26.

that

that calls for them, by unbecoming, ridiculous, and juggling waies. Thirdly, 'Tis not a true Religion, or a true Church that yields to that Spirit what he calls for, both on those accounts, and by those waies.

First, Such Spirits, what name soever they take, are to be shrewdly suspected, who call for Churches, Vows, Altars, Offerings, and all such other sacred services, as clearly belong to God alone. And in expresse terms, *Saint Augustin*^a makes no doubt^b but that they are Devils. *Good Angels*, saies this holy Father, *do then love us, and for our sakes do rejoice, when we worship the only God; but if we do the like to them, they are not pleased with it at all, but openly cast it from them. And when some have thought of deferring also to them that honor, they forbid them, and commanded them to do it to him, to whom alone they know that it can be lawfully done. Herein the Holy Men of God do imitate the Holy Angels. &c. Therefore*, saies and concludes the same Father, (as well he may) *when some (of those Spirits or Saints) have a mind to be served with holy Rites and Sacrifices; and others avert it from themselves, and order it for God alone; the very sense of true Piety may teach any Man; how to discern between that which proceeds from true Religion, and what from a Spirit of pride: for proud Spirits are neither good Angels, nor the Angels of a good God. And let them do what Miracles they will, even beyond the course of Nature, these are but seducing Tricks of wicked Devils, which true Piety must take heed of. Here the Papists cannot answer St. Augustin, nor satisfie him at all, by saying, That no Roman Saint or Spirit was ever found calling for any*

^a *August. de Civit. l. 10. c. 19.* ^b *Ibidem.*

Ibid. c. 13

Sacrifices, that is, for the Blood of Bulls, or Goats, which here St. *Augustin* understands, for then the Father will reply (and out of *Porphyrius*, an authentic Pagan Author) that these proud Devils never cared for the Blood or smell of slain Beasts, upon any other account, then because such Sacrifices were in those daies the Expressions of Divine Worship, as now surely Churches and Masses are destined to the same end, and therefore as much at the least, if not more desirable and pleasing to them. Who doubts, but all the Gold and Silver Utensils, which you shall find at *Lauretta*, may be as rich Oblations, as all that was once at *Delphi*? And let any Jeweller tell me, whether one of those many precious Stones, which are daily by formal Vows sent and presented to that Goddess, would not buy the best Bull or Ram, that ever was at any time Sacrificed at *Jerusalem*? To follow the Roman accounts, one Mass is better then all what both *Delphi* and *Jerusalem* had together: and if the Devils anciently craved for the slaughter of silly Beasts, because such was the solemn worship of *Israel*; how proud may they be now, to see upon their Altars the Flesh and Blood of Jesus Christ, which tho in very deed but a Wafer, yet in the Opinion of Papists, is the most solemn Worship of *Rome*? You will say, that this Flesh or Wafer is not sacrificed to the Virgin *Mary*: true indeed, but it is worse; for it is sacrificed to God for her sake, *in honorem Mariæ*. Thus, when I make much of a Stranger for my Friends sake, the Stranger hath the entertainment: and God, upon the *Roman* Principles, hath the Sacrifice or the Mass: but the Friend, and the good Lady, are the main end, and

° *Ibid.* c. 19.

the

the main Persons I look upon, he in the Entertainment, and she in the Sacrifice. ^a Thus this she Ghost understands it: *Thou art my servant*, saies she to a Priest, offering the First-fruits of his Mass Priesthood, when he was singing his first Mass: *Thou art my servant, for I have chosen thee* (God uses to speak so to his Prophets) *and I will be glorified in thee: I dearly love them of your* ^b Order (saies she to her St. *Jordanes* that succeeded St. *Dominic*) *because in all their Divine Services, they both begin and end with my Praises.* So, ^c *Go and say to that Bishop, because he begins his Sermons alwaies with my Praises, that I will be a Mother to him.* I could bring to the same purpose a hundred like, or worse Examples. Let the Roman Catholics shew me but one, where any good Angel ever said as much, or where any Devil ever spoke for more: If they cannot, who may not fear, what their best Monks ^d oftentimes do, lest the Spirits of former times, which seduced Men under the name of God, of Christ, of Angels, and Apostles, now may do worse under the name and the apparition of the ever Blessed and Holy Virgin?

Secondly, This fear and suspicion is sufficiently evidenced to be plain truth, by the undecent and foolish waies which this pretended Goddess takes, to allure Men to these Services. Commonly, to compass her ends, she comes down from Heaven it seems, but however from above the Clouds, either with new Hoods for Friars; or Miters and Gowns for Bishops; or Roses and Garlands for Maids, or Pots of Holy Water to sprinkle them all. When she hath over-

^a *Gonon. Chronic. an. 1372.*

^b *Leand. Albert. in vita Jordan. de viris Illustr.*

^c *Gonon. ib.* ^d *Chronic. Deip. an. 1476.*

joied them with these Favors, that they may not want what to sing, nor what to preach and do in her service, she tells them she is the Queen of Heaven, and the very Mother of Grace; and that they shall find her to be so, if they go but to such an Image, and there build for her an Altar, or sing to her honor *Sancta Maria, &c.* or some other-like Godly Anthem. Often times before she leaves them, she will kiss them, or shew them her fine Breasts; sometimes give a tast of her Milk, or acknowledg them for her Husbands; at the least, before her parting, she is sure to perfume the Room, and stroak them on their Heads, and leave them some good Books that will teach them to sing her Praises. The ordinary conclusion of all, is this: after she hath well bewitched them, what with favor, what with perfumes, they must pray to her both day and night; and, if they can, build her a Church or a Chappel, or do something to her honor. To promote this, Devout People shall meet with Images lying here and there among Brambles, under Trees, and under Ground, either crying, or laughing, or doing some other wonder that needs must be taken notice of; and when Men think, that these Images call on them merely for succor, to help them out of those obscure places into some neighboring Church, it proves commonly a mistake; for either the little Image grows so heavy, that it is impossible to remove it; or if you remove it twenty times, you shall find it the next Morning in the same place where it was before: and this is the ordinary token, that there is the place where a Convent, or a great Church, or at the least an Altar, must needs be builded. This good Lady hath in the World hundreds of Churches and Chappels, both
made

made and served by this device. I need not tell you where I learn this, for no wise Catholic will deny it, or he shall do it to his shame. When the Building must be a work of greater charge and importance, then will she take the trouble of bestirring her self more vigorously about it; for in that case, either she will set up some great Ladder, reaching from the ground up to Heaven, and there bespeak a Church to her worship, or she will come down to some Wall, and there sit like a Shepherdes, stroaking with her hand a flock of Sheep, which shall turn speckled with black and white under her hand, thereby to give a fair intimation, that there she must have a Convent of Monks wearing these two colours. Or she will make Snow in Summer, and tell the Pope of Rome in a Dream, that John the opulent Citizen must there bury his whole Estate, for the building of St. Maria major, the seventh great Church now at Rome. She will sometimes also shew the compass her Church must have, either by the means of a strange Stag, which she will inspire to run about, or she will shew it her self with a thred, which at this very day is kept for a very great Relic. She counts it no disparagement to be found roosting on the ground, under the figure of a Dove; or sitting down by a poor Girls scrip, whilst she goes from her to tell the People where she would have a new Church stand. Her Churches of *Montferrati* and *Lauretta*, stand upon harder accounts: for that is

^c Gonon. Chronic. an. 1274.

^{*} Menolog. Cisterc. 7 Octob. [†] Idem an. 363.

[‡] Odo Giffens, Hist. Virg. Amic.

[§] Balinghem. in Calend. B. M. 1 April.

[¶] Vita S. Menuverci. ap. Sur. 5. Jan.

[‡] Pyraus. Coron. B. V. Traff. 1. c. 12.

built

built upon a Hill, where she had taken the¹ pains to keep a Maid alive in her Grave six whole Months, when her Throat was cut : and this which stands at *Lauretta*, was at first a private Room in *Nazareth*; but the Goddess being somewhat grieved^m for not being so well worshipped in that Country, as she deserved, transported it thence toⁿ *Dalmatia*, that is farther then from *London* to *Rome*, all in one night; thence she made it jump over the Sea to *Recineti*; thence back upon a little Hill; whence upon a fourth jump, it got and settled in that place where now all Catholic Pilgrims do resort, to be cured of all Diseases. This admirable House had bin hidden hundreds of Years out of Mens sight (otherwise^o Venerable *Bede* and *Arculphus* might have found it:) at last, after more then 1200 Years burial, it started up again into that part of *Italy*, where now it is. Most of the *Marian* Churches, as they call them, stand all upon such Fabulous Foundations: and Men must not be taken for Catholics, unless they will serve the Spirits who will play such Pranks to get them Churches.

Thirdly, I said that it is a strange Religion, that steers it self, and is guided by such absurd Impertinencies. The very ridiculousness essential and inherent to these Passages, might serve better then the Cloven foot, to discover these kinds of Spirits. Men who would hearken to their own Reason, and lay Prepossession aside, could not take her for a most holy, and a most verruous Virgin, that could at any

¹ *Hist. Miracul. B. V. Montis Serrat.*

^m *Gonon. Chronic. an. 1292. pag. 179. Edit. Lugd. 1637.*

ⁿ *Turfelin Laretan. Hist. l. 1.*

^o *Beda de Locis Sanct. c. 16.*

time brag amongst Men of what she is, and allure them with Smiles and Kisses, to Worship her as a Goddess. Or in case their Reason were so weak, and so inveigled with Custom, as not to be able to see so much, if instead of Consecrated Wafers, Holy Water, and Signs of the Cross, which they try Evil Spirits with, and which those Devils do not care for, they would but consult the Example of the former Ages, and the practice of all Faithful People, much above four thousand Years; there they might see that the Church of God ever had Angels, had Saints, had Deliverers, and sometimes Workers of great Miracles, and yet never had one Altar, nor one Chappel, nor one Image to serve them with: And that if the very best of all their either Saints or Angels, had called for any such Service, they would have thought him qualified rather for Execration, then for Worship. The Women of *Arabia* did come far short of the Papists in their Devotions to the Virgin, yet St. *Epiphanius* calls what they did ^p Diabolical; and plainly tells them, That the Devil had put them upon the conferring of such Honors. What manner of Spirit must it be then, that falls himself, and puts the others upon seeking and craving them. *If the Blessed Virgin, saies the Pious and Learned* ^a *Father, have had a natural death and burial, let her sleep and rest in peace: If she have bin slain by the sword, let her be celebrated among the Martyrs: (for in those daies, it seems, her end was not known) If she hath seen no death at all (for no man, saies he, knows her end) then let her be as Elias, who also was a Virgin, and was taken up into Heaven. None of these*

^p *Epiphanius cont. Antidicomar, pag. 445. Edit. Basil.*

^a *Ibidem.*

Saints was ever adored; and if ^r God will not have the Angels, much less Anna's Daughter, that is, the Virgin to be so. Churches, Altars, public Praiers, Vows and Sacrifices, do betoken by their own nature, and set out a supreme Adoration, to the highest degree that it can reach to. For if Adoration, or Bowing and Worshipping in general, may sometimes signifie no more then a kind of Civil Honor, as when 'tis said, *Abraham* adored or bowed himself before the People, *Gen. 23.* *Vowing, Sacrificing, and erecting of Altars or Churches,* denotes alwaies Sovereign Worship: these Acts, as the Jesuits themselves confesse^s, having in themselves this inherent and proper sense, which no private Intention can make lower, as sometimes it doth Bowing and Kneeling. Therefore they take it for a good evidence, to prove our Savior Christ to be God, *because the Church ^t honors him with Temples, Altars, and Oblations: and so, saies Bellarmin, if Christ were not truly God, never such an Idol were in the world.* And by the same reason, if the Virgin be not a Goddess with all her Churches & Oblations, in good earnest what shall she be? Here no Grove, nor hardly the shade of a green Leaf, covers their sin. The Whore may kiss hard her Neighbor, and say, she kisses him as a dear Friend; but she cannot lie with him, and put it off in the same way, saying, she doth it meerly upon her dear Husband's account, because the other was his Kinsman: this saying proclames her to be a most bold impudent Woman, as the very Act proclames her light

^r *Id. contr. Collyrid. pag. 448.*

^s *Bellarmin. de Sanct. Beatitud. l. i. c. 12. sect. Tertia species Cæster. in Enchirid.*

^t *Bell. de Christo. l. i. c. 8. sect. Denique omnes.*

and

and guilty in all the rest. For my part, I like them better, who tell ingenuously what they do, and following the Trade of Idolaters, think they may use as well their Language. *Sacrificemus, &c.* say some of them, that is, *Let us Sacrifice to the Queen of Heaven, and pour out to her Drink-offerings,* Jerem. 44. 17. Here both Jews and Romans hit just upon the same Idol: the Moon for those; the *Virgin Mary* (whom they represent by the Moon) for these; and the *Queen of Heaven* for both.

¶ *Abbas Livriacensis in Roset. Exercit. Spiritual. Tit. 4. c. 6.*

C H A P. VII.

Concerning the daily Services bestowed upon the Virgin Mary.

THE *Virgin Mary*, that is, the Ghost that walks and appears under her name, doth not possess these Churches in vain: For first, They must serve for keeping eight great and universal Holydaies, which she is allowed every Year; the *Annunciation, Conception, &c.* God the Father, under the Law, had but three such; and God and Christ at *Rome* have but eight. So she and her Son, are as to this, both of them pretty equal sharers. 2. So are they too in every Week; for if Christ hath the Sunday, he hath the Saturday before it, and therein that Weekly Office, so famous among them for Miracles, and so plentiful of Blessings; which Service is called,

U

led, *Officium Sabbatinum*, that is the Office of the *Saturday*. But do not think that there is one day, in which you may excuse your self from some other more private daily Praiers and daily Praises to her Honor.

1. Not from Praiers; For the best Masters of Popery say, ^a that as you cannot live any one day in the week, without the Influences of some of the Planets: so can you neither, without the special Assistance of the Saints: and that the Virgin *Mary* being the true, or the Original and super-celestial Moon, *Luna archetypa & Supramundana*, that both qualifies, and immediatly pours down all the Blessings, which you can expect from other Saints, as the other Moon doth the good Influences, which you receive from the other Planets; tis more then fit you should pray to her every Day, and order your Devotions suitably to the Temper and strength of the Star, that rules the same day. For example, they say that upon Munday the Moon hath a proper faculty of tempering the Heat of the Blood; then come with an office short or long, that is proper to that and every Munday; and pray to the Virgin for Modesty and Chastity. Upon Tuesday, wherein *Mars* reigns, you must pray to the Virgin again, but not so much for Modesty, as for Zeal and Strength and Courage. Upon Wednesday, which is the day of Mercury, the Merchants must pray to her for good Trade; and the Lawiers, for Eloquence. Upon Thursday, which is the day of *Jupiter*, call on the Virgin for high Designs. Upon the Friday, because of *Venus*, for loving kindness, and Charity. Upon the Saturday, because of *Saturn*, for Pru-

^a *Salazar. Proverb. c. 8. v. 34. n. 435.*

dence;

dence. And finally upon Sunday, because the Sun is conceived to rule that day; you are directed to pray to her, for clear and bright understanding about Supernatural Mysteries. You may likewise upon any of the seven daies pray for one of the seven Gifts; for tho they proceed originally from the Holy Ghost, they do not think they come to you otherwise then through the Virgin. In doing this, they warrant you, * that you shall find both the Virgin *Mary* propitious, and the Scripture true, which saies (when most impiouly misapplied from Christ to a Creature) *Blessed is the man, or, all sorts of Blessings will light upon the man, who hears the Virgin Mary, and watches every day at Her Gates.* Prov. 8. 34.

2. This Goddes expects also after your Praiers, your daily Praises; and herein this is the Method, which great men of the Papal Communion ^b mind you to observe: Meditate say they upon the *Munday*, those Things, that preceded Her Birth; how she was conceived without original Sin: how she was adored by Angels: and how ^c she had subimer thoughts, and a better use of her Reason, being yet in her Mothers womb, then men and women use to have, when they are come to a full age. Upon *Tuesday*, you must mind her Education and Course of life; how she was at three years of age brought to the Temple: how there she was shut up like a Nun; how there in the Sanctuary, where by Gods Law the very High Priest is not suffered to come in oftener, then once in a year, She was fed by the *Cherubims*, till she was fit for a Husband: then how much the

* *Salazar. ibid.*

^b *Joh. Mauburnes in Roseto Exerc. Spirit. Tit. 4. c. 6.*

^c *S. Bernardin. Serm. De Nativ. B. M. a. 1. c. 2.*

Priests were perplexed about either keeping her there any longer against the Law, or marrying her against her Vow; and how being ravishingly fair, such a bright Light ^d sparkled about her Face, that without some help from above, no mans Eies durst look upon her. On the *Wednesday*, your task is her Fulness of Grace, and how she is an unfathomable *Abyffe*, whence all Angels, and Saints, and sinners must draw whatever they want. On *Thursday*, you must admire her singular Priviledges; her Immaculate Conception; her Impossibility of sinning: her Dominion over all the world, Men and Angels; Saints and Devils, &c. On *Friday*, make it your business to meditate on her Passion, and on her concurring with our Savior, while he was upon the Cross, towards the Redemtion of Mankind. On *Saturday*; admire all her Joies upon Earth; when the Archangel fell on his knees, and sung to her *Ave Maria*, &c. but remember that this joyful Devotion must not excuse you from one Syllable of her weekly *Sabbatin Office*. On *Sunday*, you have a fit time to admire her Assumption, and all her glorious Joies in Heaven. What these are she may best tell you them her self. First, saies ^e she to S. *Arnalpbw* a huge great mignion of this Ghost, my first joy is, that at my Assumption there, I found a greater Glory then can be uttered or thought of: and that my Glorious fulness goes beyond that of both Saints and Angels. My second Joy is, when I do see the whole Celestial Hierarchy irradiated about by me, just as the day is by the Sun. My third Joy is, to see both the Hosts of Heaven to obey me: and the

^d *Dionys. Carthus l. 1. de Laud. Marie. c. 39.*

^e *Henriquez Menol. Cestero. 3. Jun.*

whole

whole Trinity to agree kindly with me. My fifth Joy is (for my Author hath not the fourth) to see my devout worshippers thriving both in this and the other life, according to my hearts desire. My sixth Joy is, to find my self highly exalted above all Angels, and by a singular Priviledg, set close to the Trinity. My seventh Joy is, to be sure, that this great Glory of mine shall never fail. She confirmed the self same thing, ⁱ to *S. Thomas of Canturbury*. So upon the credit of two distinct Apparitions, all this is as true as the rest; and you have work enough for a whole week.

3. But here is more; when you have sufficiently discharged all the Duties, which belong to the Year, to the Week, and to the Day; you must think of the Seven Hours. In former times, of twelve hours in the day, the Church had appointed Seven, called the seven Canonical hours for the public Service of God; and now since *Mary* is come abroad, and the *Monks* ^s are in request; The Roman Church thinks it no robbery to make her Lady as to this, (tho with lesser obligation) equal to God. Pope *Urban* the second is the first, that, as their ^b best Historians say, instituted a proper Office to her honor upon these hours: and if you believe their best Divines in these matters; it were great pity we should do less. For since the *Psalmist*, saies ⁱ *Gazew*, did bless himself for praising the Lord seven times a day, *because of his Righteous Judgments. Psal. 119.* why should not *Roman Catholics* do as much for their

^f *Chronic. Deip. an. 1228.*

^g *Dominic. à Soto. l. 10. de Justit. à Jure. q. 5. a. 4.*

^h *Baron. Tom. 11. an. 1095.*

ⁱ *Al. Gazew de Offic. B. M. pag. 69. & 70.*

Lady,

Lady, their good Mother, and Protectrix, *because of her loving Mercies*; knowing this that the Eternal God, as well as the King *Abasuerus*, *Esther 6.* will have her whom he honors, thus honored, that is at his seven Canonical hours. And plain Catholic Reason, say their great ^k Masters of Mysteries, will have it so. 1. At Night, that is very early in the Morning; because then appears in Heaven a certain Star, which they do call *Transmontana*, which guides Sea-men in the Right way: and so doth the Virgin, *Roman Sailer*, the true *Sea¹ Star*, *Stella Maris*, who, if they praise her devoutly, will steer them safe out of this World into the Haven where they would be. 2. At *prime*, when there appears another called *Diana*, that goes before the Sun: and so doth also the Virgin *Mary*. 3. At *Tierce*, *ad Tertiam*, that is in our account about nine of the Clock; because we then begin to be hungry: and tis she, as they say, that provides for us the Bread of life. 4. At the sixth, that is at Noon, because then the Sun is very hot: and therefore we must then praise her, and pray to her (but why not him:) that she be pleased to inflame us with Charity. 5. At Nine, that is at three in the Afternoon; because the Sun declines then towards setting: and tis she that takes care of us, when we decay. 6. At *Vespers*, after *Sun-set*; because our life being at an end, they say she then mainly succors her Worshipers at the dangerous time of death. 7. Lastly at *Completory*, when tis quite dark; because when our life is quite gon, then she intercedes for her dead Servants, and procures them good admittance into her heavenly Mansions.

^k *Quell. Durand. Ration. l. 5 c. 1. sub fin.* ¹ *Missal Paris. An. Domin.*

So by this (which they call *officium parvum*) hourly Office, the *Marian* and the *Christian* Service, like so many Veins and Arteries, run both together through all the Parts of the *Roman* life. Night and day, and at every hour, the Prayers and Praises of the Virgin *Mary* never must depart from their hearts, nor if it be possible from their Mouths too. And in the Monasteries, the great Scholes of Piety, there is no Service for God Almighty, nor any time left for his worship, but the Lady hath a share in it. And here learn from a Saint, and a Cardinal besides, how far this *Marianism*, (for it is no Christianity) might well go farther. ^a His Brother *Marinus* being full of this *Roman* Spirit, when yet he was but a young man, puts off his Clothes, and instead of a halter about his Neck, with a lethern Girdle, which before he had about his loines: he ties himself to the Altar: Vowes and gives himself up to the Virgin *Mary* upon the account of being her slave: then whips him self in such a manner, as one would hardly whip a wicked wretch: and in these words resigns himself into her hands. *My glorious Mistress and Lady, and the true Model of all Vertues, whom I have offended by the rottenness of my Flesh; All I have more wherewith to help my self, I give it up to thee to serve thee with. I submit the neck of my heart to the Dominion of thy Dignity. Order thou my rebellious self: undertake the stubborn: and let not thy Mercy reject the sinner. By this small Offering ('twas a sum of mony which he laid down at her Altar) I do now give over to thee whole Estate: and from this time ever hereafter, I will pay to thee the yearly Rent, or Tribute, of the same, as*

^a *Damian. Epist. l. 2. E. 14.*

long

long as I shall live. Papists may call this as they please; the best *Israelites* in their most solemn Adorations never did and said half so much before the Lord. *Deuter. 26. 12.* and the best Christians, can do and say nothing to God the Savior, that expresses more.

This height of palpable Idolatry procured at several occasions, remorse and shame to its Authors; in the very darkest Ignorance before it could be well settled. For few years after some had brought in this Office, ^a *Goze*, an eloquent and acute Monk, prevailed so far with his reason upon the whole Monastery, that these solemn Prayers and Praises of the Virgin were quite voted out of Gods Service. But alas! presently after this voting, it fared just with these poor Monks, as it had don once with the *Jews*, when they had left worshipping the Moon. *Jerem. 44. 18.* *Since we, say they, left off to burn Incense to the Queen of Heaven, we have wanted all things: and have been consumed by the Sword, & by the Famine.* For then it seems, there fell upon the Country, where the Convent was situated, such a complication of wars, and troubles (which Cardinal *Damian*, moved with a quite other Spirit then *Jeremy* was, in the like case, interpreted to be Judgments inflicted on them by the same *Queen*), that they were perswaded to worship her again: and then presently all was well. *Whosoever* (then preached *S. Damian*) hath turned out of this monastery the blessed Mother of true Piety, it is fit he should be turned out, and whirled about with tribulations, and Stormes. But turn ye unto me again saies the Lord by the Prophet, and I will return unto you saies the Lord; he should have

^a Genon. *Chronic. an. 1056.* [•] *Chronicon. ibid.*

said,

said, *saiet the Lady*; and then the Impertinenoy had been complete. The like but more hellish Illusion, (if their story be true) happened to the *Carthusian* Order. For when they were as poor, as they are now rich; some of them lookt on this new *Marian* Worship, as nothing less then pernicious: and the others were so much perplexed, what with it, what with the horror of the wild place wherein they were, that they thought of leaving both the Place, and the Miracle of the seven Stars. But then comes to them an old man, with long white and curled Hair, who assured them from God, (as he pretended) that the *Virgin Mary* would protect them, if they would but read every day *Preces ejus Horarias*, that is her *small Office* at the due hours. So without any more ado they took her for their Patroness, and consequently for their she God: and since that time her Prayers went on. A while after the old man, came an Angel, ¹ who advised them to put in between the first and the third hour, *Ave sancta Parens*, and one Mass more to her Glory; and if you please to believe all, Christ himself ² dictated a Rule to *S. Brigot*, where he commands them of that Order, to repete every day the said Service.

No mortal tongue can express, how much that ambitious Spirit, who assum the *Virgin Mariæ* Name, is delighted with the hearing of those Prayers. She now and then will come to say ³ them her self, when tired or sick *Friers*, as *Herman* was once,

¹ *Surius in vita Brunon. 6. Offp.*

² *Chronic. Carthus. l. 5. c. 5.*

³ *Anton. Caracciol. ap. Al. Gaz. pag. 108.*

⁴ *Al. Gazæus. de Offic. B. M. pag. 94. Edit. Arebut. 1672.*

cannot do it. She will come down also and leave Heaven and all to hear them, and in a ^c Majestic Apparel will smile upon, and kiss the Choristers, if they happen to sing them well, and if this be not encouragement enough, She will make her Son (a Baby whom she commonly carries about), run about them, and exhort them ^x to be fervent in her Service: and tell them that nothing can ever be more acceptable to God Almighty, then is the honor which they shall bestow on his Mother: especially when they fall upon some verses, as is in singing the *To Deum, When thou tookest, &c. thou didst not abhor the Virgins Womb*, ^y her heart jumps and leaps with joy, and so St. *Ludgard* advises his friend then to bow down to the very ground. At the words *Eja Advocata*, ^z she promises to speak to her Son. At these words of the *Antiphone, Pulcra es, & decora*, ^a that is, *thou art fair and gracious*, She presently came with two Angels, and proud with hearing her Beauty praised, she took a young man from the Altar, and perswaded him to take her for his Wife, since she was so beautiful. Hence her *Roman* Chaplains argue well, ^b that if she be so taken with some Parcels of her Office, how much must she be with the whole. It is upon this account, and her being charmed with these Careffes, that she hath nothing about her too dear for her Spiritual Courtiers. She leaves all her Nobles above, to converse veiled and ^c hooded, and sing like a de-

^r *Chronic. Deip. an. 1230.*

^x *Wadd Annal Min. Tom. 3. an. 1338.*

^y *Gaz. Ibid. p. 99.* ^a *Stell. B. V. l. 12. c. 10. Gazeus. p. 91.*

^b *Al. Gazeus de Off. c. B. V. pag. 8.*

^c *Goran. Chronic. an. 234.*

vout Nun, among her white and black *Friers*; she feigns to admire them, when they sing; she kisses them when they have sung; and whilst she is hot and busy with an excessive Passion to divert, by all means possible, these supreme and Divine Services from God to a mere Creature, nothing discovers the Devil more, then this foolish overdoing.

But to lay aside these fond kindneses of kissing, suckling, and marrying men, and hiding them under her Coat, which a *Fairefs*, or a white witch could better do; the Magnificency of her Promises, backt as they are by the *Roman Church*, must be a greater Temptation. For what would you have more tempting then this? *By this saving Office*; say they, ^h “if you use it now, especially when his Holiness hath improved it with Apostolical Indulgences; 1. You may lay claim to Heaven, not merely upon the title of mercy from God, but by that of Justice and Condignity, as your own Right. 2 You may satisfy Divine Justice, both for your sins and the sins of others. 3. What would you have more? by these Praiers whatsoever you can ask in the Name of the Savior, and in the name of the Saviorefs *Mary* too, you shall receive it. For who can be so incredulous, as not to be sure to have all, in order to his real Good and Salvation, by this form of Praier, thus approved of by the Church; recommended by God himself: (they mean the little Baby, who bids men to pray to his Mother) *and in an especial manner consecrated to the Virgin Maries Service?*

What a hot friend she proves to be, and how Zealous to undertake for the silliest Fellow, that is her

^h *Al. Gazæus supra. pag. 69.*

Client, *S. Damian* can best tell youⁱ. A pitiful sottish Man, who had no spark of Grace in him, but that he could sing *Ave Maria*, and bow, passing by her Altar, had bin deprived of his Pension by a Bishop, who thought himself bound in-Conscience to free the Church from such a Wretch. But then the Goddess comes by night, and falls foul upon the Prelat, and being seconded by an Angel, who had a burning Taper in one hand, and a lusty whip in the other: *What, saies he, wrong'st thou my Chaplain, and take'st thou from him what thou didst not give?* Anlast, after many sound stripes, the Bishop being taught good-manners, was glad to cry out *peccavi*, and to restore to that worthy Man, the stipends which he had kept from him,

This is but a temporal Concern; but here is one which is Eternal. It is somewhat long, but it concerns all Men to know it, and I have it from the same Saint^k. An ugly Fellow named *Bassus*, who died a sudden death, had the good luck to die so in coming from one of our Ladies Churches. He having bin in his Coffin the greatest part of the night after his death, rose up out of it suddenly, both affrighted, and affrighting others: for with a terrible tone he cried for Praiers & Litanies, to scareaway those ugly Spirits who watch'd for him about the Room: and at last being come to himself (for *Ave Maria*, and Holy Water, had soon frightened the Devils away) when my poor Soul, saies he, parted from me, presently came on some black Troopers; this Fellow, said they, is our prize, for he hath ever lived after the Flesh, and never knew what the Spi-

ⁱ *Cardin. Damian. l. 2. Ep. 147*

^k *Card. Damian. supra.*

rit was. His good Angel could say nothing, but that he was dead in the service of their Mistress the Queen of Heaven, and that whosoever hath her favor, cannot perish by the power of any Judg. To this they make bold to reply, that God being Just, would do nothing for a Sinner to their prejudice; and thereupon the Devils grew so earnest after their Prey, and the Angels, on the other side, so remiss in keeping their charge, that the Wretch was upon the point of being given up, as he deserved; when, behold the Queen of Heaven came among them, and an Army of Celestial Soldiers with her, and with such a splendor besides, that the Devils durst not look up. Nevertheless, with reverence they protested against the wrong which the former Angels had done them, in detaining from them their just Prey; and that if God and she were just, they could not rescue such a sinner out of their hands. The Queen confessed he had bin so, but yet her Son and Lord would never suffer, that one, who had ended his daies in her service, as this Fellow had done in going to visit her Church, should ever suffer their Cruelty: and withal he had confessed, tho he had not the time to do Penance. Hence the Devil took a fit time to tell her what a Villain he was, and what ugly Abomination he had never confessed (and that is true, saies the reviyed Man of himself) at which the Mother of Mercy started: but at last, after a kind of modest silence in reverence to this plain truth, having somewhat recovered her self; It is as you say, saies she, but yet of course Mercy goes before Judgment. Go back again to thy Body, saies she to him, and then confests to such a Priest (whom she named) what these Spirits lay to thy charge; and

and in my name charge such Friars, (whom she named also) to take upon them thy Penance. Then come again without delay, for I will not stir hence till thou come. The Rascal being confessed, saies the Cardinal *Damian*, and the Holy Friars having taken upon themselves the satisfaction enjoined him by the Confessor, died again, but as sweetly, as if he had but fallen asleep. A happy Sinner indeed, who can find such a Saviorefs, as will give way to all his Crimes, and secure him from punishment. Men troubled in their Consciences, and unwilling to leave their sins, do not consider the Absurdity, tho visible, in all such Stories, but see their own conveniency; and what could please and fit them better, then such a protecting Goddess?

Add to this Enchantment of daily Praiers to the Virgin, the Devotion of Fasting and Hearing one Mass to her Honor every Saturday; the Temtation will be ended, and your Soul safe. This weekly piece of Devotion on Saturday, *Officium Sabbatum*, is grounded, as they say, ¹ upon three Reasons. 1. Because the Saturday and the Sunday, or the Ladies day and the Lords day, as do the Lord and the Lady, go together. 2. Because as God the Father rested upon that day, and kept it holy under the Law, so must the Goddess his Daughter and Wife do the like under the Gospel. 3. Because she is an entrance to Eternal Life, as Saturday is to the Sunday. But if you will be so refractory as not to acquiesce in these Reasons, be you satisfied with a Miracle. They say, ^m that in the Year 770. (it is pity it did not happen sooner, that the Holy Apo-

¹ *Durand. Rational. l. 4. c. 1.*

^m *Gomon. Chron. an. 770.*

files and the Fathers might have observ'd it) a great Cortin, that hanged before our Ladies Image all the Week long, was miraculously drawn up, as they suppose, into Heaven, from Friday at Vespers, to Sunday Night; so that the People could see her Face for the space of 24 hours, and adore her accordingly. This Miracle constantly veiling and unveiling the Virgin *Mary* on Saturday, as well as the other, that the Night of her Assumption made all sorts of Lights burn without wasting, is quite abolish'd: But the Benefit, and the Charm to induce you to hear her Mass, *Missa de S. Maria in Sabbato*, is still the same if you believe them, and, by what Men find since, far greater. It may be now they will not be so plain with you, as the poor Widow * was with the Robber one day, to tell you; Sir, do what you please all the Week long, only abstain from doing so on Saturday; this one daies Abstinence will so far expiate all, that either dead or alive, you shall have time both to confess and to escape: but they will induce you to fast then, and to hear Mass to the Honor of their Goddess, by such miraculous Passages, as must oblige you if hearkened to, to believe more. Witness the Head of that Villain, which being * cut off, tumbled down a Hill to the very door of a Mass Priest, and there both cried for, and obtained accordingly, Confession and Salvation together. Witness also the Rose ° growing in sign of Salvation out of the Mouth, and appearing upon the Tomb of that other debauched Fellow, who escaped Hell merely

* *Thom. Cantiprat. de Apib. l. 2. c. 29. n. 24.*

* *Ibidem*

* *Vincent. Belluar. l. 7. c. 102. & 103.*

upon the account of not having ravished a Maid, both because her name was *Mary*, and that it was on a Saturday. So thankful and sensible is this Goddefs for mean Services; and so either blind and indulgent to great Abominations. I forbear the producing of more instances to this purpose, because they may be both too well known, and too great snares to our Catholic Profelytes. Here the Carnal and the Spiritual Whoredom, sufficiently help one another.

CHAP. VIII.

Of another special Inducement to Popery, by a more easie way of serving the Virgin by Beads, which they call the Rosary.

THE *Rosary* must needs come in, after the good Ladies hourly Service. For they hold, that these two are the Wings in *Ezek. 1.* that carry up the Cherubims; that is, the Devotions of Pious Souls into Heaven: and the two golden staves, *Exod. 25.* wherewith the Ark of the Lord, or rather our Ladies Covenant is carried over the whole World. And if they seem to carnal Eies but contemptible, thereby the better they resemble the two celebrated Gospel Mites, which being devoutly offered to the merciful Queen of Heaven, and cast in:

Al. Gazens. de Offic. B. V. pag. 67. & 68.

to her Treasury, *Luk. 21.* go far beyond all the richest Gifts. The *Rosary*, otherwise called the Virgins Psalter, is a new manner of praying, which, saies *Navarrus*,^b never was, nor can ever be valued at what it is worth: for it is made up of 150 *Ave Marias*, and 15 *Paters* tacked together with little buttons upon a string. There was before in the *Roman* Church a lesser set of 50 *Aves* and 5 *Paters*, which they call Beads, and a middle one of 63, in memory of all the years which, they say, the Virgin lived here upon Earth; which is called the Virgins Crown, *Corona Mariæ*. These had bin * intended by an *Eremit*e for the use of Soldiers, who had no better Books, nor could conveniently carry them to the Holy war. But this of 150 *Aves*, and 15 *Paters*, both run over devoutly, and meditated on together, is a quite other kind of thing, as well in worth, as Extent. They say that the Goddess her self inspired it to *St. Dominic* about the year 1200. and blazed it abroad into the world in the sight of 12000 men, with both the sound and the splendor of such wonderful Miracles, as, if true, must needs make it most Authentic. I am as unwilling as any man to trouble my self with Romances. But let us not be loth to hear, what men turning Papists are given over to believe.

When first *St. Dominic* began to preach this *Rosary*, there fell a *Demoniac*^d at his feet, and craved his aid against the Devils, who did then make him roar and blaspheme. Wherefore the Saint be-

^b *Mart. Navar. De Rosar. Miscell. 1. p. 1.*

* *Guilielm. Tyrius de Bello sacro.*

^d *Legenda S. Domini ex Jordan. Constantin. Umberto, &c.*

Y

ing

ing well pleased with this occasion of confirming by some strange Feats, what he had Preached, leaves his Sermon; and in the Name, saies he, both of the Virgin *Mary*, and of her Service, which I stand for, O Hellish Spirits I command you, to answer me to these Questions. 1. You must tell me, wherefore you torment this poor Man, and how many you are in him. *Wo unto us*, say the Spirits, *it is not in our power to resist this Adjuration*: We have taken hold of him, both because of his Irreverence to the Virgin Mother of God, (tho we hate her as much as he doth) & because of his unbelief: for ever since this Month and more, that thou art Preaching the *Rosary*, this Heretic hath continued as incredulous as before. Now we are fifteen thousand Devils in him, because he did blaspheme against the *Rosary*, whereof the *Ave* contains five words, and the whole Psalter fifteen *Paters*, that this Rascal offered to laugh at. 2. Saies *St. Dominic*, by this *Rosary* you must tell me, Whether all that I have Preached concerning it, be true or not. Then all the Devils began to fall to fearful Cursings and Howlings, why did we not choak this base Fellow when we took him? Now it is too late, for this Holy Man holds us in fiery Chains, *ignitis Catenis*, and forces us to speak the truth. *So hear ye all Men and Women, Whatever this our bitter enemy hath spoken, either of Mary, or of her Rosary, is very true, and unless ye believe it, you shall perish.* 3. Thirdly, saies *S. Dominic*, you must tell me, Who is the Man whom you hate most. Thee, say the Devils, *for with thy Sermons and Praiers, thou shewest every one the way of getting to Paradise, and escaping out of our Hands.* Then the Saint being modest at this, and confessing himself

himself

himself a great sinner: *Cursed be, say they, this civility, which puts us all to this torture.* 4. Fourthly, *S. Dominic* throwing his Mantle about this Demoniacs Neck, which made him spue ugly matter; I must, saies he, know of you, who is the greatest Saint in Heaven, whom you fear most, and whom Men ought to love and serve best. At this Query, the Devils roared so horribly, that all the People fell to the ground: *O Dominic, Dominic,* said they, *have some compassion; be content with what Hell makes us suffer, and do not put us to new Torments. At the least, we beseech thee, do not force us to answer to this publicly.* (it seems they would have condescended to an Auricular Confession.) Nay, saies *Dominic,* but you shall give a clear and public answer. But they being a little stubborn, *St. Dominic* falls on his knees, and thus praies to the *Virgin Mary*: *O most excellent Virgin, by the Power of this thy Psalter, I beseech thee make these Enemies of Mankind to satisfy my Question.* At this Praier, presently Flames of Fire burst out at the Mouth of the poor Wretch: and all the Devils cried out, by the Passion of Christ, the Merits of the *Virgin Mary,* and the Suffrages of the Holy Church, we beseech thee, *O Dominic,* do not keep us here any longer. The Holy Angels can revele to thee at any time what thou wilt know; and as for us, we are such Liars, as no Christian can believe us. But the Saint fell to another Praier, *O worthiest Mother of Wisdom, for the Salvation of this good People, who have learned in this Rosary to salute thee, force thou these Enemies to declare to us the plain truth.* He had scarce made an end of Praying, when behold, she comes with a Troop of above an hundred Angels armed with golden

den weapons; and in the midst of them the Virgin with a golden Rod fell foul on the Devils Backs; Then fell all the Devils to new howlings; O *Damning* foe, who emtiest Hell, and makest the best way to Heaven; thou dost force us against our will to speak out truth, and our own Confusion. Hear ye therefore, O Christians; *This Mother of Christ is too potent to preserve her devout Servants from ever falling into our hands. It is she, who breaks all our Plots: and we confess, that whosoever keeps to her Adoration and Service, can never be damned with us; we never can prevail against any one of her People. She saves many against our Rights, at the very moment of Death; and were it not that she frustrates all our Designs, we might have long ago made all her Church fall from the Faith. To say all in a word; no man who makes use of her Rosary, can be damned.* S. Dominic having by this time what he lookt for, bids the People to say the *Rosary*; then O Miracle never to be forgotten! at every *Ave Maria*, a Troop of Devils under the figure of burning Coals, breaks out of that Heretics Body: and being all out, The Virgin gives them her Blessing, and goes her way. The Conclusion and design of all this is, all sorts of People from that time applied themselves in good earnest to the use of the *Rosary*, and to the worship of *Mary*. Christ and all his Apostles never thought of making thus the Devils to preach his Gospel; no more did *Moses*, or *Elias* employ them so, to confirm the Law. It seems the *Rosary*, as to its end, hath neither Christ, nor *Elias*, nor *Moses*, nor any true Saint to favor it; and therefore tis no wonder, if it was helped by other waies.

Never-

Nevertheless all the World was not so generally blind and sottish, as not to see, that the Devil could tell a ly, and juggle then with *S. Dominic*; and so this new sort of service having no better ground to stand upon, then the warrant of the Devil, made so little Progress in the world, that the same sprite under the Name of the Virgin *Mary* 400 years after was said to appear ^e to another Saint, and with extraordinary Favors, (as Rings made of her own hair; and milk which she Drew out of her own Breast) to enchant him to the same Service.

At the first it was called our Ladies ^f *Psalter*: because the Lady hath there 150 *Salutations*, as in the Bible the Lord hath 150 *Psalms*. Now it is called the *Rosary*, either because of the Sweet Comforts, that, ^g as they say, it perfumes Devout Hearts with: or more probably, because of a sweet odour, sweeter then that of any *Roses*, which devout worshippers pretend to smell, at such *Praiers*. *Herman*, this Ladies great Mignon, did smell it so perfectly, that at each naming of *Mary*, ^h he stooped his nose to the very ground, that so he might have it the fresher: and they tell us of an old man of the same Confraternity, that at any time or place soever, when and where he said his *Rosary*, ⁱ he was revived with this Aromatical Fragrancy. Nay the very hand of Saint *Cecilia*, ^k even after she was

^e *Gouon. Chronic. an. 1476.*

^f *Bulla Sext. 4.*

^g *Martin. Navar. De Rosar. Miscell. 1.*

^h *Chronic. Deip. an. 1235.*

ⁱ *Ibid. an. 1594.*

^k *Ibid. an. 1507.*

quite

quite dead; did smell, they say, better then any Rose, by often touching her *Rosary*.

This smell is invented to perswade men of the Excellency of the matter; which Excellency is quite other, as they take it, then could be had, either from the breath of an Arch-angel, or the mouth of a Prophet. For the *Roman* Church hath improved it to such a form, to such an end, and to such a signification, that, now it hath a hundred Mysteries in the mouth of a Catholic, which it never had in that of the Angel, tho you should grant as they will have it, that he ¹ sung it upon his knees. For as they take it *Ave*, that is, *sine va*, that is without any thing that hath any smell of Curse, is such ^m a Salutation, as proclams the Virgin *Mary* to have bin free from all kind of sin whatsoever, from the Original in her passive Conception; from all Actual, whether mortal or venial in her life time; and from any decay or corruption in her Body either at, or after her death. *Maria*, in their *Roman* Construction, raises the heart of a Worshipper to adore her both Sovereign and Universal Monarchy over all men and Angels, sometimes ⁿ over God himself too. They take and construe ^o *Maria* also, for that special Star, that guides poor Travellers upon the Sea. *Stella Maris*, the surest defense against all storms; the best Leader into Heaven, both by her Example and Merits; the Light of them that sit in darkness: and the great Star, that *Balaam* saw. *Gratiaplena*, makes her in the same Grammar, ^{*} a whole Sea and Ocean,

¹ *Gonon. Chronicon. pag. 10.*

^m *Martin Navar. de Oratione Dom, c. 19. n. 131.*

ⁿ *Missal. Paris. in Sab. Missæ de S. Maria.*

^o *Navar. De Orat. Domin. c. 19. * Navar. ibid.*

whence

whence the Sinners have their Pardon, the just men all Increase of Grace, the Angels joy, and the whole Trinity Glory; here they find in particular the seven Gifts of the Holy Ghost, the nine Miraculous Powers, and the twelve special Privileges of being the Mother of us all, the Gate of Heaven, &c.

Therefore this *Ave Maria*, when specially thus understood, makes the sweetest Melody, by * her own confession, that ever you can sing in her Ears. Christ himself, as they think, or at the least say, sings † it sometimes upon the Altar: and the Virgin hath it written in letters of Gold, upon † her brest. Many People, who knew nothing but the three or four first words of this Angelical Salutation, † have bin, as they say, as well saved therewith, as if they had known the whole Gospel. And all the † Roses, and white Lilies, nay † Trees sometimes with these letters upon their leaves, which the Virgin *Mary*, or rather some other Spirit makes often grow upon their Graves, and out of their very Mouths, Noses, and Ears, who did make it their business and their whole Religion to sing it, are among *Roman Catholics*, a most sufficient Evidence both of the Excellency of those words, and of the esteem she makes of them. Besides all this Depth and pregnancy, which these words bear in their signification; they think them to carry often also such a miracu-

† Antonin. 4. part. Tit. 15. c. 20.

* Chronic. Deip. an. 1303.

† Vita S. Margaritæ. Chronic. S. Franc. c. 3.

† Gonon. Chron. an. 294.

† Chronic. Deip. an. 1149. Ren. Benediſt. de Vit. SS. 1. Nov. Th Cantiprat. l. 2. c. 29. sect. 9.

† Molan. Indic. SS. Belg. † Ren. Bened. ibid.

† Chronic. Deip. an. 1149:

lous

lous strength in the sound, they are spoken with, and in the very Ink and Paper, they are written in, that no Charm can be stronger. What do you think of that * Infant, which, being yet not above six months old, did sing it out in a full Church, when there was neither Clerk, nor other Choristers to do it? Was it not a clear inspiration, that moved your Angelical *S. Thomas*, being yet an Infant, as the other was, to take up † a loose Paper, where this Salutation was written; and to hold it in spite of his Mother, till he had swallowed it down? But what do you say to the little Bird, that ‡ having bin taught by a Nun, to prate *Ave Maria*, and being snatcht away by a Hawk; as soon as the Bird cried the two words (with what understanding or devotion you may think) presently the Hawk fell down dead; and the poor Bird fled back again to her Mistress.

Now, if these few words, an inconsiderable part of the *Rosary*, can do such Feats; what may not one hope of the whole: when *S. Dominic* had put it all in a Packthread, and cast it about † ones Neck, he could overmaster any Devil. One of his Captains named *Antony* (for *S. Dominic* was a Warrior) could † cause the Clouds to rain hot burning Bullets upon his Heretical Foes, by hanging it to his Banner. And it is confidently reported, that Brave *Montford* † once routed an hundred thousand of them, with this Weapon.

Now you must know, (otherwise you do not de-

* *Ibid. an. 1198.* † *Vita S. Thom. ap. Sur. 7. Mart.*

‡ *Bull. in Mariæ. 12. Serm. 1.*

† *Magn. Specul. Tit. Rosarium Exemp. 1.*

‡ *Alanus de Insulis in Rosa B. M.* * *Chronic. Desj. an. 1213.*

serve the Name of a true *Roman Catholic* that the *Rosary* with the hundred and fifty Angelical Salutations, well rehearsed and minded together, besides the sense of every word, (which reaches high) contains in its whole Contexture the fifteen great Mysteries, which are ^d celebrated by special Masses. What these Mysteries are, is a Mystery to Protestants, as it was to the holy Fathers; but of late times the *Roman Catholics* have got them all by special Revelations from the Virgin.

Of these 15 Mysteries, the first 5 ^e are called *Gaudiosa*; the 5 next *Dolorosa*; & the last 5 *Gloriosa Gaudiosa*; that is, the first five joyful Mysteries, are the five great Joies, that, the Virgin had upon earth, as they say she hath reveled to some of her friends; the first was, when the Archangel *Gabriel* got into the Sanctuary, the doors being shut, to salute her with an *Ave*. 2. The second, when *Elizabeth* saluted her by the title of *Mother of the Lord*. 3. The third, when she was delivered of her Travel. 4. The fourth, when she presented both her and Gods child in the Temple. 5. And the fifth, when she found him twelve years after, disputing among the Doctors. What the remembering of these Joies is worth, you may learn by the Experience of that holy *Monk*, who whilst he was muttering them by an Altar, heard an Oracle from Heaven, ^f in these words, *Gaud.um; &c. thou hast celebrated my Joies on Earth: Thou shalt have great Joies hereafter.*

The second 5 *Dolorosa*, or full of Grief, are about the Passion, as at the last farwell, when Christ went

^d *Missal. Rom. in Missa Rosar.*

^e *Navar. de Rosar. Miscell. 20. n. 1.*

^f *Card. Dámián. an. 1360.*

to *Jerusalem*: At the sight of the Crown of Thorns: At the hearing of the Hammer beating the Nails upon the Cross, &c. They say that a very lew'd Rascal, and a Magician besides, was saved from Hell upon this one account, that tho he cared neither for God, nor for his Mother, & yet he had the grace to think of these Grievs, whensoever he passed by her Image.

The last five Mysteries, which are called *Gloriosa*, or glorious Joies are 1. When she saw her Son arising out of his Grave. 2. Going to Heaven. 3. When she at the Pentecost received the Holy Ghost. 4. When she saw her self above waited upon and courted by Christ, &c. Now if any third part of these fifteen Mysteries, can, as you have Examples for it, sometimes rescue a Soul out of Hell; sometimes bring down the Virgin *Mary* from heaven; and sometimes make Altars speak out; how strong are the fifteen together?

Nor is this all. The *Rosary* one way or other involves within its proper Extent, besides the 15 Mysteries, 165 *Contemplations*; ^h about what both Christ, and his Mother did together: and every one of these *Contemplations* must be applied to every *Pater* or *Ave*. So no man living can say how far the holy *Rosary* can reach. It is but a small trial of it, to see it sheltering ⁱ *Monks* against a storm, as well as the Roof of a strong house could: or to see Angels gathering ^k *Lilies* at every *Pater*, and a *Rose* at every *Ave* that is said; and making Garlands and *Poies* for them, ^l who are careful to pray that way.

^g *Chronic Deip. an 1360.* ⁱ *Chronic. S. Franc. l. 1. c. 36.*

^k *Autor Method. Admirab. fol. 210.*

^l *Chronic. Ord. Minor. par. 3.*

It is somewhat more to see horrible Blasphemers carried ^m away by stupid Asses from the Gallows into Holy Churches, for once undertaking the *Rosary*: or to see the Virgin her self breaking on this account ⁿ all the Halters that should strangle condemned persons; or keeping them ^o so slack and loose that they could never stop their breath. But what can a Villain wish for better, or a holy man find more horrible, then is what they say of dead Whores, ^p arising out of their Graves by the power of their *Rosary*, an hundred and fifty daies (answerable to the 150 *Aves*) after their heads had bin cut off? The Woman lived but two daies after; for she came merely to confess her sins, and to have Absolution, then being dead: after 15 daies more (answerable to the 15 Mysteries, and to the 15 *Paters*) being in the form ^q of a bright Star, (you see what wanton Ladies may come to) she appeared to St. *Dominic*, to tell him what he knew before, (but such Things cannot be too well known) that there was nothing in the world comparable to the *Rosary*, both to save all sorts of sinners, and to please the Holy Virgin. I say St. *Dominic* knew it before; for when he praied against the *Albigenses*, ^r the *Queen of Mercy* appeared to him, and bad him to set up the *Rosary*, and to teach all men that form of Praier as most acceptable Service both to her self and to her Son. And besides this Instrument, saies she, shall be a singular weapon to destroy Heresies and Vices: to advance all sorts of Vertue: and to obtain both the Divine Mercy, and my help.

^m *Lipez. de Rosar. l. 1. c. 10.* ⁿ *Chronic. Deip. an. 1495.*

^o *Pat. Archang. Gian. de Rosar.* ^p *Alan. 5. part. c. 62.*

^q *Ibid.* ^r *Bovius Tom. 13. an. 1213.*

All this was farther represented by two notable Visions, which a Bishop saw in a Dream. In one he saw S. *Dominic*,^s making a Bridg with 150 Towers upon it, to bring sinners into a Garden, where the *Queen* of mercy was giving Crowns to others, but so himself a sharp Censure, for his being not found in the Faith, concerning that Article of Catholic Religion. But in the other, this prelat being grown very little better, by what he had seen in the former; he found himself and many more in a most stinking Lake, and Puddle, where certainly they had bin choakt, but that both the *Goddeffs*, and the *Apostle* of the *Rosary* let down from above a long Chain made of 150 small Rings, and some few others bigger among them, by means whereof all were drawn out. Thus far you see, what the Holy *Rosary* can do; now you must learn how to use it.

1. It is needful to begin it deliberately, ^u that is, saies the best and surest Author you can find in that Church, not to do it like men in a dream, who may walk, and kneel and say their praiers, altho they sleep: but to begin it with a set purpose of doing what the Church enjoines. For tho there are several Examples of men that were saved out of Hell for either wearing ^x a *Rosary*, or for giving it to ^y a friend, without using it otherwise; these are extraordinary Blessings rather granted to some, to recommend the Excellency of *Rosaries*, then to encourage holy men to that abuse.

2. Tho of course, as it appears by the ordinary

^s *Gonen. Chronic. an. 1315.* ^t *Ibid.*

^u *Mart. Navar. de Hortis Canon. c. 13. n. 15.*

^x *Alan. Rediv. part. 5. c. 43.*

^y *Id. part. 1. c. 21.*

Gloss * upon the Council of *Vienna*, *Rosaries* might be used as well as other forms of Prayers are, without actual attention, which manner of Praying without the mind, is called by them the fruit † of the Lips: and thus the Lips may do the work in reading the hourly Prayers, whilst the heart runs another way; yet besides the first Deliberation and set purpose in the Beginning, my more sober and severe director requires a kind of General attention in the Progress of this Service; that is to say, you are not bound to attend what words you say, nor to care much what sense they bear; since neither of these two, can be well done, without some help of the Latin tongue, which you have not. But whilst you dispatch your *Aves*, and tumble over and over your Beades, you must have what they call the *Tbird*, or the * Spiritual Attention, that is ^a to remember for example, that you are at *Mass*: there to fancy the Real Presence, and to pray heartily that what the *Mass* Priest doth or saies for you (tho you do not know what it is) may be granted. *My good God, or my sweet Lady* (saies the Catholic worshipper, as ^b this severe Divine advises him) *I do not understand what I hear: and I as little understand what I say; yet I believe, that I both hear and say thy Praises: and that I pray for my self, and all other Christians, after the intention of the Holy Church. Grant me O Dear Lord, or Lady, what I desire, not knowing what.* This being done, and the men, being thus well disposed; let *Mass*, hourly Prayers, and *Rosaries* be what they will, Greek, or Latin, *Pater noster*,

² *Clement in Concil. Vien. de Celebrat. Misserum. Tit. 13. † Ibid.*

^{*} *Paul. Layman Theol. Moral. l. 4. Traæt. 1. c. 5. n. 9.*

^a *Navarrus. De Hor. Can. c. 13. n. 4.* ^b *Navar, Ibidem.*

or *la, sol, fa*; all is one to Roman Worshippers. And as to the 15 Mysteries, and 165 Contemplations, all this must not trouble his head, as it might most really do, and it may be, 'turn his Brain too, if he were oblig'd to care for it: for it seems these Contemplations and Mysteries are involved in the *Rosary*, as a great Treasure under Walls, to make it vastly rich and powerful, altho the owner perceive it not. Thus their consecrating Words, *Hoc est enim corpus meum*, can work Miracles from the mouth of an Ignorant; and so do mostly Spells, and Characters in the mouth of a Conjuror. *Origen* observes somewhere, that the words of *Abraham*, *Isaac*, and *Sabaoth*, that Magicians did enchant with, did work far better in that Tongue which was unknown to them, then in their own. You may hear of strange Feats also don by words taken out of the Latin Psalms, which the Witches do not understand. And so must at this rate *Ave Maria*, *Pater noster*, good and holy words otherwise, if they do such Miracles as they say, contract likewise a strange Virtue from some Extrinfecal Principle, which is neither understood nor thought of. Mean while, what Church is this, and where can the Papists find such another, that dispatches the Divine Service, as Conjurers do their mischief, in a strange Tongue?

3. To say the *Rosary* after the best way without distracting your self about Contemplations and Mysteries; take me the Virgin ^d by her self, that so the whole strength of your Soul may the better mind her alone: And fancy her the best you can in some of those Conditions, which her Images can

^d *Navar. de Rosar. Miscell. 26. n. 2.*

help

help you to; either as hearing with reverence the Message of the Angel *Gabriel*, *Ave Maria*, &c. or looking stedfastly on her Baby, whom she hath commonly on her left Arm; or else sitting like a great Queen close to God upon a high Throne, and there hearkening to what we say. To use your fancy to this way, you must salute her thrice a day, at Morning, Noon, and Sun-setting, when you hear the Bell *Salve Regina*; and at each time adore one of those three Members or parts of her, which were the seats of the greatest Wonders. 1. Her Belly, in these or such Words: *O most glorious Queen of Mercy, I do salute the venerable Temple of thy Womb, Ave Maria.* 2. Her Heart: *O most glorious Queen of Mercy, I salute thy Virgin Heart, which never had any tincture of sin, Ave Maria.* 3. Her Soul: *O most glorious Mother of Mercy, I salute your most noble Soul, deckt as it is with all the precious Ornaments of Gifts, of Vertues, and of Graces, Ave Maria.*

4. Thus having got your self into some ^f familiarity with the Virgin, and thereby learned to look her full in the face; now fall to the first ^s Decad, or the first ten *Ave Maria's* of your *Rosary*, *Ave Maria Gratia plena, Dominus &c.* And at the end of each Decad, fastening alwaies your Eyes on her in one of the three postures aforesaid, adore her with this Doxology (instead of Glory be to the Father) *Virgin Mother, Glorious Mary, let all the Angels and Arch-angels, all Principalities, Dominations and Powers, the Thrones, the Cherubims and Seraphims, now glorifie you a thousand times. And we hope to see you*

^e *Ibid.* ^f *Ibid.*

^g *Ibid.* Miscell. 24, n. 3.

and

and adore you once in Heaven, as well as they. Amen. Then take your breath, and at the end of the second Decad, or ten other *Ave Maria's*, tell her this: O glorious Virgin Mother, let *Adam* and *Eve*, *Elias* and *Enoch*, the Patriarchs and the Prophets, *St. John Baptist*, the Innocents, and all the Saints of the Old Testament, with whom we hope one of these daies to see and adore you, now bless you twenty thousand times. Amen. At the end of the third Decad, that is as far as to 30. *Aves*: O glorious Queen, &c. Let *Peter*, and *Paul*, and *John*, and all the Apostles and Evangelists; let *Stephen*, and all the Lords Disciples; *Sebastian*, and all the Martyrs with whom, &c. now praise and bless you thirty thousand times. At the end of the fourth Decad, that reaches to 40 *Aves*: Let all the Confessors, *Sylvester*, *Gregory*, *Ferome*, *Isidor*, *Martin* and *Nicolas*, *Benedict* and *Bernard*, *Dominic* and *Francis*, all the Bishops, Monks and Eremites, &c. bless you now forty thousand times. *Ave Maria*. And at the end of the fifth Decad, O most glorious Virgin Mother, let your Mother *Anna*, and your two sisters, *Maries*; let *Magdalen*, and your dearest *Martha*, and *Marcella*; let your dear waiting Maids, *Agnes*, *Catharina*, and *Agatha*; let all holy Maids, Wives and Widows, with whom we hope, &c. now bless you fifty thousand times. Am. n. By this time you have done the third part of your *Rosary*, and now you may take breath a while.

5. When you shall come to it again, (for the first part is enough to some for a day, and to others for a whole Week) that you may both recreate and improve Devotion with some variety: A wise and holy
Man

Man advises you^h to say but 5 *Aves*, and to put a *Pater* to each, and apply all to the five Wounds which Christ suffered in his Body (for it is ordinary with these Men to say *Our Father* to the Virgin, and *Ave Maria* to God) with this Preface: Go too, let us sing five *Pater noster*s, and five *Aves*, to the honor of the five Wounds; and first, in memory of the right Hand, *Ave Maria gratia, &c.* next, in memory of the right Foot wounded, *Ave Maria, &c.* then of the left Hand and Foot in the same way: finally of his side, concluding all the five *Paters* at every wounded Member, with an *Ave Maria* by all means, that being as pertinent to his Body, as a *Pater* can be to her Image.

6. When you have done with applying your *Ave Maria*'s to Christ, apply them now, which is more proper, to her self. And by all means stick close to the direction of St. *Herman* (not *Herman* the second *Joseph* and Husband of the *Virgin Mary*, but the *Dominican*, and therefore the best acquainted with *Rosaries*.) His advice is, that having the *Virgins* Image before you, you^k take her whole Body piece by piece, and apply to each an *Ave*, beginning first with her Bowels; then proceed to her Heart; then her Paps; after her Arms; then her Hands; then her Mouth: in a Word, every Member that you can civilly name and look upon in a Woman, that so all your *Aves* may get more Merit and Holiness, by being applied to every part of her Body; as the Beads or little Buttons of your *Rosary* do, you know, by being touched at her Image. For this piece of Devotion, she once on a Saturday gave a gracious visit

^h *Navdr. De Orat. c. 10. n. 36.*

^k *Chronic. Deip. an. 1243.*

to this ¹ *Harman*, and enriched him then with Eloquence, the gift of Tongues, and all other Graces imaginable.

7. Another thing you may do more, which *Jordan* ^m the *Dominican*, and a great Saint, gave in Counsil to *Bertholdus*. When you are pouring your Praiers before the Mother of Mercies, take notice of how many Letters the name *Maria* is made of: it consists of five; the first is *M*. therefore seek for some holy Song or Psalm, of which the first Letter is an *M*. such is for example *Magnificat*, &c. The second Letter is an *A*. then say, *Ad te levavi*, &c. The third is *R*. therefore have at *Retribue*, &c. and so to the very last. After which, you must dispatch your *Aves*, provided (which you may omit by no means) that before any one of the five Psalms, you sing or say, *Ave Maris Stella: I salute you, O Star of the Sea*, &c. And at the end of every such Song, you make a Leg, or a Courtesie, and then end with *Ave Maria*. This parcel of special Worship once pleased so well this Spirit (for God forbid I should think it to be the blessed Virgin) that leaving all work in Heaven, she came down with a Pot full of Holy Water, to sprinkle it on these Worshippers with her own ⁿ hand, and to bid one of them tell all the others as from her, that she was the Mother of God; that she loved dearly their Order for thus beginning and ending the Service of God with her Praises; and that for her doing so, she obtained of her Son, that no *Dominican* Friar shall ever defile that holy Order, by lying long in mortal Sins. A very great Privilege indeed, and given to Monks from a good hand. You might al-

¹ *Ibidem.* ^m *Gonon. Chron. an. 1222.*

ⁿ *Gonon. ibid.*

So do what St. *Joane* the *Carmelite* used to do *, but not to that prodigious number; for she did dispatch (I hope it was not at one time) fifteen thousand *Aves*; (fifteen score is enough for you) and at the end of each hundred, she said a *Salve Regina*, and seven times *Ave Stella*, or, *O gloriosa Domina*, all prime Songs to adore her with; and she called this, *Our Ladies Shift*; this being her Ladieships goodness to account it, as so many Crowns, or Ornaments, and rich Garments bestowed on her, when she is adored in this manner. It is by the strength of such Hymns, and well ordered Repetitions and Rosaries, that S. *Dominic* ° and S. *Francis* were predestinated, as they say, both to restore Piety, and to keep the World from perishing; that in all probability, so many black Friars were admitted under the P Robe of their Goddess; that with continual repeting the Rosary Salutation, *Eustasius* ¶ the *Cistercian* had it miraculously written in plain Characters on his Tongue; that with continual using and kissing holy Beads, † *Alanus* the Captain had a brightness like that of Crystal about his Mouth, and in his Hands; and that many Monks of all Orders, had Roses and Lilies, with *Ave Maria*'s in Golden Letters growing on them, or their Graves. S. § *Jos- sion*, and S. † *Josbert*, are upon this last account great examples of her kindness.

But and if your thoughts will not flie higher then

* *Benedict. Mattus. in vita Johanne Carmel.*

° *Flaminus in vita S. Dominic.*

¶ *Antonin. 3. part. Hist. tit. 23. c. 3.*

¶ *Menol. Cister. 27 Mar.* † *Chronic. Deip. ap. 1212.*

§ *Mayer. Annal. Fland. l. 5. ad an. 1138.*

† *Cantiprat. de Ap. l. 2. c. 29. sect. 15.*

to the common Glory of Heaven, the ordinary use of the *Rosary* needs not put you to half this trouble. It is certain, that *St. Dominic*, the first Patriarch of this Device, and *St. Alanus de Rupe* the worthy Restorer of it, both inspired by the same Spirit, intended it " for the common People, Men, Women and Children together, whom they knew unable to reach so far. And therefore these indulgent Fathers are likely to dispense with them, who will use it at easier rates. Read it but once in a whole Week, and at several times and parcels, that will abundantly serve your turn. Read it with no more attention, then such as you are capable of when you ² go to the Market, or walk in a Procession, or ride abroad, or prune your Vine *, or put on or off your clothes, &c. provided that you neither read nor write. If furthermore by chance you have lost your Beads, either you may take ¹ your Fingers, that will presently make a Decad; or observe by how many steps you go up to such a Chappel, and run your *Paters* and *Aves* after that number; such cursory Devotions will be enough for to save you. *St. Alanus* ² alone, the great Mignon of this Virgin, can give you a whole set of Blasphemers, and Rogues, and Whores, who did not the half of all this, yet were all saved one way or other. Now who is the habitual Sinner, who being conscious of his waies, and of his unwillingness to amend them, would not part with any thing rather then with such an Indulgent Mother, *Rosary* and Religion? But here is yet more, if more can be.

¹ *Navar. de Rosar. Miscell. 22. n. 1. Ibid. Miscell. 32.*

* *Paul. Layman. de Her. Canon. c. 5. n. 11, & 12. 1 Navar. de Psalter. miscell. 28. n. 1. 2 Alan. Rediv. par. 5. c. 51. c. 59; &c. c. 62.*

CHAP. IX.

*Of the vast Treasure of the Roman Church,
and her Power to dispose of it.*

BESIDES the Virgin *Mary*, whom the Papists do look upon as their sure Treasure in Heaven, and the most immediate Store-house whence they get one way or other all both extraordinary and easie means in order to Salvation; they also enrich themselves and others with another as great Treasure, which their Church dispenses on Earth. In Heaven, as they take it, *Mary* is the great Ocean, into which all the Heavenly Blessings and Vertues, like so many Rivers do flow: *Omnia Flumina, &c.* saies ^a one of their most Learned Saints, that is, *All Rivers and Floods run into the Sea, when all Gifts and Graces meet in Mary*, to wit, *the Streams of Graces that the Angels are watered with; the Rivers of all the other Blessings, which all the Saints of God ever had, &c.* And as another of their Saints expresses it, *God hath placed in the Virgin* ^b *Mary, the fulness of all that is good, so that if we have any hope, any Blessing and Salvation, we may be sure it comes from her.* If this fulness be not enough with what she hath on her account, she can fill it up, and make it run over with what all the Saints may add to it. For the Saints, they say, are to ^c the Virgin, what

^a *S. Bonavent, in Specul.*

^b *S. Bernard. Serm. de Aqueduct.*

^c *Georg. Venetus, ap. Salaz. Prov. c. 8. v. 34. v. 435.*

the

the Stars are to the Moon ; and those load her with all the Fruits of their Intercessions, as these do this with their Influences, before either of them come down to us.

In Earth, they have the use and disposal of another stock, as rich and as necessary to Sinners, which they call the *Churches Trefury*. And if you compare it as the other, to a Sea, four great Rivers continually do fill it up, or keep it full. The first is, ^d the satisfactions of all the Saints from *Adam* and *Abel*, to Christ. For as the *Roman Doctors* teach us, they suffered more then need was ; and no use was made of their sufferings, because during the 4000 years to Christs Ascension, Heaven, they think, was not open ; nor had Christ impowered any Man to take ought of this Trefure, in order to any Pardons. The second is, the Passion of Jesus Christ, whose Blood they say, ^e had it bin but one drop, was enough to save all Mankind : therefore all the surplufage, either before or at his Passion, is reserved (unless lost) in this vast Trefury. The third, all the meritorious Sufferings and Passions of the Virgin *Mary*, which, as they think ^f, she needed not for her self ; and so the Church applies to others. This one River may make a Sea. The fourth is, the Sufferings, the Martydoms, and the Penances of all the Saints, since the Gospel, *Peter*, *Paul*, *S. Dominic*, and *S. Francis*, and all holy Monks and Eremites, who, tho perhaps not quite sinless, yet had no need to do so much (as for themselves) to satisfie Divine Justice.

^d *Mart. Bonacin. De Indulg. q. 1. punct. 1. n. 6.*

^e *Clem. 6. Extravag. Unigenitus.*

^f *Bellarmin. de Indulg. l. 1. c. 2. sect. Quarta Propositio.*

Here

Here then you have to make use of, first, all the Blood which the Martyrs from *Abel* to *Barachias*, under the Old, and from him to the last Sufferer under the New Testament could shed, in above five thousand years. Secondly, We have of Christs Blood, all he ever shed upon the Cross, saving one drop; all that whole Flood, I say, that from his Head down to his Feet gushed from his Wounds, and the opening of all his Veins, even since his Circumcision: and by this guess, how many thousands of *Roman Churches* may be redeemed with this Trefure, if well applied. Thirdly, You have in the same store, the hard Penances, the cruel Persecutions, and the voluntary Whippings, whether bloody or unbloody of all other Saints, Monks and Eremitis: whatever either *S. Anthony*, or *S. Hilarion*, or *S. Paulus*, so much celebrated by *S. Jerome*: whatever *S. Zebinas*, *S. Julian*, *S. Simeon*, *S. Maris*, or *S. Masymas*, and others, celebrated by *S. Theodoret*, *Palladius*, &c. could gain by their hard usages and Iron Chains: whatever the great *St. Francis* could deserve of God Almighty, by leaving all he had in the World, even to his very drawers and breeches, by rambling naked like a Mad-man, or by quenching his Lust upon Maids and Women of Snow; all this I say, and a great deal more, is to be disposed of at *Rome* for the use of good Catholics: and yet all this is but one half of this Trefure. For besides all these sufferings, all the meritorious Works of pious men from the very first to the last Saint are gathered in; and the *Roman Church* hath found the way of parting a good work in two, name-

† *Lippom. in vita Francisc.*

ly,

ly, ^h the meritorious deferving fide, which makes Supererogations, and gains extraordinary Rewards: and another laborious and painful fide (for the Saints could not Preach or Pray, on do any manner of good, without taking some trouble about it) which is put up and kept very safe for expiating other mens fins. Hereupon *Rome* may safely swear, that no other Church in the whole World enjoys the like (if real and true) privilege with her; and that she is the only that pretends to be able to ease poor finners from the necessity of repenting, or at the least ⁱ from doing works meet for Repentance.

This great Trefure and Privilege, hath bin loft and buried out of the notice of Christs Church, above thirteen hundred Years. No Christian ever thought of it, till Pope *Clement* found it out. For tho there were Indulgences before, yet they were a quite other thing, as in the time of the Latin Fathers; or they were not taken out of this Trefure, but either out of the pretended strength of their Blessings, or out ^{*} of the Keys, which then Popes turned backward and forward, to shut in or let out whom they pleased. Such were the Indulgences wherewith *Innocent* the third for example did encourage the Christians against the Turks; and *Gregory* the seventh, his ^k Soldiers against the Emperors of *Germany*, which were but Letters of Fa-

^h *Navar. de Jubil. Bellarm. de Indulg. l. 1. c. 2. sect. Postremo potest. Bonacina de Indulg. q. 1. punct. 1. n. 3.*

ⁱ *Bell. de Penitent. l. 4. c. 14. sect. Respondeo Indulgentia.*

^{*} *Cajetan. & Medina. ap. Suarem de Thefaur. sect. 3. Parag. hinc ergo rejellis.*

^k *Baron. To. n. An. 1084. n. 15.*

vor, and Testimonials and Passes as it were to God Almighty, which (however much sought after, and sometimes dearly paid for, even in those daies) cost nothing but the Popes blessing or credit; whereas in these later times, Indulgences are Bills of Exchange for hundreds and thousands of Years, really, as it is supposed, paid out of this Tresury; that is, either out of that vast abundance of Blood, which Papists say, Christ might have spar'd; or out of the Blood and Penances of other Saints, which are reserved in this Tresury, and thence by vertue of these Indulgences allowed to the sinner, as much to all ends and purposes, as if the sinner were the Saint that had done and suffered for himself. Here are two very great Wonders for Men and Angels to look upon: The first, How all this Blood and Sufferings are from the remotest parts of the World, and through the distance of all Ages fetch'd and gathered into this Tresury. The second, How, when thus got home, the Pope can disperse them so well abroad.

1. To get all in, the Blood of Christ and his Martyrs cannot be convey'd into the *Roman* Tresury, as Rivers are down their Channells into the Sea; or as lesser Waters are by Pipes and Spouts convey'd into a Cistern: No more also can they be kept in Bottles, as they say our Ladies Milk is; nor in Ward-ropes, or other Rooms, as they say also her shoes and shifts are; and by that means it were possible to fetch up all from *Nazareth*, or from *Rome*, or from *Venice*, or from any other Country. But as if you should see these said Bottles, Shifts, Shoes, and other Relics, leave all of them upon their own accord their respective usual Abodes, and

B b

flock

flock together into one place, you would take it for a strange Miracle, as strange at the least, as when the Chamber where they say the Virgin was born, jumped with the Doors, Chimney, Windows and all, from *Nazareth* to *Lauretta*; the Satisfactions and Scourgings, and other Penances of the Saints, to meet under the hand of his Holiness, must not do less. Whether we be bound to imagine such an Attractive Vertu at *Rome*, which is the Center of their Church, to draw satisfactions to her Trefury, as there is imagin'd in the Center of the World, to draw heavy Bodies to its bottom; or whether all this be done by some other strange Conveiances: however, all the satisfactory Works and Penances, let them be what they can, do tend, and unless hindered and stopt in some passage, take their course towards this Store-house. Insomuch, that¹ unless a Man, by a special intention, applies to his own benefit the satisfactoriness of his Work, before it parts out of his hand, it runs forthwith to the Trefury; and thence in vain would he have it again, tho never so much for his own need, unless the Pope will give it him.

2. The second Wonder is about the getting out what is thus got in, and the scattering it far and near upon all manner of Persons, Families, Buildings, and other things whatsoever his Holiness can think upon. Let the Pope of *Rome* but turn the Cock, this Fountain will cast forth its Waters what way, how much, and how far he will; and as he

¹ *Greg. de Valent. de Indulg. Punct. 3. sect. Secundo, quia. Bonacín. de Ind. Quæst. 1. punct. 3. Proposit. 3. Layman. de Ind. c. 4. v. 5. sect. Dico secundo. Suarez. To. 4. Disp. 51. sect. 4. Parag. Nonnulla.*

may

may chuse what he pleases, nothing hinders him to pick out for example the works of *Abel*, that have bin kept close five or six thousand years, and apply them to *Gardiner*: or all the Merits of austere *John Baptist*, and bestow them upon the course of some wanton Catholic Lady. 'Tis indeed an admirable Magazine, or Store-house, that can keep things so long for so good ends. And, which is another great Wonder, what thing soever they be clapt to, there they shall be as long, or longer, then the very matter which they stick to. Let his Holiness for example, apply one of these Blessings by way of local Indulgence to an Altar or a Church, it will outlast the very Stones (unless recalled;) and tho' Thunder or time beats them down^m, it will stick to the very ground, and there be as good for a new Church, if the Parishoners will build it up, as ever it was for the old one. Nay, the lightest and moveablest things, as Beads, Medals, Pieces of Wax, Holy Grains, &c. what way soever you toss them, cannot shake it off. *Navarrus*, a great holy Man among all the Fathers of *Trent*ⁿ, saies, That he hath seen the Pope bestowing out of this Trefure, as much upon a little Button of Wood, *Globulo ligneo*, as could save any one Soul, if in saying the Lords Praier he will but hold it in his hand; now this Blessing will stick to it, though you throw it into the Sea: and if you did throw it into the Fire, this admirable saving Vertu would probably stick to the Ashes: I am sure it will lay hold upon the very ringing of Bells; and when-

^m *Paul. Laymān. de Indulg. c. 13. n. 3. Suarez. To. 7. de Ind. Sect. 1. n. 8. & 9.*

ⁿ *Navar. de Jubil. Notab 15. n. 15.*

foever ° you hear them, in the Morning especially; at Noon, and at Sun-setting, and have the grace to put off your Hat to say an *Ave Maria*, you may thereby expiate some sins. Happy finners, whose Churches, Altars, and the very Bells can do so much, and the Trefure shall pay for all. But this is a fitter matter to be abhorred, then jested at.

As this Trefure is best contrived, both for the Interest of Covetous, and the Lust of lewd Persons, it is made up of Blasphemies, and impertinent lies against God. The first Pope who invented it, maintain'd it upon this ground, That ¶ one drop of Christs Bloéd could save man-kind: whence follows, that he had no need to die. Hereupon the Blasphemer concludes, *That since God spared not his Son, but put him to such a violent death, as forced out of him not one single drop, but ¶ a whole stream and Flood of Blood, there must be somewhere a Trefury to receive this most precious, but superfluous quantity, lest it be lost.* But,

First, This impious untruth destroies the necessity of Christs satisfaction and sufferings, and countenances all what the old, and the new, and worse *Arrians* will say against his Sacrifice upon the Cross. For if one drop of Blood was sufficient, he shed that and mote at his Circumcision, and thus far his Passion was useles.

Secondly, It charges the Justice of God with such a foul Reproach, as can never be wash'd off, as long as this *Roman Trefury* shall stand: For since it stands merely to receive that Blood, which might have bin spared at our dear Saviors Passion; it stands up as

¶ Richard Cluniacens. in Papa Job. 22.

¶ Clemens 6. Extravag. Unigenitus. ¶ Ibid.

an Evidence, that whatsoever is therein kept, was demanded of, and paid by Christ, as a tyrannous rigor above what was due, to afflict and torment him; and that the same Eternal Judg, who, as they say, is so merciful, even in Hell, as to take * less of damned men than they deserve, was in the very acts of Grace, and the Redemption of Man-kind, so severe against his own Son, as by most insufferable Punishments to extort from him a thousand times more, than it was strictly just he should suffer.

Thirdly, It throws the same Dirt upon that Love, which God bears to his only beloved Son. For Christ never sought for Torments, farther than they were necessary for the saving of his own Flesh, that is, Man-kind. Contrariwise, with Prayers and Tears he wish'd, *That that Cup might pass from him*: And therefore, what kindness had this bin in God the Father, to put his Son to vain Tortures, and to plunge his very Soul into a most shameful kind of death, when one drop of Blood had done as much, the Popes Interest being laid aside? And what Bowels, and natural Compassions were these, in both a Just and Loving Father, to draw so much Blood out of his Son, as should bring him to a cruel Death, merely to fill up *Roman Purfes*?

Fourthly, Nothing less than blind Covetousness, could betray Men into that blind Opinion. For what could perswade the Popes, that one drop of Christs Blood was enough to save all the World out of Hell, but the pretence of having all the rest in their disposal, to save Men from Purgatory? Can any ordinary Divine, unless blinded by that Interest, be so fundamentally ignorant, as not to

Aloys. Nouarin. Umbra Virg. To. 2. l. 4. Excurs. 43. v. 799.

kncw,

know, that what sinners deserve, the Law demands, the Sacrifices for sin did threaten, and therefore either we, or our surety for us was to suffer, was a real and cursed Death? And can any other then a mad-men think, that a Drop of Blood shed without Death is a real and cursed Death? It is true, one Drop of that Blood was of an infinite value: and tis perhaps with this pretense, that Popes blind themselves, and others, or unconsidering men in their harangues have talkt unwarily, but there are many more things in Christ, which are of an infinite value, as for example his Prayers, his Groanings, his Tears, &c. which yet are not sufficient for our Ransom; for no infinite thing could be it, but such as were an infinite death; and certainly a Drop of Blood, is neither death, nor a death of infinite worth.

Popes, or at the least Popish Divines^r have another Foundation to set their Church Treasure upon; which I confes is not so impious as the former; but is as much or more impertinent. They say, and they say well, that the Death of Jesus Christ was abundantly sufficient, not only to save those few, who are saved out of the World; but to save all men besides, and twenty thousand both men and worlds more, if God had created them; and if they had corrupted themselves. Hereupon, and this is their foolish Impertinency, they part Christs death and infinite Ransom into two; Namely that which hath bin really applied and made use of; and that which hath not bin so. The former, they think well bestowed on them, who are or shall be really saved; and therefore lay no claim to it. But the other, which is the

^r *Bellar. de Indulg. l. 1. c. 2. sect. Tertia Propositio. Becan. de Indulg. q. 1. sect. Prima Conclusio.*

far greater part, that never was applied, because it was rejected; for fear it should fall to the ground, they challenge it for their Trefure; and that is it, which they apply every 25th year in a *Jubilee*, and every day in Indulgences.

After this rate *Rome* may provide for new store-houses; for they may part as well in two, the Infinite Wisdom or power or Providence of God; and leaving that part he makes use of, for Creating and Ordering this one world, wherein we live; take for themselves that other share, which might have served, and yet did not, for creating and ordering of thousand more. Did one ever hear of mad-men, that went about to trefure up that part of sun-shine, that might shew the way to a whole Army, when but one man makes use of it? or to reserve that part of Christs Voice, as far as it might have bin heard by the seventy, where it was heard but by the twelve Disciples? the Papists in this Poin are very little wiser then so. The same Wisdom and Power of God, which is all-sufficient both to create and order many worlds, is all necessary; and therefore indivisibly and wholly set to order one: the same Sun-shine which at one time fills a whole Hemisphere, or the voice, and Sermon, which fills a great Auditory, do not use to subdivide themselves into greater or lesser shares after the number of Eies, or Ears of more or fewer present persons. One Ear hath as much of the voice, (being in a convenient distance) as hath the whole Auditory: and one Eie takes as much of the light for its own use, as twenty do: and both the voice and the light impart themselves wholly and indivisibly, whether to one, or to fourscore. Much more doth the al-sufficient satisfaction and

Ransom

Ransom of Christ our Savior, which being by it self infinite, must needs therefore be indivisible. For if you part it into shares; either these shares are finite and limited; and so they cannot make an Infinite: or if they be infinite and immense; then every one of these Parcels, must be conceived as great as the whole; which is absurd, contradictory, and impossible. And tho this infinite satisfaction and Ransom were such as could be divided; yet every one man hath need of all. As every mans sin is infinite, that is, deserves an infinite Punishment, so must the satisfaction for it, be infinite in the same way, that is as great as can be presented to an infinite Majesty, by an infinitely worthy Savior. By consequent, the unconceivable Mercies of God in Christ Jesus, and the infinite Price offered to the Divine Justice by this Savior, cannot be distributed, as the price he was sold for, in thirty Pieces. Whosoever applies to himself that immense value of Christs Blood, applies it all: and all being not too much for him; he hath nothing of it to spare. This is plain and demonstrative to any unconcerned Christian, that hath but learned well his Catechism. Now when Popes came with their new and strange *Dividend*; so much to God, for them, whom this Blood saves: and so much, which is twenty thousand times more to me, from them, whom it doth not; and out of this large portion so much must go for so many years of pardon to one, and for so many daies to another; they so tear the Sacrifice and Body of Christ, as the other *Romans* would have torn his Garment; and as themselves part and distribute their own Relics. Here is an Arm of some Saint for his Imperial, and there a skull for his most Catholic Majesty. The most Christian

stian King must have something; and the devout and Holy Queen *Christina* likewise, a Hand, a Toe, a Tooth, a Jawbone or what you please. This is the great *Roman* Wisdom; let the *Jubilee* come when it will; *Europe* shall find in this Treasury enough to buy, and *Rome* to sell. And if Protestants offer to scruple at this new Divinity; great Scholars will spend all their wit, and the Vatican all its learning and all its Books, to justify what *Bedlam* saies.

The Virgin *Mary*'s and other Saints numberless Satisfactions fill up also a considerable Corner in this Store-house: and the same Villains, who make God so unnatural to his own Son as to make him suffer far more grievous Punishments, then the severest Justice did require; make him in some proportion as bad, and in another respect, worse to his Sons friends; as bad, if he makes them also pay more then they owe: and worse, if he make them pay it for debts, namely for temporal Punishments, which the blood of Jesus Christ had most sufficiently paid for already. And the Drift of charging God with this rigor both against Christ and against his Saints in taking of them more then the due, is to bestow this *Overplus*, and *superfluous satisfactions* into the *Roman Magazine*.

First then I say, if all these second Paiments, and Satisfactions of the Saints be conceived necessary for the satisfying Divine Vengeance; they either wrong the Justice of God, or undervalue the Satisfaction of Christ; for if they must satisfy again for a Debt, which Christ had already most sufficiently satisfied for; this not only wrongs, but destroys all the best known Rules of Justice: or if Justice demands yet

any farther satisfaction, it presupposes that it was not yet sufficiently satisfied ; and this undervalues and maims in a very great measure Christs infinite satisfaction. What the Papists have here to say, is, 1. That the Satisfaction of Christ is infinite , and therefore most sufficient to discharge all scores whatsoever ; but that ^s it is applied *finito modo*, that is, is not applied by the *Roman Church* to its full worth ; as far as it could reach, but only to the satisfying for sins before our Baptism most fully , but for the sins committed afterwards, not so. But now let them give an account , wherefore it is not : and what Power Christ ever gave them of restraining the true immense value of his satisfaction and sacrifice, in such a measure as may reserve both for Popes and Mass Priests as much as they can sell both in Masses, and in Indulgences. 2. They are pleased to say, or rather they are not afraid to blaspheme, that our Saviors immense satisfaction, as they presume to restrain it, is but a remote and ^c general Cause to help and qualify what we do , when we satisfy for our selves (which they may say as well of the Father and the Holy Ghost, who satisfy not at all) and that mens good works and Penances when applied either by themselves during their life ; or by others, when they are dead , are the proper and immediate * Causes, which do the Deed. Only the satisfaction of Christ helps mens good and satisfactory works, somewhat like as *Ambregris* can help Sweet Drugs rather by actuating and reviving them to perfume, then by

* *Bellarmin. de Indulg. l. 1. c. 4. sect. Tertia obiectio. Suares de Penit. Disput. 10. sect. 3. n. 6. Bonacin. de Sacram. Penit. q. 6. punct. 4. Secunda propositio.*

^c *Layman. de Indulg. c. 1. n. 3. Suarez, de Theaur. Disput. 5. sect. 3. n. 17. * ibid.*

perfuming

perfuming of it self. For here *Bellarmin* will tell you, that there are not two ^u satisfactions, the one of Christ, the other our own: *but one actual Satisfaction only, and that is ours.* Thus far either men or Saints are more properly Redeemers to themselves and others, then is Christ himself: and thus full this *Roman* Treasury must be filled up with mens Blasphemies, and Christs merits plundered from him. Secondly, from this Blasphemy our Treasury comes to a squib or cracker, and what stinks so in mens Nostrils, bursts as an emty sound in their Ears. They say, that these human and superfluous satisfactions, which their *Magazine* is furnisht with, to satisfy Divine Justice, are only that Redundancy and over-plus of great labors and hard penances, which their Saints first had no need of, for expiating their own sins; and secondly which they made no use of, for expiating the sins of others. Now first, who warrants them that their Saints had no need of this Surplusage? It is certain, that *S. Francis* hath bin sometimes troubled with lust; and who can tell whether * the Wife, and the two Daughters, and the two Maids he made of snow to ly with them, was more then he needed to cool himself? who knows but the five *Stigmes*, that is the wounds, which a *Seraphim* as they say, made in his thin Body may have bin a fitter devise, to assuage burnings, then to make him blasphemously a *Parallel* and companion in Christs work of Redemption? Can the Popes give an exact account, what quantity of satisfactions might have bin spent about those sins, that their Predecessors were guilty of, when *Victor* ^a turned

^u *Bellarmin. de Purgat. l. 1. c. 14. sect. Tertius modus.*

* *S. Bonavent. invita Franc.* ^a *Euseb. Eccles. Hist. l. 5. c. 25.*

Photinian: that is denied that Christ was God) and *Zepherin* ^b a *Montanist*; and *Marcellin* ^c an Idolater: and both *Liberius* ^d and *Fælix* ^e were *Arians*: and *Honorius* ^f a *Monothelite* ? Do they know better, how much must go for the expiating of ugly sins, as for applauding Bloody *Phocas*, & which was the sin of Great *Gregory*: or for following the Devils Advise, which was ^h the Guilt and the public confession of another great *Gregory* and great Founder of their Papacy? The truth is no man can tell us, neither what those Saints did owe; nor what they were able to pay; nor therefore how great Legacies they might leave for this *Roman Cash*. Secondly, but suppose, that some owed little, and may leave much, as for Example the Blessed Virgin, *John* the Baptist, &c. who knows whether they have left it, for this Trefury; or whether they have not applied and spent it all, about their poor Friends, who wanted it. They say, that she converted *St. Paul* ⁱ from a Persecutor to an Apostle, both by her Praier and her Merits; and why not with a considerable part also of her own Satisfaction? Or if she would do so much for one, who was not of her own Tribe, how in conscience and charity could she spare them from her nearest Relations, the Sons of *Joseph* her Husband, who all incurred great Penalties, before they would believe in Christ? I appeal to the best Catholics, whether the Mother of Mercies

^b *Tertull. contr. Prax.*

^c *Damasus. Libr. Pontif. in vita Marcell.*

^d *Id. in Vita Liber.*

^e *Hieronymus de Scriptorib. Eccles. Acacius.*

^f *Concil. 6. Añ. 16. 17. 18. Conc. 7. Añ. 7. Definit. Synod.*

^g *Greg. Magn. Regist. l. 11. Epist. 38.*

^h *Matth. Paris. an. 1086. i Chronic. Deip. an. 34*

could

could keep long by her self that overplus of Satisfaction and Merits, which to her were superfluous, and not bestow them upon those, to whom they might be of so great use? not upon her most dear *Abbeſs*,¹ to whom she would be a Midwife, when her Steward had lien with her? nor to her² Dear *Loyola*, for his former Debaucheries and Vanities before he came to be a Saint? nor to either of her Dear devoted Servants, whom she protected so visibly; the one from being burned by course of Law, for³ having destroyed her own Child after she had got him by Incest; and the other from being⁴ troubled at all for enticing her Neighbors Husband? As these Creatures had all along to their lives end, a very great share in her Favor, can you think they had none at all in her satisfactions for their sins? Is there any reason to think, that she would throw all the satisfactions she had into the *Roman* Treasury for the use of unknown Persons? could she foresee that the *Roman* Popes might a thousand and three hundred years after her abode on earth better dispose of them than she could her self? There is the same improbability concerning all other true Saints, *S. John*, *S. Paul*, *S. Peter*, all the blessed Martyrs, &c. The *Roman* Saints may come in too; For who reads the earnest Addresses, that *S. Dominic*⁵ makes to his Goddess, for his dear Children the black Preachers; and can believe, he could forbear the applying all what he had to the necessary wants of his Order? or if he had

¹ *Pelbartus* l. 21. c. 3.

² *Mapheus. De vita Ignat.* l. 1. c. 2. *Ribadeneira; Vita Loyolæ.* l. 1. c. 7.

³ *Magn. Specul. Titul. Confessio. Exemp.* 7.

⁴ *Pelbart. Stellarii Coronæ.* l. 12. c. 3.

⁵ *S. Briget. Revelat.* l. 13. c. 17.

reserved

reserved any of his great satisfactions, and daily Whippings for some others; is it not more then probable, that he bestowed them on such Persons as the Whore was, (I mean his dear Miss *Catharina*)¹ who heard all his Sermons so devoutly, and yet continued a Trade that had need of all he could do? Was St. *Bernard* unkind, or St. *Francis* unnatural, that, not to apply to his Nephew all he could spare, for preventing all those Torments, which he saw did attend him in Hell, because he had left his Convent? and this, not to do the like to his own Father, who certainly could not fare better, tho' there had bin no sin in him, but this of beating St. *Francis*, and turning him naked out of doors for a mad Fool? In all likelihood the *Roman* Cash is quite emty, if there is nothing else to fill it up, then the satisfactions of such Saints; and his Holiness deals not truly in either selling or giving away to some, that which the Saints have bestowed on others.

Thirdly, it is the like, or rather a greater folly, to think as they do, to scrape off from every good Work don by the Saints, the labor and pains they took in doing it; and so, to think of filling their store with such scrapings, instead of good satisfactions. For first, not to scruple at their Language, that which is Meritorious, and that which is Satisfactory in a good Work, are commonly so close together, that it is impossible to part them asunder otherwise then you may part one and the self-same thing, in some considerations and respects. Thus the same gallant Action in an Officer for example,

¹ *Bovius Tom. 3. Annal. an. 1221, n. 10.*

² *Vid. supra.*

who

who was cashiered for some mis-behavior, will be satisfactory in respect of his former Guilt, for the procuring of his Pardon; and in another who is guiltless, it will be Meritorious by way of Service only, and 'twill procure him not a Pardon, which he needs not, but it may be, some considerable preferment. And if the Service of the Guilty be much greater then his Offence was, and such it may be, *Abners* case was, when being in a Rebellion before, he brought the ten Tribes to the King; the overplus of this satisfaction, shall be allowed by *David* to be thus far Meritorious, and thus far also to have a Reward. After this rate, no part of the gallant Service shall remain behind for the Treasury, but the whole shall be taken up and accepted for its full worth, tho partially, so much to procure his Pardon by a Commutative; and so much to procure him another Reward, by a distributive Justice. A good King, I say, will observe these Proportions with his Subjects: and I hope, at the last Day, God will not deal worse with his Children. 2. When it happens, as it doth sometimes, that the laborious and painful part is so extrinsecal to the good work, as to be easily severed from it; as when *S. Paul* Preaches in the Chain, or when *S. John* looses his Head in a Prison for his Preaching; altho the Chain and the Preaching be two different things in their nature, yet they cohere and are close together in the Eyes of God Almighty: there the holy Work of Preaching shall sanctifie the cruel Chain; & the hard Chain shall improve the price of the Holy or Meritorious Preaching. And if *David* can well consider not only what Service *Abner* did him, in bringing *Israel* to him; but also, that he lost an
Army

Army, or part of his Estate in doing it; there is no fear, but God is a good God, and will extend his Mercies as far, both on what his Servants do in his Name, and what they suffer in those Services: *For I say unto you, that every one that hath forsaken Houses, or Children, or Lands, &c. shall receive an hundred fold more, &c.* Matth. 19. And when every little parcel of the Suffering is recompensed, as well as the Meritorious part, with so liberal a Reward; What can Popes scrape off from it, that remains unrewarded, to spend in satisfactions for more, and to lay up in their Treasury? It seems these crafty Shavers would have the Meritoriousness for one thing, and the pain of performing it for another: or in more homely terms, they would give the Money for the Purchase, and the trouble of telling and paying it, for the discharge of some other Debts; whereas the sum well told and paid, can scarce suffice to buy the first, much less to leave any over-plus to satisfy the second Account.

3. Lastly, Whenever Crosses and Hardships fall upon one, not in order to any good Work which they do precede or follow, but because they are sent from God, for Chastisements, or Curbs, or Trials; as the Tribulations of *Job*, the buffeting Angel of *Paul*, and the Sickliness of *Timotheus* were; or because they are voluntarily fetch'd in, and undertaken by some Saints; as the hard Diet of *John the Baptist*, the often Fastings of *Anna*, the low and narrow Lodge of *Hilarion*, the seeming barbarous Mortifications of some ancient Holy Persons: What is all this to the Popes Treasury? Did ever God at any time lay these Afflictions on the Righteous, in order to make the Pope richer, or his own Child.

Children humble and better? And when these laied them on themselves, can the *Roman Church* well think, but that they intended them rather for mortifying their own Bodies, and securing their own Salvation, then for discharging other Mens sins? What and if God and they laied more then was necessary for these true ends, Are *Roman Divines* ignorant, that God, who made *Job* twice as rich as he was before he made him poor, will most abundantly remunerate all such hard surplusage, if there is any? And when all accounts are made even, whatsoever Burthens are charged either by their Savior, or themselves; *St. Paul* tells them, *That the sufferings of this present life* (and 'tis with these, if some could be found unrewarded; that this Treasury should be stuffed up) are so far from superabounding, or equalling, *that they are not to be compared with that Glory* (immense reward of all Sufferings, and not only of all good Works) *which shall be revealed in us*, Ro. 8. 18. Or if by chance *Clement the 6th*, and the first Founder of this Treasure, better understood this Balance, and saw in some corner or other about *S. Mary, S. Stephen*, and other Martyrs, some unrewarded Afflictions which *S. Paul* took no notice of; in Conscience are we come to this, that *Roman Popes* may fetch them out, and apply them to whom they please? That poor *John the Baptist* shall see from Heaven his austere Life and hairy Clothes, shelter *Herods* and *Herodias* lying securely together? That most vile and unclean Persons, shall with the unspotted Holiness and Chastity of the Blessed *Virgin Mary*, buy off out of Purgatory, and sometimes out of Hell it self, the very

ry Whores who * made them Popes? And that the Martyrs shall be in the disposal, and for the use of so many dissolute Monsters? And to this comes the Church Trefury, that makes so much noise in the World; and like a Drum, is as emty as it is loud. Let us see what they draw out of it.

Luitpr. l. 2. c. 13. Vid. Ieron. ad an. 908.

CHAP. X.

Concerning Roman Indulgences, the most general Inducement to Popery.

THE Church *Trefury*, the *Jubilee*, the *Indulgences*, are words capable of a good sense, if the *Roman* Church would allow of it. For really, the Church of God possesses a very great Trefure, namely, Jesus Christ in Heaven, and in his Holy Ordinances. All finners, whosoever they be, if *contriti & confessi* after Gods way, that is, really and truly penitent, and turning from their sins to good Works, such as become true Christian Faith and Repentance, may without the Keies of the Pope open this Heavenly Trefure, and thence take out as much of Christs Blood, or, to make use of the *Roman* terms, as much of the satisfactions of Christ, as will make up a full and a most plenary Indulgence; that is, Mercy and Pardon without Mony, and plenteous Redemption both from the Spot and the punishment of all their Sins. *John the Baptist,*
Jesus

Jesus Christ, and the Apostles, are the first Men, who at the very Birth of the Christian Church did Preach abroad these Indulgences: and among them *Peter* is the first (not *Boniface*) who proclaimed at *Jerusalem* the great Christian Jubilee. You have his Bull in his Sermon, *Acts* 2. 38, 39.

The Church of *Rome*, for her own ends, hath much abused this good Trefure, as well as these great Indulgences: and if you look into what she hath to brag of, you shall find her Trefury to be but a broken Cistern, and her Indulging Bulls, instead of Living Waters, to be but Puddles. With all the Blood shed on the Cross, one drop whereof in their judgement could have saved all, they say that Christ hath not fully satisfied for any actual sins after our Baptism; and that besides the Eternal Torments in Hell, for which he hath immediatly satisfied, there remain other not less grievous, tho not so long, for which we our selves must needs satisfie, either in this Life, or near about Hell, in a place under Ground which they call Purgatory. Their Mass Priests and Bishops, with all their ordinary Power, cannot absolve their Penitents, tho never so contrite, farther then this: and to have more, they must either procure it to themselves, by their own works, or send to *Rome* for Indulgences.

All this is pack'd and contrived with great Wisdom for the best advantage of *Rome*. His Holiness gains much by it, for all that Blood which might have paid for all the pains, as well as for the vicious Acts of sin, is spared for his Trefury: and all Catholic Souls being affrighted with Purgatory, out of which Christ hath not redeemed them, and which none but Saints or Martyrs are likely to escape;

there is no fear he can want Money, as long as he will help Men out with his Trefure and Indulgences. The other inferior Clergy also are not loofers, for tho' their Power be much shortned from giving full Absolution, this Restraint may be look'd upon as a rule of good Husbandry ; for if they did pardon all at once by their Keies, as God doth by his Ministers in his Gospel, who, unless some simple Ignorant, would care for any of their Masses ? But both Christ, and all Christian Souls suffer much, by what others gain. Christ is visibly defrauded of the Honor that he ever had of being the only Redeemer, which he is not at the least at *Rome*,^a but in a large sense ; since both others and we, may very well redeem our selves, and satisfie Divine Vengeance in a very considerable measure by our own personal Sufferings. Christ also suffers a second and gross Injury, to see the most part of his Blood under the indiscreet hand of a Pope, who squanders it at their pleasure who will buy out his Indulgences. Christian Souls are not used better, being by these Indulgences drawn aside from the true waies of Salvation, to spend their Devotion and their Mony upon that which avails nothing ; and which, if relied upon, will certainly prove a great deal worse in the event.

The main ground of all these Devises, is a Complication of Blasphemies, and an open Profession, that Christ hath not by his Sacrifice on the Cross, fully satisfied Divine Justice ; or that God demands from Penitents and Believers, that which he was satisfied for ; and that our sins are neither fully nor properly remitted in the Blood of Christ. These three Antichristian Assertions, being involved and wrapt

wrapt up in this, which both their Purgatory, and all their Indulgences stand upon, that God in Christ remits the sins, without remitting the punishment; that is, that God in Christ remits our sins without remitting them at all. For if God in Christ remits sins, why, being fully and properly remitted, are they (unless redeemed by Indulgences) punished in Purgatory? How comes God to demand of his Children that they be burned and tormented in order to satisfy his Justice, if the Sacrifice of his Son hath satisfied it fully and properly on that account? And what Justice is this to exact of me the same satisfaction and payment, that Christ my Surety hath fully given already? They say that Christ hath fully satisfied Divine Justice for our sins, but not for that part of the punishment, which either Purgatory doth inflict, or the Popes Indulgences must dispense with. Against this, it is easie to prove, and common sense will tell them so, that both Christ hath satisfied Justice on all accounts, and God remitted sins likewise as to the satisfying of Justice, if Justice have in Christs Sufferings all it requires from guilty Persons, upon the score of suffering. For what is it, that Divine Justice can demand of the worst and guiltiest sinner? Is it that the sins which he hath committed, may never have bin committed? that is impossible, & a plain contradiction; and if God remits sins upon such terms, he remits none. Is it that the sinner may not sin hereafter? So much did Justice demand of *Adam* before his fall; and so much demands it yet of the blessed Angels, to whom nevertheless God remits or forgives nothing, because *Adam* was not yet, and these are never Trespassers. The Question is, What it is which

which the severe and holy Justice of God can demand of Trespassers? Sin, as to this, denotes two things, to wit, the Vice or Illness of the Act, and the punishment due by the trespass for that ill Act. Divine Justice requires not the ill Act, or the Iniquity of it; contrariwise, it shuns, detests, and forbids it: What therefore Justice doth and can demand, is all due, and sufficient punishment. Now pardoning, or forgiving, or remitting, is to pardon, or to forgive, or to remit, what Justice demands of the sinner and for his sin, and this is the punishment only. And so when Christ did on the Cross satisfy Justice for our sins, and did take our sins from us upon himself, it was not by taking upon him our Vices, or ugly Acts and Dispositions; God forbid! Christ took all our sins upon himself, when he took and paid fully all the punishment due for our sins: and God remits and forgives our sins in Christ, when he accepts of that punishment of his in lieu of ours. Therefore whensoever Papists talk of sins remitted, as to the trespass of the Fault, & not as to the punishments due for the fault; or that Christ hath fully satisfied for those & not for these, it is either such a piece of non-sense, as if one should say, That he forgives me all my Debts, on condition I shall pay them: or a Blasphemous Raillery put upon Christ, as if he did fully satisfy Divine Vengeance for all our sins, when, except those before Baptism, he satisfies so for none of them. And so the whole Frame of Purgatory for punishing, and all the Jubilees, and Indulgences, and daily Masses, for absolving Men from the punishment of remitted sins, that is, the whole Fabric of the *Roman Church*, is built upon these impious Bulls.

It

It is true, God may, and often doth lay heavy Chastisements (call them Punishments if you please) on his Children, even after he hath pardoned their sins, but it is never to satisfy Divine Justice in any punishment it requires more; but either to keep the forgiven sinner, by what he feels, from sinning more; or to affright others from it by such Examples; or for removing the scandal, which otherwise might well arise from all unchastised sins. Which considerations agree not at all with the Torments of Purgatory, where Souls, as they confess themselves, are neither better in themselves, nor either more exemplary, or a whit less scandalous to others by what they suffer. There these poor Souls burn and howl in long and terrible torments, with the Faith of Christ above them, and the Blood of his Sacrifice upon their pretended remitted sins, just as notable Rogues are hanged and quartered sometimes with their Pardons about their Necks. Papists would be much displeas'd to hear that any of their devout and contrite Dames should suffer so much in spite of one plenary Indulgence; and Christ must not be so, to see his true and lively Members tortured in Purgatory in spite of his Redemption.

These Indulgences were never heard of, till the silly World had bin frighted with these Flames of Purgatory, which as their most ingenious Authors confess, was very late: and then the Roman Clergy had a fair opportunity from the false Apparitions of Souls, and tremblings of simple People, to look to their own private profits, by selling vain Securities to protect against vain dangers & fears. The

* *Bellar. de Indulg. l. 1. c. 7. sect. Quarta Propositio.*

very

very found of a Latin word, *Indulgentia*, without its proper sense and use, was ground enough for crafty men, to build what they would upon it; and how far they have abused it, and more abused their Church with it, one may guess by what here follows.

It was, and should be still, the Practice of the Holy Church, to expell from their Society Scandalous and known sinners: and since the Church could not alwaies keep Hypocrites from coming in; she could not take a better course for asserting both her detestation against all sin, and her credit with God and men, then to keep them off, when duly known; and to shun them, in their holy Meetings especially, till many and great Evidences both of their sorrow for what they had done, and of their Amendment for the time to come, had procured them Readmittance. They were ¹ enjoined to pray, to fast, to curb and to mortifie their Flesh, to afflict their Souls for their sins, and to apply themselves to all such works, as might both improve and declare their inward sincere Repentance. These long and holy Exercises did pass among all Christians for Satisfactions to the Church, and in some manner ² to God too. Before the Church most properly; because that was all which the Church Discipline, and Ecclesiastical Canons did require; and before God in a lower, yet a very true and proper sense; because, tho all such works of Repentance be far from being a price equivalent to what Divine Justice demands (which can never be had, but either from the eternal death of the sinner, or from the infinite Satisfactions of Christ for him)

¹ *Concil. Ancyran. Can. 16. Concil. Nicen. Can. 11.*

² *Cyprian. l. 1. Ep. 3.*

yet

yet it is the main Condition, which God requires of Offenders, before the grant of his Pardon, and which he is in his Mercy both satisfied and pleased with, when they sincerely perform it.

This was not all, 'twas not enough to have done it, they must do it a long * while; some a whole year some two, some ten, some according to the Enormity of the sin all their life long: and the surest Proof the Church could take of their real sincerity, was in the length of their Performances. By this, it seems, the holy Fathers had a great care, that in the management of their keys, whether to shut out, or to let in, their Church might keep time with Heaven: so that they might neither retain, nor remit here upon Earth, but what and when they might well judg, God would retain, or remit above. It was not then, as now at *Rome*, where Dispensations, and Licences are presently got at a small Rate; a Ravisher of a Virgin was in the year 1520 (I hear it is now much raised, as well as the Rate of Monies) about six ^a Groats: the Ravisher of his own Sister was but at five: and the heaviest severity, that these Villains must undergo, is that 'tis impossible for them, how penitent and contrite soever, to be released without some Mony. *Pauperibus, &c.* ^b that is, *they cannot have the Comfort of these Mercies, whosoever brings in no Mony.* In such Occasions of Scandal the *Roman Church*, whilst a Virgin, was as severe, as now she is become remiss: and what the Whore gives for twelve pence, the honest Virgin had scarce granted for a penance of twenty years. So

* *Concil. Ancyr. supra.*

^a *Taxa Cancellar. Apostol. Fol. 36. pag. 2. Edit. Paris. 1520.*

^b *Ibid. fol. 23. p. 1.*

careful were they in those daies to clear the Church from foul Scandals: and so afraid were they withal in the exercise of their Power, to break correspondencie with Gods Justice; to unloose them whom he kept bound; and to bind themselves before God, * by a rash unbinding of others. You may read in *S. Cyprian* ^c and *Ambrose* how both sinful and dangerous, this loose and remiss indulgence is in their opinion.

Nevertheless there now and then happened such causes as not only permitted, but moved them also to be more free. As when the excommunicated Sinner gave signal proofs of an extraordinary sorrow: when upon dangerous occasions he stoutly owned and defended the Christian Faith: when in times of Persecutions all Christians were to be encouraged, and strengthened to Martyrdom: and when valiant Confessors (who ever before their Death, were reputed for true Martyrs) did intercede for some of their friends; on these and other like rational and pious Inducements, the holy Fathers thought they might, ^d either ease such Penitents of the length, or sometimes quite discharge them of the whole Burthen, that excommunicated, but withal contrite persons did lie under; and so before the time prescribed, readmit them into the Church. And this Relaxation of Ecclesiastical Severity, some Latin Fathers ^e call once or twice in their writings, by the Name of Indulgence.

This was enough for cunning Cheats, to ground

* *S. Ambros. De Penit. l. 2. c. 2.*

^c *Cyprian. l. 3. Ep. 14. Ep. 15. Ep. 16. item Serm. de lapsis.*

^d *Conc. Ancyr. Can. 5. & 12. Conc. Nic. Can. 12.*

^e *Cyprian. de Lapsis Subjn. Tertull. de Exhortat. Castit.*

their

their Indulgences upon; and for silly men, to entertain them. So that as one word *Missa* could serve their turn, as I have shew'd in another Book, for introducing that great Abomination, which they call Mass: so doth this other Latin word *Indulgentia*, used once or twice by some ancient Authors in a good sense, and now turned to a quite other; for countenancing all the Impositions, that now a daies are bought and sold under the name of Indulgences. Here you may whensoever you please, discover *Romes* either Knavery, or Folly, or both by these two distinct Characters. The first is, that when the Fathers thought good to use any Indulgence, it was to shorten, or to moderate their Ecclesiastical Censures, *before Reconciliation and pardon*: whereas the *Roman* Indulgence is for another sort of Punishments, which Mass Priest are pleased both to inflict on the Penitents, and to moderate or quite take off after their Absolution. The second is, that the holy Fathers never either thought, or attempted to moderate or to take off any other Censures or Punishments, then such as had bin imposed: whereas the Pope by his Indulgences offers to moderate or take off all, ~~but~~ what is laid on by his Church, and what is or shall be laid on by God himself.

As to the first Mark, to distinguish the Primitive Relaxations, from the present *Roman* Indulgences; The Church of Christ never used upon any occasion whatsoever, this unnatural and popish way of inflicting punishments or Ecclesiastical Censures, after Pardon: and therefore they could not have occasion of ever granting such Indulgences, as should ease men after pardon, from such Censures. When notorious and public Offences had turned the

finer out of doors ; the Holy Fathers did lay on him several Degrees of Rigor, before they would take him in again , as antecedent Preparations to make him fit to be taken in. 1. The Sinner was enjoined ^a to stand without ; and there with cries and tears ^b to beg them who came in, to pray to God for him. 2. Some years or months after, he was admitted within Doors, but in a remote Corner of the Church, behind the *Catechumens* , that is, the not Christened *Profelytes*, where they might hear Sermons, but not Praiers. 3. After such other time as they thought fit ; he was suffered to hear and pray with the Christians, but not to take the Holy Mysteries. These with some other Mortifications and trials were all the Penalties inflicted by the Church upon scandalous Offenders ; the Satisfaction, when undergon, given by the Offenders to the Church ; and when humbly and sincerely performed , upon good grounds were also thought in the sense above said, acceptable to God himself. And here among these performances was the only time of Indulgence, either to shorten the time, or to mitigate the Rigor of the Hardship, that they were under. 4. This don, either with, or without favor ; at last the sinner was at the time appointed for his Readmission , brought in into the Church ; there he kneeled, and there the Bishop coming to him, as the good Father in the Gospel to the lost Child, fell both himself and all the People upon their knees : then after holy Praiers and a holy laying on of hands, gave him Sacerdotal Blessing, and compleere Absolution : raised him up from kneeling ; for conclusion

^a *Greg. Neocesar. Epist. Canon.*

^b *Ambrosius. De Penit. l. 1. c. 19.*

of all, he was admitted at the same time, both to the holy Communion, and the Churches Peace. The Penitents being thus reconcil'd neither under-went other Punishments, nor needed other Indulgences. And if that Holy Mother the Primitive Church used to chastise her stubborn Children, and upon their amendment to kiss and embrace them afterwards; we do not read in any Father, that it was ever her Method, first to kiss, then to correct and punish. It is an extravagance proper to *Rome*, to absolve her Penitents and after Absolution, to have them punished thereby to satisfy Divine Justice: and so consequently are all her Indulgences, to ease men of such Punishments, Tricks of their own invention. Our Savior did not plague sinners, after he had bid them, *go in Peace*: and if God kept them afterwards humble, and sensible of their former sins by Fatherly Corrections, as you read often that he did; *Psal.* 89. *Hebr.* 12. *1 Corinth.* 11. *Roman Indulgences* are but both idle and sawcy Toies to take them off. And this brings to the second visible Character, by which you may discern the Primitive Relaxations, from the present *Roman Indulgences*.

1. Therefore as to this second; the Fathers of the Primitive Church never intended with their Condescensions or favors to moderate or to take off any other Punishments, then that which they had laid on by their own sentence and Censure: They knew that the Power of retaining, and the Power of remitting, which God allowed them in his Church, are bothⁱ proportioned and relative, the one to the other: and that they could remit nothing, but when they had bin able to bind. This appears so by the

ⁱ *Suares de Indulg. Disp. 50. Sect. 2. n. 5.*

very

very Contents, and Form of their Warrant, *Whatsoever you shall bind on Earth, &c.* Matth. 1. 16. 19. and 18. 18. and *John* 20. 23. Where the power of Loosing and Remitting, follows close to that of Retaining and Binding. This is exercised by Excommunications and Censures, that, by taking them away in the reconciling of Offenders; and both Keies turn in the same wards, that is, within the same compass, within the Ministerial Pale of the Church, and within the bounds of this Life. *Roman* Popes are the first Hectors, who durst break out beyond these Lines, and roving into Purgatory, there over-rule Divine Justice, and pull out thence out of Gods hands the Souls, whom, they say, his Vengeance doth burn and torment. This is then the drift of the Popes, and the second visible Mark of their best and most authentic Indulgences; that whereas the Fathers of the Church never attempted to dispose of any other punishments, then such as they had inflicted: the Popes stretch their hands much farther, even as far as to reverse the Judgments, which, (as they presuppose it) God inflicts. Now let *Rome* ransack their Learning, and procure from any corner of good and known Antiquity, one precedent for such Indulgences.

In the mean while laying aside Antiquity, which in true Conscience cannot but shame this new attempt; it is a business worth enquiring, what these *Roman* Indulgences (whether new or old) are in themselves. They are intended for these two ends. 1. The easing of true Penitents from the Penalties laid on them by their Confessors, after their

^c *Bellarmin. de Indulg. l. 1. c. 7.*

Absolution here in the Church. 2. And the removing of more grievous punishments, laid on them by God Almighty, yonder in Purgatory. And certainly it is hard to say, in the which of these two you shall find less, both Impiety and Extravagancy.

1. The Indulgences for the first end, are both foolish and impious upon several accounts: What rebellious attempt is this, to bind to punishment those (Men, as it is supposed, contrite and truly penitent for their sins) whom the Gospel of Christ looses and absolves? May not one as well curse, whom God blesses, as retain or bind whom God remits? And if one may bind the Penitents, whom God absolves; may he not as well unbind the Faithless and Impenitents whom God hath bound? If so, we know where the Antichrist lies; yet he should go and learn Manners from the Example of *Balaam*, *Num. 23. 8*. They say, that what they bind their Penitents to, is not a Punishment only, but an useful Correction also. Then, I say, what they do in binding them whom God doth loose, shall be as far a Rebellion, as it is a punishment; and as far unlawful and unchristian to take off, as 'tis an useful Correction, and as it was good to lay it on. And have the Popes no better waies to fill their Coffers, and to maintain their Holinesses, then by such a Trade of Indulgences, as dispense with Men against their own good? 2. There is yet more; to justify their Penalties from being a resisting of God, and a retaining what he remits; they say, that after Absolution they lay no more on any Man, then what a sincere Penitent ^d is both willing to undergo, and obliged by the fear of God, and the sense of his Conscience

ence to do or suffer; and that this is it properly and directly, what the Indulgences do ease Men from. Do not then call this, if you please, Rebellion or Resisting God: but you cannot choose but perceive, that if this same penitent Soul lies not between a cruel binding Confessor, and a gracious remitting God; she now falls into another as bad or worse condition. For here is within the sense of Conscience, that charges her to do or suffer such a thing; and there is without, a Bull from Rome, that discharges her from both doing and suffering it: Do you not think to see this Soul, as the Body of Moses was once, between a good and a bad Angel? Here God impresses a pious Fear, in order that the Penitent may do or suffer such a thing; and there the Pope shews an Indulgence, that he may do but what he pleases: Do you not see God, and the Pope contesting still about Moses, & struggling one against the other, what way shall be taken by this honest Soul? If the Pope have the better of it, then his Indulgences come to this, and the Satisfaction and Blood of Christ, which the Pope wraps up in these Bulls, have this good end, namely, that Men need not be perplexed for Gods Fear, nor for the motions of Conscience. Certainly, not to do what both the fear of God, and the sense of an honest Conscience do move us to, is a fearful omission: and if any Indulgence can wash it off, it must exempt Men not only from a punishment, as they pretend, but from a very great sin also, which they do not. 3. This scattering and abusing the Blood of Christ by Indulgences, will better appear, if you consider in retail what these Penalties are, which this Blood applied to us by them, must free us from. These

Pe-

Penalties are chiefly these three, *Fastings, Praier,* and *Almes-giving*. The very * *Pagans* can tell you, that the exercise of Moral Vertues is even a Sovereign Happiness: How then come good Catholics to imagine, that the exercise of Christian ones may be to them a punishment? In conscience, is Praying, Fasting, and giving of Alms, the punishment, or part of it, which sin deserves? Did ever Gods Law reckon Praier and Charity amongst its Curses? Or did ever the Gospel of Christ impose this Holy and Blessed Exercise, under the notion of Chastening? Is it likely, that the Apostles, who often plagued Men with Blindness, with Death, with delivering them over to Satan, ever inflicted Praiers, and Exercises of Alms-giving, as strokes of their Apostolical Rod? Did the Lord Jesus shed his Blood to be applied in Indulgences, that you should not Pray, or Fast at all? Or that we should not Pray, or Fast so much? And if this be none of the true ends of Christs Death and Satisfaction; I do not say, how unprofitable, but how both unchristian and Antichristian are the Indulgences, that trifle away this Sacred Blood to such contrary purposes? 4. Lastly, to lay this impious abuse aside, and to let Fasting, Praying, and charitable giving of Alms, pass at *Rome* for hard and painful Punishments; yet they are, neither the Death that the Law threatens sinners with, nor the Hellish burning in Purgatory, which, as they say, the Justice of God requires, that they should suffer when they are dead: they can be at the most, but an emty shadow of these pains. And tho they were (what

* *Bellarmin. de Penitent. l. 4. c. 6.*

* *Aristot. Moral; ad Nicomach. l. 1.*

they are not) a full Equivalent for them; yet are they no satisfaction in any Balance of Justice, unless God will accept of them for due payment. Therefore let *Roman* Confessors shew now to their poor Penitents, either when, and where God hath told them, that he will accept of their Praiers, &c. instead of Purgatory Burnings, which is their proper punishment: and let the other greater Cheats, the Popes and Bull-sellers of *Rome*, assure any others but Fools, upon any probable ground, that God is both pleased and resolved to accept of their Indulgences, in lieu of Fastings and Praiers; and good and Christian giving of Alms.

2. The second end, that *Roman* Indulgences are intended, and so bought for, is the removing of that Judgment, which condemns *Roman* Catholics after this Life to dreadful Burnings and Tortures, unless (which few besides Saints and Martyrs can do) they can satisfy otherwise. This hot and terrible Torment is not imposed on departing Souls by Popes or Priests; for if it were, it would be no wonder that Popes and Priests could remove it. It is none of those voluntary Chastisements, which one may take upon himself to prepare him for Gods Mercies, since it is confessed by them all, that no Body grows better for them. It is an unavoidable Punishment lying on them for the satisfaction of Justice. It is, they say, decreed by God^f himself due and demanded by Gods Law, grounded and radical upon the essential right of Nature: and by this you may judg how indispensable this Purgatory punishment is, since, as they say, God Almighty will rather see his own Children burning many

¹ *Navar. de Jubil. Notabil.* 15. n. 11.

hundreds of years in hellish Flames, when even their sins are pardoned, then to break his Law to take it off. Yet the Almighty Pope dares do it: and if you cannot go so far as to *Rome*, *Rome* will in a manner come to you; and give you such an Indulgence, that is in their own language, such a juridical Absolution, as shall reverse all Judgments whether of natural Justice, or God himself: and thus get you clear on all hands. Heaven and Earth cannot afford the like Example. A Hostler, or a Porter making Acts of Oblivion; or a Prisoner at New-Gate granting Decrees to stop the Judges, and their Proceedings at *Westminster*, are nothing to Pope *Sixtus* the 4th, nor to *Alexander* the sixth, nor to any of those Villains, who send Indulgences from *Rome*, and from the Embraces of their Harlots, to obstruct the Course of Divine Justice, and to order judicially, to what degrees of Punishment it may proceed; or whether it shall proceed at all. This is far worse than what they say the *Russians* do, when upon the breast^f of their dead Friends, they send a Mandat to *S. Peter*, charging him, that at the same moment, when he shall have received their letter, he fail not to admit the Bearer thereof, whom they have absolved from all sins. For the Popes Indulgence is a formal Sentence, and as they call it, a Juridical Absolution directed to and served upon God himself against the usual course, as they conceive, of this ordinary Supreme Justice.

I have read of a conceited man, who, even to the endangering of his life, keeping himself from making water, for fear of drowning the whole World, at last was perswaded, it would not be so, by the ex-

^f *Wolffius Cent. 16. an. 1580.*

perience of his weakness upon a poor small Cottage, set on fire, which his friends had called him to quench. If His Holiness in this respect were not twenty times more incurable; twenty thousand Experiments of the like nature might have cured him. Let him and all Papiſts but conſider, what a moſt plenary Indulgence, or even a whole *Jubilee* can do towards the preventing of the leaſt other temporal puniſhment for ſin, for example, want, ſickneſs, or death; and thence let them gueſs, what it can do againſt the greateſt, and, as they conceive the moſt fatal, the burning of Souls after Pardon. Let them try, what kind of Relief theſe Bulls can afford to contrite and repenting Robbers againſt hanging, in an human Judicature; and then hope or deſpair of what they are boaſted to do, againſt the Sovereign Divine Juſtice. Nay let the wiſeſt of all the Papiſts hearken to their own ſenſe and reaſon. *If an Indulgence, ſaies Bellarmin, cannot ſo much as take away the Puniſhment, which an Inferior Magiſtrate condemns a Thief, or a Murderer to; how much leſs able ſhall it be, to take of that Puniſhment, which God hath decreed againſt Sinners?* And what do they conceive Purgatory Burning to be elſe? They * acknowledge alſo, that, *the Pope by his Indulgences cannot pardon any Puniſhment, which is inflicted by God as Judg, in an Exterior and criminal Judicature.* If ſo, in good earneſt doth not God Almighty act as a Judg, when he condemns men to Puniſhment in order to ſatiſfy his Juſtice? And is not that an exterior and Criminal Court of Juſtice, whereſoever men are condemned to ſuch grievous and long, and out-

* *Bellarmin. de Indulg. l. 2. c. 1. ſect. Quarta Objeſtio.*

* *ibid.*

ward Punishments? Or if you call it inward; why should the Judgment of God be less, and the Power of the Pope more regarded, in Gods own internal, then in his external Judicature?

Here the Popes are pleased to juggle, as the Fellow used to do, who bragged, how far he could jump at Rhodes, where he knew no man had seen him. But saies one, if it be so; come friend, here is as good ground as at Rhodes, let us therefore see what you can do. The Popes brag much, how bravely they can save men from all the dangers in a Place, where nobody tells us the truth of what they are pleased to brag of. But here in the Course of this mortal life, where we see so many temporal Judgments of God, so many Plagues and Penalties inflicted by God Almighty upon absolved sinners for their sins, my *Rhodian* Boaster cannot jump: the Popes Bulls save from none of them: and by their own Confession, their Indulgences^b can help no man against any kind of Miseries, whether for Original sins such as are Infirmities, Diseases and Death; or for any actual sins, such as Plagues upon men, and Countries. It is in vain, when men go to *Rome* for a Bull against any kind of Tribulations whatsoever, either in their Soul, or Body, Relations or Fortune. No Indulgence can reprove from any Punishments that we can see: only that one which we see not, the being tormented in Purgatory for sins which God hath forgiven; and there only my Jumpers can work wonders, and their Indulgences are worth Gold.

If the compassing of these two Ends, namely the easing you from pious Exercises, whensoever you are troubled with them; and the removing of Gods

^b *Bellar. de Indulg. l. 1. c. 8.*

purga-

purgatory Justice, be both impious and impossible; the manner of attempting it by laying out the blood of Christ in Indulgences, is not much better. At first, when the *Fathers of Trent* talk magnificently of opening their great ⁱ *Celestial Magazines*, and of drawing out thence, by the means of their Indulgences, Christs Blood, and all sorts of Blessings; all this makes shew of a great matter. But if you will come but somewhat near, you shall find it what *Eneas* did, when being in the Heathenish *Limbus*, he thought to see and embrace his Father; it is but an emty Phantome, which hath neither flesh nor bones, that you can hold. 1. For first this *Celestial Magazine* is not lockt and opened at *Rome*, as the Vatican Library is, whence the Pope and his Officers may lend to *Baronius* what Ancient Records he calls for, there to find tales for his purpose; and sometimes Truth against himself. Nor is it like the Trefury where His Holiness keeps his Monies, when it comes in from selling Bulls, under the pretense of Holy Wars, &c. and goes out as they ^k say sometimes it doth, in real truth, to arm *Turks* against *Christians*. Nor is it like those more holy consecrated Repositories, where their holy Relics are kept; and whence they may at any time shew all what you have a mind to see, the Head, or the Toe of a Saint, the Milk, or the Hairs of the Virgin. It were fair, if this Trefury, where Christs Blood and Ransom is kept, were but like their Holy Mass Pyx, where the whole Body lies still at hand, for any man that may want it; for then it were easy for the Pope, to take in and out what he pleases. They say that this

ⁱ *Concil. Trident. Sess. 21. c. 9.*

^k *Aventin. Annal. Boior. l. 7.*

whole Trefure is laid up *in mente & acceptatione Divina*,¹ that is, in the very mind and acceptation of God himself, where no sober man will imagine, that any *Roman* Pope can reach, as he must in the present Case. The Case is this. The Pope must have to dispose of, as much, or as little of the blood of Christ, as he intends to make his Indulgence to be worth. If it be an Indulgence for 40 daies, any Bishop may take as much; so very little of this blood may serve: if the Indulgence be for 40, or for 4, or 500 years, he must proportionably take so much the more; for all Indulgences being supposed to be really fraught with Christs Blood; and to be effective Paiments made by the Pope, to God himself, out of his Sons satisfactions and Sufferings; here first you must admit another such business as in the Mass Sacrifice. First the Pope reaches to part of this Celestial Trefure, which is with God (above any human reach one should think) otherwise how could he pay it, and having it (I leave to others to determine what way the Pope can come it) supply all Exigencies, especially at the *Jubilee*, and generally at any time. I ask any Christian Conscience, whether these satisfactions and this Blood, supposing true what they fancy, should not be much better left in the hand of Christ himself; then in the disposal of a Pope, who, when we may have the greatest need, namely when after Death we must all stand above at the Bar, is at a great distance from us, knows neither our Danger, nor our sins: nor what Judgment shall pass on us; nor what we want to secure against that danger. Were not this better in his hand, who hath shed it, and presented it already to

¹ *Suarez, De Theaur. Deip. 51. Sect. 1. n. 6.*

God,

God, who sees our need, and who stands there to help out? Were it not better left in Gods own hand to whom Christ first presented it? And who is the Judg to whom, they say, the Pope must present it back again? Is the Pope being at *Rome* more willing or more able, having this Blood under his key, to help with it remote and unknown Souls, then Christ who is present, to save his Members? And whether of the two is more merciful and more likely to use it best to our Salvation, the Pope at a distance, in applying it to strangers, or God the Father being there present, in applying it to his Children? Is it that Christs Redemption must come to *Rome*, and there be ratified by some Bull, before it be good against Burning? Secondly, this Paiment, however reacht to, is, they say, presented to God by the Pope. It is so in all Indulgences, but in those especially, which his Holiness grants for the dead. For there the Pope rescues no man from what he suffers, but by offering as much to God, of Christs Sufferings, that so Justice, they say, ⁿ may be satisfied by the exchange. And herein lies a most impious Absurdity. 1. For what is this, to offer up again what Christ, by his eternal Spirit offered before? Was not Christs once offering it, sufficient? Is the Popes Offering more acceptable? and since Christ alone can by the Law of *Mehisedecs* Priest-hood, offer up his Body, and Blood; what is the Popes second Offering in every Bull, but a most sacrilegious Boldness? Will they say, that this Offering is merely intentional, such as every Christian may do by praier? then say I, the Indulgence which the Pope sells with this kind of Offering, is a mere Cheat; if it be more, it

ⁿ *Bellarmin. de Indulg. l. 1. c. 14. sect. Tertia Questio.*

is the Sacrilege. 2. Secondly what a rude extravagancy, is it to offer to God for Paiment his own Money? and to present him with that which he had already from an incomparably better hand? Is this fair and honest dealing, to pay one out of his own Purse? and what Piece of Courtship is it in a Subject, to present his Prince with nothing else, then his own proper Roial Jewels?

This is the truth of Christs Satisfaction: and Pope and Papists should either learn, or teach it better. Christ having once offered to God a Ransom most sufficient to redeem all men, both from all sins and all the Penalties which attend them; God the Father hath accepted of it, for such, at the hands of his Dear Son. Now the way of applying this great and infinite Sacrifice: and of rendring it as well all Efficacious to us, as it is al-sufficient in it self, is not to return it up to God, either by ordinary Priests at Mass, or by Popes pretending to repay it him in Indulgences; (for this were rather the way of applying it to God, who gives, then to us who must receive it) but to beg it of God through Christ by continual Prayers; to thirst and long after it, by the sense of our wants, and unworthiness; to qualify our selves towards the receiving of it, by repenting; and then to embrace what God according to his mercies and promises will give; to embrace it, I say, with faith, and secure it to our selves by a constant course of holy life. Or to say the same in *Roman* terms. The Church hath an infinite Trefure, both of Satisfactions and Merits: out of which you may have as many *Jubilees* and Plenary Indulgences for all your Sins, and all the Penalties, whether eternal or temporal that attend sin, as you shall want.

G g

This

This Trefure of Satisfaction hath already bin both so sufficiently, and so efficaciously offered to God, by Christ and accepted of by God for you, that without any farther Offering by Mass Oblations or Popes Bulls, it stands alwaies before God, *in his mind*, and *acceptation*. God is pleased to offer it you, full as it is in his Gospel; His Holy Sacraments, and his gracious Promises are both his Bulls and Indulgences, and be sure that you shall gain them, if you are but willing and earnest to have them: Only know this, that Christ, who is the Steward, and the Dispenser of the Trefure, throws it not a way indiscreetly on every sinner, that bids mony. None of his Indulgences are to be had *sine Causa rationabili*, as the Bull-mongers use to speak, without some reasonable cause, which is leaving the Pope, to come with repentance and Faith to Christ: instead of bowing to a *Rosary* Altar or an Image, to humble your self, and walk uprightly both before God and before men. Now have you got the whole Trefure upon these reasonable terms; you have the keies along with it, as far as your private concern reaches. Impenitency, or continuing in any sin, are the two ordinary keies, that lock it up: holy Faith, and true Charity are the keies that get it open. There are keies of another kind, that belong to public Persons, *S. Peter*, *S. Paul*, and all the Lawful Officers in the house of God. These public keies are to lock out of it all such wretches, as stand in the Church to shame it: and to open it to them again, when after due proofs of Amendment, they shall watch and knock at her Gates. And this is more then perhaps you think; for altho directly they belong only to the Church, they do also consequently both lock

or

or open Gods good Trefure, and in some manner Heaven it self. For tho Christ properly be the keeper of, as well as the way and the Gate of this Celestial Palace; take it for certain, that his Keies do shut or open his Kingdom, whensoever *Paul* or *Apollos*, or any other Lawful Bishop, Lawfully shuts or opens the Church; and whensoever also your private ones shut or open your own Trefure. If *Rome* trespass against the rule (as her keies may turn wrong, and not in the wards of the Catholic Church) your private ones shall serve your turn, and the keies of Christ will second them. These keies every true Christian, as *Tertullian* ^p saies very well, doth keep and carry about him: and may with them attain unto the tender Mercies of God, and the satisfaction of Christ for all his sins, without the Bull of any Pope. The very Papists do confesse it, tho they do it in other words, when they say, *That there is no mortal sin but may be remitted by true Contrition, without the Sacrament of Penance.* Only for fear of beggering themselves, they keep in their own Power the remitting of Temporal Pains.

This one Reseruation makes all the trouble about Pardons, and so secures all the profit. It makes all the trouble for Pardons; for let the foulest sinner go and confesse, the meanest Mass Priest, can absolve him from all his sins, and from all the eternal punishments in Hell: and if some Repentance be required (tho some ^s think it scarce necessary) it will go hard with the Penitent, if a very small sorrow be not counted

^c *Becan. de Sacram. c. 31. sect. 1. Parag. Tertia Conclusio. Layman. de Sacram. Penit. c. 1. n. 8.*

^s *Syluester. Verb. Confess. 1. c. 21. Soto. in 4. Sent. d. 14. q. 4. a. 3.*

Attrition, and by the power of their Keies be not elevated, that is made to pass into such a degree of Contrition, or *Roman* Repentance, as shall secure the worst Livers from Eternal Destruction. And God knows, how many Wretches both are drawn away to that Church, and there emboldened to sin by this sweet Enchantment. But when you think to have done all (for who is the honest Penitent that might not think to have done enough, when he hath freed himself from sin, and from the eternal Misery that follows it) there remains still the temporal, which may make you burn for every one of these sins you think pardoned, in a Fire as hot as Hell, some say seven, some ten, others twenty Years, for every one of your Mortal Sins. You may hear God protesting by most of the Holy Prophets, *That if you turn and believe, He will not so much as remember your sins any more.* But *Romes* Purgatory Vengeance tells quite the contrary. You hear an Apostle preaching among the ancient *Romans*, *That there is no condemnation at all for them that are in Christ Jesus*, Rom. 8. 1. That is true for Hell, say now the Modern *Romans*, but not for Purgatory. You hear another Apostle telling you, *That the Blood of Jesus Christ cleanseth you from all sins*, when you have committed any, 1 *John* 1. 5. but not, saies the *Roman* Church, from all the Punishments and Burnings which you must suffer. Nay more, these will tell you also, that Christ hath most fully satisfied for all Sins and Punishments, both in Hell and in Purgatory: What can they say, and you wish more? one should think so; but they only mock you. For Christ, say they, hath satisfi-

* *Bell. de Indulg. l. 2. c. 7.*

ed so for you, but 'tis upon condition, that you shall satisfie also for your self. Good God! I thought my Savior had satisfied fully for all my Debrs, if by Repenting and Believing, and leading a Christian Life, I should make my self capable of his full Satisfaction. Now it seems he hath satisfied Divine Justice, in case I do satisfie it my self; he hath freed me of all my Debrs, if I pay them; he hath obtained the full pardon of all my sins, if I be sufficiently punish'd for them. So I receive and may expect this favor, that I shall not be punish'd neither so long, nor in Hell; and that I shall not be drawn and quartered on Tower-hill, if I be hang'd at Tiborn. This certainly is no full Pardon, nor full satisfi- on, nor full Paiment. They say, it is, if you ap- ply it well. It is full to all ends and purposes, when it is applied by Baptisin; it is full after Baptism for all Mortal Sins and Eternal Punishments in Hell, if it be well applied by temporal and worldly pains. So I need not trouble my self for Hell or Sin: But what must I do to free my self from Purgatory? Here therefore is the Corner, where you must pay the utmost Farthing: Here in good earnest lies all the trouble, and hence the *Roman* Clergy gains the profit.

For after you have bin at the trouble of continual Pilgrimages, Fastings, Scourgings, and great Ex- pences, no body can well assure you, that seven Years of such hardships in this sad Life, shall * save in Purgatory one hours burning. You must have your recourse to Masses, and redeem your self out of that terrible Fire with whole thousands of these, as they call them, *Celestial Victimes*, for they

* Soto. in 4. Dist. 21. q. 2. a. 1.

pro-

properly are intended for that purpose: and many rich Men every day grudge not to destitute their Children, and to bestow their vast Estates to this good end. How much this hath raised up the *Roman* Church, you may see by those vast Lands and Patrimonies which she enjoies: and how little it can help poor Souls, you may see also by this, that after Millions of Masses so dearly bought, none of the Priests will think their Founders Souls so free from the pains of Purgatory, but they will sell and sing as many more; for their greater security.

In a word, after all is done which both Mass and Mass-Priests can do, there is no safety but in the Pope and Indulgences. If you will know what they Blaspheme; Christ himself with his whole Body and all his Blood, tho a hundred times Sacrificed in a hundred Masses, is far short of what the Pope can do in one plenary Indulgence; and, what Heaven and Earth may tremble at, his *Roman* Holiness sometimes applies more of Christs Blood in a single piece of Parchment, then Christ himself will do in three or four thousand Mass-Sacrifices. Therefore besides all you can get of the Mass-Priests, with their Supercelestial Victims, the Pope promises you far more out of his Celestial Storehouse. This he can open as wide or little as he thinks fit: So you may have Bulls of all sizes; some for 40 daies, *Quadragens*. Afterward they grew to one Year, as that solemn one which * *Alexander* the third bestowed in *Ferraria* upon St. *Georges* high Altar: Some other grew to seven, some to ten, some to twenty years; but all things well considered,

* *Baron. an. 1177. n. 49:*

these

these small Indulgences proved too weak and insignificant to help one out of Purgatory: For alas! who can tell us, whether one sin may not require as much or more, to be burnt out? therefore you may have larger Indulgences, even for hundreds and for thousands of Years: such is that which Pope *Boniface* † granted, when he dedicated the Chappel *Misericordia*, being worth one thousand Years to the *Romans*, two thousand to remoter Neighbors, and three thousand to them who came to it from beyond Sea.

This is nothing; ten and twenty thousand Years came to be an usual rate for every Month in the Year, and sometimes √ for many daies in some Months. Read the Account of *Roman* * Indulgences, there you shal find some of thirty three thousand Years. In one of the Altars of the *Lateran* Church, which they call *Ara Maxima*, † there is one of 48000 for every day. They say the *Venetians* have one granted to them by *Benedict* the 11th, which extends to above fourscore thousand; at last they are grown, and in one Church, for example in the *Lateran*, to a ² number beyond all calculation: and they who think to guess best at it, do not find them less then the many small grains which you may find in a good handful of Sand; or the many small drops of Water that can fall in three whole daies and nights of Rain.

This way of mesuring Indulgences by a greater

† *Job. Diacon ap. Caf. Respon. l. 2. c. 14.*

‡ *Iudugentia Rom. Italice. Edit. Veterb. 1645.*

* *Ibid.*

‡ *Caf. Respon. de Basil. Lateran. l. 2. c. 14. p. 207.*

• *Ibidem. pag 204.*

or lesser number of Years, is, as it were an old Rag of the old Relaxations, which the Popes are pleased to tear off, either to blind or to countenance the newness of their Indulgences. The Primitive Church sometimes did punish scandalous Men with Censures, that lasted, some five, some ten, some fifteen, and some twenty Years: and if she saw reason for it, she used to remit more or less of this time of humiliation, according as the Penitent seemed to make better use of it. Now the Pope by his Indulgences remits another kind of Punishment, not that which the Church had laid, but that which God himself will lay on them; not in this life and in the Church, but after death and in Purgatory; not to make them a whit the better, but only to please his Justice. So because they know well enough, that these new Indulgences of theirs are quite another thing than^b what the ancient Relaxations were, they will borrow something of those to cover with it the newness of these; and having changed the very Substance, they do what they can to inveigle themselves and others with some empty Shadows and Forms. Only they must betray themselves, when to make Indulgences more precious, they multiply twentys into thousands, a number as inconsistent with the Censures, as with the Lives of Penitents in the Church of God, but comparable with their new waies of Penance in Purgatory. For whereas one, or two, or some few Years of Ecclesiastical Relaxation, did tend only to take off some Years of their Ecclesiastical Censure; our Roman Relaxations and Indulgences intend to take off

^b *Navar. de Jubil. Notab. 11. n. 7. Suarez. de Indulg. Disput. 49. Sect. 2. n. 7, 8, 9.*

quite,

quite; or to abridge Gods Judgment, which may last upon burning Souls longer then the longest Bulls. And this is the sense and meaning of their extravagant Calculation. Sir, you have from his Holiness a Bull of forty thousand Years; that is, a holy Privilege, by which you shall be exempted from as long and as hot Burnings in the other World, as you might have freed your self from, not only by scourging your back every day of your natural life, but every day of forty thousand Years, if you were able to live so long. Every one of your Mortal Sins deserves by some ancient Canons a Mortification of three, of seven, and some of ten Years and more: think how many such lie upon you, and then peradventure you shall find, that the an Indulgence of forty thousand Years goes very far, it may be yet too short for you.

But if you be not pleased with this measuring of Indulgences, because how long and wide soever, it is upon many accounts uncertain, whereas the sum which you pay for them is not so: take at your choice either partial, or plenary Indulgences, and then you shall know what you take. If you take a partial one, chuse what piece of Pardon you please, whether to be freed from the Penances that your Confessor puts you to, or from the punishment of venial, or for half, a third, or fourth part of Mortal Sins. I say this, because beyond Sea I have known some great Persons, who would not take Pardon for all, being informed by their Directors, that God

^e *Layman. de Indulg. c. 3; n. 1. Suarez de Ind. Disput. 50. Sect.*

^f n. 12.

^d *Bellar. de Indulg. l. 1. c. 9.*

^e *Suarez, supra.*

H h

would

would be better glorified, if they should expiate some part of them by Burning themselves along with them in the Purgatory Fire. However, the Pope now hath the Blood and the Satisfactions of Christ so perfectly at his command, that he may & will let you have of it, for as much and as little as you please. But if you have a mind to make clear work, and to be quit with Gods Justice upon all scores, take a total or a plenary Indulgence. A plenary Indulgence, (God in his great mercy forgive, and undeceive them who Blaspheme so) is thought equivalent to Holy Baptism, and able to convey as much of Christs Blood upon you, as will wash you clean from all your Sins; or at the least, clear you from all Debts, from the very date of your Baptism, to the taking of the Indulgence.

Yet this total or full Indulgence, admits of several degrees. For in Pope ^f *Boniface's* account, there are some that are more then full, *Pleniores*; some others yet fuller then these, *Plenissima*. Some of the *Roman* Champions are puzzled at this gradation, and do not know how to take it, unless it be for an exaggerating Expression, to swell somewhat the business, and to lighten the Buyers purse. Nevertheless there is in the case ground enough for these, and more Gradations. 1. You may think to have gained a total Indulgence, because it releases you of all the Punishment which can be laid on you by the Church; when you want another, to release you from all other punishments, which may, either in Purgatory, or in some other place be laid on you, by God himself. 2. Suppose your plenary Indulgence remits both these, *Ab injunctis, & debitis*; it

[†] *Extravag. Antiquorum*

commonly remits them no farther, then the time when it is applied to you, when being in great danger of dying, you are absolv'd by it. But in case you live longer, tho it were but a Fortnight, your total Indulgence is spent; you want another, that may remit the sins which you may fall into before you die. Therefore there is a fuller one, *Plenior*, that may serve you to your last breath. 3. There must be another yet fuller then this, for when you are in such an extremity of either sickness or danger, that apparently you cannot live, *Articulus mortis presumtus*, that is, the point ^s and last term when you must use it; then if you escape this danger, you see you are to seek of another, against both the point presumed, ^h and the point real, when you shall die; unless you take their good advise ⁱ, who are for two distinct Indulgences; one for the presumed end of your life, which for greater security you may use in any danger; and the other for the real term, when you shall die in good earnest: for thus, they say, you cannot fail to end your daies in a Baptismal Innocency. 4. But yet you may perhaps want a Priest to say your Absolution: For tho these kind of Officers be common enough, even five or six in a Parish, yet they may be all singing their Mass, when you are at home groaning to death. And in those barbarous Countries, where Mass-Priests are not so frequent, what will avail all your Indulgences, if you chance to die at *Durham*, when your Mass-Priest is at *New-castle*? Therefore there are other fuller then those, and most full and fullest,

^g *Felin. de Indulg. n. 16. Antonin 1. part. Tit. 10. c. 13.*

^h *Navar. de Jubil. Notabil. 3. n. 18.*

ⁱ *Id. Notabil. 11. n. 7.*

Pleniores & Plenissima, that can secure you from being burned, tho you want a Priest: which is done two manner of waies, either by empowering you to make your Groom, or the next Man or Woman that you meet with, a lawful Officer to absolve you, because these Indulgences are such unsacramental Pardons, which may be as well applied^k as granted, without any Priestly Character; or by wording your Indulgence in such terms, as shall require no Body at all^l to apply it; and in that case, they say, the Pope himself is the immediate Priest, who absolves you at any distance. 5. When you have this, you have not yet all; for there is another sort of sins that this Indulgence, how large soever, takes, it may be, no notice of; to wit, all the sins which you may hazard your self into, by presuming on the strength of this Indulgence. Some of your best Directors tell you, ^m that nothing is a sin, which you are emboldened to do by the hope of the next Jubilee, or of a most plenary Bull, such as Friends and Money can easily procure you from Rome; or at the least, that what you do, tho the venturing were a sin, yet it cannot at all debar you from the benefit of this Pool, that washes all your filth away. Yet I hear of some other great ones, and Saints too, who will except presumptuous sins, when they apply these large Pardons. For thus runs the Absolution, ⁿ *Authoritate, &c.* that is, *By the authority of the Apostolical See committed to me, I absolve thee of all thy sins, excepting those which thou hast committed*

^k Suarez. de Indulg. Deip. 49. Sect. 3. n. 6.

^l Ibid. Dissut. 36. Sect. 1. n. 3.

^m Navar. de Jubil. Notab. 34. n. 6.

ⁿ Archiep. Flor. 1. p. tit. 10. c. 3.

by relying on this Indulgence. Get therefore your most full Indulgence to be made fuller, by the addition of those sins, and then die when and how you please, your Soul is safe. 6. But and if you would be so good, as to get in by the same means somewhat to pleasure your Friends with, call for an Indulgence, such as you find one at St. *Laurence* without the Walls of *Rome*, on Easter Wednesday; or at St. *Athanasia* the day before, an Indulgence with 18 or 28 thousand Years of true Pardon, and as many *Quarantins*: and withal, the power of rescuing any Soul from out of the Flames of Purgatory. Thus by this large accumulation of good and Ghostly Privileges, you may take the full Indulgence for your self, save Father or Mother out of Burning, and bestow the *Quarantins* and other odd Years on your Friends. 7. If his Roman Holiness be graciously pleased to add to it these two Clauses, *Ad instar Jubilei*, and, *Quantum se Claves extendant*; that is, *After the manner of a Jubilee*, and, *As far as the Keys of the Church can reach*; this is absolutely a *Plenary*, and *more Plenary*, and *most Plenary* Indulgence. With this, for ought I know, you may save all the World and your self: however, you may secure all the Crimes, and Incests, and *Sodomies*, which you find expiated, and paid for in the Popes Apostolical Chamber. For who can tell what that is, which St. *Peters* Keys cannot fetch in? And what is too much to be taken out of an infinite Treasure? and to be given^k out of it, by an unlimited Power? *Quaecunque solvetis,*

o *Rosar. Viterb.* 1645. p. 216.

p *Ibid.* pag. 212. *Yacca Cancellariae.*

f *Suarez. Disp.* 50. *Seç.* 1. n. 2.

etc.

Ec. The main difficulty of the business is, that such a large and comprehensive Indulgence is like to stand you at a high price. For such gracious Concessions, as you may see at large in the *Roman* ^s Chancery Office, must all be granted after the proportion of what they give: So much for having killed your Father; and so much for him that hath ravished a Sister and Mother: but there's no Dispensation or Mercy for him who hath a mind to pay nothing. You may be absolved from sins, which you have not actually confessed, if you had a mind to confess them; and your Indulgence on this account will accept of an intended Confession: But so cannot the *Roman* Office of an intended payment; the sum, such as it is, must be laid down. *Papa non debet, &c.* saies a great Man, *The Pope ought not so to grant Indulgences to them who would fain pay, as to them who pay actually.* And in this case, saies he, *the rich Men have the better Title to the Blessedness which the Pope gives; as our Savior saies, The poor have it,* to that which he is pleased to give himself, *Luke 6. 20. Quia non sunt, &c.* saies his Holiness, *Book of Rates. Whosoever hath no Money, cannot be comforted with Pardons:* and if you will have it in other terms, *Such full Indulgences are Jewels for Kings and great Persons, let them be never so profane: not for poor and private Men, let them be never so pious.*

But nevertheless, do not despond in this good Ca-

† *Taxa Cancellariae, Edit. Paris, 1520.*

‡ *Ibid. Pag. 58.* § *Ibid. p. 57.*

¶ *S. Antonin. 1. p. tit. 10. c. 3.*

‡ *August. de Annon. de Potest. Pap. q. 3. ad 3.*

¶ *Ibid.* § *Taxa Cancell. fol. 23.*

tholic

atholic way, for the Pope takes care of you, in the care he takes for himself. You must not think that some few Grandees are able to make up the vast sums which he raiseth out of Indulgences: It is all that whole *Europe* can do. Therefore besides those few Indulgences, which you shall find in some great Houses; as in Corporations and Cities, not only for the Lord, the Lady, the Children, Male and Female who are living, but for many Generations, and hundreds of Years after them, so the Protestant Heresie may never creep into these Houses; besides these great and hereditary Indulgences, I say, which are proper to some Families; the Pope scatters others as good for their present occasion, thro' out all the Catholic Countries.

1. Sometimes Princes will engage for all, and accommodate his Holiness with ^c a good lusty sum of ready Money, suppose 200 thousand Ducats, that they may sell them in retail, and at small rates among their Subjects; or the Pope will engage those Princes with some ^d considerable share in the Profits, to countenance his Officers, if he will retail them himself. Thus all passages being made free, Friars will run all over the World, of whom you and every Man else may have their Merchandise for a small matter. If your Parson will take as much as he thinks may serve his Parish (as heretofore Rectors ^e and Curats used to do, in hope of gaining something for their pains, and for the ease of their poor Flock) you are like to have it cheaper. Whether the Blood of Jesus Christ follows both forward

^c *Histor. Concil. Trid.* l. 8.

^d *Polyd. Virgil.* l. 26. pag. 602. *Edit. Basil.* 1534.

^e *Fleur. Ramund. de Orat.* & *Progress. Heres.* l. 1. c. 8.

and

and backward all the motions of these Merchants, or whether God, in whose hand is the Church Treasure, will punctually send as much of it, as makes the Indulgence worth the buying, whether and whensoever the Pope of Rome, for his own ends, will send his Bulls, is not the Point in question. But however, these great Indulgences, full or empty, such as they are, can by the means of these Hucksters, both return Millions back to Rome, and come home ready to your hands for eighteen pence. Over all Spain, and the Kingdoms appertaining, saies *Navarum* (and think not that England fares worse) a full Indulgence of all Sins, with many other Faculties and Privileges added to it, such as the liberty of eating Cheefe on Saturday, &c. may be had by every one (Prince or Peasant it matters not) for two small pieces of Silver.

2. There is not any poor country Church or Chappel, but, as it hath a Saint for its special Patron, and an anniversary Feast for the day on which it was consecrated, hath also some special Graces out of the Roman Treasury, to wait both upon the Saint and the Feast. Thus one needs not to go farther than the Parish, to get at the least twice in a Year the benefit of Indulgences.

3. If you be not content with what your Parish can afford, the Pope hath so judiciously scattered great Sanctuaries over all his Catholic World, like the *Moaxim* in Daniel, and the *High places* in Israel; that there is scarce any Country so unfortunately seated, but it can supply all Catholic Inhabitants with all they can want in this case. In Spain you

† *Navar. de Jubil. Notabil. 15. n. 5.*

have

have the Chappel of Angels, whereby the Virgins special favor; you may save one Soul every Year (you might have done it every day, if the Pope had not grudged at it) if you will but step into the Church. At *Venice* you have the Chappel called *The Lords Sepulcher*, and therein some think, fourscore thousand Years of Pardon. *Padua, Perusium, Florence, Montserrat, Lauretta, &c.* do not come much short of this. In *France* you shall find it may be more, if you go to *St. Denis, St. Michael, Limoges*, and a hundred other famous Places, which it were needless to mention here. You may be sure that *Germany*, and the *Low Countries*, do not want such Commodities as these are.

4. Besides these local Indulgences that are fixed to Altars and Churches, which you may easily resort to, his Holiness hath taken care to fasten some other, and large ones too, upon certain moveable things, which are brought ready to your hand. For as there are privileged Altars, Masses, and Churches, made fast to certain pieces of ground; there are Prayers enrich'd with the like Favors and Indulgences, flying up and down the *Roman World*, as light and nimble as Paper can be, that can afford you upon this score more then you can need. Buy but a little Book, such as I have an old one by me, containing the Suffrages of the Saints; there you shall find in one short *Ave Maria* said to the honor of *St. Anna, St. Mary* and her Son, ten thousand Years for your Mortal, and twenty thousand more for your Venial Sins. In another Salutation,

^e *Conformit. S. Franc. Conf.* 14.

^h *Suarez de Indulg. Disp.* 52 *Secl.* 1. n. 3.

ⁱ *Suffrag. fol.* 74. *alias* 85.

† *Ave Vulnus* 4000 daies; in the Praier *Dirupisti* 6000; in the Praier *Domine Jesu*, ten hundred thousand Years; in the Praier *Adoro te*, ¹ 32755 Years of Pardon. And if this be not enough, Pope *Sixtus* the 4th was pleased to add to it a great deal more, even so much as to double it, and the 15 Oo's of St. *Brigit*, that is, in a Praier made of 15 Ejaculations^m, all beginning by *O Jesu*; forty five huge great Indulgences, and extraordinary Powers, namely, fifteen to deliver from Purgatory any fifteen Souls you please to name of your kindred; fifteen, to convert to a good Life any fifteen Men or Women, that you may find among sinners; and fifteen, to keep fifteen more honest Persons, safe and constant in a good way. And the Rubric adds more, ^a that *whatsoever you shall desire, if it be for the good of your Soul, you shall have it*. And what can you not expect of *Salve Regina*, *Ave spes*, and such other more solemn Praiers? When you are weary of Praiers, take your *Beads*. *Videmus, &c.* ^a saies a most Learned and Pious Author in the *Roman* way, *I my self*, saies he, *have seen small Buttons, or Beads of Wood, so powerfully blessed by the Pope, that whosoever had one in his hand, in saying but the Lords Praier, was therewith enabled to save a Soul*. Any Meddal, when rightly consecrated, can do as much; 'tis but getting some of those rusty Pieces, which Pope *Sixtus* the Fifth found once under the rubbish of an old Wall, then presently you are ^b fitted with

† *Suffrag.* fol. 9.

* *Suffrag.* fol. 6.

^a *Suffrag.* fol. 64.

¹ *Suffrag.* fol. 52.

^m *Suffrag.* fol. 49.

^a *Ibid.*

^a *Navar. de Jubil. Notabil.* 15. n. 5.

^b *Cardinal. Rasseon.* t. 4. c. 11. pag. 347.

rare Indulgential Privileges. The *Agnus-Dei's*, as I will shew you anon, that is, pieces of Wax sealed with the Image of a Lamb, and consecrated accordingly, go beyond this. But observe what I tell you, and admire the blessedness of being a *Roman Catholic*; by that time you are grown so weak, or so lazy, as not to stretch your hand to a Book, in order to the gaining these Indulgences, the very Bell of the Parish will sound them into your Ears. Pope *John* the 22^d is the first I know, who being at *Avignon*, assured twenty daies of Pardon upon the toling about Sun-set; and since that time, these 20 were out of the Church Trespere by Pope *Sixtus* improved here in *England*, into 300 daies of pardon at every daies toling 3 times; this they call the *Ave Bell*. Thus, unless you stop both Heart and Ears, you can't want every day a fair proportion of Indulgences.

4. If you will drink at the Fountain of all these good things, go to *Rome*. As that Town is by the Testimony of her own Friends acknowledged to be the dirtiest Nest of all sorts of uncleanness; she hath, to wash all clean, a whole Ocean of Indulgences. There the seven great Churches, not to name a hundred more, can upon their own account afford more Propitiations, then the greatest Villains can commit sins: for there is *Scala Sancta*, that is, those 28 Steps, or Marble Stones, that once belonged to *Pilate*; but now have in them such a measure of Holiness, that the Popes think it Devotion

^c Ricard. Cluniac. in Job. 22.

^d Suffrag. de Beat. Mar. fol. 42.

^e Alvar. Pelagius de Planctu Eccles. l. 2. Art. 2. Platina in vita Marcel. S. Bernard. de Considerat. l. 4.

to kneel on them: And that of late, *Queen Christina* is much celebrated ^f by some for having bent her Roial knees, and, what she never had done in her Country, expressed much Devotion, by creeping up those Holy Stairs. There is that most Holy Ghappel, which they call *Sancta Sanctorum*, where Men at the first stepping into, find wherewith ^g to expiate all sins: and Women, at the very looking into it (for they are not suffered to come in) get even as much through an Iron Grate. This is the most Holy Sanctuary, more Holy then Heaven it self, since it is too Sacred and Holy for his Holiness ^h to approach near its Altar, and for the very Body and Blood of Christ there to be offered at Mass. A great Holiness, you may think, which will admit neither of Christs Vicar, nor Christ himself. There finally are the four Gates, *Portæ Sanctæ*, which stand open all the Jubilee long, to let all People into Heaven. The way of it is admirable, and I have it ⁱ from good Authors. His Holiness comes to *St. Peters*, with a silver Hammer in his hand; and being followed by a great Pomp and Procession of Cardinals, and best Grandees of the City, he strikes the Wall with his Hammer, and bids the Temple to lay open its eternal or everlasting Gates, that the Righteous Nation may come in. Then presently Masons appear to pull down the Stones, that that Holy Gate was Walled with. The *Roman* people throngs to help, and thrice happy is the poor Wretch, who gets one bit of the Ho y Materials, which was touched with the Popes Hammer.

^f *Card. Reson* l 4. c. 10.

^g *Ibid.* c. 19. pag 373.

^{*} *Ibid.* ^h *Ibid.* p. g. 384.

ⁱ *Martin. Navar. de Jubil. ad fin.*

What

What is don by the Pope at *S. Peters*, the same is don at the same time by some of the best Cardinals, at *S. Pauls*, *S. Johns of Lateran*, and *S. Maries the Major*. And the 4 Breaches are the four strait Gates, through which the *Roman Catholics* by the strength of their Indulgences break into the Kingdom of God. It is beyond the power of men, saies the Cardinal * *Rasponi*, to tell what an infinite deal of Indulgences is given by Popes on these accounts. But without these Extraordinaries, the ordinary and daily Allowance of these Ghostly Helps comes to that point, (unless my *Italian* Authors, and Public Authority deceive me) that there is neither a Month in the year,¹ but *Rome* can afford you out of her very walls and stones, wherewith to save 25 or 30 Souls besides your own; nor a Day in the Month where any one may not with little trouble, gain Hundreds and Thousands, and ten, and twenty, and sometime three and thirty thousands of years; besides the many *Quarantins*, Moities, and thirds, and half Moities of forgiven sins, over and above.

You may justiy wonder at this vast Affluency of Indulgences: but you may better wonder at and bless the Pope for the light and easy terms, that he throws upon you his Trefure at. You do purchase all these Pardons, neither at the rate of the Gospel, *Pluck out thine Eye that offends thee; Cut off the Hand, and be renewed in the inner Man*: nor at the old rate of the first Popes, who began with these Indulgences; Go, and fight against the *Turks*, or against excommunicated *Heretics*: or if you will not be at the hazard of Loosing your life; go and be at the

* *Cardinall. Raspon. l. 2. c. 14. item l. 4. c. 19.*

¹ *Arch. Carrast. de Rosario. part. 4.*

charges

charges of keeping Soldiers for this Service. But *Attritus, & Confessus*, with a small tincture of Sorrow, which the Sacrament of Confession changes presently into Repentance, go to which Confessor you please: eat or rather swallow down one piece of a consecrated wafer; then go and bow to such an Altar; or if you must salute five, you may stand in such a Place, whence you may see, and salute, and say your *Ave Maria* before all the ¹ five at one time. This is enough in conscience; for you may find almost every where, saies *Navarrus*, Indulgences with all the Pardons, that *Rome* affords, (consider what a deal that is) without ^m any mention of Praier; if you will but visit three Churches, or three Altars. Nay, stand but at a convenient distance from one of them, as for example before *S. Peter at Rome*. When his Holiness like ^o a great King scatters his Roial Blessings and Favors among his Catholic Subjects: or ^p carry hallowed Beads at your Girdle (one day perhaps you may be bidden as well to wear a Feather in your hat, or to cock your Beaver, or to cut a Capper, or to dance a civil Sarabrand) these and such like are the Conditions put upon you as proper Means, for gaining the greatest Pardons.

In the mean time, to compleat the Impertinency, and to crown it with Impiety; God and his Christ must be called in, not as Spectators only of, but as Actors subservient to these Doings; there to provide, and to distribute a proportionable Quantity of his Satisfactions, that lie by him, whensoever, and

¹ *Arch. Carraccio. De Rosar. part. 2. c. 9.*

^m *Navar. de Jubil. Notab. 15. n. 5.*

^o *Suarez. de Indulg. Disput. 49. Sect. 5. n. 3.*

^p *Carraccio. De Rosar. part. 2. c. 8.*

what

what way soever the Popes of *Rome* utter their Bulls. For, if you believe what they are at, Christ ordinarily meddles but little with applying to any man his own Blood or satisfactions. If he did so, there might be some danger indeed, lest Saints, when importunately called upon, or indiscreetly merciful, might intercept, and make use of the Treasury, without the help of Popes, and Masses: and by that means praying to Saints would ingross all; and, as to the Churches interest, would most really undo all. Therefore it is thought more * convenient, that Christ of Course should do nothing in the management of these Affairs, but by the intervention of his Ordinary Instruments; and when it happens otherwise, as when once the Virgin, as they say took a drop of Blood from her Sons side to apply to one of her ugly Chaplains; it is lookt upon, as one of those very strange things, which if she doth, it is seldome. Witness the case of Pope *Innocent* the 3^d whom, she would never pull out of the direful Flames, where *S. Ludgardis* saw him † burning, for three fearful Crimes he was dead in, and in good justice had bin damned for, had not the Mother of Mercy saved him; She would not I say take him out thence, but by obtaining, (which is the ordinary course, she takes, in the Salvation of damned men) that he might come up abroad a while, for to acquaint his Friends with his Pains, and to beg mercy by their Suffrages. So the ordinary course is this, that tho God have the Church Treasury by him, yet he dispenses not the good things which it contains, specially in the matter of Indulgences, but accord-

* *Suarez. De Suffrag. Sect. 5. n. 10.*

† *Surius in vita S. Ludgard.*

ing

ing as the Pope his Deputy is willing to dispense his Bulls. There God somewhat like a Factor sits by the Cash, to pay out of it, great and small sums, according as the Chief Merchant draws upon him great or small Bills. In order to this Law, you may remember, that when the Queen of Heaven once had a mind to invest the *Monks* called *Carmelites*, with a privilege that doth free them every Saturday without failing, out of Purgatory; She first address'd her self to the Pope *John 22*. Christ himself, (that is, the Spirit, who took Christs name) did the like for *S. Francis*; for before he would grant what the Saint would have, namely the saving of every Soul, that after Confession should step into his little Chapel; he sent him to Pope *Honorius 3^d*, who much disputed the case in a full College of *Cardinals*: and after a long debate whether he should ratifie that favor; at last he thought more convenient to restrain it, from every day in the year, to the first in the Month of *May*. Whereas we never read, that Christ ever took upon him to restrain any Popes Bulls, no not the most exorbitant of them. Here then both God, and Christ are made the Drudges, as well of every Pope at every Bull, as of every Mass-Priest, at every Mass. At Mass, whensoever the Priest saies the words, *Hoc est enim Corpus meum*, Christ by their Law yields his Body, and God the Father, his Miracles, to make the Transubstantiation: and tho' the Priest minds nothing more, then Witchcraft, Mischief, and Profaneness, as I have shewed it in another Book, both Christs Body, and Gods Power must be rather subservient to the Abuse, then not

² Vid. Bull. Sabbat.

³ Lib. Conform. S. Franc. Conform. 14.

subser-

subservient to the Mass. And in the case of Indulgences, which, if worth any thing, are nothing else then gracious Favors of the Pope, and real payments out of Christs Purse; Christ is supposed to be ready to part with his Blood, whensoever the Pope parts with his Bull; and tho these Bulls be intended, as it happens very often for quite other Ends then they pretend; Christs Blood and Satisfaction must wait on them, whether for pardoning mens Sins, or for ^s emtying poor *German* Purfes; for arming Christians against the *Turks*; or the *Turks* against the Christians: for the Building up of Palaces, or for enriching the " Nepotism: for indulging Divorcements, Adulteries, and very Incests; for these and such other good Ends I say, Christ is presupposed to be as free to make good such Bulls with his Blood, as the Pope is, when his own interest will have it so, to make them pass under his Seal; However good Catholics when they buy them, believe it so. And this Belief is one of the greatest Allurements, that draw new *Profelytes* to *Rome*.

CHAPTER XI.

*Concerning the procuring Pardon of sins, by
the means of holy Confraternities,
and Friends.*

NEXT to the Popes Bulls and Indulgences, the help of any honest Friend, that will take our Guilt upon himself: and the having ones Name entered into a Holy Confraternity, are two ready and easie waies of procuring Atonement. And the *Roman* Religion is commodious in nothing more, then in finding out expedients either for removing quite away; or for shifting from one to another all personal Punishments. Have you committed Adultery, Extortion, or any Crime of this nature? Such grand Sins in the Auricular Confession deserve at the least Fasting, and giving of Alms: but if you are not either willing, or able to do it your self; it is enough, if some of your kindred will do it for you. One shall fast, ^a the other give some small relief; if they intend it for you when they do it, it shall all turn for your own use: and God, they say will take it so, as well, and in some cases, even better, then if you had don it your self. And this is the best of all; others shall suffer all the hardship, when you enjoy the sweet of sins. And if you want such honest Friends, as will do it out of kindness; you cannot want them, who will do much more for mony. All

^a *Medin. de Satisfact. q. 5. Setus in 4. d. 19. q. 1. a. 4.*

the

the World knows, what upon this account is don at *Rome*, in *Spaine*, and other Catholic Countries; there men are publicly hired to do Penance, and to whip themselves to the blood, for the discharge of other mens sins. Only, look well to these two things. 1. That the poor fellow, whom you hire to perform this Service for you, be an honest likely fellow to be in the estate of Grace, *in statu Gratie*, for fear his Fastings and Lashings otherwise, may chance not to be accepted either for you or for himself. 2. Get you before hand ^b the Consent of your Confessor, who in that Case both will and may capacitate the self-whipper: and by the Power of his keies, improve every lash he gives himself, into an expiatory and ^c Sacramental Satisfaction for you. The custom is in some Countries to get a miserable Rascal on *Ashwednesday* to ^d turn himself out of the Church: and to walk all that day and night barefooted about the Streets. After that, every Body invites him home, gives him mony, and lastly he is brought again, and absolved in the Church. After the Absolution, the man, whom they have thus made their Proxy, is called by them *Adam*, ^e and is thought to be made again by this Penance both as innocent in himself, as *Adam* was before the fall: and as able to expiate the whole Town, into as spotless a Condition, as *Adam* had left his Posterity in, without that fall.

These good Services and Suffrages done in behalf of Catholics, either by Friends or Hirelings, are of

Suarez. Tom. 4. l. 3^m. Disput. 38. Sect. 9. n. 2.

^x *Medina. Traet. 2. q. 84.*

^d *Volateran. Geograph. l. 7. Sect. Ultra Albim.*

^e *Belforest. Hist. Mund. l. 3.*

a quite other importance, then all the best helps which Christians ever begged or expected one from another, by Prayers, Intercessions, and any Endeavors whatsoever, that are usual among Fellow-Members in the communion of one Body; which at the most, come to no more then to pray day and night to God, for what is unknown and uncertain, whether they shall obtain it or no. Some few ^f more sober Papists indeed would fain understand it so; and this is it which they call in their School Language, *Ferre Suffragium*, &c. to Vote for their Friends towards God, by way of *Impetration*, or *Petition*, or meer *Congruity*. But alas! what these simple Men suggest at *Rome* as a Cloak for their modesty, is to be baffled by all the rest as dangerous & Innovation. These Suffrages, as the Catholic current Tenet takes them, are nothing else then good, real, and lawful Payments or Satisfactions, which both the Sinner may rely on, and which God is obliged to accept of, in lieu or exchange of all other punishment. For here the kind Undertaker addresses not himself to God for his Client, with a meer Petition to beg favor; but as if I went my self to the severest Creditor with ready Money in my hand, not to desire him to spare my Friend, or to release him *gratis*, but fully to discharge his Debt, and thus by course of Law to get him out. For it were an idle thing, as these Catholic Divines do think, ^h to sue for Mercy and a gratuitous Release, as long as Men have suitable Penances, and satisfactory Works, wherewith they may discharge what their Friends owe, and thus acquire them with Justice. And least, *Presum-*

^f *Ap Suarem de Suffrag Dist. 48. Sect. 2. n. 1.*

^g *Ibid. n. 4.* ^h *Ibid. supra, n. 2.*

tion should want *Blasphemy*; they dare compare these *Suffragants* with Christ ¹ himself, who redeemed us from punishment no other way, then by satisfying and paying down that punishment. So the *Roman Catholics* have the happiness (and 'tis a huge one if it be true) to have as many Redeemers as Friends. Now that God will accept of the Ransom, which these Friends offer in behalf of guilty Persons, they put it above all doubt, and allege these two grounds for it. 1. Because the *Penance* which the kind Neighbor is pleas'd to offer, is equivalent ² to the punishment, which the guilty person should suffer. 2. Because, as they pretend, God hath bound himself by his own special ¹ Order and Promise, infallibly to accept of as due satisfaction, that which shall be thus offered for the Sinner, by the Sinners Friend. And if you should think to beat them off from this persuasion by plain Scripture, *That every one shall bear his own burthen*, Galat. 6. *That every one shall receive the things done in his flesh, according as he hath done, whether it be good or bad*, 2 Cor. 5. 10, &c. They will grant you this to be true ^m, when he hath no Friend that will bear the burthen for him, or undertake for what he hath don amiss; but if he have, they make no question at all, *but honest Men ⁿ may pay to God what others owe, and so bear the burthen one of another*. Yet more, they do not scruple to say, That the good Work being offered for another with true kindness, is more ^o acceptable to God in some respects, then when it is offered for ones self.

¹ *Ibidem*; ² *Ibid* Sect. 3 n. 5.

¹ *Ibid*. n. 10, 11, 12. ^m *Ibid*. sect. 2. n. 16.

ⁿ *Catechism*. Pii. 5. *De Sacram. Penit.* n. 61.

^o *Thom.* 3. *cont. Gent.* c. 58.

Here

Here if you desire to enquire into the ground, which, by their own confession, the whole business depends upon; to wit, whence they have, or know any such Law as should admit of a Proxy in personal Punishments, and enable a Man against Scripture *to deliver his Brother, and to make agreement unto God for him*, Psal. 49. they will answer you, ^p that they have it not from any Reason or Justice; that it must be thus ordered of God by some special Constitution of his; that this special Constitution ^q cannot be evidenced by any convincing Text of Scripture, because whatever is brought out of Scripture to this purpose, proves no more, then a mutual help of Prayers to God by way of Impetration and Favor, which God may either grant or deny, as he pleaseth; and not by way of a sufficient *Satisfaction* or *Payment*, which he is obliged to accept of. In a Word, that the common Opinion and sense of the Church, (that is, the present *Roman* Clergy) is the only Evidence they have for this Constitution. But if this ground seem too Sandy, to bear any great weight with wise Men, several Revelations will be brought in to strengthen it; and tho these Revelations be neither from Christ nor his Apostles, what would you have better then the Virgin? I have told you already, how among many of her dear Villains, whom often she suffers to live and to die most disorderly, she rescued *Bassus* out of Hell, and brought him up to life again, that he might have time to confess, and to get Friars in her Name, to undertake ^r for him the Penance; which the Godly Monks

^p *Suarez. sup. sect. 2. n. 5.*

^q *Ibid. n. 6.*

^r *Al. Gazæus. de Officio B. M.*

did presently, and so the Raskal was freed of all.

Upon this, and such other Examples, the *Roman Priests* are directed^s, when they have heard their weak Penitents; to exhort their Friends to such Works and Penances in their behalf, who cannot do so much for themselves. And the Confessor being desired, may, upon due consideration, undergo all the Penalties, which, being best transferred on others with his consent, as it is said, are better born out by himself. And that which is a great deal more, and may better please the Sinner, some Confessors will go so far, as to take upon themselves the very sin. Thus did, for Example, that both skilful and charitable Jesuit^t, who meeting with an old Sinner, but withal a Rich Noble-man, notoriously loaden with Crimes, and resolved to confess none, eased him of all, both by charging himself with all his sins, and transferring over upon him in exchange, all the Satisfactions and Merits of his good Works. So upon a sudden, here is the Villain in the former case of the Holy Jesuit, and there the Jesuit in the case of the Villain; and both happy, as it appeared soon after in a clear Revelation, that assured them whom it concerned, that the dead Noble-man had not any the least Offence to answer for; and that the charitable Jesuit had all both sins and penalties clean wiped off, and a great deal of thanks given him besides, for his extraordinary kindness. I know by what I have heard and seen myself in great Houses, that the ordinary Complement of Directors among Ladies, is, *I charge myself, and*

* *Layman. de Sacram. Penit. c. 15. n. 13.*

* *Vid. Practice of the Jesuits, Edit Lond. p. 123.*

lay

264 *Pardons procured by Confraternities,*
lay upon me your sin, Madam. So familiar and easie
means *Rome* can afford for expediting poor Sin-
ners.

It is in this management of sins, and transmitting
and borrowing at discretion mutual Helps, Satis-
factions and Merits, that consists most principally
the great use of Confraternities.

The Confraternities are in the *Roman Church*,
what Corporations are in a Commonwealth, to
wit, Companies and Societies, both of Monks, and
other devout Catholics, united together by free
consent, and encouraged by great Indulgences and
Spiritual Privileges, toward the undertaking or im-
proving some special piece of *Roman Devotion*.
There is scarce any Order of Monks, or any petty
Roman Saint, but hath a Confraternity; and if the
Saint be more famous, it is hard if one Confrater-
nity can serve his turn. The Virgin *Mary* alone
hath as many, which are scattered over *Europe* un-
der several notions, as may people the largest
Kingdom. Where she is believ'd to have appear'd,
there commonly she hath a Church, or a Chappel,
or an Altar, or an Image, and a Confraternity to
honor her. The very Courtiers^a and Musicians^{*}
at *Rome*, two holy Orders of Men you know, have
their proper Confraternities, and consequently
their proper Spiritual Privileges, and extraordina-
ry Indulgences.

Now the Benefit of any one of those Societies
is such, as must needs please any Sinner, who stands
in any fear of Hell. The whole business comes
principally to these three Heads. First, The

^a *Urban. 8. Constit. 31. Pastoris aeterni.*

^{*} *Id. Constitit. 33. Pietatis.*

Duty

Duty which must be performed, such is for example, the saying *de Profundis*, * for Souls vexed in Purgatory; in the Arch-confraternity of the Blessed *Mary de Suffragio*, allowed by Pope *Clement* the 8th; or Worshipping an Arm of *S. Andrew*, a Toe of *St. Paul*, and a Finger of *S. Catharine* †, in the Confraternity of the Holy Ghost; or in visiting a certain Altar and Chappel ‡, as in the Confraternity of *St. Rochus*; or in kneeling with an *Ave*, when you hear a certain Bell §, as in the Confraternity of the Holy Sacrament; or praying before a little Image found by a Shepherd in an old Tree ¶, as in the Confraternity of our *Lady Hal-lenss*, and of *Montague*. And who can doubt, but these and other such elevated Devotions about Bones, Bells, and old Images, may much Spiritualize Christian Souls, and advance them to Heavenly Things?

2. The second advantage of these Holy Confraternities, consists in an infinite heap of Indulgences, which the Popes call, the Spiritual Sweet-Meats, *Spiritualium Alimentorum Esca*, wherewith Men are allured and baited to Christian Perfection. At your first step into a Confraternity, all your sins whatsoever (Heretic and Rebellion against the Pope alwaies excepted) shall be most fully forgiven: at your stepping out of it by death, you have as much; and as long as you live in it, you scarce can do any

* *Clemens 8. Constit. 29. Ex debito nostri.*

† *Sixt. 4. Constitut. 14.* ‡ *Pius 4. Constitut. 16.*

§ *Paul. 3. Constit. 20.*

¶ *Lipsius. Virg. Wall. de Americoll.*

‡ *Gregor. 13. Constit. 38. Pastoris aterni.*

the least thing, as to go to Church, walk after a Procession; or in case you must keep your Chamber, say a short *Ave* when it passes, or when the little Bell rings, but you shall be rewarded for what you do, with seven, or ten, and sometimes a hundred Years of true Pardon. Besides all this, by entering into a Confraternity, you enter at the same time under the Protection and special Favor of some great Saints, *St. Sebastian, St. Hubert, &c.* and most commonly our Lady herself, who, you may be sure, will look well to her Family, and make good what true Catholics daily teach and hope of her, *namely, That it is absolutely impossible for any one of her Servants to be damned.* And hence swarm out most, if not all, yet most of the Revelations, the Miracles, and wonderful Deliverances wrought in behalf of the Brethren, whether Monkish, or Lay and Secular Persons of every Confraternity.

3. But the main Benefit indeed, and the most earnestly sued after, by them who give their names to these admirable Companies, is that of exchanging their Guilt and Sins, with other Mens Satisfactions and good Works. The Protestants never understood well, how the *Roman Church* is skilful in shifting on and off good and bad Deeds from one Man over to another. First, There are in every Confraternity Saints, and other more common Brethren, endued with so many and great Merits, and satisfactory Works, that they have much to spare to others. Secondly, There are, as they say, in every one of these good Works two several distinct

* *Paul. 3. Constit. 26. Dominus nosler. Paul. 5. Constit. 29. Postulat ratio.*

* *Franc. Mendoza. Viridar. l. 2. c. 9.*

Virtues,

Virtues, to accommodate a poor Friend with, to wit, a Meritorious Influence, to procure him Grace, and an Expiatory Quality, to secure him from Punishment. Thirdly, they can order both Influences to go just what way, and upon what Person they direct them. If the Owner feels any need of them for his own use, it is fit they should stay at home; but if he wishes them for a Neighbor, this very wishing and actual Intention will so appropriate the whole business to whomsoever he pleases, that when he Praies, Fasts, Whips himself, and doth any act of like Piety; all this shall make the poor Sinner both as acceptable to God, *ex Congruo*, that is in equity, and as safe from Punishment, *ex Con-digno*, that is, in due course of Justice, as if he had done all himself. But in case the Holy Man designs by his work nothing else but to please God, and so thinks neither of his Friend nor of Himself; then it must be presupposed, that he is alwaies for the good of his Corporation: and this, which they call Implicit or Virtual Intention, conveys all the Merit and Satisfaction of what he doth, not into the public Treasury, whence the Pope takes his Indulgences; but into these more private Magazines, which are proper to each Company, whence every Member takes what he wants. And if you compare these two together, the Treasury of the Church may afford more Satisfaction to shelter one against Purgatory: but the stock of Confraternities is more proper for investing him with Merits, and advancing him to Gods Favor. Therefore Papal Indulgences, ^f saies their best Doctor upon this Matter, may be more certain to *keep off vengeance, but the entring*

^f *Navar. de Jubil. Notabil.* 31. n. 24.

268 *Pardons procured by Confraternities.*

into a Fraternity (which all Catholics of all Ages and sorts may do) is the better way to procure Grace. For whatsoever great Saints have ever deserved of God in their life times, as *S. Francis* in teaching of Birds, and *St. Dominic* in making Beads, and all others in like holy Feats (besides their Intercession and Patronage) is reserved in, or hath a direct Influence upon their respective Societies; that is the reason wherefore now adates all sorts of People, both high and low, Husbands and Wives, Nobles, and common Trades-men, throng to get in, and to have their names entred into these visible Sanctuaries. And who is the ignorant or mad Sinner, that would not there provide himself with other Mens satisfactions and Merits, when he knows he wants his own? Tho these saying Harbors be grown, and growing more and more beyond numbring, I will recommend to my Catholic Friends but these three. Namely, 1. The Confraternity of *St. Francis* his *Holy Rope*. 2. That of *St. Simon's Scapulary*. 3. And that of *S. Dominic's 150 Beads*.

CHAP.

CHAP. XII.

Concerning three special Means of Salvation; the Holy Girdle of St. Francis; the 150 Beads of St. Dominic; and the Scapulary of St. Simon Stock, in their respective Fraternities.

First,

Concerning the Holy Rope, or Girdle of St. Francis.

PIOUS and Learned Authors have of late sufficiently informed the World, what kind of Saint *S. Francis* is. He is the Man, whom the Pope in a Prophetical Dream saw ^a supporting his *Late-ran* Church from falling. He is the Man, whose Soul roving abroad as bright as the Sun in darkness, and like *Phaetbon* in a Chariot, whil'ft he was at his Prayers, gave from that time ^b a clear Omen, that he was born to be the Light and the Chariot of the *Roman* World. He is the Man, who taking on himself this vast Province, as he was by two special Revelations directed to save it, not by Praying only, (to which his simple *Genius* inclined more) but by Preaching. First, ^c He began stoutly with teaching Beasts, and with Gatechizing Swallows and Larks :

^a *S. Bonaventur. in vita S. Franc. ap. Lippom. c. 13.*

^b *Ibidem c. 4.* ^c *Ibidem c. 12.*

And

And the Sheep, which he instructed first to bleat when they sang the Canonical Hours; and afterwards to kneel also at the Elevation of the Host, was an indubitable proof of his extraordinary skill in Teaching. Lastly, When he had rambled o- ver the World by the space of eighteen Years with many such Fabulous Wonders, living all the while with his Followers on what they begged, and so eating, as he did call it, the Bread of Angels; he was, as they say, carried upon a certain Hill in *Avergne, Alvernia Mons*, at the time when he was Fasting to the honor of St. *Michael*; and there and then a *Seraphim* shewed him a Crucifix brought from Heaven, and wrapt about with six bright and burning Wings. This glorious Apparition soon rendred good S. *Francis* perfectly like this Seraphical Crucifix, and gave him those five famous Wounds, to the Memory and Honor whereof, the Popes have granted several Bulls, and all the *Roman* Church scruples not to sacrifice her own God by an Anniversary & Mass in *November*. These Noble Sores troubled him two Years, and made him pine away to skin and bones; till at last, finding himself disabled to live any longer, he lay flat and naked on the bare ground, that all the World might be witness, how he died just as he was born. Then came the Fowls, but more especially the Larks to this Spectacle, not to feed on his Flesh, for he had none, but to take their leave of their Tutor; and by their fluttering and singing about him, gave him thanks

‡ *Ibidem* c. 8. § *Ibidem* c. 13.

† *Gregorius 9. Constit. 12. Alexander 4. Constit. 4.*

‡ *Misal. Paris. dy Rom 17 Septemb.*

* *Bonau. in vita Franc. c. 14.*

for

for his good instructions. Thus this Superangelical Doctor in the year 1226 ended his daies: but so did not the strange stories of his Miracles. During his life, which was a time, when Beasts could learn Christianity, and men discourse of any thing; among all the wonders he did, he had a special faculty to render pregnant and powerful any thing that had bin near him. I can justifie by ^h good Authors, (however the best that wrote his life) that his spittle restored sight to a blind Maid: that the water, where he had washt his Feet, could cure all sorts of diseased Cattle: that any Crumb of Bread, which he had bit, did prove a Remedy against all Evils: that a small Piece of Paper written with his hand, did preserve an honest man, as long as he had't about him, from being disquieted in his mind: that the Sign of the Cross with the stroking of his finger, did expel all infirmities from the Body, that he had touched: that a small handful of the Hey devoutly taken from his Mule, delivered once a woman, who was dying in hard Travel. But the *Frock*, the Rope and the long Breeches, which had touched his holy wounds, were the most wonderful of all. I will lay aside both Frock and Breeches, the Rope or Girdle being more pertinent to this purpose: and more then sufficient besides, to amaze men at Gods Judgments against those, who leave plain Truth, to seek after Superstitious waies.

This is the Cord, that St. *Francis* had about him, wherewith one of his Disciples, and which is more wonderful, a very discreet man withal, made once a shift to cure a whole Multitude of sick people. His Method was, to dip in ⁱ water the end of this Rope,

▲ *Sandus Bonav. in vita Franc. i Bonavent. ibid. c. 12.*

and

and which you may well wonder at, the water sucked in out of the Rope, if you believe them, such a Blessing, that being carried from house to house, and some few drops of it taken inwardly, it clear'd the Town at once of all manner of Diseases. This was don when he was alive, when he was dead blessed was the *Franciscan*, that had a small piece of the Rope, for then it had rubbed against the wound he had in his side; and this Rubbing, (you may well think) added great Verrue to the Relic. Poor *Beatrix* had a happy proof of it. For she, after ² fearful pains and pangs, having her Child dead in her Womb about 4 daies, and her self being even at Deaths door, after a devout motion called for some Relic of *S. Francis*; by good chance a small bit of this Girdle of his was brought to her: and it was no sooner applied to her Belly, but she was presently well: the Child came forth of it self, and I cannot tell whether it came not to life also.

Well then, it is to the Memory of this Rope, and to the Honor of the great Saint who made it his Girdle, that his Holiness Pope *Sixtus* the first thought himself bound in conscience, and by the ¹ care he had of all Christian people, to erect a famous Confraternity of men and women, whosoever will vow and give their Names for the wearing of a Rope in outward fashion somewhat like to his.

The End, which this Institution aims at, as it is expressed in the Bull, is the greater Worship and Veneration of *S. Francis*. *Gregory* the Ninth is the first who made him a Saint, with this Character besides, that by his illiterate ^m and simple Preaching

² *Ibid.* c. 13. ¹ *Sixtus 5. Constit.* 13.

^m *Gregor. 9. Constit.* 2.

and

and as *Samson* did before him, with the Jaw-bone of an Ass, he had don all. *Sixtus* 4th and *Alexander* the 4th afterwards thought good to Canonize his five Sores also, but with a handfomer Character, * to wit of a *Giant* pulling up all men out of hell. Now Pope *Sixtus* ° the fift has honor'd his Rope: hereafter it may be, his Holiness will do asmuch for his old Shoes, or for his Breeches. Mean while, the work and task of this Confraternity in order both to conferring greater honor upon the Saint, and the better facilitating the * Eternal Salvation of our poor Souls, is to wear instead of a silk Girdle, such a Cord as he did, about our Loines.

This venerable *Badge* of being (as well as Sheep, and Asses were) some of *S. Francis* his Disciples, is to them that wear it, a Cord twisted of three infallible Blessings. 1. The Protection of a great Saint. 2. The Title to all the Pardons, granted by Popes. 3. The happiness of being accommodated in time of need, with all the Satisfaction and Merits of this great Confraternity.

1. Their hope is, that the Protection of *S. Francis* cannot fail them, who wear this Rope. For altho it be not the self same that rubbed against his Flesh and Wounds: yet it is thought to be like it: and the devotion of wearing it upon this account, may enough and enough supply the want of being the same. Saint Cardinal *Bonaventure*, who was one of his best Disciples, can inform you sufficiently, how great a lover this Saint was in his life time of anything that came near him, be it man or Beast, Hare or Partridge, Sheep or Lamb or Wolf, or

* *Alexand. 4. Constit. 4.* • *Suprà.*

* *Sixtus 5. Constit. 13. n. 2.*

what you will. And at his Death this Love increas-
ed, according as his Power did; so that you can
scarce think of any Miracle, that he would not do,
to help a Friend upon this score. I am not good at
telling stories, and if I were, I would not thus trifle
away time; but you may take it on my credit, that
if the best popish Authors be true; it is but crying
out, *S. Francis help*: or trying, whether he can help,
when other Saints can, or will not: or Giving a
poor man any thing, when you need it as much as
he: or promising to cover his Altar with a clean
Cloth; or to keep his holy Day, or to do some
such like pretty thing to any thing that relates to
him; if he be still as kind; as he was when the Pope
Canonized him; you may safely look for at his
hands the greatest deliverances. It is upon such
and meaner terms, that he was used to ^P raise the
Dead: to enable Women being fourscore years old,
to be milch-nurses: and to help men and Beasts pro-
miscuously from the most desperate Dangers. A-
mong other things you may admire his Nimbleness
to come, when called. For how many men and
Children hath he saved from touching the Ground
tho they were fallen ⁹ already from the high Loft or
the window, before he was called? Commend me
now to such a Saint for all sudden purposes and turns;
and doubt not, but he that can but say, *S. Francis
look here, I wear your Girdle*, may be as sure of his
Favor, as he that said, *O good Father remember now,
that once I lent you mine Ass.*

2. The second great Blessing in order to Salva-
tion, which this Cord can pull down on the Catho-
lics who wear it, is the great Abundance of Par-

^P *Alyf. Lippom. ad Finem vite S. Francisci.* ⁹ *Ibid.*

dons,

sons, even as great, as both the greatest sinner can want, and the *Roman* Treasure can afford. It seems the Popes having some ground to be jealous, lest wiser Ages should neglect either such a Saint as *S. Francis*, or such a means of Salvation as this *Rope*; have secured both, the best they could by encouraging men towards both, by large supplies of Indulgences. 1. At the first taking of this Cord (when it is blessed and consecrated by the Superior of the Order) a Catholic may be as sure to have all his sins^r forgiven him, as any faithful *Profelyte* may be at his Going to the holy Baptism. 2. Let one relapse to his old sins, or fall to new; he is sure of a new *Jordan* streaming all along down the Streets, where *Naaman* may wash, and be clean; I mean a most plenary Indulgence^s waiting on them, who walk after the Monthly Procession. 3. If this be not enough, (which it is impossible, but it should,) they have for greater security all the Pardons, that ever were granted to the whole Order. And this is not a simple *Jordan*, but a whole Sea; since by this means all the Privileges and Indulgences, which upon any account whatsoever, are granted to the Recollects and Capucins, and to the very Chappel of Angels, may run into this Channel. So the sinner being let down with his Cord, hath wherewith to wash over head, and ears both himself, and whom he pleases. 4. Moreover and above all these Pardons, which belong to the *Franciscan* Order; they may accommodate themselves with all those, that are granted to the Contraternity^r of *Confalo*; and the Stations of *Rome* besides; which is heaping Sea upon

^r *Sixtus 5. Inslitut. Archiconfrat. Chordiger. n. 3.*

^s *Id. Extens. de Constit. n. 3.* ^r *Idem Constitut. n. 3.*

Sea; however more then a thousand times enough, to wash *Rome* and *Sodom*, and whatever may be therein proper Fuel for the Purgatory Fire. 5. Finally to make all this safe; these full Expiations attend the Rope, and the persons who do wear it, to the last moment, they can sin in "*Mortis Articulo*. And now let the Devil if he dare, venture upon true Catholics, having about their Loins such a preservative.

3. The third great Benefit, and therefore the most lookt after by this Corded Fraternity, is that which the Brethren and Sisters have, of accommodating themselves every day with the Merits of other men, as the *Jackdaw* did it once with the Feathers of other Birds; when they have none of their own, This great Arch Confraternity hath ever bin blessed with great Saints, and consequently with great stores of satisfactions and Merits. It is likely their first Founder alone, great *S. Francis*, hath by his prodigious Mortifications merited more, then the most dissolute can ever need, to secure their worst Debauches; and if you consider well, what an heroicall Feat that was in him to throw and rub himself against Bundles of Thorns, and Women made of Snow, merely to tame or cool his Flesh; you will confess that a great deal of this must needs come to their share, who cannot do so. Hereafter Catholic Ladies may safely exchange Churches for Play-houses; *S. Rose*, and *Santa Clara*, the first Virgins, who took this Order have left Devotions for them more then they want. And suppose that the Well could ever come to be drawn dry; this Confraternity never wants great and living Saints, who

^a *Ibid.* n. 3.

supply

supply it daily with fresh Waters. And he is an unlucky *Ruffian*, who cannot get one of these Fathers, to lash and cut his poor old skin, for all what young Flesh may deserve. Only let the young Villain, and the Sweet Misses be devoted to *S. Francis*; have his Image in their Closets; and wear his Girdle. But and if this wearing be troublesome, especially to tender Ladies under their long and streight Bodies; a prudent Confessor can soon put them in another way of attaining Salvation, which shall hurt neither Back, nor Sides: and that is the *Scapulary*, the gentle wearing of *S. Simon*, which of my especial knowlege the nicest Persons now beyond Sea, have commonly about their Shoulders.

C H A P. XIII.

Concerning the second special Means of Salvation in the Confraternity of Mount Carmel, by wearing the little Mantle or Scapulary of S. Simon Stock.

THIS Confraternity, among Persons of Quality passes for the most gentle, as, I am sure, 'tis the easiest. The Badg it gives which is call'd the Holy *Scapulary*, is made of two small Pieces of woollen Stuff, about the extent of a hand, hanging by two little laces down from the Neck upon both the Back and the Brest of the devout person who wears it. They say that among a great many Things, which
the

the Virgin *Mary* brings from Heaven, when she appears, as Books, Gloves, Images, &c. once she was pleased to come down with this Tool of Salvation: and to bestow it upon *S. Simon*, an English Saint, in the year 1265. This *Simon* was, they say, ^a a most retired *Eremit*; and so great an Enemy to all human Conversation, that to the age of 80 years he kept himself most of his time in an old hollow rotten Oak, & hence he was called *S. Simon Stock*, or *Stoch*, because this Stock was his lodging. All this while in his old Tree, he was night and day entreating sometimes God, sometimes the Virgin, that they would be pleased to direct him, what kind of men he might more safely join himself to. At length, as the story saies, there came over to *England* a Company of *Monks* from *Mount Carmel*, who made him their General, that is the General of their Order. Never since that time did the good Saint miss one day, without praying his *Patroness* for some special Mark of her Favor upon his Flock. *Flos Carmeli*, ^b *Carmelitis*, &c. that is, *Flower of Carmel*, *Star of the Sea*, send a token to thy Servants the Carmelites.

Monks will tell you of thousands of Apparitions, whereby she uses to come to kiss them, or give them some other favor and expression of kindness. Whether this Lady who appears to them to be so free and profuse of her Favors, be the Virgin; or rather some wanton Devil, that takes her Name as it is usual, to countenance Superstition; is not the present *Quere*. Certain it is that the Spirit which commonly appears for her, will bring them sometimes very fine Things: Lightsom shining Garments, as

^a *Johan. Pitsaus. De Illustrib. Angliæ Script. an. 1265.*

^b *Pasti Carmelit. ap. 1250.*

to ^c the *Bernardin Friars*: scarlet-Robes ^d shut up in a Box, as to *Thomas of Canterbury*: Rich Drinking ^e Cups, as of late to *St. Tharlavaret*: sometimes, but more seldom, good ^f Mony, as to *Bishop Bonifacius*: fine ever burning and never wasting ^g Lights and Tapers, as to the Procession of *Arras*: Fine bread, open Lilies, and Books, as to the ^h seven *Servites*: and among others the story is remarkable, when the *Cistercian Order* was yet in its Infancy, and had need of this Patroness, She appeared among them all, when they were singing their *Mattens*, ⁱ with a fine white Hood in her hand, wherewith she hooded their *Abbot*: and as soon as he had it on, to their great joy and amazement, they presently saw their former black Hoods or Capuchions turn pure milk white; and the good Lady added besides these words. *Ego ordinem, &c. I do undertake to favor and defend this Order to the worlds end.* Well, old *Simon* was day and night begging for some such favor, till he had it. For after much praying to this *Flower of Carmel*, at last she appeared unto him with a great multitude of Angels, having the ^{2^d} *Scapulary* or little *Rocket* in her hand; and *This shall be*, said she, ^{*} both to Thee, and to all the *Carmelites a Privilege. Whosoever dies in this Habit, shall not suffer the Eternal Fire. Whosoever dies in this, shall be saved.*

^c *Myraus. Chronic. Præmonstrat.*

^d *Carthagen. Tom. 4. de Mirand. Deip. sect. 233.*

^e *Balinghem, de Viris Illustr. 25. Decemb.*

^f *Gregor. 1. Dialog. l. 1. c. 9.*

^g *Pyraus. in Corona. Traët. 1. c. 12.*

^h *Archang. Gian. De Initio Servit.*

ⁱ *Gonon. Chronic. an. 1109*

[†] *Gononus ex Fastis Carmel. Chronic. an. 1250.*

This

This was Encouragement enough to allure People, to this happy Confraternity; yet these *Carmelites* were strangers, and as it is usual, envied by the Mendicant Orders growing much about the same time, they had much ado to take root, till the Virgin *Mary* appear'd for them a second time and to a much better purpose. The *Roman Catholics*, for the most part, if they have but time to confess, are not much afraid of the eternal fire in Hell: but they terribly fear the Temporal Purgatory; to this effect therefore came the same Lady from above; and declared in the presence of Pope *John* the 22th, then residing at *Avignon*, that once a week, about every *Saturday* night, she hereafter would not fail to come down * to Purgatory; and thence pull all and every Soul, which she shall find to have worn that sacred Habit. This being proclaimed by an Authentic Bull, and by a Pope, for those daies of great Learning, brought the *Scapulary* into great request. And since that time men may be thought to deserve well all the Purgatory Burnings, whosoever would be so untoward, as not to prevent that danger, when they can do it upon so reasonable terms: Especially now, when it is made most easy and commodious in behalf of Persons of the greatest quality, for wearing, under the gentlest Doublets or Bodies. There are some words, and Forms of Blessing, to consecrate this little Habit into a saving Apparel. There are also some few Restraints put upon them that do wear it; a Maid must keep her Virginitie: a Wife, Conjugal Faith, and a Widow, her Chastity, &c. But if they happen to trespass; they all know, when

* Bull. Sabb.

and

and how and where, to be easily absolved. For the putting on of this Habit, procures a threefold advantage in the way of *Roman* Salvation. 1. An Indulgence and Pardon of sins. 2. All the Favor and Protection of the Virgin of *Mount Carmel*. 3. A plentiful supply of all the *Meritorious* and *Satisfactory* works belonging to the Society.

1. As to the Benefit of Indulgences most Confraternities equal or exceed this; and here you may find the Popes backward, or much saying, in the distribution of their Pardons. For, whereas other Confraternities have seldom less than a full Indulgence of all sins, at the Entrance; this hath but a third part of them in the great *Sabbatine Bull*. They allow but 40 daies Pardon for saying seven *Paters* and *Aves* to the honor of the seven Joies: but 100, for the little Office: but 300, for eating no flesh on *Saturdaies*: but 500, and some few *Quarantains*, for waiting on the consecrated Host. Many other Confraternities of far lesser importance than that is, have much more. Witness that of *S. Benedict*, *S. Scholastica*, and *S. Rochus*. And yet tho' the Popes on this account did so little; they did it for the most part, but when they were forced to it by strong and irresistable Impulses. The Virgin *Mary*, as they say, ¹ was fain to threaten *Honorius* the 3^d, and to tell him of two chief Officers of his, who had bin already destroyed by Gods Vengeance, for neglecting her *Carmelites*, before this Pope could be brought to confirm their Order: and *Innocent* the 4th had an Express a while after from the same Lady, before he would do them Right against their envying Neighbors. By this it seems the

¹ *Palconyodor. Antiquit. Carmelit. l. 3.*

Lady had done for them so much before, that the Popes were unwilling, for their own profit, as in the case of the Chappel of Angels, to do much more.

2. And the truth is, if these Apparitions to *S. Simon* and to *John* the 22th be true; the Scapulary Confraternity hath abundantly enough in her Bosom, to enrich all her neediest Members, without any begging from *Rome*. The *Scapulary* alone well applied to the Breast and Back, is by it self a great Jewel. It may, as they say, preserve mens lives better then the strongest Armor, against all temporal Dangers: and if you hearken to them all, they will come to you with hundred stories, what of women deliver'd, some ^m of Childbed, some of a Cancer, some of Leprosie, some of a Feaver by applying this blessed Badg unto their Flesh: what of men, who could not be choaked by Devils, ⁿ nor drowned after they were bound hand and foot, and thrown into the bottom of the Sea, because they had the *Scapulary*. But neither God nor the Pope ever gave the Church any thing comparable to it, in all Spiritual Concerns. They are not ashamed to call it a Mark of *Eternal Salvation*, and a *Spiritual Covenant* with Gods Mother; by which Covenant you have a clear Title to all what in favor and Mercy she can do for you. But without resting on mens sayings, because the honestest *Monks* we know are sometimes tempted to say strange things, you have as much from her own Mouth. *In hoc moriens, &c. i. e. He that dies with this Habit, shall be saved, and shall not suffer eternal Fire.* *S. Simon*, and a great many

^m Vid. The French Book intituled, *Alliance Spirituelle avec la Vierge.*

ⁿ *Failli Carmel. an. 1368.*

Angels are Witnesses that she said so: and, as to Purgatory, the terror of *Roman* Catholic Souls, she her self engages solemnly, *Ego Mater Gloriosa, &c.* I the Glorious Mother of God will come down in Person and fetch them out. And of this you have no meaner witness, then the Monarch and visible Head of your Church, Pope *John* the 22^d. Here is his Authentic Testimony in a Bull of his, called the *Sabbatina*, or Saturday Bull, as I find it in Latin, in an Authentic * *Roman* Author, with the approbation of both the *Dominican*, and the *Carmelitan* Order. And I thought fit to English it, that every one may take notice what Spiritual waies *Rome* can afford for saving Men, beyond what *Christ* and his Apostles were ever known to be able to do.

*The Bull of Pope John the xxii. for
the Confirmation and Approbati-
on of the Holy Scapulary.*

JOHN, Bishop and Servant of the Servants of *Jesus Christ*, to all and every Faithful, &c. While I was Praying upon my Knees, the Virgin of Mount *Carmel* appears to me, and spake unto me in these Words. O *John*, O *John*, the Vicar of my dear Son, as I will deliver thee out of the band of thine Adversary (the Emperor *Lewis* the 4th, whom he had Excommunicated) and make thee Pope, so I will, that thou shouldest grant to my Holy and Devout Order of Mount *Carmel*, founded by *Elias* and *Elisha*, the grace of a full Confirmation; namely, That whosoever be-

* *Benedict. Gononus, Chronic. An. 1321.*

ing profess, will observe the Rule given by my Servant Albert the Patriarch, and approved of by my well-beloved Innocent, the true Vicar of my Son, giving his consent upon Earth to what my Son had decreed in Heaven; viz. That whosoever shall persevere in that Holy Obedience, Poverty and Chastity, and shall enter into this Order, shall be saved. And that any other Men or Women, whosoever shall enter into this Holy Religion, wearing the sign of the Holy Habit (to wit, the Scapulary) calling themselves by the Name of Brethren and Sisters of the said Order and Confraternity, shall be delivered and absolved from the third part of their Sins, from the day of their admittance; promising withal, Chastity, if she be Widow; Virginity, if a Maid; and Conjugal Fidelity, if she be a Married Woman. And as to the profess Brethren of this said Order, they shall be delivered both from Punishment and Sin. And when they shall part out of this World, making speed to Purgatory, I the Glorious Mother of God will come down thither the next Saturday after their death, and will rescue whomsoever I shall find in Purgatory, and will bring them up into the holy Hill of Eternal Life. But these Brethren and Sisters of the said Confraternity, must say the Canonical hours, after the Rule of St. Albert; and if they be ignorant, they must abstain from eating Flesh every Wednesday and Saturday, unless some necessity hinder them, except on my Sons Nativity. Having said thus much, that holy Apparition vanished away. Therefore I John aforesaid, accept of this Holy Indulgence, and do confirm and strengthen it on Earth, just as Jesus Christ hath by the Merits of his glorious Mother granted it in Heaven. Therefore let no Man presume to annul or contradict this

Page or Writ of our Indulgence ; or if he dare, let him know, that he shall incur the indignation of God Almighty, and of his blessed Apostles *Peter* and *Paul*. Given at Avignon, *Indict. 3. and the first Year of our Pontificat.* This being so, I wonder who would wish for more, or who would not leave all, to have so much.

3. Nevertheless, altho the best Indulgences of *Rome*, or all other such *Roman* Pullies cannot do more then this ; *viz.* to pull a burning Soul out of the Purgatory Fire, up to the Hill of Eternal Life ; yet if this happy Soul had a mind to appear there more Gentile, then her own Works will allow her, she hath the advantage of borrowing from the Confraternity wherewith to make her self as spruce and neat as one can wish. Let but any Man imagine, what stock of Mortifications and holy Works *Elias* did leave behind for *Jezabel*, and *John the Baptist* for *Herod* and *Herodias* ; or our Country-man *S. Simon* for all other such as those three were, in case they will all humbly come, and devoutly wear about them this holy Scapulary ; Who is the ignorant or blind Buzard, that wil not leave any Religion, Gospel, and Protestant Churches, to run himself and all his sins under this blessed shelter ?

CHAP.

C H A P. XIV.

*Concerning the third means of obtaining
Salvation by the Confraternity and 150
Beads of St. Dominic.*

Saint *Dominic* and *S. Francis* are the two Saints, which, as they say, our Lady *Mary* pacified ^a her own Son with, being about to destroy Mankind; for there she past her honest Word, that these two Doctors should, without fail, reform the three sorts of Sinners, the Proud, the Coverous, and the Carnal, whom he hated, and so set up again true Holiness thro the whole World. You may guess what *Francis* hath don on that account, by what I have said of his Girdle; and you may hope likewise, that *S. Dominic* may do as much or more with his 150 Beads. However, these two are, by his Holiness ^b *Sixtus* the Fourth, voted to be both the two great Seraphims, that help Men to flee up to Heaven upon the Wings of Divine Contemplations and Raptures, and the two loud Trumpets which fill Heaven and Earth with their Holy sound; and therefore to their honor is this Privilege duly granted, that whosoever will but visit any of their Churches or Chappels, shall receive Pardon ^c for a hundred Years; and if any of them being dead ^d, will be wrapt up in Frocks, or be buried in a Church

^a *Flaminus in vita S. Dominic.*

^b *Bulla Aueæ. Sacri Prædicatorum,*

^c *Ibid. sect. 6.* ^d *Ibid. sect. 9.*

yard belonging to either of their Orders, shall in all probability have as much more. Judge you by this, what these Confraternities of theirs be worth, and what value you may well set upon their two most Sacred Standards or Bodies, the Rope or Girdle of St. *Francis*, whereof enough; and the 150 Beads or Rosary of S. *Dominic*; of which you must now learn something.

This new and admirable way of praying to God, by saying *Ave Maria*, hath, as they say, proved in their Church so successful, for raising Hearts to Devotion, sanctifying Men, extirpating all Heresies, and propagating Catholic Light, as it appears by * many Bulls, that most Popes from *Sixtus* the Fourth, 1479. have thought themselves concerned in their Consciences, to raise it to a Confraternity as Universal as their Church; and to make it as the Sun is, (to use their words) common to all Men in the whole World. For this brave Corporation is not as the most part of others are, some for Men only, and not for Women; some for great Men, and not for mean People; some for the Religious, and not for the Secular; some for the sound, and not for the weak: * this great and comprehensive Society takes in all sorts and conditions of Men; and to say all, as it shall appear hereafter, even the very dead may come to it.

Whosoever will be admitted as a Member of this vast Body, and march †, as they love to speak, under the B. Virgin and St. *Dominic*'s great Standard, he must go first to Confession, and take the Confe-

* *Pius 5. Constit. Consueverunt.*

* *Arch.ing Caraccius. De Rosar. 1. par. c. 12*

† *Idem 3. par. c. 5*

crated

crated Wafer, then he must appear in Person, if he can; or by a Proxy, if he cannot; and there either himself or his Proxy being prostrated before the Altar *Del Santissimo Rosario*, of the most holy Rosary, declare what great desire he hath, to be enrolled under St. *Dominic's* Banner. So the Officers, being duly qualified to that purpose, shall take his name, and acquaint him with what he the new Brother is to do; especially how he must once every Week run over the whole Rosary, that is, the 150 Beads, *Ave Maria*, and the 15 *Pater nosters*, solacing him at the same time with this most gracious assurance, that he must not think it a Sin, * nor a breach upon his Conscience, if at any time he shall fail in the performance; and that the whole duty consists of such things, as never were commanded by God, nor practiced by his Apostles; so the omitting of them must not disquiet his mind, only he must be content to lose the good Indulgences, which his *Roman Holiness* was pleased to grant upon such terms. After this, he gives him a Consecrated Rosary of Beads, and the Consecrating of them comes to this. After some short Prayers and Responses, the Mass-Priest begs at the hands of God, this great and Blasphemous Favor; † namely, *That to the honor and praise of his Sons Mother, would he be pleased to infuse into those Beads, so much strength of his Holy Ghost, that whosoever shall either carry them abroad, or reverently keep them at home, and there devoutly pray with them after the way of the holy Confraternity, may abound in Devotion, may have his share in all the Graces, Privileges and Indulgences granted to the said Society;*

Ibidem. † *Idem part. 3. c. 5.*

may

may as long as he lives be protected every where, against all Enemies whatsoever; and at last, may be presented full of good works to God by the Blessed Virgin Mary. To which is added, the other Blessing by Holy Water, and as it were a second Baptism; *In the Name of the Father, &c.* Next to the holy Beads thus impiously Consecrated, and devoutly delivered into the hand of the new Brother or Sister, comes the Holy Candle. This Holy Candle is of great use, when you walk in Procession, when you go to Burial, when any one of the 15 Mysteries (you may remember what that is) is solemnly celebrated, and especially when you die; for there, but especially here, if you do hold this holy Candle lighted in your hand, you may be sure that all your sins are forgiven, because Pope *Adrian the Sixth* hath ordered it so. But the Candle must be Consecrated, as solemnly as your Beads were, and with a Form to this purpose: *That thro the Intercession of the Blessed Virgin Mary, and the 15 great Mysteries contained in the aforesaid Beads, Christ the true Light, that enlightens every Man that comes into the World, will enlighten also this Candle, with the true light of his Grace, &c.* Then is the Candle sprinkled with Holy Water, *in Nomine Patris, &c.* This is not all, you must have a Holy Rose, for it is of a singular Vertue; and besides, Rose and Rosary are of a kin, especially as soon as it is Consecrated with this execrable Form of Blessing, *Deus Creator, &c.* the sense is, *That God the Creator and Giver of spiritual Grace and eternal Salvation, be pleased to bless the said Rose, which is presented unto*

¹ Breve. *Alius qui Dominicum.*

² Archang. *Caraccius. de Rosar. part. 3. c. 6.*

him, for the worship of his Mother: and to infuse into the Rose by the vertue of the sign of the Cross, such a Celestial Blessing, that to what Infirmities soever it be applied, and in what houses and places soever it be devoutly kept or carried, the said Infirmities may be cured: & that thence all Devils may flee away. This Charm is likewise compleated with the usual Baptism of Holy water. With these Tacklings you may hereafter reckon your self most fully incorporated into this Heavenly Body. What you have next to think upon, is well to discharge those duties that belong to a Heavenly Member: and to fall lustily to that incredible and strange way which S. *Mary* and S. *Dominic* her Husband have in the latter times brought into the *Roman* Church, of serving God, by saying *Ave Maria*.

To the great encouragement of the said Brethren and Sisters, this way of Devotion is called the *Crown*, the *Psalter*, and the *Rosary*; the *Crown*, because whensoever you say fifty times *Ave Maria* (as my Italian * Author observes, and I may prove it many waies) the so saluted *Goddeſs*, is pleased to take it, for so many Crowns, and Garlands of fine Flowers, that you do adorn her Head with. 2. The *Psalter*; because the Church of *Rome* doth think it fit, to worship the Lady of the most Holy *Rosary*, with 150 Salutations, as King *David* the Prophet did, to adore the Lord God of *Israel* with 150 Psalms; and because, as *David's Psalter* was an Instrument, wherewith he could ease the Spirit of *Saul*, when it was troubled by the Devil; so do Catholics with these *Aves*, defend themselves, and charm all the Powers of Hell from

* *Caraccio. Part. 1. c. 13.*

doing

doing any harm to their Souls. 3. It is call'd the *Rosary*; because as with *Roses* you make *Rose-water*, Oil, Sugar and *Hony Rosal*; so do the Brethren and Sisters of the *Rosary* make with it admirable *Confections*, *Drugs* and *Syrops* to Physic their poor sick Souls; to soften the hardness of sin; to dispose *Roman Catholic* Hearts, towards all Graces; and to say all with them, *Calum ridet*, &c. that is, *the Heavens laugh, the Angels dance, the Church keeps her joyful Festivals, Hell trembles, and all the Devils run away, when they say or sing Ave Maria*. I much wonder they should excuse or exclude all the prisoners in Purgatory from jumping or cutting Capers; since they hold, that the Dead are as much concerned as the Living. Therefore when one goes to enter a Name, he may ¹ put in as well any Soul of Father, Son, Uncle, or any other Relation, as his own. Only thereby he binds himself to say the holy *Rosary*, and to perform all other Duties for them he puts in; that so they may wheresoever they be, above or under ground, receive all the Profits and Pardons of the Society. And if he put in two Names; he must perform the Duty twice, once for himself and once for his Friend. This double work is less troublesom because you may speed it away at any time you have little else to do, as when ^m you dress and undress your self; when you walk, stand, sit, ride abroad, or wait: and for more ease and more Merit too, you may join more hands to one work, when for example you are with two or three Neighbors walking and travelling together.

¹ Caracció. De Rosar. Part. 1. c. 13.

^m Id. parte 3. c. 3.

I did forget another Duty, which you must by no means forget, it being as indispensable as it is easie; and it is this: both the Poorest and the Richest must needs contribute to the Charges of setting up a neat Altar, and adorning it with a Standard, bearing the Picture both of our Lady giving, and *S. Dominic* receiving on the other side the holy *Psalter* from her Hand. They must be likewise at the Charges of having the fifteen great Mysteries fairly painted both over and on each side of the great Altar. Besides, you must pay your small share for both the wax and the Oil, that burns night and day before the *Rosary Lady*: and least you should grumble at such expenses, be you sure, that one Mass upon, or one *Ave*, or one *Pater* before such a privileged Altar, especially on solemn Daies, is better worth then a thousand whether *Masses*, or *Aves* that you may hear or say elsewhere.

This being done, you may confidently look for all sorts of Blessings, and Privileges must needs from all parts flow towards you.

1. *Rome* opens in your behalpher whole Celestial Treasure; a full Pardon of all your sins at your first coming to this Society: at your going out, when you dy: at all and every holy Day kept to the Ladies Honor, through the whole year: at all and every solemn Day kept for any one of the fifteen great Mysteries: at *Christmas*: the Sunday before *Ephany*: holy *Thursday*, and good *Friday*: the 3 holy daies at *Easter*: at the *Ascension*: the three Holy Daies at *Whitsuntide*: all the first *Sundaies* of every Month, &c. And all this, both for sick, and sound, for the absent, as well as present, at Sea

▪ *Id. part. 3. c. 12.*

or Land, in prison, and at Liberty, so that there be a just Impediment, that detains you from the Duty, and from visiring the Altar; you can hardly make three or four steps, or open the * Mouth to say *Jesu*, or *Maria*, but you shall get by it a considerable Indulgence. When you devoutly * take your Beads: When you hear *Salve Regina* (tis a short song to the Ladies Honor:) when you walk after the Procession: when you march after the Banner, at a Burial: when you visit a sick Brother or Sister: when you wait upon the Host in the street, &c. you gain hundreds of Daies, of years, and some *Quarantains* or *Quadrages* to boot. And if all this be not enough; all the Stations and daily Indulgences of *Rome* are at your command and mercy, if you will but visit a *Rosary* Church, with saying three *Aves* in (it: or in case of too much throng, stand at a distance before one; or the five *Rosary* Altars, (and you may stand sometimes before them five, tho you do not stir from one Place:) however my Italian P Author, assures me that divers Popes have granted all these huge Pardons both by Bulls, and by word of Mouth, *Oraculo viva vocis*, which is the *Roman* Church's Oracle, upon these terms.

I hope that by this time you have enough for your own use. But if you please also to please your Friends, you may weekly rescue out of Purgatory two of their Souls, one on the *Sunday*, ^a the other upon the *Wednesday* following, and Eleven other souls more upon other special daies; which I leave out to spare you trouble. Only you must

* *Caraccius de Rosar. part. 2. t. 7.*

* *Ibid. c. 8.* P *Ibid. c. 10.* ^a *Ibid. c. 5.*

take

take the pains to visit the *Rosary Altar*, and of saying at it this short prayer. *O Lord, I pray you to accept of the Indulgence, which hath bin granted by your High Priest, the Steward of the holy Trefure, to the soul of John, or James: or if he the said John or James have none or little use of it, to such a soul in Purgatory, which I am most obliged to;* concluding all with a *Requiescant in pace*, thereupon let them rest in peace. This way one may help in one year some 115 souls; and she is a woman of large correspondence that hath more friends yearly to care for.

2. Besides this incredible abundance of Privileges, and Pardons coming upon you from without, they say that this *Rosary* Confraternity enjoies within it self the greatest Trefure of the whole World, namely a real and perpetual Participation of the Merits and Penances of all and every one of the greatest Saints since *Adam*. Consider what vast Abundance of Good works *S. Dominic* left in this Magazine, by whipping^r himself to the Blood thrice every day; once for his own sins, which, it is verily thought, he had none: once for the sins of the World: and once for the sins of the souls burning in Purgatory. Calculate what Saint *Vincent* might have heard up for the use of his Brethren by converting 8000 *Turks*, and 25000 *Jews*. Think what Trefure might *Agnes* bequeath to her Society, with those incomparable Jewels which^s she had partly received from the Virgin *Mary*; and partly got and stolen from her Son, when he had bin in her own lap. What can you not hope of *S. Osanna*, another sister of this holy Confrater-

^r *Caraccio. De Rosario. Part. 1. c. 3.*

^s *Bov. Tom. 13. Annal. an. 1317. v. 2.*

nity, who being yet [†] a Child, had the Virgin for her School-Mistress: and being come to riper years had the Holy Babe for her Husband? What shall I say of St. *Alanus* of *Dinam*, for whose Deliverance the [¶] *Rosary* Goddeſs deſtroied his Enemies at land with 150 Thunderbolts; and raised out of the deep Sea, as many Mountains, (an equal number to his Beads) to make him a Bridg to run away? and what of the other *S. Alanus de Rupe*, the Reſtorer of *Rosaries*, the true [×] Husband of this Goddeſs, and withal her boſom ſucker? Have theſe and all, whom I could name, Popes, Cardinals, and other Grandees of the ſame Confraternity caſt nothing into the Treſury? And if all theſe did not caſt in enough; take all Gods Saints from the very beginning of the World, to the year 1431. for if *Roman* Revelations be at all true, they [‡] all without exception uſe and ſing out the *Rosary*. Take along with them all the Angels, and as they love to ſpeak, the whole Celeftial Court; for every good *Roman* Catholic is perſwaded (unleſs they offer to contradict [×] both *S. Alan* and his Virgin) that they alſo ſing in Heaven the *Rosary*: and that both theſe, to wit, Saints and Angels, make up but one Arch-Confraternity together.

Now the Cuſtom of this Society [¶] being ſo free, as to limit no favors at all (as others moſt commonly do) but to allow to every Member, a full Communication of all; what a huge deal of wealth is all this to every one, be he otherwiſe never ſo poor? All the Interceſſions of Saints above: all the Me-

[†] *Balinghen. Calendar. B. M. 17. Jun.*

[¶] *Chronic. Deip. an. 1212. × Ibid. an. 1476.*

[‡] *Arch. Caraccius. De Roſar. part. 4. c. 35.*

[×] *B. Alan. part. 1. c. 19.*

[¶] *Navar. de Pſalter. Miſcellan. 9. n. 41*

rits of more Saints below : all the extraordinary showers of Privileges, and full Indulgences from Rome : all the watchings and helps of the good Angels : and that which must be reckoned above all things, the continual favor and Countenance of the Queen of Heaven her self, in this vast Concurrence of all the Saints and holy things from Heaven and Earth together, what can the wit of man fancy, that both this Confraternity may not contain, and the *Rosary* Brother well expect? Are you for a shelter against public Calamities? The Holy *Rosary* is good for it. They think that by the strength of this Weapon the ^b *Turks* were beaten from *Europe* : the war ceased from ^d *Cologne*, and ^e *Genoa* : and the great Plague ^f from *Patna*. Are you troubled with private Distresses? Frier *Amat* had no better way to choak a Devil, nor *S. Salvator* ^h to cure the deaf, nor *S. Dominic* ⁱ to procure Children, and cure Barrenness; nor General *Montfort* and Captain *Anthony*, ^k to rout Armies; nor the two Spanish Women ^l to escape hanging. What they say of the Spanish As, is most pertinent to this purpose: This Beast is often in that Country made use of to carry condemned Persons to the place of Execution, and 'tis not heard, but the innocent stupid Animal performs quietly this Office, except one time, ^m when it grew so intelligent, as to perceive, that the Wretch who

^b *Gregor. 13. Bull. Monet Apostolus.*

^d *Leo 10. Bull. Passis aterni.*

^e *Arch. Carac. de Ros. part. 1. c. 17.*

^f *Id. part. 4. Miracul. 19.* ^g *Chronic. Deip. an. 1538.*

^h *Ibid. an. 1567.* ⁱ *Bov. tom. 13. an. 1213. n. 9.*

^k *Alanus de Insulis in Rosar.* ^l *Archang. in Rosario. part. 4.*

^m *Lopez. de Rosar. l. 1. c. 10.*

was on its back, related to the *Rosary*: then it was wonderful to see; how quick and nimble this slow Beast turns back again from the Gallows, and galloping through all the Guards, who attended the Execution, and all the common People, which then was thronging to see it, carries her dear charge to the Church, there laies it down most devoutly before a *Rosary Altar*. You must conceive, that either the Grace infused into these Beads at their Consecration, works out these ordinary Miracles; or that the *Rosary Queen*, whom they call the *Mistress of the World*, and the General of this Order, is alwaies present and active upon all great Exigencies, wherein her Officers are concerned, especially when she sees them bearing up, or marching under that which she takes^a for her Banner. Nevertheless, tho' the essential Riches of this potent Confraternity be so extremely considerable in all Secular advantages (even sometimes so as^o to make Men fortunate in Wives, and all other Bargains) yet its great worth lies more in all Spiritual and Eternal Concerns. *St. Alan*, who never was seen without the Ring, which our Lady^p twisted for him of her own Hair; nor without that Heavenly Chain of Beads, which she put about his Neck at the same time, doth assure us upon this account, that to be enrolled in the Book of this happy Confraternity, is^q to be enrolled in the very Book of Life: that the benefit which they receive from being thus registered, is no less then to be chosen and adopted for

^a *Cardcius de Rosar. part. 1. c. 10.*

^o *Navar. de Horis Canon. c. 19. n. 160.*

^p *Gonon. Chron. an. 1476S.*

^q *Beat. Alan. part. 1. c. 17.* *Id. c. 18.*

Gods Children: that such registred Persons are much better, then the hundred forty four thousand were, in the seventh of *St. Johns Revelation*: and that all Friends and Promoters of this admirable Society, do set up for all sinners as good as the Ladder, in *Jacobs Vision*, to scale Heavens. And as for themselves, they shall be there glorified, not only as *Abel* and *Abraham*, and the other Patriarchs are, but as the noblest Angels of God. And let none be discouraged from this great Hope, for feeling himself but a sinful Wretch, since as the same Father saies, if true, *Qui propriis*, &c. that the very Reprobates, as to their proper and personal Demerits, are made the Children of God by the communion and benefit of this Society. For as a Rosary had in the hand of *S. Saviour* the vertu of curing Quartan Agues, when it was laid upon ones head; so it had in the hand of *St. Dominic* a greater Gift, namely, that of infusing Grace; or however, expelling Vice, when laid * at Night under ones Pillow. For my part, I know no fowler Villain, then that Noble Man at *Paris* was, who was sanctified by this means. Where ever was a more prostitute Whore, then fair *Catharina* at *Rome*, who both in the heat of her Lust, and her Zeal for this blessed Rosary, was converted also; and in such an extraordinary manner †, as is not fit for me to relate?

But tho Registred Brethren or Sisters should not care much for Conversion; and tho their good God

† *Id. c. 33.*

‡ *Chronic. Min. l. 5. tit. 4.*

§ *Bovius Annal. to. 13. an. 219. n. 13.*

¶ *Chronic. Deip. an. 1821.*

less and Mistress would Indulge them their liberty, as she often doth, as long as they shall enjoy their life, yet, which is the sweetest of all, none of these worthy Members can perish, but either the strength of their Beads, or the kindness of their Lady, or some like thing or other, shall save them from Hell when they are dead. Who can be more wanton than *Alexandra of Aragon* was? And yet she was raised from the dead, absolved, and visibly saved, as they say, 150 daies (the just number of her Rosary Beads) after her Head had bin chopt off, and thrown into a deep Well? Was ever a Man in the whole World more fit and likely to fall into Hell, then was the desperate Robber, whom some others stronger then he, had suddenly kill'd in his Sin, and whom the Rosary Princess reviv'd and kept so long under ground, till St. *Dominic* heard him calling for help, and both digged him up and absolved him, two whole Years after he had bin buried? This High-way Man, it seems, had heard of Saint *Dominic's* Preaching, and therefore had made use of his Rosary, purposely to venture himself more safely, to all the hazards of his Trade; and he did well, for as soon as he was absolved, his Body fell down to the Grave, and his Soul fled up to Heaven. An Indulgent Mistress indeed, who will allow her dearest Mignons, during their life, their Belly full of all Pleasures, and when they die, all the Joies of her Paradise. Let good Catholics have but as much Devotion as a public Robber, or a common Whore are capable of, then a Scapulary, a Rosary, or St. *Francis* Girdle, all three together, or any one of

1 Chron. *ibid.*

2 Archang. Caracc. de Rosar. part. 4. *Miracul.* 16.

them by it self, shall save them all. And among all these Impertinencies, sober Papists cannot perceive their own weakness, or the irresistible Charm of a besotting Religion.

C H A P. XV.

Concerning divers other Instruments of Blessing and Salvation.

Saint *Simons* Rocket, *S. Francis* Girdle, and *S. Dominic's* Rosary, are but three of the numberless Inventions, which the Church of *Rome* hath found of late to promote Grace and Salvation: The poor Protestants have no waies to help themselves with, but such as Christ and his Apostles did leave to all the World besides, *Faith, Repentance, Perseverance in well doing, &c.* happy Catholics have an hundred other, both more commodious and more taking; and it is fit, that all Christendom should know them, since they do prove such useful means, both to keep and to draw the common People to their Faith.

These gracious Tools are of two sorts; some are supposed to have had a being a good while ago, but were of late discovered, or however put to the new use which now they have. The others are made new every day, by *Roman* Popes, Bishops and Priests, in the same way that other Tools are made, and brought to what they are, by the Master of every Craft.

Of

Of the first sort, are the Tacklings which now the Roman Church gives out for Relics, and which of late have got the credit of procuring what every one asks. For if the vast store of supposed old holy stuff, which *S. Peters, S. Pauls, S. Laurence,* and other Churches keep in their Sanctuaries at *Rome*, had a being in ancient times, it was unknown. Neither *Josephus*, nor *Philo*, nor *Origen*, nor *St. Jerome*, nor any other of those great Men, and most versed in Antiquity, can tell us where to find the Rod, wherewith *Moses* did strike out Water; nor the Altar, where *Melchisedec* presented to God Bread and Wine; nor the Golden Censer of *Aaron*; nor the Ark of the ancient Covenant, &c. which now they shew in the *Vatican*. The most pious and ancient Fathers had bin amazed to hear Men speak of the first Shirt that Christ put on; or of the Bottles which the Virgin used to fill with her own Milk; or of the Hair, the Shift, the Shoes, and the very pareings of her Nails, which she left with them when she went up. If all these things, I say, had a being, either it was hidden somewhere with those many Crosses and Images, which the Monks have digged up from under ground, or in the bottom of some deep Well, where none but Angels are heard to sing; or it was kept in some of those Ward-ropes, whence the Virgin brings out her Veils, Hoods, and such other Favors, when she hath a mind to hearten her Monks. And tho some Men had known something of their Being, which is not true, yet no Man ever had hitherto any experience of their Virtu. For who

^a *Job. Diacon. de supr. Sanctit. Eccl. Latetan.*

^b *Gonon. Chronic. an. 1116.*

of

of all the Fathers ever knew, that any Shift which the Virgin had left behind, had the power which that of *Chartres*, as they say hath, of disabling an Enemy from going backwards or forwards, and of imparting the same quality to any Shirt, which toucheth the Box wherein 'tis kept? Did ever Men dream, before Pope *John* the 22^d, that her Slipper being kissed and adored with some *Aves*, should procure Atonement for many sins, and a Pardon for 700 Years? Who may not wonder that these Utensils should have bin kept so long, that is, above a thousand Years in the dark, and now in these last Ages should swarm abroad so thick, and admirable, to all ends and purposes every where? Most of them, saies the Popes Protonotary, have bin kept hidden a great while, and from hand to hand delivered, either to ignorant persons, who knew not how to value them; or to profane and negligent Trustees, who did not care. They think 'twas upon this account, that our now *Lauretan* Lady kept her self above 1200 Years obscure and unactive in *Nazareth*, till at last she forsook her Country to shew her self in *Italy*, where she meets with more pious People, and worthier to see hir Miracles, then the Apostolical and Primitive Golden Age was.

1. First begin, if you please, with this prodigious Relic, a whole Room with Walls, Roof, Windows, where the said *Lauretan* Lady assures a Bishop, that she was born, and had received the Salu-

^a *S. Antonin.* 2. p. *Hist. riv.* 16. c. 2. sect. 3.

^d *Hisp. Carnot.* an. 1060.

^c *Medida del Pie Santissimo*, &c. impress. cum Licentia.

^e *Baptist. Laurus. De Annulo pronubo.*

^f *Horat. Turjel. Lauret. Hist.* l. 1.

tation of the Arch-angel. There also they shew the Altar, which, they say, St. Peter consecrated; a Crucifix, which the other Apostles had set up, and chiefly her own Picture, which, as the saies, her admirable Painter *Luka* had drawn. This famous Domicile was brought with these Appurtenances in one Night from *Nazareth* over Seas and Lands by mighty Angels; and can, if honored with a Visit, with an Offering, or with a Yow, cure in a moment all Diseases.

2. Hence walk to *Perusia*, there you shall find the Virgin *Maries* Wedding Rings, a very homely one indeed (such as might be expected from a Carpenter) of Iron, & a small whitish Stone to it, but having passed through many hands, and at last being discovered what it was by three great Wonders; namely, 1. The Apparition of the Virgin, who owned it. 2. The Destruction of a young Prince, because it was not valued enough. 3. And the Resurrection of the same, at the time of his Burial, both to chide his own Father, for his profaness in neglecting that sacred Ring, and to give all the World warning how they should use it afterwards. This blessed Ring shall make ^h your Finger as stiff and as dry as a very stick, if you dare rashly put it on; but it will restore the sight, reconcile the greatest Foes, drive out all fears of ill Spirits, if you adore it reverently. And that you may never doubt of this, take but a Ring of Ivory (it must be of the same bigness) and let it touch this Virgins Ring, it will contract from it such a Vertu, as to ease one of the *Sciatica*, and to help Women to an easie Travel, if they put it on their right Finger. By this, judg what her

^h Job. Baptist. *Laur. de Annulo Pronub.*

shift

shift can do, what her Gloves, what her Comb, what the broken pieces of her Glass, what her Girdle, much more precious then the Cord of St. *Francis*, and the * very Heaven it self, what the vast quantity of Milk, which she gave when she was a Nurse, and which she hath given to forty Persons, Men and Women, out of her own Breast, since the Papists have made her Queen. Catholics may look on us all, like as so many poor Raskals, who have none of these Jewels.

3. They may do it much better upon the account of Christ himself: for tho' all other Christians have his Gospel, and his active and passive Justice by his Passion and Holiness, the *Roman* Catholics look upon this as the common Materials, and do believe them as things of course; but in the mean while, they mind quite other things, and make use of quite other means of going up to Heaven, which certainly Protestants have not. As besides the Blood of Christ shed on the Cross, which no body hath nor can have, being as one of their Learned Saints affirms, ¹ re-entred into his Veins, and ascended to Heaven with him: they have to shew a great deal more of other Blood, all that which St. *Nicodemus* took in his Glove, all that which hath bin received in Bottles, and now they say is carefully kept at *Mantua*; and without going any farther, all that which is upon Easter-day ² most solemnly adored at *Rome*. Now to argue according to Pope *Clements* ³ Divinity, if one drop of this Blood was enough to save all the world; What obdurate Papist must he be, whom now

* *German. Orat. in Advocat. Zion. Virg.*

¹ *Thom part. 3. q. 54. art. 2.*

² *Siel. in Canon. Lect. 5. L. R.* ³ *Bull. Unigenitas.*

ⁿ Bottles full of the same both Blood and Water could not save? What will you think of the Cradle, the Shirt, the ⁿ Coat without seam, the Coat of Purple, the Barly Loaves, the Table, the Stool, the Towel, the Communion Bread, the Spear, the Sponge, the Nails, and other Utensils relating to his Life and Passion, which a *Romanist* hath all, and looks upon both as Objects of his best Worship, and great Instruments of Blessing? Do not forget the Holy Rood, nor all the great and small pieces of Wood, scattered and adored over the *Roman* World, whereof as much as a small crumb, when hanged about a Catholic Neck, is in their conceit all in all.

How far these and other Relics set one forward towards Heaven, you may judg by two Characters, namely, both by the Opinion that the Papists, and the care that sometimes the very Devils have of them. In the Opinion of the Papists, they are able to *sanctifie what or whomsoever they can touch*; ° so that *whosoever toucheth the Bones of a Martyr, becomes in a manner a partaker of his Justice and Holiness, through the Grace issuing out of their Bodies*; which surely is a great encouragement for one to keep such things close to his skin. And besides this, they are look'd upon as a great means of engaging the Saints to mind and favor them who kiss these Bones, or any thing else relating to their first estate: and therefore those are in the right, who do bestow the like honor on the Relic, as on the Saints; since from both, they hope to receive (as they shall)

ⁿ *Job. Diaconus. ap. Respon. l. 1. c. 10. pag. 48.*

ⁿ *Ibid. l. 4. ° Coster Enchirid. c. 15.*

‡ *Stapleton. Promtuar. part. 1. p. 292.*

the like advantage. Thus if you kiss St. Thomas Becket's Breeches, (they say you may^a adore them too) you are forthwith sure of a Saint, who shall thus make you twice happy, both by his Soul protecting above, and his Relics which sanctifie and save below. And how were it possible for these Saints not to befriend them, whom they see kissing and worshipping their very Shoes? Upon this reason are these Relics devoutly laid under the Altars, and there as devoutly called upon: insomuch, that you can hardly tell, which of the two Papists do pray to; whether the Saint, as assistant to his Relics, or the Relics as nearly relating to the Saints. *Sub Altare Dei, &c.* * O you (whether Saints or Relics that are seated under Gods Altar, intercede ye to God for us. If you make the least doubt of it, read the public Office of the Church; what better Author can you wish? and by what this Church solemnly praies in behalf of the very boxes or shrines, see what you may hope of the Relics. *We beseech* * you (saies the High Priest, and the Praier of the Church you know cannot be in vain) *so to sanctifie these small Vessels, (Vascula) by your free Grace; and so liquor them (perfundere) with your Celestial Blessing, that whosoever requires the protection of your Saints, and imbrace their here inclosed Relics (here is their use) against the devil and his angels; against all Thunders, Lightnings and Storms; against the corruption of the Air, and the Plagues of Men and Beasts; against Thefts, Roberies, Invasions; against all sorts of evil Beasts, and against the devices of wicked Men,*

^a Navar. de Horis Canon. c. 18. n. 26, 27, 28.

* Pontific. Rom. sect. De Consecratione Eccles.

* Ibid. sect. De Benedic. Capsaram.

may

may obtain of you through their Propitiations and Prayers, Strength both to overcome all harms, and to find all profitable things.

This is in all likelihood (to come to the other Character of saving Relics) what the Devils at Rome did consider, when, as an Authentic Roman Author reports it, they took once especial pious care, lest these saving means should be stolen away from Rome. The History is remarkable, and it runs thus: About the Year 250, under the Popedom of *Cornelius*, some Greeks who were at Rome attempted to steal thence away St. Peter and St. Pauls Bodies; then happened a great Earth-quake, and all the Devils soon perceiving what these Sacrilegious Thieves were doing, presently bestirred themselves out of their Temples and Images, running up and down through the Streets, and crying with a mighty Voice (as concerned in the business) *Come out Romans, come out, for the Greeks in all haste are now carrying away your gods.* At this huge Cry met together both the Christians, for the securing of their Apostles (for so they took the Devils Language, as now the Papists do speak it) and the Pagans for their Heathenish gods. So the Greeks being closely pursued, ran away, and threw their Booty into a Well, whence Pope *Cornelius* soon took it up. But here-upon a main difficulty troubled the Church, to know which was the Body of St. Peter, and which the Body of St. Paul: at last, after much Fasting and Praying, a great Voice was heard from above (whence the Queen of Heaven uses to appear) *Majora Ossa, &c. The bigger Bones belong to the Preacher, and the other to the Fisher.*

† *Pauus de Angelis. Descript. Basil. Vatican. c. 55.*

By this good care of ill Spirits, both all the Bones and other Relics, which the *Roman Church* hath now, are since multiplied to such a number, as may deservedly call again both the Christians and Pagans together, to wonder at this Improvement. No Rats or Mice can multiply so fast in nasty Houses, as Relics will in foolish Churches. *Erasmus* saies, ^s That the true Cross, which once a Man could well carry upon his back, is since that time multiplied to so many pieces, that, if they were all put together, might very well load a good Barge. It is most certain, that our Savior was never Circumcised but once, that St. *Peter* had but one Body, and St. *Denis* but one Head, while they lived: the same is true of the Wise men, or the three Kings. But now see where their Relics are best kept, to wit, at *Rome, Brussels, Paris, Milan, Ratisbon*, and other places, whether now, when they are dead, they have no more. It seems the *Roman Church* hath a notable faculty of making Bodies, Heads, and Teeth, and all other such things to breed, while she keeps them in her Bosom. This faculty is neither by Transubstantiation, as when they put one individual Body in a thousand places: nor by simple Division, as when they break one of their Consecrated Wafers into parcels, whereof one, and even the least, contains as much as the whole doth; this is performed by a certain Efflux & Transmigration of *Roman Grace*, such as you see in a burning Candle, when it lights as many others as you are pleas'd to bring to it.

For the *Roman Church* thinks to know by infallible Experiences, the gift, which their Holy things

^s In *Matth.* 23.

have

have of imparting their good Talent, to any thing which comes near them. If they but put their Beads, or any such little thing on their long stick, as the Jews did their Sponge on a Reed, and then with a low bowing, make it kiss our Ladies Image; this gentle touch is a Blessing: and I am sure all Medals and Beads, which have had it, are bought and sold at a good price. If this touch be between such things, as are of the same or like nature, then the Transfusion of Holiness is much stronger: and for example, a burning Taper, which will perhaps but heat the finger, will presently light a Candle. And to this purpose is the *Danish* Suffragan *Matthias's* public acknowledgment, when he declared solemnly, That he had from his Holiness a Commission to hallow, or to consecrate any Bone, even of a Hog or a Sheep, if it were of the like member with that one which he had, into Relics fit for Altars. Here I cannot forget that ^r Honorable Gentleman, whose prosperous and pious Family is still in *Normandy*, a great Ornament to that Church; whose Father, ^{as} he told me, had the first distast of Popery, when, being with the French Ambassador at *Rome*, he saw a heap of Bones, taken out of a very common Church-yard, and solemnly Consecrated for the Altars of *Hungary*, which the Turks, much wiser than they, had cleared of such pitiful Trash. This large Transfusion of Grace was sufficiently tried by the Noble Knight ^u, whose Shirt kept him Invulnerable against all blows and wounds whatsoever, after it had touched our Ladies Shift: and by many Men and Women, who are cured in *Italy* both of the

^r *Monseur de Cerisy. In Low Normandy.*

^u *Chronic. Deip. an. 1060.*

* Gout,

* Gout, and many other painful Diseases, by Rings of Wax and Ivory gently rubbed against our Ladies Wedding Ring. Doubt not, but that if you can get some, either of that † straw which St. *Martin* did lie upon, or of the Hey ‡, which St. *Francis* Horse was saddled with; and if you did mingle other with it, both shall prove to be fit alike, either for working *Roman* Miracles, or being Objects of *Roman* Warship. Thus *Rome* is guilty of no Cheat, whensoever she gives more then one Head to one Body, and many Bodies to one Saint, to be worship'd in several places. And whether Queen *Isabella*, or Pope *Clement* the Fourth, have the right Head, which *S. Paul* had on his Neck; this hath very small reason to grumble as he doth † at that, or that to complain at all of this, since they have both, if not the same, at least as good.

2. But and if by chance neither the care of the Pagan Gods could save, nor the craft of *Roman* Monks invent as many Relics, as may satisfie all the World, the new *Romans* shall supply that want, with other as good means of Grace, which are of their proper making.

First, They will give you an *Agnus Dei*, that is, a godly Lamb made of Wax. The Original of this new Device, was first found out by the *Masons*, who laied the *Vatican* Foundations. For, as they say, † with much digging, they met among many Medals and Rings, the Figure of a Lamb made with Wax, enclosed in a Golden Case, engraved with these con-

† *Platy. supra.* † *Biel. in Canon. Lect. 50.*

* *Bonavent. in vita Franc.*

‡ *Clem. 4. ap. Cesar. Rastion. l. 4. c. 12.*

‡ *Marian. ap. Cardin. Rastion. l. 2.*

piring

ating Words, *Maria nostra Florentissima, Michael, Gabriel, Raphael, Archangel. & Uriel.* The Pope then Reigning (they cannot tell who, nor when it was) presented the Empress with this Relic; and a good while after, the Popes being not able to find more such Subterranean Jewels, were fain to counterfeit some like them. *Urban* the First, is the first Pope who sent one of his own making to the Emperor of *Constantinople*, commending the Vertues thereof in a fine Copy of Latin Verses, *Balsamus & cera, &c.* The way of making such an *Agnus*, is this, Take Virgin Wax, charm it with the usual Blessing; mingle it with the Ointment which they call *Chrisma*, and some Balsom added to it: put this Paste into the shape of Lambs, carry them in a Silver Basin to the Pope at Procession, saying these Words, *Holy Father, these are the young Lambs that bring the good Tidings. Allelujah, now they are going to the Founts, ad Fontes.* At which the Clergy is to answer, *Thanks be to God. Allelujah.* Then his Roman Holiness, abusing most horribly the Holy Ceremonies of Baptism, dips^d them all into the Water, one of which, he, or some other present Bishop, takes them; and thus all being Baptized, *Omnibus Baptisatis*, the Pope himself Consecrates them with a Prayer to the Holy Ghost, *O Alme Spiritus. &c.* that is, as *He* (the Holy Ghost) hath ordained the Holy Sacrament of Baptism, to wash all sins away; so these Lambs (pretty Children to bring to Christ) being washed with the holy and living Water, and anointed with the holy Ointment, may be blessed and sanctified with the abundance of his Grace, against all Devils,

^b *Cardin. Raſſon, de Basilic. Lateran. l. 2. c. 8.*

^c *Ibid.* ^d *Ceremonial. Rom.*

and

and ill Spirits. And that whosoever will devoutly carry about him one of these Lambs, may never be troubled with any storms; nor overcome with any Adversity, nor Plague, nor ill Air, nor Shipwrack, nor Fire; that no man may ever have the Dominion over him. (So Catholics must have still the better.) And that if a woman wear it in Childbed, the Child may be kept safe with the Mother. The great Sacraments of Christs own institution, namely the Holy Baptism, and Communion have not the half of this: and yet, both for the great encouragement of Poperie, and the greater horror of all true Christianity, you may have more; for the first Pope who made them, and therefore knew best what they were good for, makes their vertue like to Christs Blood. *e Balsamus & Cera, &c.* I present you, (saies he to the above said Empress) "with an Agnus or Lamb of God as a great Gift; for it scatters away Devils, and storms, &c. (as in the consecrating Praier) "and besides all this, it breaks and choaks all mortal sins, as the very Blood of Christ doth. Commend me now to such a Church, that can upon her own account make for her friends such Sacraments.

Secondly, Hear what she can make in another way, of this same wax, especially upon *Easter Eve*. In the Morning ^f at six a Clock, strike you as much Fire out of a Flint, as may serve you to light Char-Coales without the Church: put the lighted Coales in a Censer: and throw on them, five Grains of Franckincense, while this Incense is a burning, put out all the Lights of the Church: put three wax Candles at some triangular distance upon the top of

^e *Rasson. supra.*

^f *Pontificat. Rom. sect. De Off. Sabbath. San.*

a long Pole. At the first stepping into the Church, light one of them at the new Fire; then lift it up; and let the People say *Deo gratias, God be thanked, there is Christs light.* When you come to the middle of the Church, light the Second; and falling down upon your knees repeat the same words somewhat louder: and when you are come in so far, as to the High Altar; then light me the third Candle, and cry out as loud as you can, *Here is Christs light.* This done, go up to the Pulpit; and there with one of the three afore said Candles, light a fourth, but a huge one, which is called *Cereus*, and must be burning the whole night. This great Candle, or *Cereus* is good as they say on *Easter Eve* to bring the holy Ghost into that water, which it is thrice dipped into; the first time it must no more then touch the water; the second, it must go in somewhat deeper; but the third time, it must sink unto the Bottom. Now sprinkle a little of this holy water upon your self, or whom, or whatsoever you will; it will do Marvails. Once the Virgin brought down from Heaven one such Taper, & to dip in water; whether she learned it from the *Roman* Church, or this from her, I cannot tell; but however all the Inhabitants of *Arras*, who drunk but a little of this water, being troubled afore with sore diseases, were upon their drinking thereof, on a sudden recovered. It were exceeding worth trying, whether the other lesser Candles could do the same, if they were dipt; for *Roman* Catholics find in the water a marvellously great aptness, to impregnate it self with all the vertu of Holy things. Witness that water, (whereof men-

* *Misal. Rom. Sabbat. Sant.*

* *Pyreus. Coron. B. M. Trad. 1. c. 12.*

tion was made before) where *S. Francis* did wash his feet: and the other water in *Flanders*, which did cure the Palsie, when the little Image of *Montague, Montis acuti*, had soakt in it. But however without any water, these small Candles do great Effects, if the praier to hallow them, be not as vain, as, I am sure, it is extravagant, namely ^k that God would be pleased to Sanctifie all these Candles thro the Intercession of the Virgin, and the Praiers of all his Saints, for the health of Souls and Bodies by Sea and Land: and to this purpose to kindle them with the light of his Celestial Blessing, and the infusion of his Grace, that all the People who have a mind to carry them devoutly and decently in their hands, may have their Praier heard in Heaven. This said and don, then presently come up the People to the high Altar: and there down on their knees do kiss the hand of the Mass-Priest, who gives to every one of them one of these Candles. When some Body is like to dy, this blessed light is held before him, when he cannot hold it himself; and the benefit of it is this, that whosoever holds, or hath this Candle held before him, when he dies, especially if a *Rosary* Brother, dies with the Pardon of all his sins; what would you have more?

Thirdly, from the Wax you go to the Oil; for the Church of *Rome* makes of it three other great Organs of Grace; 1. One to prepare and qualifie young People to all spiritual Graces; *Oleum Catechumenorum*. 2. Another to introduce the Old, or the Sick into Heaven; *Oleum Infirmorum*. And the third, to

¹ Balinghem. Calend. B. M. 10. Sept.

² Missal Roman. Fest. Purificat.

³ Archangel. de Rosar. part. 3. c. 6.

strengthen

strengthen both young and old, from the time of their Baptism through their whole life, against all Temptations whatsoever, *Chrisma*. For the making of these three Means of Salvation, which are best don on holy *Thursday*; ^m R Take me three Bottles full of the best and purest Virgin Oil you can get: cover them well; the two former, with silk of any Color: but the third by all means with white; then when the Bells have rung a while, and all things are ready for the Office; let one Sub-Deacon, or more, bring the three Bottles orderly one after another, on his left Arm, (where the Lady carries her Babe) and deliver them being decently covered, into the hand of a more noble Officer, who shall name what Bottle it is; as for Example *Oleum Infirmorum*, *Here is the Oil for dying People*: and so set it before the Bishop, upon a little Table near the Altar. At that moment the Bishop shall rise up: and with a pretty low voice. (not so low nevertheless, as when he changes Bread into Flesh) thus conjure and consecrate the Bottle set before him. *I conjure thee*, shall he say, *O thou most unclean Spirit, and all you Apparitions, and IncurSIONS of the Devil; to get forth out of this Oil in the Name of the Father, &c. that it may become a Ghostly Unction, fit to strengthen the Temple of the living God*. Then follows the solemn Consecration; *that God would be pleased to send down the holy Comforter, out of Heaven into this Fatness of Olives, that it may scatter all the Pains, all the Infirmities, and all the sorrows both of the Soul and Body: and that it may be a safeguard and restoration to them, who shall be anointed with it*. After this, must the two other Bottles be brought up, on the left arm likewise, but

^m Pontifical. Roman. in *Cana Domini*.

R r 2

with

with more Ceremony, for the *Chorus* must sing the *Verse* or as they call it the *Charm*, *O Redemptor*, &c. four or five times: and the high Mass Priest must consecrate the *Balsam*, and mingle it with some of the Oil, in a lesser Dish or Patin. This don, he blows three times cross-wise over the Mouth of the greater, otherwise called the *Chrismal Bottle*. After him twelve other Mass Priests, but of an inferior Dignity, who stand ready for the same purpose, blow each in order thrice, and cross-wise on the said Bottle. Then here follows the Conjuring Consecration. *Exorcizo te*, &c. that is, *I do exorcise thee by God the Father Almighty O thou Creature of Oil, that all the Armies of the Devil, and all the Incursions of Satan may flee away out of thee: and that thou maist become to them, who shall be anointed with thee, an Adoption of Sons, by the Holy Ghost; in the Name of the Father, &c.* Having thus conjured and prayed, he falls upon singing the Praises of this Chrismal Oil, calling upon the *Trinity*, as impertinently, as before, *that the Vertue of the Holy Ghost may be mingled with the Fatness of this Oil*, just as he (the High Mass Priest) mingles what is upon the little Dish, or Patin, and lets it in into the Bottle, with a *Fiat*, that is wishing or commanding, *that this mixture of Liquors be a saving Propitiation, and safe guard to them, who shall anoint themselves with it.* And in full assurance that it is so, the Inferior Priest takes off the white Veil, which this Bottle was hooded with; then the High Priest with a threefold humble kneeling, worships the Bottle three times together, saying at every kneeling and salute, *Ave Sanctam Chrysmam*; but raising his voice by set degrees (for this belongs to the Mystery) at the second, and the third time: the

the rest of the present Clergy do somewhat more; for at every *Ave* in several notes, as before, instead of bowing, where they stood, they must approach, and kneel before the Bottle; call it worship, or Idolatry, or what you please. Lastly both the High and low Mass Priests do most reverently kiss in order not the Mouth, as before; but only the *Lip of the Bottle, Labium Ampullæ*. Nothing of all this is don in vain; and nothing can be don too much; for this is the great *Chrismal Ointment*, which supplies the want of Baptism: and which arms the true Catholics with all Graces, not one excepted, against all Temptations whatsoever.

The third Bottle contains what they call, *the Oil of the Catechumens*: which, laying *Balsam* aside, is consecrated as the former; for the High and the 12 low Mass-Priests, blow thrice on it; then it is conjured and prayed over, *that all the Devils may flee from it: and that so many Graces may come into their Places, as both to adact and to purifie the Flesh and the Spirit of all, who shall therewith be liqoured*. For the Conclusion they all worship the third Bottle as they did the second, with their repeting *Ave Sanctum Oleum, I worship or Salute thee O Holy Oil*. So you have all you can desire to set your Salvation forward against the world, the Flesh, and the Devil.

Fourthly, the Church of *Rome* knows how to advance Salt, and water, either each by it self, or both together, by Conjuring, them into another *saving Sacrament*; the Salt, to be both the *Health and the Salvation of the Body and Soul. Salus Memis & Corporis*: and the water by it self, no less: but when both are mixt together, then you are safe on every

* Pontifical, Rom. *sect. De Benedict. primi Lapidis.*

side:

side : then all ill Spirits, and uncleanness must fly away: and then the assisting Presence of the Holy Ghost comes in good earnest about you. That is the reason, that no wise Catholic will pass one day, if he can help it, without sprinkling himself with this water; nor let the Chamber, where he lies, be without a little Bottle full of this holy Preservative.

Fifthly, the *Roman* Church affords two other great Saving ° Devises by blessing Wine, and conjuring Ashes. These Ashes, if it be possible, must be taken p out of the burning of such Boughs as had served the year before for *Palm-Sunday*. What vertue these Ashes have, (especially on a Catholic, when troubled in his Conscience) guess by the praier of the Church, who sends expressly for ^a Gods Angel, to infuse strength and blessing into them. The Wine, (not that of the Holy Communion, for this is a Myserie, which neither Christ, nor his Apostles ever thought of) as it appears by its consecrating Praier, hath a great deal of vertue too. But it shews it especially, when the Mass Bishop hath mixed it with the said Ashes, Salt and Holy water, therewith to hallow Churches, Altars, and all other Instruments of Catholic Devotion, with such admirable Properties, as can make all Services more acceptable.

Sixtly, this is one of the greatest Perfections and Allurements of *Rome*; that over and above the many Means of Inherent Blessings, to enable the deadeft Souls towards something; she can enable Marble, Wood and Stone, to raise and quicken the least Performance. And for my mony give me such a Master,

° Pontifical. Rom. *ibid.* fol. 114.

p *Id. sect. De Officio 4. Ter. Cinerum.* q *Ibid.*

as can both animate my hand with skill and motion to play upon an Instrument; and help me to such an Instrument, as can make most sweet harmony of the least touch of my finger, when I come near; and this is the Case of the Roman Church, and the great Attractive she hath to make blind Souls look towards her. All, even the meanest Country Churches, what with this admirable Confection made of Ashes, Salt, Wine, and holy Water; what with Greek and Latin Characters, drawn in Ashes upon the Ground cross-wise, with a Mass Bishops pastoral Staff; what with Processions about the walls; what with hard knocking and singing at the Doors, are enchanted to that degree of holiness, as that the first step into them, and the least good word or thought in them, may * wipe off clear your venial sins; and that some Churches if no more then lookt upon at a Distance, will clear you from ^s mortal too. All, even the most common Mass Altars, what with little Candles burnt cross-wise; what with several sorts of Ointments; what with Signs of the Cross; what with seven turnings about; what with old Bones, or consecrated wafers, are conceived to have no less vertue, then the light of the holy Ghost; and a general capacity to make all holy and acceptable, which the Priest offers thereon: and many have the Privilege, if they be seen at certain times, but a far off, to procure general Pardons without any Mass, ⁿ or Praier. All Images what by being washt with holy water; what by being smoak'd and suffu-

^r Pontifical. Rom. sect. De Consecr. Ecclesj.

^{*} Thom. p. 3. q. 83. a. 3. [†] Supra. De Rosar.

[†] Pontifical. Rom. sect. De Consecrat. Altar.

^{**} Navar. de Jubil, Notabil. 15. n. 5.

migated

migated with the burning of Frankincense; are advanced to this blessing, that whosoever makes a short Praier to our Lady, before * such an Image of hers, for example, shall be saved here from all dangers: and shall in the presence of God hereafter be released of all his sins. Some such Images there are which go as far, and require less, even but a simple bowing, when you pass by. All Crosses, whether of wood, or stone being washt, and smoak'd in the like manner, promise the same, or greater Effects; namely † to be a *Foundation of ones Faith*, a *Defense* in affliction, a *help* in Prosperity, a *Bulwark* in the City, a *shelter* in the Field; in a word by *Consecration* ‡ a Cross becomes a fit Object to be adored, kissed, and kneeled unto, even by him, who did make it: especially when there is a *Crucifix* nailed to it; for then 'tis both a Cross and an Image: and who, upon this double account would not be easily temted, to adore and to kneel before the work of his own hands? A small wooden Button, such as you may have many hundreds for two pence; (as I have observed already) is by the *Roman Popes Blessing* made a sufficient Instrument to raise one *Pater* to that Price, as to be a sufficient Ransom for the buying of a Soul out of Purgatory. All Bells, and of all sorts (which in the *Roman* account § amount to six) what with their *Chrismal Ointment* and another Oil for the sick; what with abused *Parcels of Scripture*, and terrible ¶ *Conjurations*; what with other *Roman* and distorted Rags of *Baptism*, are

* *Pontifical. Rom. De Benedict. Imaginis.*

† *Ibid.* † *Id. De Benedict. Imaginis.*

‡ *Durand. Rational.* l. 1. *Rubric. de Campanis.*

§ *Pontifical. Rom. de Benedict. Signi.*

thought

thought to have the faculty as well of scattering Storms and Devils from, as of calling the People to Church: and of working true compunction, in the Heart, as well as a sound or noise in the Ear. However the Roman Church among her solemn Consecrations praies to God for no less, in behalf of her Bells, then in behalf of Christian Souls; that these (Bells) "may be blessed with all Heavenly Grace; "and throughly moistened with the Dew of the Holy Ghost. Moreover to oblige the Country, they are said to be mightily useful, for the preserving of Corn, and Cattel.

Sixtly, and lastly (for I am loth to trouble both my self and others with relating more Enchantments) besides these Universal Attractives, Rome hath or pretends to have, wherewith to accommodate every particular sort of Christians in their private Relations. His Roman Holiness doth consecrate ^d Crowns for Sovereigns: Banners for Princes, and great Generals: Swords and other weapons for Captains or common Soldiers. He knows also how to please Queens, Princesses, and other great Ladies with Relics, and Godly Lambs of his own making. He will part sometimes with the whole Carcass of a Roman Saint. When they happen to be with Child; they may be sure of holy Clouts. As for his own self, his custom was to consecrate * a Bit of a patch either of Silk, or of Cotton: and to do it in this manner. At the end of every Station, an Acolythe (an inferior kind of Officer dips this pittiful patch, into the Oil of a burning Lamp: and having wiped it as

^e *Ibidem. Omnipotens Dominator. Durand. Rubr. de Campanis,*

^d *Pontifical. Rom. sect. de Coronation. Reg.*

^{*} *Gardin. Rasyon. l. 2. c. 9.*

st

clean

clean as he can, comes to the Pope for a Blessing, *Tu be Domine benedicere*: who doth so, and gives it him again; then the fellow cries out at another station at such a time, and in such a Church which now salutes your Holiness, &c. and so presents the blessed patch: which his said Holiness joyfully accepts of, and heartily kisses, in veneration of the Saint, who happens to be the Patron of the Church, where they are to meet. The Chamberlain laies all these Bits one upon another in a safe place, herewith to make a little soft Pillow for his Holiness to rest his head upon, when he is dead. And why may not this pretty Devise, as well be thought a Saving^e Sacrament for a dead Corps, as the mixing of Salt, and water is, in the Consecration of a senseless Bell? and why may not silk or Cotton under a Roman Popes head, as well as Gold, Silver and Steel upon and about a Princes Head, be raised, by the same Power, to strange Spiritual Performances?

These, and many more of like nature consecrated Inventions coming from *Rome*, and being recommended by men of parts, as so many special favors of an Infallible Church, may very well take, and enchant both wise and unwise *Romanists*: and for my part I do much wonder, how all such of our Protestants, as have more Conscience than knowlege, are not more tempted then yet they are with these Means of Salvation. We all know how much Flesh and Blood is apt to be drawn with Objects, and Operations of its own kind: and how far it is easier for men and women of loose lives, to amuse themselves with Scapularies, Beads, Ropes, Agnusses, and sprink-

^e *Pontific al. Rom. de Benedict. agni,*

ling their Bodies with Holy Water, then to lift up pure Hearts to God. And what hard matter can it be for an old Sinner on his Death-bed, either to kiss a Crucifix, or to hold a consecrated Candle, when contrariwise he finds it an unsufferable task to repent? Who, in the daies of *Romulus*, would have run the hazard of being hang'd, when he really might, or at least thought to escape it by running into his *Ashum*? And who of all the Sons of *Adam*, if they do see their nakedness, and hear the Thunder, will not again seek Fig-leaves? Such imaginary means of Grace, both keep Papists nailed to *Rome*, and might draw more People that way, were it not for some remainder of common Sense left in Mankind, and even sometime in the worst Sinners, which impart discovers the Folly, the Profaneness, and if there is any reality, the visible Witchcraft of these *Babels*.

1. I say the Folly: For what is there more impertinent, then to think either of scaring the Devils with Salt, Ashes, and Water, or of inviting the Holy Ghost with Perfumes, *Balsam* & *Oil*? These weak Ingredients, I do confess, might have some use in the *Levitical Service*; but yet this use was to signify and to represent; it was not to perform, or to bring any thing to pass. If the Papists did intend nothing, but for example to represent Innocency, by their Holy Water; or the Glory and Joy of Heaven, by their Burning Candles and Lamps: Men are allowed sometimes to express things by such Emblems. And if their Ceremonious framing and scrupulous Christning of Bells, or their Mystical burning of great Torches did tend to nothing else, then those

many Allegories, which *Durand*^e and others seek about them; the only great abuse, for ought I know, were in exceeding all sober use; and by that excess, in filling the Church with an intolerable Pageantry. But I pray you, What hath this Bell more then a Drum, proper to working Repentance? Or this Taper, more then a Tallow Candle, to cure Diseases? Or this Rose more then a Tulip, to ease of the Quarrain Ague? If this Wax, or Roses, or Boughs, had bin brought down to us from Paradise, as they say that admirable Branch of the Palm-Tree^s was, which an Angel gave to St. *John*, to adorn the Virgin *Maries* Funeral; the Celestial Ground where they grew, might dispose one as well to believe, that the Leaves of that Branch did glitter like Stars, and that its Fruit did restore the sight, or raise the dead, as to believe the whole story. Or else if this Wax, and Roses, and Boughs, had bin recommended to the Church by God, or any undoubted Prophet, as Water is in Baptism; and as the Rod, the Lamb, the Blood, &c. were in *Moses* his daies, it were very easie to conceive, that the same God, who had instituted these Signs, would by some way or other, however unknown to us, make good their signification. But since these begarly Elements, as the Apostle calls like and better things, have neither Institution from God, nor Original from an unknown place, nor any thing in the whole Earth, to recommend themselves withal, but that they grew in my Garden, and were taken out of my Hives, and then were blown upon by a Pope: upon this pitiful ground, if I think they can do great Feats, I may promise my self as

¹ *Durand. Ration. l. 1. de Campanis. l. 6. de Bened. Ceres.*

² *Casmas Vestitor. ap. Pelbart. de Obis. V. M.*

well

well very great Wonders from the Juglers, *Hocus, Pocus*, which I am sure were great folly: or if some great things usually happen at such pitiful Ceremonies, as there is neither strength of Nature, nor Ordinance of God to cause them, my Belief is worse then Folly; there must be some Devil in the case, whom an open Abuse and Profaness in taking in vain Gods holy Name, doth usher in.

2. For what worse abuse can there be, then to call on the Holy Ghost to infuse his Light, his Grace, and the Dew of his Blessing into Ashes, Stones, and Morter made of Water, Lime and Sand? In Conscience, are these dirty things capable of any Grace, and Spiritual Infusion? Or is the blessed Spirit of God become to us so contemptible, as to be called into this Dirt? 2. What impudent attempt is this, to pretend, either by our Praiers, or by the help of light Gestures, to raise up silly Elements to high prodigious Effects? And what visible tempting of God is it, to call on him for Help, Grace and Blessing, upon this prostitute boldness? For when we call upon him to Bless or to Sanctifie what we have, it is to improve it to those uses, which by its nature it is fit for. And when we bless the Elements, either for holy Baptism, or for the holy Communion; it is to procure then a Blessing in order to those Spiritual Ends, that he himself hath ordained both Baptism and holy Communion to. So whensoever we Bless or Pray, we have alwaies a Natural, or a Supernatural ground of God, to bear us up in what we ask. So had *Moses*, when with a Rod he offered to divide the Sea: *Joshua*, when he bid the Sun to stand still: and all the holy servants of God, when by the laying on of their Hands, or any other weak Ceremonies, they wrought

wrought some Wonders. There and then the Men of God neither spoke nor did any thing, but when moved by his Spirit: and without such Grounds and Principles, whether natural, or better, all our Prayers are but Faithless, and our Blessings and Consecrations unchristian. Now what of all this, can a Mass-Priest or Bishop pretend for all his Conjurings? If Lights and Lamps can by their Natural propriety scatter Darkness, or by an human Institution represent Glory and Joy: Can they also procure Blessings, and cure Diseases? Is there any ground in Nature, whereupon one may pray to God, that such a Bell (call and Christen it as you please) may work Compunction of Heart, or preserve the Cattel and the Corn, otherwise then by scattering perhaps some Clouds? Is a rag either of Silk, or of Cotton, being at a certain time dipt in Oil, like to give ease and refreshment to a dead Pope lying on it? Or if Nature fail them in this: What Divine Institution, what true Revelation have they to make them think, that their three Bottles, if a Mass-Bishop will breath on them, shall fetch down Graces from above: and that one little drop of this Oil, mingled with Wax and Balsam, shall save People against all Dangers? Why should one think that his Parish Church is better freed from ill Spirits, by some few Greek and Latin Letters made with a stick upon spread Ashes, then his Room is, if he writes Slut with his Finger upon a nasty or dirty Board? And what ails a Tulip more then a Rose, or an old Shoe more then a Girdle, not to be as well consecrated to great Marvels?

3. As 'tis to these and other such idle purposes, that the Holy and Dreadful Name of God is by them all taken up, and called upon at every turn; if in truth,

as

as it should, in Justice and Judgment, let them shew by some good Precept, Promise, or clear Revelation that it is so: and if not, let them now tremble both at the horror of their attempt, and at the dreadful Voice of God threatening, that he will not hold them guiltless, but look on them alwaies as Sinners, and abominable guilty Persons, whosoever do take his Name in vain. Read who will Roman Service Books, there he shall find the whole Trinitie as frequently and as formally called down on Bells, as on Children; as dreadfully named and conjured, (*Per Deum vivum, &c. By the true God, the living God, the Holy and Almighty God*) upon Salt, Stones, Ashes, and such Trash, as on his Sacred Ordinances. The whole Service of Rome, from end to end, is pestered with such Conjurings.

3. But if such Conjurings be not thought to be taking Gods Name in vain, but seem sometimes to work out something, you may justly fear that they be worse. The Jews had an Art of casting out Devils, and curing many Diseases, some with Rings, and Roots of Herbs, which, they said, they had from Solomon; some by Suffumigations^s and Conjurings. The ancient Pagans did the same with Flowers^s, with Figures, and with Words, which themselves did not understand. These for the most part were Scripture names, *Sabaoth*, *Adonai*, *God of Abraham, Isaac and Israel, &c.* The truth is, abused Scripture and Medicine have ever bin the two common Ingredients of Black Arts: this finds out

^s Joseph. Antiquit. l. 8. c. 2.

^t Justin. Martyr. cont. Tryph. p. 91. Edit. Steph. 1551.

^e Euseb. Præpar. Evang. l. 5. p. 117. Edit. Rob. Steph.

^o Origenes cont. Celsum. l. 1.

Herbs,

Herbs, Roots, Gums, Perfumes, &c. that furnishes sacred Words, sacred Figures, and holy Daies, to make up the Enchantment. Thus the Devils are best pleased, when they trample both on Nature and Grace; both on Gods good Creatures, and Christs sacred Ordinances. You can no where find more of this then both in the Jewish *Talmud*, and in the Consecrations of *Rome*. No Salt, no Wine, no Smoak, no sound of strange Words and Characters, can be out of their way and use, in order to true Popery: and if Christ, and the Primitive Fathers, ever used any of these Creatures to a Moral and Mystical sense, the Papists will first stretch it out to extravagant Allegories, and at the conclusion will abuse it for the working out of strange Feats. Thus the use of Oil; which by the Fathers was applied to represent the Graces of the Holy Ghost, falls into the hands of Papists to cure Diseases. Thus the ringing of the Bells is improved from calling the People to Church; to make Corn prosper in the Fields: and thus the Bones of dead Saints, and the very Sacrament of the Lord, from being kept as holy Memorials; to be thrown to quench the Fire, and to save Houses. And as the *Lord of Hosts*, the *God of Israel*, and such other Names of God proper to his ancient People; so must the *Holy Trinity*, the *Living God*, and such other Expressions of the blessed Divine Nature, which are more proper to the Christians, among other names of Saints and Angels be now brought in, with many Crossings and Figures, to conjure their Business, and, as Cardinal *Raffoni* ingeniously expresses it, to make a * *Charm of Blessing*. With this, a little Bottle of Holy Water, hanged at or by the Beds

* *Respon. de Lateran. Basilic. l. 2. c. 8. p. 147.*

Tester,

Tester, is conceived to keep the whole Chamber both from Fire and evil Spirits; and as much as a small Peper corn of Wax, sowed and wrapt up with Silk in the Figure of a Heart, and carried about ones Neck, is a stronger Preservative then all the forbidden *Phylacteries*. And as these great and sacred Names did not conjure so well, as when pronounced in Hebrew; (for the Devil did not care for the word, unless it was said *Sabaotb*, or *Adonai*, as Learned *Origen* well² observes) all the Pontifical Consecrations and Exorcisms are in Latin, *Pet Deum Vivum, &c.* and this may he thought a good reason for celebrating their Mals in a Tongue that few understand, for fear the Consecrating words in English, or other known and common Languages, might not work out the great Miracle, which they call Transubstantiation. Therefore whensoever Serpents, or Floods, or Quartan Agues are conjured; or when to the same good purpose Spells and Papers are given out, all is said and written in Latin, out of their vulgar Version. See their Book called *Flagellum Demonum*, full of Enchantments to scourge the Devils; or their other Book, called *The Treasure of the dreadful Conjurings*. Thus, 'tis the Fate of corrupted Religions, whether Jewish, or Mahometan, or Roman, to end in Witchcraft and Sorcery: and who can wonder, if such continual abusing Gods Holy Name, and Scripture, proves a strong Invitation to any other Spirit rather then his own. But of this, you shall hear more about Images.

¹ *Concil. Laodicen. Can. 36.*

² *Lib. 1. cont. Celsum. p. 20. Edit. Cantab.*

CHA P. XVI.

Concerning the most general, and most sensible Inducement to Popery, by the means and in the use of Consecrated Images.

BO T H the first scope and most difficult work of Christian Religion concerning Mankind, is to raise up their Souls from low and gross visible Creatures, to God himself and all Spiritual Objects. Contrariwise, the main business of Heathenish Superstitions, was ever observed to consist in depressing Men from God, and all supercelestial thoughts, down as low as ever they could, to gross and sensual Idols. This second is the easier Task, because human corrupt Nature (all good or bad Religions being laid aside) is apt and prone to move downwards, by the very weight of its Principles. Men naturally do love a little to look up, or to employ themselves about invisible Matters, as to gaze at random on empty Air: and being guided only by their Senses, it is exceeding hard for them to take any other way, but towards what they see and touch. Hence *Rome* hath taken the advantage to fit her own Religion from what true Christianity prescribes, to what sensual Men can or will do. For as to what they can; if to love God with all their hearts, and to adore him in Spirit, be much above their Moral strength;

strength; to bow passing by an Altar, or to sprinkle themselves with Holy Water, or to stand or kneel demurely at the lifting up of a Wafer, are such acts of Devotion, as any one, who hath but some health, and the natural use of his Members, hath sufficient ability to perform. And as to what they affect, altho all spiritual Exercises and mental Elevations, be to them unpleasing; and all pure and eternal Objects very far above their sight, and farther yet above their care; yet they will kiss a Crucifix, salute a Cross, carry most devoutly a Scapulary, an *Agnus*, or a set of Beads about them: and these and other like Devotions, as I have shewed in many Instances, go far in the Roman Account. And as to the great Zeal and Passion which the Gospel of Christ requires, tho few Men can force themselves so much, as patiently to hear one Preaching upon any Essential Article of the Christian Faith; yet all of their own accord, especially upon certain daies, will throng both to see and to worship St. *Paul's* Head, or St. *Peter's* Tooth. And without any great teaching, Men learn presently any where, what most *Israelites* learn'd in *Egypt*; when they care little for God or for *Moses*, whom they see not, they will gape and run lustily after the Calf, or any thing which they can see. Thus evidently, *Let us make Gods to go before us*, is the most corrupt natural wish, and the most universal Religion of all Mankind. To this purpose, the Holy Fathers have observed this Enchantment in Images, that the very Men that should best know what stuff these Idols are made of, yet will stand in some awe of them, when they see them bravely seated over the Heads of a

^a *S. August. Epist. 49. Quest. 3.*

332 *The most sensible Inducement to Popery,*
 multitude; and that either such is the Charm of
 these dead figures^b, to make Mens Souls stoop un-
 to them; or the natural weakness of Men, to let
 themselves stoop to these shapes; that the very Men
 who see the Sun, and believe it to be their God, will
 turn^c their back to their own God, and turn their
 Face to his Image. The truth is, carnal Wor-
 shippers, such as naturally all Men are, are all for
 present carnal Objects: and if these have also hu-
 man shapes, in St. *Augustins* Judgment, this likeness
 becomes to them so great a Charm, that, as the
 same Father observes, Men shall not be discouraged
 from following after Images, by seeing them both
 Deaf, Blind, and Dumb, but will take them for
 friendly Gods, because they see them have Ears,
 Eyes, and Mouths. Whatever this Reason be
 worth, this Experience is most certain, that, the
 People of God excepted, all the World besides hath
 bin drawn to their respective Religions, by the help
 of these gross Images: and if by chance, any Tem-
 ple or Nation happened to have none, that is obser-
 ved by most Historians as extraordinary and sin-
 gular. All the Provinces of *China*, however full
 as they say of Teachers, who think of God, much
 above all what an Image can represent; yet never
 draw up their Train'd Bands to any Religious so-
 lemn purpose, but still march with such Standards;
 and the true *Israel* of God, and the Primitive
 Church of Christ, are the only two Societies that
 both had not, and detested Image Worship. Not
 to speak of the *Israelites* according to the Flesh,
 of which there is no question, the Church of Christ,

^b *Idem* in *Psal.* 113. *Conc.* 2.

^c *Ibidem.*

as well at *Rome* as every where else hath, for above six hundred Years after her first Institution, best lived, and best served her Savior without Images, as to any Worshipping account. If there were Images at all to be seen among Christians, during the three first and most Virgin Centuries, they were either kept useles in private hands, or used by the Followers of *Simon* the ^d Magician, *Carpocrates* ^e, and such Infamous Heretics: and if by any Christians, it was by such weak Superstitious ones, as in *S. Augustins* ^f Judgment deserved well to be deceived, for their offering to learn Christian and Apostolical Faith from painted Walls. When first Images crept into Churches, which was about the sixth Century, it was on a civil account, either as Ornaments of Christian Temples, or as Memorials of Holy Stories. Pope *Gregory* the first, and the first Patron of Images, * never pleaded farther then this against *Serenus* for his Clients, which stood 200 Years in this posture; till the second *Nicene* Council, with much opposition, and more scandal, advanced them a step higher. Then soon after came the ninth Century, noted by all for the worst, the saddest, and the ignorantest Age of the Church, which drowned the Gospel with Popery, and which, as their best Authors ^g confess, began in good earnest to set up the *Abominable Desolation* foretold by *Dan: 9.* in the *Roman* Church. And so Images had a fair opportunity to come in, when both the Holy Scriptures were kept unknown, under the Bushel

^d *Iren. l. 1. c. 23.* ^e *Ibid c. 24.*

^f *Augustin. de Consens. Evangel. l. 1. c. 9.*

* *Gregorins. Magn. supr.*

^g *Baronius, an 900. n. 1.*

of Ignorance: and when all other things were managed by new Revelations and new Miracles. Here I do not undertake to shew, how far *Roman* Images lead worshippers into the way of plain Pagan Idolatry; since able men have done it before. But what is proper to my purpose, and is not so generally known; I will insist 1. upon their *Roman* Original. Secondly, upon their use among Papists. Thirdly, and most principally, upon what good, or bad accounts, *Roman* Images are grown so lovely and so taking.

1. First, as to the Original of *Roman* Images, it imitates that of *Roman* Relics. so the Papists have them two waies; for some are made by the *Roman* Church; others have an unknown Extraction, as being supposed either made by some Saint; or brought down from Heaven by Angels; or however found out one way or other by some extraordinary Providence. The Images made by the *Roman* Church, are made this way; the Carpenter cuts down a Tree, or the Mason digs out a Stone: then a Carver works this Stone, or Tree into an Image: and the Maf-Bishop consecrates both, into a Saint, or a Virgin, or a Crucifix. In the joint labor and concurrence of these three Craftsmen; the first finds the Materials: the second adds the shape and Figure: and the third, that is the Maf Bishop, puts in the Essential form, the very Soul; and by his powerful Consecration introduces it into the Body of the Image, in this manner.

When the Church wants a Crucifix, the Bishop puts off his Miter; and in a pretty long Office, declares or explains to God, what he would have, that is, what it is that he hath a mind to set up; namely

Singu-

Singulare Signum, ^a a special Standard, which by a special Blessing may be a saving help to Mankind; a supporter to Faith; a Means of Proficiency in good works; a Redeeming Instrument for Souls; and both in the Town, and in the Field a protecting Shelter against all Enemies, whensoever a good Catholic shall come, and humbly kneel before it. If the Crucifix be made of some better matter then common Wood, as of some fine Stone, Brass, or Silver; it is intended and praied for, that by the Merits of this Crucifix, all devout Worshippers may be cleansed from all their sins, as the world was by the Holiness of Christs Cross. In order to these great Designs, the Bishop makes use of Holy Water; not such ordinary holy water, as Mass Priests make every Sunday, for every body to keep off Devils and Diseases: nor such, tho nobler, as is used at every Christening of Children: but that noblest sort of holy water, which a Pope, ^b or a Bishop only can make, to consecrate Altars and Churches; with this admirable Water, I say, the Bishop washes and Hallows the Cross; next he takes Fire and Frankincense (a Drug able in their judgment after it hath had three crost Blessings, to cure all manner of Diseases, and to drive away all manner of Devils, if they but smell the Smoke of it) and perfumes it well with the vapor; and both in the Name of the Trinity, and the vertue of three Crossings, he commands the Grace of the true Cross, where Christ had once his holy Members, to come & rest on the Crucifix, to this effect, that whosoever will bow before it, may thereby find a sure Relief, both for his Body, and his Soul.

^a Pontifical. Rom. sect. De Benedict. Nov. Crucis.

^b Layman. l. 5. tract. 9. c. 13. n. 12.

For

For conclusion, the Mass Bishop devoutly kneels before this his new Crucifix, and both adores and kisses it: so do all other Catholics in their greatest Devotions, specially in time of Distress: and so all may, if Crucifixes be such helpers.

All other Images, especially that of our Lady, are consecrated in the same way, with the same noblest holy water, and the burning of Incense; only they have this special Praier more; to wit, that God Almighty would be pleased so to sanctifie the said Images, that whosoever shall pray before them, may never want the Mediation and Intercession of that Saint, who owns the Image, to promote all what he praies for. Where by the bie you may discern Blasphemy and Impertinence coupled together; A Blasphemy, in calling upon God to bless that which in his service he so professedly curses and detests; and the Impertinency, in praying Backward and forward; forward to God, to move or get his Saints to mediate: and backward to move or get their God to the hearing of all the Requests, that shall be made before their Image. A Mathematical Device indeed an Image is (and who would not have such an Instrument) to turn God down to any Saint: and to turn up any Saint to God; and both God and Saints, to what one saies, when he kneels before that Figure.

To spare Gods Name out of the Case, (for it is both a most fearful boldness to go to God for a Blessing upon what he hates and condemns, and a most desperate folly, to believe that He will grant it) a ve-

^o Pontifical. Rom. *supra*.

^d Pontif. Rom. de Bened. Imag. B. M.

^e *Ibid.* Item sect. Bened. Imag. aliorum. S. S.

ty Child might see both in the drift; and the manner of these Consecrations, that the main design of Images is not, to set up Resemblances or Memorials (as Pope Gregory * said to *Sereno*) where unlearned People might see, what they could not read; but to contrive such kind of Engins, wherewith Christians might call in and presentiate their Saints, as the *Pagans* had to call in their Gods. For Holy water, and Frankincense are quite extrinsecal, you know, and impertinent as to the procuring of representation, and likeness: but they may perhaps conduce much to making and procuring such a neat and sweet *Abode*, as both in the Papists and *Pagans* opinion, might invite to it a great Saint. But if you will go to the practice, the common use made of Images shall tell you most plainly, what is the true end that they are made for. No Worshipper goes to *Lauretto*, to *S. Denys*, to *S. Michael*, &c. there to learn and read upon Images the Face, or the Mine of such Saints: nor would he think it worth the trouble and the charges of a long Journey, to go so far merely to instruct himself more fully, whether our Lady hath an *Aquiline* Nose, or whether *S. Michael* hath wings in his back; or *S. Francis*, a deep long Hood, or *S. Dominic*, a bald Pate: the main Motive, that drives Pilgrims to those Churches; where Images are, is to find, not the Resemblance, but the very Presence of the Saint. So when they say, as they may truly, that these Images are consecrated to represent Saints; it is in a much higher sense, than when we say, that Pictures do represent Faces; for it is also, (and chiefly too) as when we say, that Embassadors and Nuncios represent Kings,

* *Regist. l. 9. Epist. 9.*

and ^e *Roman* Popes; and upon this account it is that if you chance to misuse the Image, thereby you do misuse the Saint as really, as they did, whip *Henry* the great, whosoever whipt *stout du Perron*, representing at Rome that Kings Person. Contrariwise, kneeling, praying, and bowing before the Image, thereby you kneel, and pray, and bow as really before the Saint, as our Kings under Popery did submit all to his Holiness, when they did it to his *Legats*: or as poor *Frederic* the Emperor thought really to put his Neck, under the Feet of *S. Peter* himself, when he put it under the Popes. Thus are Images set up in Churches with a twofold Capacity; the one, as formal Representatives to be served with all the Worship, Prayers, Masses, burning Lamps, consecrated Tapers, and Candles; and all such other Formalities, as the very Saints can be served with: and the other, as Sacred Seats of their assisting Presence and Power (*Divum Numen*): so that whensoever you touch or pray to the Image, this must be don as with the same Devotion, so with the same hope of Relief, as if you did touch and pray personally and immediately to the very he or she Saints themselves: the Images in such occasions being joined, ^f as they say, or even identified with the Saints, and the Saints clothed, with their Images.

Now, how Saints, and Images come to be so nearly related, and concern'd one with another, is a Mystery, that goes beyond any Christian Apprehension. When Princes allow or resent what is don to their Embassadors, ill or Good, as don to them-

^e ^e *Bellar. De Imaginib. l. 2 c. 20. sect. 3. Distinctio.*

^f *Ibid, c. 23. sect. Quod autem.*

elves;

selves; tis because they out of their own pleasure, have chosen and sent them abroad as their own Representatives; and if they concern themselves in the wrong don to their Statues, as the Emperor *Theodosius* once, which *Bellarmin* stands much upon; it is because they did set them up as Roial Marks of their Sovereignty: And if God would have those *Israelites* that had bin bitten by Serpents, to look up toward the Brazen *Figure* of a Serpent in the Desert; or in their public services to turn their Faces towards the Ark; as now *Christ* will have *Christians* come with reverence to his Table; it is because God for certain Reasons, Typical, and proper to the Law, had ordained those Ceremonies, as now *Christ* under the Gospel hath ordained his Sacraments. But what is all this to this *Roman* purpose? and for Gods sake what is the connexion between Gods Saints, and *Romes* Images? First did ever any one of Gods Saints, express any desire of being served, or praied unto, after his death? Secondly, suppose this untruth, that they did? have they declared in what, and by what sort of Representatives they would be served at a distance? Can any *Papist* shew, that the *Virgin* ever cared more for Images, then God doth, who abhors them? And should we not suspect those Saints, if by chance were found any such, who had any love for that worship, which in all the times of true Saints, none but Devils were pleased with? And if for any thing that we can certainly tell, the Saints of God are altogether strangers to Images; why should we think Image-worship to be so dear, and so Charming a Service to Saints? and therefore

* *Bellar. De Imag. l. 2. c. 12. sect. Theodosius.*

when the Mass Bishop praies, and believes after his Praier; that all Blessings may and do light on them, who bow or kneel before an Image or a Crucifix; can he not pray and believe as well, that they may and do light on them, who to the great honor of those Saints either whip a Top about a Room, or drink claret in a Tavern? Since these last waies of Worshipping, are not more destitute of Gods word, and Institution then those: and those more unlawful, and more expressly forbidden in all holy writings then these. And so much of the first known Original of made and consecrated Images.

2. There is a second sort of *Roman* Images, which need no Consecration; being, as it is thought, sufficiently consecrated, either by the hand that made them, or by some other extraordinary Extraction. Such are,

1. That Image, which Christ, as they say, made of himself, when King *Abagarus* sent him a letter, and a Painter, ^h who being not able to look Him in the Face, much less to draw well his Picture, because of the Glorious light which dazled his Eies; Christ, saies the Romancer, took his own Cloak, and by applying it to his Face, took a perfect Copy of it, and sent it to *Abagarus*. But long before Images were used in the *Roman* Church, Pope *Gelasius* accounting this pretended ⁱ letter to be false: it is much, the story of the Painter, and of the Picture can be true.

2. You have another Image of the same worth, and of the same Impression, which Christ, as they say, gave to *Berenice*, called otherwise *Veronica*.

^h *Jeb. Damasc. De Fide Orthod. l. 4. c. De Imaginib.*

ⁱ *Gelas. Conc. Rom. Decret. de Libris Apocryph.*

The story goes, that this woman gave a Handkerchief, wherewith he wiped off the Sweat and Blood, which was on his Face; and thus his Resemblance stuck to the Cloth; and it is this which at this day is both so solemnly shewed, and so devoutly adored at Rome; and you have to this purpose the whole legend ^k carefully kept in the *Vatican*.

3. To these may be added that wonderful Image, which they call, ^l *made without hand*; which Catholics keep, and adore at Rome in the Chappel of *S. Laurence*.

4. All those Images which of late times are supposed to have bin either made by God himself, or however brought down by his Angels. Witness that fine Picture of the Virgin, ^m wrought curiously in a Saphir stone, with her Baby on her left Arm, which Pope *John* saw first in the Skie, and then all the Bells of the Town rung of themselves, while the Angels put it in his hand. Witness another brave Image, which two French-men being in Prison, found in ⁿ a night made to their hand, when the evening before they were thinking how to make one. Witness that other more glorious one, at *Tungres*, ^o which the Angels left in a Garden. If you ask what good it did there; they will tell you, how coming down, it turned the Night into a bright day: and cured the Earl, who owned the Ground where it was left, from an inveterate blindness. Witness that other Miraculous Image near *Florence*, which the ^p Painter thinking to make, found

^k *Baron. An. 34. n. 139.* ^l *Cæs. Raspon. l. 4. c. 19.*

^m *Balinghem Calend. B. M. 27. Maii.*

ⁿ *Chronic. Deip. an. 1100.*

^o *Pyræus. Tripl. Coron. Traff. 1. c. 12.*

^p *Archang. Gian. de Initio Ordin. Servitarum.*

342 *The most sensible Inducements to Popery,*
in the Morning made to his hand, and to all the
Worlds amazement.

5. All the Images, which at this day are believed to have bin made by *St. Lukes* hand, both of our * Lord, and our Lady, and given away to his Friends, and so dispersed † over the World. Some think that *St. Luke* made them of Wax; others, that he did it in Colours; but take it either way you please, he is as like to have bin a Plaisterer as a Painter; and both, as either of the two. Some are so curious, § as to enquire both after the places and the time, where and when he handled the Brush: and so they find, that in the last Year of Christs Life he made two fine ones; at *Malta* three, and in two Years at *Rome* many more: one of them with a Ring in the hand, is, they say, at *St. Maries* seated over the high Altar, just in that place where his Chamber was, when he made it; another at the greater *St. Maries*, *S. Maria major*, which Pope *Gregory* had about him, when there he stopt the raging Plague: another, the most † miraculous of all, which came from *Constantinople*, and now is adored in *Mont Guardia* in *Italy*. It is a great pity, and a greater wonder, that these Images were yet unknown to all the Churches in the World about 800 Years at the least, when the second Council of *Nice* met together to set up Image-worship. For if these Fathers had had the least hint that *St. Luke* had bin a Painter, and that the Virgin *Mary* had blessed some ¶ of his Pictures, they might have left

¶ *Sim. Metaphr. in vita Lucae.*

† *Niceph. Catist. Eccl. Hist. l. 2. c. 43.*

‡ *Bened. Gonon. Chronic. an. 33.*

§ *Bevius Tom. 16. an. 1433.* ¶ *Benedict. Gonon. supra.*

abusing

abusing and even profaning holy Scriptures, to introduce their strange Worship: this one Precedent of *St. Lukes* Preaching the Gospel one day, and the next Morning Painting Images, had bin (if true and known to be so) a ground more then sufficient both to confound their Adversaries, whom they called *Breakers of Images*; and to justify upon some probability, what they offered to say as the Papists do now, upon a meer account of boldness, that the ancient Tradition of the Catholic Church stood for Images. Therefore since they did allege nothing of such a visible Importance for their own Cause, it is a Demonstration they did not know it; and that *S. Lukes* skill either in Painting, or in Sculpture, was not yet so much as heard of, no more then all his Images which it seems were kept in the dark, and as it were under the heap of those thousands which durst not appear abroad, till far worse times.

6. For the greatest part of those Images, which now the Papists set up and adore on their Altars, sprung and started up from under ground in the darkest times of the Church, like so many Toadstools and Mushrooms in a foggy Night. Such is that Marble Statue of Christ, which was so long * unregarded, *sine Cultu*, under a Porth, and now is so bravely set up and adored for its Miracles in the *Lateran Church*. Such is that old rotten piece of Timber, which the Sacrist of *S. Roman* thought only good to burn, and to bake his Mass-wafers with, till it cried out, *What thou Villain, dost thou not fear the Queen of Heaven?* Not to speak of that

* *Cardim. Kaslon. l. 1. c. 14.*

† *Bovius Annal. Tom. 191 an. 1513.*

which

which ^a *Baronius* saith he hath seen at *Rome*, Images digged out of Church-yards, to the great amazement of the *Romans*; such is (and of a deeper Extraction) that ^a Stone-Image, which the strength and swelling of Water bubbled up once by Night from the bottom of a deep Well upon dry ground, and which now they do worship under the notion of that Stone that our Savior, they say, stood upon by *Jacobs Well*. Of the like worth and extraction are all those miraculous Images, which, they say, were found by poor Herds-men, some among Thorns, where their Cattel ^b would be still feeding; some upon the tops of Mountains, where ^c Grass grew faster then it was eaten; some within deep holes under ground, above which Cows did die ^d and rise again; some under good arable Fields, where the best ^e Oxen could not draw the Plough. Others have bin found by Shepherds, some in ^f Vallies full of fine Flowers just at *Christmasts*; some among Thorns ^g, where those Images did cry for help; some among Nettles, working ^h Miracles among an unexpected Flock of Pilgrims. Poor Colliers have ⁱ had the grace also of finding some among old Woods. Therefore it is no great wonder, if Hunters having lost the Hare, met with some, ^k hard by dangerous Clifts, & Precipices. *Ere-*

^a *Baronius. an. 57. n. 112.*

^b *Archang. Gian. Cent. 3. Annal. Servit. l. 5. c. 13.*

^c *Pyraeus. Coron. B. M. Tract. 1. c. 12.* ^e *Ibid.*

^d *Bovius Annal. Tom. 14. an. 1313.*

^e *Astolf. Hist. Univers. Imag. B. M. l. 10.*

^f *Chronic. Deip. an. 1620.* ^g *Franc Hierasc. in vita Hen. Sylva*

^h *Trithem. l. 2. de Miracul. B. V. Viticiti.*

ⁱ *Balinghem. Calend. B. M. 19. Maii.*

^k *Chronic. Deip. an. 1150.*

mites have bin sometimes Inspired to go and to take up some ^t out of hollow Trees; and some out ^m of the thick boughs of a Cypress. The 38 Knights of *Navar* have their Noble Order from those fine Images, which were found by ⁿ Night growing up on the Stalks of white Lilies. As for old dotting *Lipsius*, he found his two dear ^o Goddesses in no better place then an old Oak. But what a thrice happy Rencontre was it; to find three Stone Images at once in the Bowels ^p of a dead Woman? The first was the Queen of Heaven, with a Golden Diadem about her Head; the second was little Jesus, lying between two Beasts in a Manger; and the third was old Saint *Joseph*, with a *Dominican* Virgin at his Feet.

These, and all such Images, were not known to; and if known, had bin detested by all Primitive Antiquity, as to any Religious use. If you read in *Tertullian* ^q, of the Figure of a Shepherd carrying a Lamb on his shoulders; that Figure was in the bottom of a Cup, no fit place to worship Images in. If *Eusebius* tells you of a Statue ^r of Christ, and a Woman kneeling before him; he tells you withal, that it was not seated in a Church, and that it had bin made and placed where it stood, both by an Heathen Woman, and after an Heathenish custom. What *Bellarmin* ^s is pleased to bring both out of *S. Naxiansen*, and *S. Bassil*, is on my certain

¹ Gonon. de Patrib. Occident. in vita S. Manion. Oniez.

^m Niceph. Eccl. Hist. l. 14. c. 46. ⁿ Pyreus supra.

^o Just. Lipsius. Diva Hattens. & Diva Asjericot.

^p Michael Pins de Viris Illust. Ordin. Prædic.

^q Tertull. de Pudicitia.

^r Euseb. Hist. Eccl. l. 7. c. 18.

^s Bellarm. de Imag. l. 2. c. 9.

knowledg either a very weak mistake, ill becoming a good Scholar; or a most perfect lie, worse becoming an honest Man. *St. Epiphanius* came many Years after those two, and yet Images were to him so strange, when seated in a place of Worship, that when by chance in his Travels he found one in a Country Church, he presently tore it to pieces, and desired the Bishop of that Diocess to look better to such Abuses. *St. Jerome*, whom the Papists take for their first *Roman* Cardinal, liked so well both the Admonition and the Censure, that he put in Latin the Greek Epistle which contains both. *St. Augustin*, somewhat junior to *St. Jerome*, declares abundantly, in the place which I have already cited out of him, how he thought this use of Images both dangerous and unlawful.

But after those great Lights were out, Pictures came to be more frequent, and to be ushered into public Places, upon this double civil account, both of being a kind of Instruction to Ignorants, and a considerable Ornament to Walls; a most lawful use certainly, as long as it could be kept harmless: and harmless also in it self, when made use of in times and places, and among Men not likely to misapply such things. Images stood upon this foot some hundred Years (as yet they are among the *Lutherans*) till the Empress *Irene*, who, after she had blinded her Son (an usual Cruelty in those daies) blinded both her self, and some hundreds of her Bishops (the Pope of *Rome*, was one of them) in a worse and more Spiritual way. For in a great Meeting of his Clergy, now called the second *Nicene Council*, she brought out these Images, from their civil Historical and harmless use, to a down-right Image worship;

ship; and made, as well she might, most of her ignorant Subjects as generally Idolaters, in the account of other Councils, and of the Truth it self, as the Emperor *Constantius* had before her made them *Arrians*. Ever since those daies, things grew worse and worse, until at last both Christian Estates, and Churches, fall into such a general and horrible Disorder, as made most sober Men to cry out, *That the Antichrist was surely coming, and that the World could not last long.* This thick Darkness having put out all Light and true knowledge of the Gospel, proved to be a most fruitful Womb for all new upstart Saints and Images; and the Black, Grey, and White Friers, Midwived them out so dexterously, with their Revelations and Miracles, that the Original of whole thousands, I mean of these Saints and Images, is among their very Worshipers at this day, either as unknown or uncertain, as the breeding of *Romulus* was, whether of a Wolf or a Whore; whether of seducing of Spirits, or pitifully seduced Monks. Only this you have for certain, as I have shewed by some Instances, that these Monks found out their Images, where the Prophet fore-tells that the *Babylonians* should throw their gods, among Bats, and Moles under ground: and hence pulling them up as fast as the present occasions required, out of their Holes, and, as the Crocodiles were out of the Mud, both had the same good luck; these in *Egypt*, and those at *Rome*, to be preferred to Temples and Churches.

Now, what holy use and purpose these Venerable Images stand in Chappels and Churches for, appears upon a double account. 1. Of the great

† *Matth. Parisensis. Additam.*

348 *The most sensible Inducements to Popery,*
Honor they receive. 2. And of the great Blessings
which they are thought commonly to procure.

As to the first account, I may the better speak of
the great Honors done to Images, because I under-
stood those Mysteries, as much by sight, as by read-
ing. The Image, that of our Lady, for example,
whether found by a poor Shepherd under a Tree, or
brought and bought by a Pilgrim in the Holy Land,
is set up over the Altar, which in their account is no
less than the Tribunal and Throne of Christ. Lamps
and Tapers burn before it; and if great Churches
are often built from the very ground in their behalf,
it is no wonder if Mass-Priests, and other Officers,
are kept also to attend their immediate Service. At
your coming into the Church, the first Object you
bow before, is the High Altar and this Image; next,
if you be well disposed, a Holy fear and trembling
seizes on you, as when *Jacob* saw Heaven opened,
* and said, *How dreadful is this place, &c.* And Men,
as they say, * can never feel a greater apprehension
of the very Presence of God (*presentium Dei Numen*)
then when they appear in that place. If you
come nearer, look what you do; for many have bin
fore plagued for not behaving themselves as they
should, Witness that wretched Jew at *Rome*, whose
Face was turned back to his Neck, and so stood
ever after, because he had not look'd reverently e-
nough to the Image. Witness the Painter †, who
lost his sight for three whole Months, because un-
der the pretence of mending, he had rashly touch-

† *Licetus. Diva Hallens.*

* *Turfel. Histor. Lauret. l. 2. c. 6.*

‡ *Idem l. 1. c. 6.* § *Jou. in Epstom. l. 21.*

‡ *Oliver. de Miracul. B. M. Montser.*

ed with his Bruff, the Lady of *Montferat* in the Face, And take you here for a good warning, that sign of Indignation against the Scholars of *Doway*, when a very Statue of Stone did stretch out her hand against them, because they plaied where they should kneel. So the *Roman* and surer way is for Worshippers, when they come near (and for Pilgrims at any distance, where first they can but see any part of the Steeple of the Church) looking up devoutly on the Image, to pour out to the Lady their Heart and Soul with a Salutation, *Ave Maria*, &c. or with some other Praier, as *Salve Regina*, &c. *O Intemerata*, &c. or a *Pater noster*; that is, to say *Our Father*, to our good Lady: for grave Doctors approve of this seeming Absurdity. If the Image be the *Veronic*, that is, that wonderful Copy which our Savior left of his Face, when he wiped it with a Handkerchief, you must look the Image in the Face, and say to it or her, *Salve Sancta facies*, &c. *Worship thee, O thou holy Face, make me clean of all my sins. O thou happy Figure, lead up to Heaven, there to see the pure Face of Christ: Be thou to us a safe shelter, a sweet Comfort, &c.* If it be that other Image of Christ, when he was just 33 Years old, which, they say, was made^a by St. Luke at the earnest desire of his Mother, and since improved and perfected by some Angels, because this same Image is upon good experience believed to be, *tutissimum Propitiatorium*, both a most sure Seat of Mercy, and an infallible Instrument to procure it; you must, especially upon solemn daies, proceed

^a *Chronic. Deip. an. 1563.*

^d *Cas. Raspon. l. 4. c. 19. pag. 369.*

^e *Ibid. pag. 374.*

with

with more Formality. At the first opening of the place where it is kept, serve the Image with this Praier, *Salvator^f Mundi, &c. O Savior of the World, save us all thy poor Servants, and grant us all, that by the Merits of the two Johns, the Baptist, and the Evangelist, we may appear guiltless before thee.* Moreover, serve it with a yet greater Pomp, when carried in Procession to the other Image of St. *Lukes* making, at *S. Maria major*. There its Tabernacle is adorned with a very rich Tapistry, rich Carpets and Cushions, *Deorum Pulvinaria* (both for the Holy Image to lie, and for the devout Worshipers to kneel upon) which cover the Seats and the Ground; there ^b the Pope and his Cardinals must approach upon their bare Feet, kneel seven times, or at the least make seven bowings, *facit septem Genua*, and so kiss the Feet of the Lord; that is, of this said Image. Then all sing the *Te Deum* (as well they may if this Image be the Lord indeed) *We praise thee, O God, we acknowledg thee to be the Lord.* Among all these Divine Honors the Cardinals take up the Image; and 24 great Lights marching before, and the best *Roman* Nobility coming after; they carry it from *S. Laurence*, through all those streets, where they say the evil Spirits were used to plague and infest *Rome*, to the other Image at *St. Maries*, which as they say was also made by the same Painter. These two Images being together, are so well pleased with their meeting, and with the Divine Honors which attend it, that (as 'tis confidently believed by People, who mistrust nothing but the

^f *Ibid.* p. 383, 384. ^g *Ibid.* p. 375.

^h *Bened. Canon. S. Petr. ap. Raspon.*

ⁱ *Petr. Abb. Cluniac. Miracul.* l. 2. c. 30. *Cesar Raspon.* l. 4. c. 19.

Word of God in the Scripture) all that Night they do most miraculously either provide or multiply more Wax, then all the Lights or Flames can burn: so that in the Morning all the Tapers and Candles being weighed, prove often-times much heavier then they were, when lighted the Eve before. All this service is very little to what another Image of our Lady was used to receive near *Tungres*. This Image for two Daies and Nights, namely every Monday and Tuesday in Easter Week, is (or at least was before the Protestants came to disturb Devotion) adored after this manner. As soon as this Sacred Image hath bin brought out with Divine Hymns and Paschal Songs, from its Chappel into the midst of the great Church, ^k whole thousands of People fall to their Praiers about it; and in that huge thronging, thrice happy is that devout Soul, that can creep under, or somewhat near to worship it. In the solemn Procession, which is a considerable long way, the People are marshalled into an Army. First, march as it were in the Van, whole Regiments of Men and Women, girded about with the long Ropes of St. *Francis*: After them, other Troops follow, of Men, Women, and Children together, running both forward and backward all bare-footed, and in Drawers, with lighted Candles in their hands: After them quite naked Bodies, loaden with Iron Armors and Chains, and in that cruel Equipage, crawling on their Knees most part of the way: Then come another Train of People, whose Order and Confraternity is, as the Jesuits do teach them, to scourge themselves; the very Nurses, with their poor Babes; and old Wives, not being

^k *Henr. Sadulius. de Virgine. Mosae Trajeß. c. 21.*

able

352 *The most sensible Inducements to Popery,*
able to crawl, are carried upon little Beds, rather;
then to lose the Blessing that doth attend as they
think, their appearing before the Image: Close
before it, and after these march both the Order of
St. *Francis*, singing Praises, and *Benedicta es*, &c.
to the Goddess; and other Officers with Torches:
At last comes the Goddess her self, being carried
upon the shoulders of the best and noblest Virgins,
which the Country can afford. Next to them fol-
lows the Troop of true Penitents wishing no more,
but that the good Image may see their unfeigned
Contrition, in their poor Members torn, as they
are, and bleeding most pittifully, under the hard
weight of their Chains. Then follow the Magi-
stracy; the Lieutenants, and Nobles of the Coun-
try, who bear up the consecrate Host under a brave
Silk Canopy, being followed in the Rear with
Multitudes of all conditions. Yet after this long
Procession is gone and come, the Zeal and Devot-
ion is not over; for during eight daies and nights
more, the People will run to and fro upon the
Track, which they guess the Holy Image was car-
ried over: thus to gather up the Blessings, which
they hope the good Lady hath scattered in that
way. Now call you this Devotion, as you please,
whether *Duly*, or *Hyperduly*, or Indirect, or Re-
ductive, or Reflected, or Anogogical worship,
which is bestowed on such Images; and puzzle into
Idolatry poor ignorant Souls, with what words and
distinctions you think fittest; this worship is for
certain so great, that none so great was ever so visi-
bly bestowed on Christ: and if all Gods Saints
should appear, no greater could be bestowed on
God himself.

2. As

2. Asto the other use of Images, which consists in procuring Graces ; you may be sure that the Blessings, and Advantages both spiritual, and temporal, which the worshipper expects from them, are at the least both as numerous, and as great, as the Devotions which he bestows. I could tell of hundreds of Images adored here and there by Papists, which are more regarded and trusted to, then ever was the Image of *Pallas* at *Troy*; or that of *Diana* at *Ephesus*, or any one of the greatest *Pagan* God any where else. When *Turks* prevail on Christians, as when they infested *Negro Pont* ; or if *Rome* herself be fore distressed, as when once *Aistulphus* came to take it ; His Holiness *Paul* the second's best Refuge was to supplicate the Image of ^l *Christ*, *Effigiem Salvatoris*, and to carry it about a Church in a solemn Procession. Pope *Stephen* the third shewed himself yet more devout in the same way, as being concerned nearer home ; for ^m he walked upon his bare feet, and carried the Image on his own Shoulders ; the Covenants which had bin broken by the Enemies hanging upon a Cross before it, that it or she might better see, and upon the sight be more sensible of the wrong don. So by this means, saies my Author, (and with the help of the French too) *Aistulphus* his Forces were soon routed, and *Romes* honor and Interest kept safe. But if in the most desperate necessity you will apply yourself to both Images ; there is no surer way, ⁿ saies the same Cardinal, in the whole world, of attaining the Peace of Heaven, and the greatest Mercies of God. It were a long tedious work, to

^l *Raspon. lib. 4. c. 19. pag. 374.*

^m *Ibid. pag. 375 376.* ⁿ *Ibid.*

354 *The most sensible Inducements to Popery,*
 relate here the hundredth part of great Blessings,
 and both public and private Deliverances, that
 Roman Images have bin, and still are admirable for,
 when devoutly served and adored. It was with
 carrying Images about, that *Rome* the Mother and
 Nurse of Images, was once ° freed from a raging
 Plague, Health and pureness of wholesom Air
 following the Procession most visibly: Witness the
 Pope, who both saw the Angel sheathing his Sword
 over the Castle of *S. Angelo*; and heard a Troop
 of other Angels, applauding the Queen of Heaven,
 when her Image made by *S. Luke* was so processio-
 nally followed about. It was by setting up, and
 worshipping of an Image, whereof no notice was
 taken before, that in the year 1570. another such
 most p fearful Plague, was suddenly stopt at *Pa-*
dua; and lest you should take this for a chance, or
 for a religious mistake; the Virgin her self appear-
 ed to some holy men, at the same time, and assured
 them, it should be so. What shall I say of the I-
 mages at ¹ *Bayeux*, ² *Montpellier*, and ³ *Sens*,
 which constantly, they say, cure all Diseases, and
 ease the poor Physitians of all practice? Ask the
 Mass Priests of *Lauretta*, *Monferrat*, *Florence*, *S.*
Denis, *Compostella*, *Ardilliers*, *Halls*, *Tungres*, and
 thousand like Places, whether they know any sick-
 ness too hard and desperate for their saints, when
 praied and adored at their Images. No Tongue
 so perfectly † cut off, no Breasts † so cruelly run

° *Antonin. 4. part. t. 15. c. 24.*

† *Hierascus in vita Sylv. 3 Chronic. Deip. an. 1529.*

‡ *Casarius. Dialog l. 7. c. 2. 3 Chronic. Deip. an. 1529.*

† *Manus. Histor. Rev. Memorab. c. 86.*

‡ *Tursel. Lauret, Histor. l. 2. c. 18.*

through,

through, no Bodies * so quite unbowelled, and emptied of their Entrails, but the praying before an Image, or even bowing at a distance to a Saint, which the Image stands for, shall restore, and make all whole again. But in the wars, and great Conquests, their Images shew best what they are. For as Images carried about, so it be with devotion, will in time of need both bring in † showers, and keep off ‡ Storms: so will they now and then defend Towns, and drive away Enemies. Witness the often mentioned defeat of the poor English men † at *Poitiers*, when the Ladies Image had the keys: Witness also the fearful Cloud, whence Angels broke out against the *Tartars*, as soon † as they had hurt an Image. They say that the Emperor *Heraclius* with two Images, which were carried alwaies † before him, defeated once the *Persians*, whom the *Romans* could never beat. The brave Emperor *Comnenus* with the same conquering Machins did no less † against the *Tartars*: and so he publicly professed, what he owed this Victory to, when he set both these Images in his triumphing Chariot, and walked by them himself a foot. A considerable Part of the *East-Indies* is said to have bin conquered this same way. Witness the great Island *Cuba*, where one of their petty Kings is thought to have won great Battles, † because he kept among his Captives, one, who wore still about his Neck a small Image of the Virgin. Many hundred years before him, old King *Arthur* most successfully used

* *Ibid.* † *Villan. l. 4. c. 6.*

‡ *Ciaccon. in Paul 2.* † *Chronic. Deip. an. 1200.*

† *Id. an. 1385.* † *Baron. an. 622.*

‡ *Nicetas ap. Baron. an. 1123. n. 617.*

† *Cartagena De Mirand. Deip. sect. 70.*

the same Devise: for he had still a shield most curiously painted with the Image of the same Saint, * which revived his Spirits and strength, whensoever he found himself fainting. And doubtless this is the reason, why *S. Lewis*, when tired with hunting, or otherwise distressed, used to alight, and to hang^f an Image, which he carried still about him, to the first Tree he met with, and there kneeling and praying to it, had presently what he wanted: and it is believed that by this Means he recovered his Estate, which his Children had taken from him, when they kept him close in a Cloister.

3. Now, which is the third, and the last, and the most considerable Point to examine; what is or may be the matter in or about all these Images, which can procure these quick Returns, and herewith, upon all occasions, tempt men to pray and worship them, is more than the Roman worshippers can or dare distinctly tell.

All that you find in an Image, must come to some of these three Things. 1. The substance that it is made off. 2. The outward & Shape or Resemblance, that makes it in mens conceit the Image of such an Angel, or such a Saint. 3. The Consecration, that makes it a holy Image.

As to the first, the matter or substance it self, to wit Marble, Brass, or Silver, &c. can do no more, then to make the Image more or less fine, rich and costly: and tho it were a Saint *Christopher* (that is a huge great statue, like a Giant, which stands in most of their Churches) of Massy Gold;

* *Gononius Chronic. an. 640.*

^f *Eened. Gonon. Chronic. an. 815.*

^e *Bellarm. de Imag. l. 2. c. 21. sect. Quarto, in*

it might draw men to admire the Price, but not the vertue of the Image. For when Images are consecrated, it is not as in the case of Mass-wafers, which in five words are presently transubstantiated from what they were; the Marble or Brass or any substance whatsoever remains still the same: and thus far Pagans and Papists may be equally credited; when, whatsoever their worshipping be, they solemnly disown Gold, Wood or Stone, for being either their Saints, or their Gods.

The second considerable thing in an Image, is the outward form and figure intended to represent either among the Pagans a God, or among the Papists a Saint. Upon this Point, the Roman Images were so ancient and so happy as to be undoubtedly acknowledged for Pictures of *S. Nicodemus*, or *S. Luke*, or a very Angels drawing: and tho they should most truly represent the Blessed Virgins Face and Features; the utmost they could tempt men to by this most exact Resemblance, were perhaps to go a good way purposely to see and view them: yet no sober men on such accounts could be tempted to worship them, much less to hope any great matter, from having seen and worshipt them. Figures, Shapes, and Proportions which make Images like, or unlike, are of themselves, you know, as uneffectual and unactive on other scores, as bare words, Cyphers, or letters are: and therefore the Resemblances which result from them, can produce no effect at all, but, as sacred or profane signs may, by some either Divine, or human Institution. Thus once the *Israelites* might well hope to keep off the Destroyer, by sprinkling their Lintels with Blood; or to recover their former health,

by

by looking up toward the Serpent, because God had instituted these two signs, and had promised such Blessings, if the People did use them so. Thus the subjects of the ancient Roman Empire might hope, besides the performance of their Duty, to get the favor of their Princes, by standing about their Statues, or by their low and civil kneeling, when their first Ministers (as once *Joseph* was in *Egypt*, or *Mordecai* under *Affuerus*) chance to pass by; because these Sovereigns had resolved and declared, it should be so: and because it is in their power, as to challenge their Peoples Duty, so to dispense their own Favors, at any time, at any Place, and at any mark, sign, or token, which they will chuse. For the great Kings cannot appear in their own persons every where; yet will they some other way appear as Sovereigns, and be acknowledged so every where: and if any private person, or any unruly Multitude take down what they were pleased to set up as the Ensigns of their Empire, or of their declared Plesure (as they did, who pulled down the Statue of *Eudocia*, which *Bellarmin*^h is pleased to make a foolish plea for Images) they do affront the Emperors and Kings themselves.

Now to bring all this home to the Case; 1. Who knows that Roman Images, are either drawn by a Saint, whom no Scripture saies, to have bin a Painter, rather then by *Pilate*, or by *Simon* the Sorcerer, who perhapsⁱ were? or drawn so true, as to invite so much as sober Curiosity to look on them? Is it certain that Christ, or his Mother were just

^h *Bellar. de Imag. l. 2. c. 12. sect. Theodosius quoque.*

ⁱ *Iren. cont. Hares. l. 1. c. 20. & c. 24.*

such as they are now represented, she with a delicate Italian Face; he with the Corpulency of a Dutch Boy? 2. When there is little to satisfy a curious Eye, is there more for a pious heart? what Sacred Institution of either Christ, or his Apostles about Images can either give ground to a due lawful worship, or supply the expected Blessings, which neither shape, nor likeness can? Did ever any one of Gods Saints intimate some where in their lives, that they would take it very kindly; if they were praised to before Images? and did ever the Virgin promise to any Body, that she would either come, or send to save Towns and Countries from plagues and wars, when ever they would set up her Statues? whether of the two waies is more likely, to bring her to what we desire; the carrying her Pictures about, or as it hath bin successfully don sometimes, the plain^k threatening her with drowning it? Are the saints come to be of the Devils mind, who perform most effectually what Magicians enjoin, when they treat^l him with rough Language? If both supplicating and threatening be alike uncommanded, and impertinent for this Purpose; is the looking toward the Ark, or the looking up to the Brazen Serpent, which had both a Commandment and a Promise, so fit a Precedent, as they^m pretend, to countenance praying or looking to Images, which for certain had neither of these? Therefore since neither the Matter, nor the external Form of Images have any strength, either themselves or of any known help conferr'd by God,

^k Antonin. 2. part. Tit. 14. c. 2. sect. 3.

^l Chæremon. ap. Euseb. de Prepar. Ev. l. 4. p. 117.

^m Bellarm. de Imag. l. 2. c. 12.

to enable them towards any manner of work ; let us see what the consecrating of this Matter and Form can do. For if this last can do little, or nothing in order to those great and extraordinary Operations, which are attributed to Roman Images, you must needs seek farther for some other both as great and extraordinary Principles.

The Consecrating of Images , as the Roman Church practises it, may be considered either as a Praier , or as an ordinary, or extraordinary Power. If you take it as a Praier ; 1. What Ground of faith have they for venturing upon such Praiers ? and what Promise, Precept or Precedent for Blessing Images, in hope of being afterwards blessed by them ? 2. With what Christian and sober modesty, can they wish and devise Instruments, which no holy man, or Scripture ever thought of , to put both God upon hearing, or his Saints upon mediating and promoting, what we shall pray for, before Images ? 3. And as to more special Blessings, which are lookt for at the devout using of these Engines ; what silly fancy is this to call upon God, for making wood, stone or any other materials that Images are commonly made of, after they have shaped it after their own way , happy and powerful Instruments to keep houses and Vineyards; to keep off Hail and Devils ; to give women an easie labor ; to procure good Husbands to Maidens ; or to kill them who are not so ? For I am sure many Images are renowned and sought after for such Blessings. 4. But what horrible Boldness is this to conjure God in these consecrating Praiers thro his holy Names and Titles in behalf of such strange Purposes, so far against the ordinary Course of his Providence,

vidence, and farther beyond his Promises? And what Returns can they expect of such faithless sinful Prayers, but Vanity? and if something else, but Gods wrath and their own Confusion?

If you take this Consecration, as a Power; I pray, when and where appears it, that God ever bestowed this Power either on his, or the Popes Church? Christ in the first times of the Church invested both his Apostles, and other Servants with many great and extraordinary Gifts, for casting out Devils, for curing all sorts of Diseases, for removing even Mountains; but where, either for enabling Images, or for the doing either good or harm with Images? They bestowed the Gifts of the Holy Ghost very often, and as it were of course upon Believers at their Baptism; but when and where upon Marbles, or curiously wrought Pieces of Timber at their Consecration? Where and when did they consecrate Pictures, to sink Ships, to rout Armies, to raise storms, and thunders, and Hails, as Roman Images will do sometimes? When the blessed Apostles, with the laying on of their hands, could endue other men besides themselves with miraculous Power from above, in order to prophesying, and speaking Mysteries in strange Languages; did they endue carved stones also, with power to speak, and to play, to sing or weep, and to do all these handsom Feats which are said of Roman Images? Did ever *S. Peter* leave this Power with *Simon Magus*, or the Pope, or any consecrating Bishop, that on what statue or Picture soever he should lay his hand, and sprinkle water, and pour Oil, and burn Frankincense, it should be forthwith elevated to high and mighty Performances? If *Peter* and *Paul* had this Power,

Z z

and

and left it to succession; God, and his Saints must look to it: for as Christ is at every turn liable by Consecration to be shut up in a Mass wafer, God and his Saints are not quite free from consecrated Shapes and Images. For the Consecration, as a Power, obliges God in a considerable manner to hear and report to his Saints, whatsoever is praied for at their Images: and ties as considerably the Saints, to sollicite and intercede with God, for the Request which he reports, and often to come down themselves, to execute and dispatch it. God is bound I say by this consecrating Power which he is supposed to grant, both he to hear and to report what is said before the Image; for otherwise, how could the Saints concerned in the Case understand it? and what were the Power good for? And the Saint is put to so much trouble; For besides the trouble of solliciting the business, which they understand they are praied for, at their consecrated Images; how many Ramblings to and fro are they in equity obliged to, (unless all their Apparitions, and Activities about their Images be mere Lies) either to hear it the sooner, or to give it a quicker dispatch? And who knows not that Roman Images, and Roman Saints, (in famous Churches especially) are never or seldom asunder? I call to witness all the long and holy Pilgrimages undertaken upon this score, to *Lauretta*, to *Montserrat*, to *S. Michael*, &c. there purposely to meet either with the respective Saints, or their assisting Vertue, *Divorum & Divarum Numen*, that is the Godhead of the He or she Saint, which is supposed to watch somewhere, in, or about his dear Image. I call to witness the many Vows, which are directed from all parts to these said Saints,

not in Heaven, their proper Abode, as one should think; but to the Lady at *Lauretta*, or *Montaigne*, or to the good Saint at *Padua*, *Ardilliers*, *Montegardia*, &c. there helping men and women by their Images, in such Churches. And it is to this purpose, that both these Images, and Churches are consecrated with the greatest Pomp; wash'd with the best sort of Holy water; made sweet with the choicest Perfumes; lighted day and night, with the clearest Lamps and Candles; dress'd with the costliest Clothes and Laces; served with the Curiouslest Music; the Images specially seated on the Eminentest Places of the Church, and (what would you have more) honor'd with the compleatest Mass, to invite thither out of Heaven these Holy guests. And let *Rome* search out her *Vatican*, and try whether in all Antiquity she can find an honest Example for such Consecrations and Attractives, but either among old heathenish Priests, or among old and new *Sorcerers*.

Now, tho' by this which I have said, it appears clearly enough, that the Matter, the Form, the Likeness, the Power of Consecration, or any thing else, which you can find intrinsecal to an Image, is both uneffectual, and unchristian, both as to make it a fit Object for any Religious service, or to make it a sufficient Cause of any wonderful Blessing; Nevertheless it is found by experience, and however it is most certain in the common Apprehension of Roman Catholics, that a very great number of Images by being consecrated and worshipp'd, have attained to such a great degree and improvement of strength and Action above what either they are in their Nature, or can be rais'd to by Art, that it highly concerns all Christians, seriously to inquire into the

364 *The most sensible Inducements to Popery,*
hidden Causes and Principles of such Extraordinary
Atchievements. For my part I do not believe, (and
many Papists do not) that all and every particu-
lar thing commonly reported of these Roman Images,
is true; and, of the other side, I do not believe that
all is false. However, if all were false, they should
do well to burn out of their Church their great Pon-
tifical, Ceremonial, and Missal Books: and to throw
away their Images back again into the same Holes,
whence they were pleased to dig them out. But if
any part of what they say concerning them be true;
I make no question it will prove worse then if it were
false: and to make it good I require only the pa-
tient attention of an understanding, and unprepos-
sed Reader.

Not to make *Pagans*, or Papists in any degree
worse then they are; both disown in the consecrat-
ing of their Images all such ^a substantial Change, as
in the transubstantiating of Mass waters: both ac-
knowlege the material part of their Images, how-
ever called, and adored by those as Gods, by these
as Saints, to be still stone, or wood, or silver, or
viler stuff: And in this case the Papists deal disinge-
nuously with the Pagans, when they ^b make these
worse then they are, that they may seem worse then
themselves. But that within, neer, or about the
Roman or Pagan Images either by consecrating, or
worshipping them, are imported such Additional of
either inherent, or wonderful assisting vertues, as
may both help out worshippers, and well deserve
Adoration and Service; is an Article of Heathenish
Faith, which the Pagans publicly declare: and which

^a *Celsus ap. Origen. l. 7.*

^b *Bellar. de Imag. l. 2. c. 3.*

the

the Papists do as really presuppose in all their practice and Histories: nor can in truth, without belying both their Devotions and Consciences plainly deny, however they think it more convenient to mince and palliate it for mere shame. This is the down-right Confession of the Heathenish Philosophers. *You must not wonder* (saies *Olympius* to his persecuted Pagans) *if you see the pulling down, and the breaking of your Images, since they are made of vile matter, and therefore easie to be bruised to dust. But once were within them those Immortal and Invisibile Powers, which are now gone up to Heaven. For* (as another adds more fully) *⁠We take not Brass, Gold, or Silver, properly to be our Gods; only we worship in them what holy Consecration hath called into, and seated within those Images. And this is the Religion of Roman Doctors and Saints. 1. ⁠That these dead and inanimate things (Wood, Stone, &c.) by being Consecrated, receive a kind of Spiritual Vertue, which makes them fit for Gods Service, and for the Peoples Adoration So 2. ⁠That both the Saint, and his Image being joined together, may be Praised to, and Adored together also. 3. And 3 if they be taken asunder, the very Images may lawfully be worshipped, both by themselves and for themselves, besides the Worship due to the Saint. No Pagan Idolater, for all I know ever said so much, and the Roman Practice goes yett much farther.*

^c *Ap. Sozomen. Eccles. Hist. l. 7. c. 15.*

^d *Ap. Arnob. Contr. Gent. l. 6.*

^e *Thom. 3. part. 9. 83. a. 3.*

^f *Bellarmin. de Imag. l. 2. c. 23. sect. Quod autem possit.*

^g *Ibid. c. 21. sect. Nunc iuxta,*

First, In their ordinary Language, the Image is called and taken for the very Saint; and in that ordinary Devotion the Image is adored, kissed, embraced and spoken to, just as if they had the Saint in their arms. 'Tis you (saies the Preacher, speaking to a Crucifix) ^h *that have red-emed us: it is you that have reconciled us with God the Father, &c.* Just as the cursed Idolater in the Prophets, *Isa. 44. 9. Habakkuk 2. 15.* praies to the Wood, *Romse now thy self and rescue me.* There both the Devil and his Idol, and there the Saint and his Image are huddled up in the same Adoration. And as when the Host is carried along, all that see the Mass-Priest at any distance, fall on their knees; and if they hear only the little Bell, they cry, *There is the good God, who passes by: whosoever goes to, or comes from a Church, saies, Either I will go and pray, or now I come from visiting and praying to our good Lady: because as he really believes that there the Mass-Wafer is, by Transubstantiation, become the Lord; so he believes, that the Image which he hath seen, is either by Consubstantiation, Inhabitation, or some other assisting mode, become to him the good Lady.* And I defie all the *Roman* Preachers to say any thing to justifie what they do upon this account, which the Pagans may not say as well or better for themselves.

Secondly, Lest you should think, that Wood and Stone are thus adored, spoken, and praied to, upon the mere account of Resemblance; (in which case, any one of our Ladies Pictures might be adored and praied to as well at a Painters, as in a Church) is generally done upon the Faith and Be-

^h *Bellarm. De Imag. l. 2. c. 23.*

lief of an inclosed, or at least assisting Vertue. It is this strong persuasion that makes a Catholic Worshipper creep reverently and trembling to our Lady, to get a touch for the little Image, which he hath newly bought of a Shop: and all Men know how much the better their Beads will sell, when the Pedler can stoutly swear that they have touched such a Saint, that is, his Image. By this it doth appear evidently, that the Image is conceived by them to have some prime Vertue in it self, since it imparts it to another: and I would know, who of them all dares say any of those Images, which he dares not scarce look in the Face, that it hath besides resemblance, nothing more then another stone. They that go to touch the Chin, or the Toe, or some other Bone of a Saint, think it endued with some vertue, above that of ordinary Bones, because it was, and is still the part of a Holy Body. They who go a long Pilgrimage to rub their Clothes against the Shift of our Lady, or their Stockings against the Breeches of *Thomas Becket*, must think that the warmth of their holy Flesh have left in them some hidden Blessing, which they do hope may be in some mesure communicated to other things. Ask the Papists, why that Image which they do call *Veronica*, should have such extraordinary vertues; they will tell you, that Christ made it himself; and that besides this, he made it of the Sweat and Blood in his Face. But what have other Images in their carved pieces of Wood, which may tempt sober Men to seek after, to touch, to kiss, in hope of being Blessed by such Embraces, unless it be the assisting, or inhabitation, or some other like commerce of Holy Powers, which the Pa-

pists

pists call *Numina*, which are either therein, or thereabout?

Thirdly, If you will have more convincing Proofs, go for example, to the Image of our Lady in Mount *Gardia*¹, which keeps Whores off, and perfumes all that comes near it, with a most Celestial Fragrancy: or to another Image of hers, once adored in *Sozopolis*, which² sweats out of its hand a kind of Oil, to cure them who are anointed with it. Go to a third Image of hers³, which, when hidden and unseen, discovers it self by its own light. Just such another you have in *Spain*⁴, which was perceived in the same manner shining under the root of an old Oak. But nothing can be brought more demonstrative to this purpose, then the Image of *Bardenarda*: it had bin bought by a Pilgrim at *Jerusalem*, out of a Shop, consecrated, when, and where, or whether at all, I cannot tell: However, after much service and adoration, the Image it self, ⁵ from a coloured Board at the Painters, is grown Fleshy in its Chappel; its Breast from being flat, is swelled perfectly into the Figure of two Paps, whence flows such odoriferous Oil, as no Balsamis like it; and so Miraculous withal, that it cures all sorts of Diseases. This, however it comes to pass, is Intrinsicall and Inherent in the Image, and may draw Pilgrims to worship it, without the consideration of its Saint. And the truth is, it is so Holy

¹ *Bened. Gononius Chron. an. 1433.*

² *Bozius de Sig. Eccles. t. 1. l. 9. c. 9.*

³ *Baron. an. 446. n. 16.*

⁴ *Ant. Xepes Ord. S. Bened. an. 574.*

⁵ *Baronius. An. 87. n. 63.*

by

by its self, if you believe *Baronia*, that no Worshipper dares touch it.

Fourthly, What will you say to such Images as have an invisible Faculty within themselves, of either crawling or flying back to that place which they like better, in case you offer to remove them? And such are the most part of them, which now a daies are reported to work Miracles. Such is that of *Montegardia* for example, which fled away out of the Ship, when Thieves thought to carry it to *Venice*. Such is that other of *Rachietta* in *Savoy*, which being removed from whence it was, into a very handsom Chappel, was found the next Morning in its old Room. Such is that of the *Servites*, near *Lamo*; which made nothing to jump from one side of the River to the other. And to insist upon no more, such is that famous one of *Lauretta*, which being displeas'd (at least the Saint dwelling therein) that it was not more regarded in its Country at *Nazareth*, transported it self, with House and all, to *Italy*, where now it is serv'd to some purpose.

Fifthly, What can you say to common Stone and Marble Images (dead and senseless things, as one should think) that have in them all sorts of seeming Natural and Organical Motions? Such is that, which one of your Mass-Bishops speaks of, which crook'd its Finger to hold a Ring. Such is that which another Learned Man mentions too, which stretch'd out its hand to strike a Nun. Such is that at

- *Bened. Gonon. supra.* † *Hierasc. invita Sylv.*
- ‡ *Chronic. Deip. an. 1492.* § *Turfelin. Lawet. Hist.*
- ¶ *Vincent. Belluar. Spec. Hist. l. 7. c. 87.*
- ‡ *Cesarius. l. 7. c. 34.*

370 *The most sensible Inducements to Popery,*
Orleans^a, which held up its knee, to stop the Ar-
row that otherwise had killed a Soldier. And such
was that here in the North, which held forth^x both
its Arms to receive a sweet Baby, creeping out at
the Mouth of a Consecrated Crucifix.

Sixthly, These and many more Images have, be-
sides these Motions of all their Members, the use of
all inward Faculties which can be perceived in living
Men. They will shew you that they have Blood,
if you wound them; witness y^r our Lady at *Paris*,
which a mad Fellow pierced with a Sword, and was
whipt to death for it; and Milk somtimes, if you
touch them too hard^x about their Paps, as once
did a rude Soldier in plucking off a rich Jewel.
Some^a weep, some^b laugh, some^c can do both,
some^d sing: all^e speak, when occasion offers it
self. And, which is more, all this they do with so
much reason, and to such special purposes, that it
doth most clearly appear, that they are moved to
what they say, by much higher then human Souls.
When a Holy Man passes by, the Image sees his
Holiness; and so one^f several times used to salute
Holy *Bernard*, *Salve Bernarde*, and to offer him the
Babe out of its left Arm. *Bernarde, &c.* § that is, O
Bernard, take you this Child, the Redeemer of the
whole World, said once our Ladies Holy Image. An-
other did the like honor to St. *Lucia*^h, who very

^a Vincent, *Hist.* l. 8. c. 83.

^x Matth. *Paris*, in *vita S. Godric.*

^y *Chronic. Deip.* an. 1418. ^z *Tritbem.* in *Chronic.* an. 1302.

^b *Hierasc.* in *vita Henr. Sylv.*

^c *Menol. Cisterc.* 11 April. ^e *Ibid.*

^d *Leand.* in *vita Hiacyinthi.* ap. *Sur.* 16 Aug.

^f *Menolog. Cisterc.* 18 Octob. ^g *Henriquez.* in *Chronic.* an. 1152.

^h *Chronic. Prædicat.* an. 1543.

care-

carefully carried it home. Contrariwise, when wicked Men approach too near, some Images will soon perceive their wickedness; witness that ⁱ, which said to one who had a murderous intention, with a threatening Voice and Face, *What art thou here for, O thou Villain? Wilt thou kill my Servant in my presence?* They say, that there is an Image in a Convent of *Carmelites* in *Sicily*, which, as soon as any Worshipper comes near, doth presently discern, whether he be in the state of Grace, or in mortal Sin; and so accordingly smiles or frowns, as the Man or Woman deserves. And it is this sort of Images, that piercing into Mens hearts, by a Prophetical Spirit, will either turn their Backs to Apostates and Hypocrites, as once one did to † that unhappy *Carthusian* Novice, who afterward forsook the Order, and perish'd no Man can tell how: or smell out Whores, and keep them off with Thunderings and Lightnings* sometimes, as the above-said Image of *Montegardia* in *Italy*; or be troubled, and sweat and blow at some eminent, tho never so remote dangers; as was † that Image in *Germany*, when all was ready above to come down, and to destroy this Universe. *St. Peter* of *Verona*, as they say, being once in danger of being baffled by an Heretic in a Dispute, an Holy Image helped ¹ him out how to answer the Argument that puzzled him, *Petre, &c. Peter* (saies this admirable Teacher) *I have prayed for thee, that thy Faith may never fail.*

ⁱ *Bened. Gonon. Chronic. an. 1476.*

^x *Franc. Hierasc. in vita Sylo.* † *Chronic. Deip. an. 1353.*

^{*} *Idem. an. 1588.* † *Ibid. an. 1160.*

[†] *S. Antonin. 3 Part. Hist. tit. 23. c. 6.*

And another *S. Peter Caralt* [¶], had his worst confounded by the Devil, who appeared to him under the notion of a Divine; when having not a word to say, he begged help of a little Image, which by good chance hanged on the Wall; and as soon as he had but lookt somewhat devoutly towards it, presently the Image turned to him, and enlightned his Soul with such Reasons, that forthwith the Devil left him. These, and five hundred more Images, which I could produce, if need were, are the usual Oracles of *Rome*, and the ordinary Seats of *Roman* Saints: and when *Bellarmin*, with some others say, that they do honor these Images as signs only representing, and not as Seats and Instruments inhabited or assisted by the invisible Spirit of their Saints; they are confuted by these two waies, the visible Practice of their Church, and the invisible Testimony of their own private Consciences.

What might be said more probably both in behalf of these Images, and of their zealous Devotion in worshipping them, is what frees them from the reproach which Holy Scripture casts on Idols; that they have Eyes, and see withal; they have Hands, wherewith they handle, and sometimes give terrible blows: if they have Mouths, it is not in vain, since they can cry, and laugh, and speak, and sometimes also Prophecie: Feet have they, and thereon leap, and walk, and see: and if they have Noses, they smell therewith, and can tell where the wanton and the wicked Persons are: All this, I say, from their own approved Authors. Only the main difficulty remains (and I conjure all sober Men, as they tender their Salvation, to look how to falsifie it well)

¶ *Bened. Gonon. Chron. an. 1474.*

to know what is the inward Principle, Spirit, or Soul, which moyes and animates these dead Figures, to all and more then what living Bodies can perform with the help of their living Souls. Here let the *Roman* Catholics well consider, whether to justify them by these acts of activity from being Idols, doth not by the same means both accuse and convince them of being Devils.

The Holy Scripture warns Men often against false Christs, and, false Prophets, against false Apostles and false Spirits: it were strange, if we had no need of warning, or of being wary against false Saints. I find sometimes the best *Roman* Monks much puzzled; what to think of their most celebrated Apparitions: and tho they trust too much their Holy Water (a pitiful trial God knows) in the discernment of the good from the bad Spirits, yet they do not think it un-catholic to demur sometimes in such matters. It is neither want of Learning, nor want of Faith in the School-men, the Primitive Fathers of Popery, which makes them dispute now and then, whether that which they see at Mass under the Figure of raw Flesh, or a young Child, be Christ himself, or a *Phantome*: and certainly, we have no ground either in Scripture, or in Reason, or in Experience to secure us, but that the Devils, which play such pranks both in Apparitions, and on Altars, may juggle as well, and play worse tricks about consecrated Images.

First, It is no small prejudice against these *Roman* Images, and the *Roman* way of using them, that both came so late into the Church: and that in the best Primitive Times, when the Church was a purer Virgin, none but Heretics had Images; whereas in these later

later and worse Ages, when the Church is confessedly worse too, no *Roman* Catholics are without them. It is also no small prejudice against the best, as it is supposed, and the most famous of these Images, that when they were admitted at first, as either visible Records of Ecclesiastical Antiquity, or as Ornaments of new Walls, not one of them did work Miracles; or if it did, 'twas in behalf of Infidels and Pagans only, as it is presupposed by Patriarch *Tharadius*^a, the great Promoter of Image Worship: whereas now since they are become both the Objects and the Instruments of *Roman* Devotion and Blessing, they generally work all Miracles in behalf of the *Romanists*. The alteration in the Church, as it is now full of Images, from the Church as it was then without any Image Worship, as it is visible and great, must have some visible and great Cause. Is it because the Pagans and the Heretics then, and the Mass-Priests and Papists now understand the worth of Images, and the right use of Image-worship, better than the Holy Apostles did? Or is it because the Holy Apostles had neither Patriarchs, nor Prophets, nor Martyrs, to make Saints of, or to consecrate Images to? Is it not more probable to think, that this Alteration hath thus happened, because both Pagans and Papists are of the same mind as to Images? And because the Spirits, which Christ and his Blessed Apostles had silenced and beaten off from most of their Pagan Quarters, having long wandered among the Heathen, and in dry places, have at last found better shelter and employment at *Lauretta*, *Montserat*, and other great *Roman* Oracles? What can one think else of Images, which having kept themselves close, dumb and ob-

^a *Nicæn. Synod. secund. Act. 4. pag. 626. Edit. Bin. Paris. 1634.*

scure,

scure, in the best and Primitive daies, take now their advantage to start up, and to make a noise, and to shew Miracles in these later times of the Church, when both by Christ and his Apostles Predictions, and the Judgment^p of sober Papiſts, all must be full of false Prophecies, of strong Illusions, and lying Wonders?

Secondly, That which aggravates the suspicion of appearing in unhappy Times, like the coming of Thieves and unexpected Straglers in dark Nights, is the ugly and pitiful Holes where most of these Images were at first found. For these Images (I mean those wonderful and famous ones which the *Roman* Church runs most after) were neither lately made by common Painters, nor consecrated by ordinary *Roman* Bishops: they are supposed to have bin made and consecrated by no meaner Workmen then God himself, his Christ, his Angels, and such of his Saints; as *S. Luke*, *S. Nicodemus*, &c. were, and so left and deposited to the Christian Church, and Catholic Tradition. Hereupon let me ask two things absolutely necessary for any sober satisfaction. The first, When and where, if ever at all, these Saints made these Images; and by laying on of their Hands, or otherwise, conferred on them the Gifts of Speaking, of Prophecyng, and working Miracles; or put in them an inward or assisting Spirit, to make them speak, foretel, and do strange things? The second, When and where having used them, as it is supposed they have, they thought fit to bury them under Ground, and to hide some among Thorns, some under Brambles, all in most pitiful places; as dark Holes, and hollow Trees, where they were

? *Joseph. Acoſta, de Temporib. Nouissim. l. 3. c. 3. & 14.*

found,

found, and where any wise Man would rather look for Worms or Toads? If you say they hid them in those places, for fear of the Pagan Persecuters; Pagans were not haters at all, nor destroyers of Images; contrariwise, they loved Images, as Papists do. But since they were great Burners and Destroyers of Holy Scriptures: Why would the Apostolical Men rather hide their Books under ground, which were most principally both hated and sought after, than their Images, which were not so? And if they hid both Images and Books together, by what universal Mischance did they never find any of these, where they found those? How came the Holy Scriptures to discover themselves so soon, ever in cruellest times of the Primitive Persecutions; and *Roman* Images so late, and so many hundred Years after all these Persecutions were over? Why did not Images howl or sing under their Nettles as well in the fourth and fifth Age, when *S. Epiphanius*, *S. Jerome*, *S. Chrysostum*, and such Learned Fathers might have best judged of their worth, as they did many hundred Years after, when Antichrist was expected, and when all the Learning and Holiness of the Gospel was under the thickest Cloud? If you go to Tradition, which, is what the second *Nicene* Council, and now the Papists go too: as if *Roman* Images were come from hand to hand immediatly from the Apostles: By what misfortune comes it to pass, that the many hundreds of Greek Prelats, all great Admirers of Images, and Boasters of Tradition, had never one of *St. Luke's* Pictures, nor of *Nicodemus*, nor of Christ, and that now *Rome* hath got them all? But since these Images never came to us through their hands, as it is certain they came not that way, *Rome* hath got them, either flying

flying like Birds and Fowls over their Heads, or creeping along silently like Moles and Vermin under their Feet. The truth is, when this second Council of *Nice* was held, it was somewhat too soon for such *Roman* Novelties, as the prating and howling of Images, to appear above Christian Ground; it was not then yet quite so dark, but the Church could see about her, altho it was toward Sun-setting: Hobgoblins venture not to dance at any Light, but the Moon-shine. A deep Mid-night of Ignorance, and of all other Confusions besides, which soon after overwhelmed the following Ages, was by much a sifter time for Stones and Images to speak, and for Spirits to delude Men. And you may judge what Ghosts they are, who hide their Heads during the times of the Apostles, and all the Primitive Fathers, and take their times to shew them, when all is full of new Revelations, and Dreams, and Monks; and yet shew themselves in such a manner, as marks both their Original and their Nature, appearing forth from under ground, and watching under Buses and Brambles, like those Spirits in *Isa. 29. 4.* which were not heard, but muttering out of the dust. Certainly, those blessed Spirits who are imagined to speak thus, are not in Hell, whence damned Souls in *Romes* account will sometimes howl: nor in that other place, which in their Opinion, is about it, and which they call Purgatory, whence they say that tortured Spirits will come up to bemoan themselves; they have a most happy and glorious abode in Heaven, whence it is not imaginable they will come down, unless thrust out, to lurk and weep here under Hedges. The Scripture speaks of some false Gods, which, you may be sure of it, were true Devils, who loved to

be courted under green Trees; and of some other wicked Spirits, which either whisper with a low voice, as from the Earth, or are met with and spoken to in some Sepulcher, and love to keep themselves and others in Wilderesses, and about Tombs. The Heathen *Rome* had familiar Spirits, or Demons, *Dii Lares*, and *Dii Penates*, which watch'd and fluttered about their Hearths and Houses. I have heard of some who had travelled in the East, that in those vast Defarts between the Holy Land and the Red Sea, especially about Mount *Sina*, there are many unhappy *Phantomies*, that will watch and kill Men sometimes, when they find them, single, and stragling from their Convoies or *Caravans*. And I am satisfied by some noble and living Eye-witneses, that often in some Silver Mines, as for example, near *Besort* in the Frontiers of *France* and *Germany*, are seen a sort of seeming little Men, in red or blue Juppa's, *Genii Metallici*, playing and trifling about Work-men, especially in the deepest Holes. These are both fit and likely Juglers, to act their part in hollow Trees and dark Corners: But who could expect it of *Moses*, of *Elias*, or of any Glorious and Blessed Saints or Angels, that instead of waiting upon Christ in their Robes, about his Throne (or if need be, as at his Glorification, upon the *glorious Mount*) they would come down into base Holes, and there become Puppet-players, to make Images whistle under Nettles? Let *Rome* find us one such Example, and second it with some reason why the Blessed Saints and Angels, whatsoever appear in Holy Scriptures, detest and wave Adoration for themselves; and now a daies under Popery come down purposely to crave and beg it, for their Images.

Thirdly,

Thirdly; in the judgment of the holy Fathers ^a in their Controversies against *Pagans*, it was a sufficient Evidence and Demonstration against false Gods, (and it can be no less against false Saints) to shew that they did teach men, to make Images: and that they did love these & the like Figures, And the truth is, if holy Souls may be allowed in that elevated condition wherein they live, to fancy yet dead and gross things; it were rather their Bones and Relics; wherewith they have fought the good Fight, then carved Wood, and painted Boards, wherewith they never had any commerce. For, as to Pieces of stone or wood, which are nothing to their Nature, and as little to their Happiness; it were most strange, to see them taken with such Things, and upon such poor silly accounts, because therein forsooth they see somewhat like either their Form, or their Faces. Tho good and sober men may love sometimes their Friends Pictures, none but vain fools dote on their own: and they that laugh to see young Cats turning about, and admiring their Resemblance in looking-Glasses, would be sorry to see their old and venerable Friends doing the like in their Pictures. Let the great Devil *Serapis* brag among his other Pagan Gods, ^b of the fine Head, brave Locks, and Beard, and golden Feet, which he then had in his Statues; How mean and unbecoming such a great Saint, as certainly the Blessed Virgin is, were it, to see her pleasing her self, as doth the *Laurettan* Lady, with acquainting sometimes a ^c sick Mass Bishop; and sometimes an ^d old *Eremite*, with the value of

^a Eusebius. De Prepar. Evang. l. 5. p. 120. Edit. Rob. Steph. 1544. ^b Euseb. supra p. 119.

^c Horat. Turfel. Lawr. Hist. l. 1. ^d Ibid. c. 6,

what she had in her Chamber at *Lauretta*: and shewing here the very Altar, where *S. Peter* did officiate; and there, the very Crucifix, which the Apostles had set over it. But especially, saies she, here is our Image of Cedar, which *Luke the Evangelist* made with his own hand, to represent my Face, as much to the life, as it was possible for a Mortal; and all this is a Dear Jewel, both to God Almighty, and to myself. She acquaints them withall, that it had bin long honored and with the highest degree of worship in her Town of *Nazareth*: But at last their Faith and Devotion decaying, she had removed all from thence, to receive more Honor in *Italie*. In good earnest will a true Saint make such discourses? and will a true Saint tell such a lie, as that *S. Luke* had bin a Painter? *S. Luke* was an honest Jew: and therefore drove no dishonest Trade, such as that of making either Pictures, or Statues was among Jews. But will a grave and glorified Saint ever make so much of a trifle? and leave her Station near Gods Throne, to be fluttering continually, or at least the best part of her time, about a miserable painted Board? she might upon a better account come down purposely from heaven to admire her Hair, her Milk, her Combs and Gloves, her pared Nails, and all, wherein she had a nearer Concern. But suppose that the Saints had alwaies a fond inclination for such Toies; can you think them also so fierce, as the Roman Saints are commonly, to revenge them? What do you think of those poor Jews, who had their Faces wrenched to their Backs, for following the Law of their Fore-fathers, and turning their

* *Origen. cont. Cels. l. 4. pag. 181. Edit. Cantab.*

† *Jovius in Epitom. l. 21.*

Eies aside in detestation of an Image? Do you not pity the case of the honest Prebend at *Florence*, whom this said Lady suddenly destroyed with Thunder, because he chanced to smile a little when he saw the *Rosary* Confraternity carrying in solemn Procession her dear Image through his own Church? How lamentable was the reward of that good Lady, who being sorry^b to see one of our Ladies Images, both Worm-eaten and ugly shaped as it was, and wishing for a better one, happened but to say, *What is this old Dame doing here?* Few daies after appears the said Goddess in Person, and taking the affront done to her Image, as if it had bin done to her self, revenged it accordingly, *Whosoever, saies she, calls mé old Dame, shall be unhappy, and shall not live long:* and so it was with the Gentlewoman; for presently she was stript off, by her own Son, of her Estate, inspired to it it seems by our Lady, and lived begging from door to door until she died. If these, and a hundred more like Stories be true, as Catholics believe they are, Whether is it a Saint or a Devil, that destroys Gods living Image, to save dead Stones and Stocks from any shew of Injury? And is this the Mother of Mercy, or not rather one of those sworn haters of Men, that love alike both the destruction of Men, and the preservation of Images? Take the Images at their best side, the Blessed Saints are more earnest and serious, then to be taken with such Trifles; and if you take them at the worst, the Blessed Saints are more holy, then to be such zealous Hectors in the defence of what God hates.

^a *Chronic. Deip. an. 1490.*

^b *Bened. Gonon. ex Vetusto Cod. an. 1310.*

Fourthly,

Fourthly, Another shrewd Evidence to prove, that such seeming Saints are real Devils, is the Magical Sympathy and usual Correspondency, that binds them and their Images together; and this is what Image-worship is come to. The first Christians had neither Image-worship, nor Images. Afterwards, about the Year 600, Pope *Gregory* the first would have Images, * But no worship; and thus they stood awhile only as Ornaments to Walls, and as a kind of Book to Ignorant People. About some 200 Years after, *Gregory*, by the Forwardness of Pope *Adrian* (a bold Gazetteer of old Tales, as I can prove whensoever I will) and by the blind Zeal of *Irene* (a cruel Mother to her own Son, and more cruel to Gods Service) Worship was fastened upon Images: and both were in a Council pack'd up, as the Empress pleased, and regulated to these terms, that the honor or dishonor done to the Images, should redound upon the Saint; and that Saints might be conceived to have such a moral Being; or civil Capacity in their Images, as Princes have in their Ambassadors, and private Men in their Proxies. Hitherto the *Roman* Doctors dare not own or advance more then this, in their Disputations and Schools. But alas, in their Practises, and in their Sermons, and devout Discourses and Histories, the true Food of their *Roman* People, this Moral Capacity is grown into a true Natural Inexistency or Conjunction, both of the Saint acting and doing all in his Image, and of the Image, as a subservient Instrument; or beloved Seat to the Saint. And from hence comes the true fellow-feeling and mutual sympathy between *Roman Images* and *Roman Saints*; such as have bin alwaies observed to

* *Regist. l. 9. Epist. 9.*

be between *Pagan Idols* and *Pagan Gods*. For proof whereof you may observe, 1. That when the *Roman Saint* is either hardly used, or hard at work, his Image suffers the Symptoms of it. Thus, if the Lady be in great distress, as they say, that she was once, to see her Son ready to destroy all Man-kind, and her self scarce able to hold him, her dear Image was seen sweating. If she is terribly provoked, as once she was against a Preacher, who said, that she was conceived in Sin; her Image, tho' made of cold Marble, will be sensible of that affront, * and with a fierce and angry look, turn its back to him when he passes. If she have a mind to a certain Day, as when she would chuse the Saturday in every Week, her ¹ Image will correspond to her secret Intention, and constantly upon that day put off its Veil, that all the World may thereby know, that both the saint and the Image have a desire to be then seen. On the other side, the Saint is neither unthankful, nor backward in returning with advantage all good Offices to his (or her) Images, not only by countenancing them, for that he or she doth most zealously; but also in any way that may bespeak a strict Partnership, and friendly mutual Intelligence. For example, if one will be wedded to the Roman Lady, let him but do * as *Edmund of Canterbury* did, take any Ring, and with that intention put it upon her Images Finger, she will wear the same on her own, and accept him for her Husband. If you will well secure your Town against Wars and Invasions, trust her sweet Image with the Keies, and you shall see, by what she did

¹ *Chronic. Deip. an. 1160.*

² *Ibid. an. 1460.* ³ *Ibid. an. 770.*

⁴ *Rob. Rich, invita S. Edmund. c. 6.*

† once

† once at *Poitiers*, and at *Tournay*, how she will lustily bestir her self to make good the Trust. If the Image be hurt or maimed, the Saint commonly lends it some Blood to bleed, that Men may see, that tis not a Stone that they strike at; but a Body which is (or some other for it) sensible. Sometimes the Saint will take on himself the very Marks of all the Injuries which have bin offered to his Image: as when a Jew had bin so impious, as to strike one full in the Face, and then being troubled to see it bleed, and upon that fear hiding himself, the next day ^m the Saint (the *R. Lady*) appears pittifully black and blew, where her Image had bin abused, and inspires a Black-Smith both with Intelligence, where to seek out the hidden Jew, and with skill and spirit to fight with him in a Duel (for it was an affront she had received, that was to be repair'd by her *Hectors* valor) and kill him. This one instance (and many more that might be had to this purpose) doth plainly shew, that *Roman* Saints concern themselves in their Images, not in a civil regard only, as Kings abused in their Envoies, or Nobles beheaded in their Pictures or Effigies; but in a far more real manner, as if Catholic Kings did find their Backs excoriated, when some Pope scourges their Ambassadors; and, as if Gentlemen had their Heads really cut off from their shoulders, when the Hang-man strikes their Pictures. There is such an effectual Correspondency between *Roman* Saints and Images, as is observed between Twins, who most commonly are either well or ill together: or to come somewhat nearer the case, as between enchanted Images of Wax, and the Per-

† *Vid. supra.*

▪ *Mag. Specul. Tit. Ira ego. Exempl. 19.*

sons intended by them, who freez, or burn accordingly, as the Magician manages the business. After this rate, as they speak ^a of the Howlings of Devils, when Christs Passion and Sacrifice turned them all out from their old Seats; you may hear somtimes these *Roman* Saints weep and bemoan themselves, sometimes in the ^o Clouds, sometimes under Walls, when they are abused in their Images. It is upon this same account of care and sympathy for their dear Receptacles; that as Pagans did with threatning force their Gods to what they had a mind they should do, *Roman* Saints may be led that way, if you tell them, unless they do it, that either ^a you will drown their Images, or take ^r away the sweet Baby; as did really the Woman, who kept him so long in her Chest, upon the loss of her Child ^s whom a Wolf had run away with, *till with wonderful humility the Queen of Heaven commanded the Wolf to bring again and restore his prey, her Majesty seeming to be exceedingly afraid of being deprived of her Son*, that is, the little Cherub whom she hath commonly on her left Arm. Hence you may learn upon what ground the *Tyrians* once being besieged, kept their chief Image ^{*} in Chains; the *Trojans* secured their *Palladium*; the *Romans* their *Ancile*; and now the *Roman Catholics* have so great care of their Images. Those were once what these are now, dear Pawns, and as it were Hostages, to draw on any side the Gods and Saints

^a Plutarch. de Defest. Oracul. ap. Euseb. de Prepar. Evang. l. 5. pag. 122.

^o Vincent. Specul. Hist. l. 7. c. 81.

^r Franc. Hierasc. in vita Henr. Sylv.

^a Mart. Polon. ad an. 715. et Canisus de Deip. l. 5. c. 24.

^s Casarius. l. 7. c. 46. ^r Ibid.

^{*} Quint. Curt. in obsidione Tyri.

whom these Images do relate to. Never fear that the good Lady can forget her ancient Friend at *Lauretta*, at *Maria major*, or at *Montserrat*; and if she be sometimes out of the way when Pilgrims adore those Images, it is because she looks to some others. But if the Image be deeply engaged, either in its Reputation, as when it had bin intrusted with the Keies and keeping of ^r *Tournay*; or in its own preservation, as that was which the Sextan ^u would burn to bake his Wafers; then read what *Apollo* did ^x for *Delphi*, and *Minerva* for her little Chappel, when both were assaulted by *Xerxes*; compare it with what in the like occasion our Lady did for ^y *Lauresa*, for ^z *Tournay*, for an old Image: and so upon this whole matter, judg whether *Pagan* Gods and *Roman* Saints be not alike, as to their care and kindness to their Images; and how unreasonable it were, if you take those for very Devils, to take these for any true Saints.

Fifthly, The very acts of making Images to speak, is an irrefragable Evidence of their being both ungodlike and unfaint-like Spirits. God, and his Blessed Angels, have in times past expressed themselves several waies by Visions, Dreams, *Urim* and *Thummim*, Signs, Judgments, Fires, and Thunders. I leave out Gods speaking by Men, because it is his most ordinary way of Revelation. But let the *Roman* Catholics turn over either the Holy Scripture, or the genuine Writings of any ancient Father; and then shew me, where ever God, or Saints, or Angels spake either in the Church, or abroad in the World,

^r *Annal. Flandr. l. 12. an. 1340.* ^u *Bov. supra.*

^x *Herodot. Urania.* ^y *Tursel. Lauret. Hist. l. 2. c. 20.*

^z *Annal. Fland. sup.* ^z *Balinghem. 28. May.*

by

by Stocks or Stones, or any kind of dead Pictures; and after they have consulted their Consciences, if instructed with any degree of Learning, let them pronounce, whether both speaking and working through Images, be or be not the most universal and most constant way of Devils. Hereupon let *Rome* consider, that tho Devils may and do often countenance themselves with counterfeiting the waies of God, God or his Saints never have disparaged themselves with using the waies of Devils; much less such a way as the use of Images is, which God hath so earnestly and constantly disowned, and declared himself against.

Sixthly, Their own Speeches and Actings may convince any sober Man, by their own Ridiculousness or Impiety, what kind of Spirits set them on work. To be short, consider but this one instance, namely, the Image of our good Lady, with a young Child on her left arm, the great Goddess and God of *Rome*; and at the first entring into a *Roman* Church, the first and most conspicuous Object of the *Roman* Adoration. Consider in this double Image. 1. The *Roman* Lady. 2. The *Roman*, or as they call it, the sweet Baby, each by themselves. 3. Both the Mother and the Babe together.

First, As to the main and Mother Image: What is it, do you think, that makes Images sometimes as light as any Feather; sometimes as heavy and immovable as any Rock; sometimes to fly; sometimes to dance; sometimes to sing; sometimes to weep; sometimes to sweat; sometimes to tear themselves to pieces? For if all the Pranks be true, as 'tis certain they are possible, do they not become somewhat better those wild silly Spirits, that use to tumble stools and dishes,

or to skip up and down in a house; then the most Holy, the most serious, and the most truly glorified Virgin *Mary*? Whosoever will be at the trouble of summing up the Hours and Daies, which since these six or seven hundred years have bin mispent about such doings, shall find, both that this spirit (whosoever it is) that animates this *Roman* Image, is oftner below, then above; and that against the condition of all true glorified Saints, he or she fidles away more of his time about Visions, and Drudgeries, about Gallows, Whores, and Prisons, and about *Monks*, and their Images, then is left him or her to spend with the Blessed saints about Gods Throne, and in the Beatifical Vision.

Secondly, what do you think of those Spirits, which help Images to be Nurses: and which so press their Breasts with their hands, that as much Milk shall run out thence, as an ordinary Child can well drink? They say that *Abbot Bernard* hath twice or thrice suckt of this Milk: and that it did sweeten his Tongue into pleasant Eloquence, wherewith he praised the Holy Virgin. ^b This story is true, or all are false; for it is reported by so many, and confirmed by so many more, that it were folly to doubt of it, unless one resolves to doubt of all. But the question is whence comes that Milk, and what sort of Spirit that is, which moves and animates the hand of an Image, to squeeze the same milk out of its Paps: Boards, Marbles, and Pictures, you know, have neither Blood nor Milk of their own. Glorified Saints have none likewise: however *S. Augustin*, one of the four great Doctors of the Latin Church, and a very great Doctor indeed, knows none; and takes

^b *Bened. Godon. Chronic. an. 1152.*

it as an impertinent Question, ° to ask, whether the Body of Christ in Heaven hath any Blood; much more, whether that of the Virgin hath any Milk. But whether it hath some, or hath none; it is certain that the Blessed Virgin, for we ought know, hath kept her self above in Heaven, during above a thousand years, without coming down to show it. By a most just Judgment of God, the same Enchantment which is happened about the Graves, and generally about all unlawful Endeavors of seeking God out of his way, doth visibly attend Images. When men applied themselves, as I have said once already, to Birds, in order to know things to come, some Spirits met them in that way, moving Ravens, Vulturs, and Eagles, to croak, to fly, and to turn about in that manner, by which men might guess and learn as much, as the spirits themselves could teach. As soon as they applied themselves to consulting, and watching Graves; these same spirits came up to them, under the shape and notion of the dead, who were called upon. And thus by the acknowledgment of all, as well learned Pagans, as Christians, the Sepulchers, that, if not used this way, had nothing but their own Ashes; came to be Temples, and to have Gods. In the like manner when men began to guess, and to attend much to Images. (harmless things, God knows, in their proper use, but very pernicious otherwise) these proved the most general Abode, and as it were the very Nest of Hellish Birds: and as soon as the Heathen consecrated them in their way, in order to find God therein, the Devils met with them in this way, making Images to move, to speak, and often to be

¶ *August. ad Consent. Epist. 146.*

as quick at their Miracles, as the worshippers were at their Praiers. So it is most generally true, that men cannot devise for themselves any Religion so absurd, to serve God with, but these Spirits are concerned in it: and will like best, what God hates most. I can shew all this out of the Fathers in their Disputes against Pagans: and a great deal of it, out of the Pagans themselves. To bring this home; Before the Saints were invoked, and their Images adored at all; the Blessed Virgin staid where she is, in the Glory and Happiness that she is possess of, and before the Face and Throne of God. But as soon as her Image came in, (and Image worship came soon after) first she, or rather some other Spirit under her form, appears as a Private Person sometimes in visions, sometimes in Dreams. As soon as the gray and black Friars came to be strong in the Latin Church, and yet stronger in her Service; this private Spirit appears just as she was praied and sought after, as the *Universal Queen* of Heaven, and the *Governess* of the whole world, with Crowns, and Saints, and Angels to attend her; and the better to encourage her devoted *Monks* to her service, she came with Books, or Gowns, or Hoods, or something else proper to their Order; and this most commonly at their solemn Devotions in their Chappels. After, she made bold to come in nearer, by day sometimes into their Refectory, and by night into their Cells, there to sprinkle them with holy water, or to observe their modest lying in their Beds. Being come thus far, the next step is to feel their Pulse, if they be sick: to rub the Backs of some, to cure their Diseases; of others; to remove Incontinency, the most general Disease of *Monks*. At last

last this Spirit came to embracing, to kissing, to marrying, and for the last favor (for I dare not go any farther) to shewing those Mignions her Breast, and to refreshing them with her Milk. Thus went she in to *S. Dominic*, whom she found once naked, scourging himself in a Cavern. Here ^a she takes him into her *Virgin Arms*, saies my holy Author, *She fastens a close kiss on him, opens her Breast, and gives him suck.* Another time, when as it seems in lieu of scourging the Devil had fallen foul on him; She washt ^e all his sores with her Milk: she took him for her own Husband: she put a wedding Ring on his Finger, and a Chain of 150 Jewels tied with a curious string, about his Neck, both Ring and String made of her own Virgin Hair: Lastly she kissed him, and made him drink out of her Breast such goodly Milk, as restored him to his full strength. *S. Alain*, who tells this story, ^f had in his time the like favor: *S. Herman* ^g more. This is the Milk, which uses to flow out of her Images. And now let others decide the Case, whether the true and most pure Virgin forgets her self, and all Modesty, to become I do not know what to *Monks*, and to turn milke-maid to Images? Or whether that kind of Spirits, which of course are used to provide Meat, Wine, and Dainties at their Meetings, be not fitter also to provide Milk: and with this and other Miracles, to delude men, when by seeking God in painted walls, or carved Boards, in the judgment ^h of the best Fathers, they deserve to be deluded. And God

^a *B. Alan. Rediv. par. 2. c. 3.* ^e *Ibid. c. 4.*

^f *Chronic. Deip. an. 1476.*

^g *Gonon. De Patrib. Occident. l. 6.*

^h *August. de Consens. Euangel. l. 1. c. 9. & 10.*

forbid,

forbid, but I should take all shews and Miracles whatsoever in these last times, rather for Diabolical Enchantments, then the Blessed Virgin *Mary* for a servile Drudg.

This Drudg is for marrying too, (an inclination ill becoming a pure Virgin:) and as *Venus* had besides *Vulcan*, so this pretended Virgin can admit of more Husbands at the same time. If they be old, they must seek her: if they be young, she seeks for them: and in order to contracting with either young or old, her dear Image is the Proxy, that must first receive the wedding Ring, which the Bridegroom puts upon its finger, saying (I am sure *Israel*,^k St *Brigits* Brother did so) *I take thee for my Dame; and therefore I hereby do give and engage my self and my Soul to thy good Pleasure.* That simple young Prince^l of *Hungary* said much less, without Ring or Intention, only reading of course the words of an *Antiphone*, *Thou^m art fair and Beautiful, &c.* This was enough for the Lady, to make her come down to him; and what, said she, *if I am so fair, why leavest thou me, to take another?* Thus the young man being astonisht (for he was in the Church already upon the very point of taking a wife) at these words, and deluded with fine Promises of becoming a great Monarch in this Devils Heavenly Kingdom; left his other Bride at the Altar, to the great scandal of all the world, and to his own far greater shame. Now commend me to such a Saint, who can free men from just Promises, and put asunder to some purpose them whom God would have join'd together.

^k *Chronic. Deip. an. 1348.*

^l *Al. Gazæus. De Offic. M. p. 91.*

^m *Stellar, Beat. Virg. l. 12. c. 104*

If this instance be not enough; Take this other from a grave Bishop. ⁿ A young Gallant, being about to play in a Place, where the same Virgin had a Statue; puts a Ring he had on its Finger, and after he had don playing, thinking to take his Ring again, the Image had closed her Finger; so being unwilling to struggle too much, for tis not safe to be too bold with some Images, he left it there; and some few years after, he happened to get an honest Match, with a considerable Fortune: but he is not sooner with her a Bed, then presently another Bride fairer then she, appears to him, shews him his Ring, which he had left on the Statue, and, as she took it, had engaged himself to her with it before. The man takes this for a Phantome, (and so it was, and a devillish one too) but when he thought again to sleep, the same Lady comes in again, but much more terrible then before: and what with her angry look, what with her fearful Threatnings (for this Mother of Mercy will prove sometimes a dangerous Dame) she frighted him away out of his Bed, from his lawful Wife, & his good Estate, into a pittiful Cloister. Now to judg how grave and holy this is, and how likely to come from a Saint; compare it with this Parallel, which I have ^o from a good Author. In the year 1058. a young Nobleman of *Rome*, after a magnificent wedding Dinner, goes with his Guests to *Campus Martius*; and being at a hot Exercise puts his Ring into the finger of a stately brazen Image which stood hard by, and had in former times bin consecrated to *Venus*: an hour after my Gentleman being to

▪ *Vincent. Bell. Specul. Histor. l. 7. c. 87.*

• *Matthæus Westmonaster. Flor. Hist. ad an. 1058.*

return home, goes for his Ring; but the Statue had miraculously shut its hand: so being loth to speak of it, for fear of being laughed at by his Friends, he leaves it there; and when it was night, coming back again with tools and men to get it off, the hand was open, but the Ring gon. So, the best he could make of a clear loss, was to concele it, and to go to Bed with his Bride. As soon as they were in Bed he felt a big soft Bundle, as it had bin a sack of Wool, tumbling between them, and hindering them from ever coming near one another: he heard withal a voice, *Lie thou with me. I am Venus, whom thou hast taken to Wife this afternoon with this Ring, which here is on my finger.* To make short, the same both Bundle and Voice kept them ever asunder, as often as they offered to touch one another, till with the advice of their Friends, they went to one named *Palumbus* a skilful *Necromancer* and Priest, who for a good sum of Mony meeting the Devil in his own way, got the Ring out of *Venus* hand. These two Cafes are so like, that one might think them to have bin transcribed the one from the other; the same manner of wedding Apparitions: the same Correspondency, and Proxiship between these Spirits, and their Images: the same Malice and opposition against Faith and Gods Ordinance: the same base and low trifling, beneath the condition of any Noble Creature. Hereupon in Cafes so like, so unholy, so ungodly, so unseemly, let the Church of *Rome* breed such fools, as to think, that the one can be a great Saint, when the other is a downright Devil.

2. In the second place comes the Baby, whom most

most commonly you shall see doing some foolish thing or other upon the left Arm of this Dame. For this little Image is known to act as many Parts, as the great one can. It weeps, it prates, it sings, it turns its back, it jumps from one hand to another, it stretches out its little hand. And whereas at first it was intended, that this little thing should stand still, as an Historical Memorial of Christs Birth; it hath bin, since these last Ages, so well animated and warmed with the heat of *Roman* worship, that it shews all the life and Activity sometimes, that can be expected of a true natural Child, besides what Juglers can do. The inward Soul and Principle, which actuates and moves this Image certainly cannot be a good Angel: for good Angels are too serious for such mere Childish Motions: Good Angels in all the Scriptures, since their Creation till Popery, are not known to speak in Images: and when they speak in any way, they do neither lie, nor blaspheme; as this wooden puppet must needs, whensoever he takes on himself the name of God, Christ, and Savior. The true Mover, and as it were the Soul of this Infantine Image, can be no other, then that Spirit, which often in the *Roman* Church appears acting that by himself, which he acts by his Image: and none is fitter nor likelier to prate with a wooden Parror, then he that can do it with his own Lips. For setting a side the little Image; the Papists have a little God, whom they call in English the *Sweet Babe*, and more blasphemously in Latin *Puer Jesus*, the *Child Jesus*; and whom another Spirit under the name of *Queen of Heaven* in all great Apparitions

tions carries commonly on her left Arm, ^t and gives to many People ^u to kiss; to carry about, ^x as *S. Joseph* did; to lay by them in their ^y beds. *S. Lucia* ^z had him once three night: and when *S. Arnulphus*, ^a they say, had him but a quarter of an hour, he was so overcome with Joy, that he was forced to give him back. Sometimes this sweet Baby will leave his Mother and walk alone, either to publish at Mass, what ^b he is, and to sing *Ave Maria*: or to run about ^c the Church, as little Children use to do, but upon another account, for inviting all the Congrégation to praise his Mother, and so to spread a great many Roses, and sweet Perfumes among them all. Sometimes the Child will venture farther, and jump, or fly like a winged *Cherub*, as when he ^d crawled out of the mouth of a Crucifix, and jumped thence into an Images Bosom, and hence back into his first Hole. When *S. Herman* was a Novice, he did use to give ^e him Apples, and to be his play fellow, between Services; his Mother and *S. John* the Evangelist did come down purposely to see them play. *Here take my Son*, ^{*} saies the Lady, *and play with him*; a grave Divertisement, for glorious Saints. Once a devout woman ^f found him alone, walking at Church: and thinking the poor Child had bin left

^t *Bened. Gonon ex Antiquo Cod. ad an. 1285.*

^u *Flaminus in vita S. Cathar. Bonon. Menol. Cisterc. 29. Octob. Chronic. Deip. an. 1508. Balinghem. 17. Jun.*

^x *Gonon. Patr. Occident. l. 6. in vita Harman. Præm.*

^y *Chronic. Deip. an. 1561.* ^z *Chronic. Grdin. Prædic. an. 1543.*

^a *Chronic. Deip. an. 1228.* ^b *Ibid. an. 1297.*

^c *Wadd. an. 1338.* ^d *Matth. Paris. in vita S. Godric.*

^e *Chronic. Deip. an. 1235.*

^{*} *Henric. Gran. Ex Diversis. Distinct. 9. Exemp. 74.*

^f *Magn. Specul. Tit. Humilitas. Exempl. 23.*

and

and forgotten there (for he lookt , but as three years old) she asked , whether he could say his *Pa-ter*, the *Lords Praier* ? to which he having nothing to say ; the good Gentlewoman thought , that he was yet too young to speak : but when she tried him again , with an *Ave Maria*, he found his tongue. The strangest of all his Fortunes , was to be found naked in the Snow , crying and bemoaning himself , because he was starved with the cold weather , and that there was none that would help him. At last nevertheless when a Charitable Traveller would take him up , and had him already on his horse , the sweet Babe vanished away. The Pagan *Jupiter* transforming himself into what shape he will , cannot be worse , then this Popish God , lying thus and wailing in the Snow. However this is the Spirit (and God forbid we should think him worth a better Name) that helps the Roman Crucifixes , and the sweet wooden Babes to stir , to speak , to work Miracles , at last to become the God of a special Confraternity called now adays the *Religion* or *Confraternity* of the little *Jesus*.

The first founder of this Religion , as far as I can trace it up , was their Fanatic *S. Francis*. This giddy Saint having a special Licence from the Pope , for what he meant to do (that you should not think it a private folly) ^a got upon *Christmas* Eve an Ox , and an Ass , and Hey and Oats in a Stable ; there a Multitude of Country People , besides his ordinary Disciples , flockt from all Parts about to see the new Ceremony. The Mass is said : the Stable was the Church , and the *Manger* was the High Altar. There

^a *Cantiprat. de Apib. l. 2. c. 1. sect. 13.*

^b *Bonavent. in vita Francisc. ap. Lipsom.*

S. Fran-

S. *Francis*, after he had read the Gospel, preacht with many tears and sobs a most patheticall Sermon upon the Duty of that Night: and at that time never called Christ otherwise, then this sweet Babe of *Bethlehem*. My good Author informs me not, whether he had provided for, and so pointed at a wooden Babe in the Manger. But however there he found more; for it is * credibly reported (God permitting *the Operation of Error*, and the Devil of course deluding men, who seek for God, out of Gods way) that a brave and lusty Boy was there found lying a sleep; then you may guess, with what transported devotion S. *Francis* fell to kissing, to hugging, and to worshipping the sweet Babe, thus sleeping sweetly upon the Hey; where † others likewise have found him since. He is the same Lad, who cried when he was half buried in the Snow: who used to skip and play about Churches: the very same, that doth appear standing, or lying sometimes upon Mass wafers: and who by the Mass Priests themselves is partly suspected, partly judged to be a Devil. But let them judg, or suspect what they please; It is as far from Jesus Christ our Glorious Savior in Heaven, to come down now to play the Child, as to be so: and not so much as a wise grave and moral man (much less a Saint, much less an Angel, much less our Immortal Savior) would condescend to appear in a fools Coat. But however, this Enchantment has bin attended with such Miracles, as have bin † able to make it pass into a Piece of Roman Religion, for holy Truth: And the same Hey (whereupon the sweet Baby slept) that had the vertue, as

* *Bonavent. ibid.* † *Chronic. Deip. an. 1508.* Michel Pius
Chronic. an. 1510. † *Ibid.*

they

they say, to cure sick Cattle, and to preserve Men from all Diseases, had the vertue to bring them too into a new Confraternity, which consists much in washing, starching, and sowing Laces, wherewith at Christ-mass to deck the Babe: a proper employment at this very day for good Ladies. And we that have lived among them from the Persecution of both the long Parliament, and *Cromwel*, had leisure enough in twenty Years to see, and wonder at their folly, who think to make their Peace with God for the whole Year, by dressing and undressing, rocking, and worshipping this Child that Night.

3. Now lastly, take both Mother and Child together, you shall find between them two, as much Witchcraft and Superstition again. These Images were not long adored in the Churches, but there went Stories abroad (true or untrue I decide not) that they did stir and work Miracles. The Worshipping and Adoration, of course invited the Spirit to come in; and, by a recompence fit for Error, the stirring Spirit brought more Worship. These seeming vital Motions, (however extrinsecal to Images in their harmless use, when they were but Memorials either of things past, or of Friends absent) have ever bin most proper and most essential to Idols; and you can hardly find any one among the Pagans that is famous, but I can shew you, that upon fit occasions it did speak or move, or seemingly do greater Wonders. All this, and in this case, hath proved to be most advantageous to the advancing of *Roman* Worship. For besides the first account, which is harmless enough, when it goes no farther then representing Christ made Man, and born of a Woman; this Image, as now it is used and

COR.

continually look'd on, fixes in the simple Worshipper a sottish notion of what he gazes upon continually, to wit, here of Christs being still a little Child, and there the Virgin being a great Queen. Hereupon their Speeches and Miracles improving this imagination, and Christ appearing in very deed prating and acting, as a dutiful Child under his Mother; or as an Infant with the Queen Regent: and at the same time great and glorious Apparitions of seeming Angels and Saints from Heaven, speaking and acting seemingly in their own Persons, what these Images speak and act in Churches; the Church of Rome hath bin pleased to make her own public Praiers suitable to these three Patterns, *Apparitions, Actings, and Images. Jure Matris, impera. * Impera sublimiter, & imperiosissima, &c. Command the Son like a Mother, &c.* Thus the Virgin is adored as the Goddess and Queen of all; and thus at last these fine Images recommended † by Pope Gregory, as an useful Book for Ignorants, have proved among the Papists to be what the Prophet said they were, *Teachers of lies*. For this Mother Image, when provoked, will ^k shift and toss its sweet Baby like a Tennis-ball, from hand to hand, then give it suck; and when St. Paula was kissing it, she once had the happiness to tast some few drops of the Milk, that was ^l yet left between his Lips. Then the Child being full, goes to play, till the Mother calls him back again; and in requital of the good Milk, runs about like a little Rat, bidding all ^m Men to praise its Dame, and telling them, how they

* *Mißal. Paris. Miß. de B. M.* † *Gregor. Epist. ad Serenum.*

‡ *Bryæus Chronic. B. M.* † *Fesulin. invita Paula.*

‡ *Chronic. Drisp. an. 1338.*

▪ must do it. When he had done, she gets him Wives, whom she calls Daughters, and gives him Rings for his dear Brides. *S. Mary Razin, S. Catharine, and S. Brigit, &c.* are known Instances of what I say. The sweet Baby sometimes makes sweet returns in the same kind. For when the Mother gets Husbands, the Child acts the part of a Priest: and, as it appears in *S. Peter the Cestercian*, whom she would be espoused to, he marries and blesses them together. All these Passages are to be seen, both in the visible Motion, and in the audible Language of Images: and these Images are animated both to move, and to speak as they do, by those Spirits who call themselves the *Queen of Heaven*, and her *sweet Babe*. Now that these are but evil Spirits, what title soever they may take (unless possibly Imposture, and the knavery of Priests may claim a share) the very ridiculousness and unseemliness of their doings, are their Heralds to proclaim it: and as to their being *Queen of Heaven*, or a *Savior*, or any good Angel, none besides the Papists, but a *Lucian*, or a *Jew*, or some like Blasphemer of Christs Name, will have People believe they are, to shame with this Belief, Christs Holy Name and Religion. After that, how far these Spirits will proceed beyond their giving and being given in Marriage, I cannot tell, as to the act: but as to the possibility of worse, it is certain, that Spirits, who offer to be both unholy and untrue, may be unclean too. Learned Men know, what other Demons, *Mars*, and *Venus*, and *Jupiter*, and other Pagan

▪ *Gononus in vita Merthilda.*

• *Balingben. 4 Decem.*

‡ *Chronic. Deip. an. 1292.*

Gods and Goddeses have proved to be in the very heat of their most seemingly Sacred and Religious Mysteries. For my part, I have lived too long beyond Sea, to take Convents and Monasteries, which these Apparitions use most to haunt, for Schools of any Chastity. Besides what I know by Books, I know particularly by above twenty little Skulls, digged out of the Ditches of a ruined Nunnery (called *Font-some*, near St. *Quintin*, where we camped a while in the Year 1658.) sad Evidences, that besides most cruel, most impure Spirits had bin there: and it is upon a long continued Experience, that the Sins of the Flesh, and the Worshipping of Idols, go both under one name in the Scripture, *Psal. 106. Thus they defiled themselves with their own works, and went a whoring after their own Inventions.* To lay aside the unclean part of this Whoring, there is another as Devilish that attends it, the Worshipping of Devils or Ghosts of dead Men, instead of Saints; which most real and pitiful, tho most unperceived Sorcery, hath ever bin the common fate of Image-worshipping, and corrupted Religion; and hardly ever Men left God, and turned aside from his waies, without meeting with ill Spirits. Thus did the two Sons of *Noah*, when in their Posterity they turned the Religion of their Father into an Heathenish Image Service: thus did also the *Israelites*, as soon as they fell to their Idols: and thus after them have the *Jews* done, by falling to their Conjurings. And, how were it now possible for Men to escape it, who fall to both; to wit, *Image Service*, and strange *Exorcisms*? I do not love to aggravate Burthens, which of themselves are too heavy. But without aggravation, it is most certain

tain, that the *Roman Church* ſerves more Images than all the Heathens did together: ſhe hath evidently more Conjurings, both public and privat ones, then all the *Jews*. And ſo accordingly I may challenge the beſt Scholar, and beſt verſ'd in Antiquity, to ſhew me ſuch droves of Spirits running after Men and Women, among either *Jews* or *Pagans*, as I can ſhew him, falſe Saints haunting and courting, ſometimes Monks, ſometimes Nuns, ſometimes other Superſtitious Perſons among the *Papiſts*. This being ſo, no Man muſt wonder, if he ſees *Rome*, ſince ſhe is turned *Roman Catholic*, both more defiled with all Uncleanneſſes, and more enraged to Bloody Maſſacres, and owning both impudently, then ever ſhe was when mere *Pagan*. And without theſe two ſad Effects, that could never have bin influenced upon Chriſtianity, but from Hell; the Great and Glorious God and Savior Chriſt, is, as much as in *Rome* lies, degraded out of Heaven, by the ſame Devils, into a Boy that ſleeps on ſtraw, or cries and tumbles in deep Snow, or runs and plaies with other Lads, or is every day kept in a Wafer, which a Maſs-Prieſt hath enchanted. And the ever *Bleſſed*, ever *Holy*, and ever *Glorious* Virgin *Mary*, is traduced likewise by theſe Spirits, into a ſhameleſs Vagabond Woman, rambling the moſt part of her time after ſome Suiters or Huſbands. *O Lord, how long! How long ſhall this Transgreſſion, both make deſolate thy Sanctuary, and trample it under foot? Dan. 8. 13.*

F I N I S.

A BRIEF
ACCOUNT
OF
R. F. his Missale Vindicatum.
OR
VINDICATION
OF THE
ROMAN MASS.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

AND OF THE

ROYAL SOCIETY OF EDINBURGH

*A brief Account of R. F. his Missale
Vindicatum, or Vindication of the
Roman Mass.*

AT last, after a deliberation of two Years, a *Roman Catholic* comes forth with great Zeal against me, to vindicate his *Roman Mass*.

In the whole course of this his Vindication, the good Man favors me so far, as not to answer one wise Word, to any thing that seems to be somewhat material in my Book; only leaving his dear Jewel under all the dirt imaginable, he shews by what he is pleased to write, how he is well resolved to make much of it, such as it is; and like a tender-hearted Parent, to kiss the Child, tho' it be deformed.

This fondness of Affection renders all his Railings more excusable. Men, we know, will defend what they love thus, what way they can: and Nature teaches the very Children, when you take from them what they fancy, to scratch and cry. Only among all his ill Language, I must find fault with his Prudence, when he calls me an *Ignorant*. For if an *Ignorant* can produce and prove such fowl Crimes against his Mass, as I do in that Book which he rails at: What could not a Learned Man do? And what must he think of himself, since all along his Book and mine, he cannot answer an Idiot?

Instead of answering the Charge, which being heavy and true, as it is, confounds his Mass even to Hell; all he can do, is to exalt it with vain clamors above the Sky: and when this unhappy *Diana* stands

stands accused of being nothing but Wood and Stone, to spend himself in crying out, *She is a Goddess*, Act. 19. 28.

Yet in this *Essay*, which is the main scope of his Book, he falls short of what he aims at. Among all the Fathers, which he heaps up after *Coccius*, one on another; not one saies, that Priests hold or give the true and natural flesh of Christ, otherwile then in Sacrament; nor that they offer it up to God, otherwile then in a commemorative Sacrifice, which is the drift of the *Roman Mass*, and the Point which he should make out. But he musters out as many places as he can find, that make any mention of *Unitary*, *Oblation*, *Holy Victims*, *Instrumental Sacrifice*, and *Mass* sometimes, which no Protestants dispute against: and whensoever he can lay hold of any such Expressions (which he sees in my Book I am not unwilling to admit) he thinks he hath done great matters. Especially as soon as he can light upon the Priest-hood of Jesus Christ, or the Blessed Communion, if alluded to, or compared with *Melchisedec's* Bread and Wine, his mind runs out to Flesh and Blood. And in this vain labor doth the poor Man spend his four first and longest Chapters.

His fifth, About the necessity of Sacrifices, stands for what no Man stands against; to wit, that Oblations & Sacrifices must needs be had in the Christian Church. The Question is, Whether the present *Roman Mass* be one of them. I have shewed by most necessary Evidences, that it is a plain Sacrilege, Abomination, &c. and *R. F.* cannot refute it.

His

His sixth Chapter comes somewhat closer to me, and what he calls my two Inventions, to exclude the Mass Sacrifice, One is taken out of *Heb. 7. 9. &c.* and urg'd against all evasion in the 4th Chapter of my Book, which the Gentleman is well pleas'd in a manner to pass by: Bones too hard for weak teeth, and, which tho' but thrown down in the way, might make Mass-Priests tumble, if they had not the wit to leap over them. The second is about my quoting of *S. Austin de Civit. Dei lib. 10. cap. 6.* and *Durand* concerning that which he calls the lawful Mass *Missa Legitima*, and the Sacrifice continuing in the intercession of Christ. Whereon I will say nothing to him, but that he should have read what he carps at, with some kind of attention, rather than expose himself to the hazard of censuring me, like one who had neither common sense nor Conscience.

His 7th Chapter contains for the most part a long and extraordinary Amazement, why I should quote *Bellarmin* and the Schole-men, since they are all against me, and for Mass; and herein the Gentleman seems to be so strangely perplexed about my foolish Impertinencies, that it is charity to resolve him, and to help him to understand that I make use of his Authors, either to shew the world what fine Mysteries, whereof *Martin Luther* and *Calvin* could not be the proper Witnesses, are contained in his holy Mass: or to convince him how this *Babel* confounds sometimes her own Builders: or to some other good purpose that no wise man should wonder at. But when he is pleas'd to think that I quote them fraudulently, or that I

have not read them at all; till he can produce some clear Instance of this my fraudulent dealing, I will leave him to his own thoughts.

His 8th Chapter is against two gross Mistakes, which, as he thinks, I poor ignorant am fallen into. 1. When I said somewhere they do Sacrifice Christ at Mass, whereas they sacrifice his Flesh only. 2. When I seem to be afraid, lest the Body of Christ should suffer harm, whensoever they throw it down to the ground, or into sinks and privy Houses. For the first, I have some hope that the Council of *Trent*, and *Bellarmin*, whom I have there quoted to that purpose, will in a great measure protect me: and tho they do not, how comes this learned man to be ignorant of their commonly receiv'd Doctrine, that the Body and Blood are not upon the Altar without the Soul: and if the two former are there by the direct strength of the five consecrating words, this follows them perpetually by a necessary Concomitance. But as to my second mistake, let him read the 7th Chapter, of my *Roman Missal*, and answer it. Mean while I advise him, not to make that honest Care, which the Church doth prescribe sometimes of keeping consecrated things safe and decent, a proof of transubstantiation, lest his very Altars, Images, Crosses, Patens, Chalice, Oiles, and other hallowed Utensils, which he would not thro negligence let fall to the ground, have a worse luck, and by his Transubstantiation, among his wafers loose their substance.

His 9th Chapter is spent to prove that his Miracles about Mass grow not lesse for being many, which no body, for ought I know, contends they do;
for

for they being nothing at all, it matters not how little or big they are accounted to be. And here the Gentleman having it seems little to do, falls foul on my Folly, for attributing these Miracles to the Priests power, and not to God; which I do no more then themselves: and for bringing their Imaginary Christ from Heaven; which is the English of their Adductive Motion: At last he brings all to this Issue; that *St. Chrysoftom* and *John Calvin* make very much for these transubstantiating Miracles.

His 10th Chapter runs all along upon a more popular Error, as if Christs true real Presence at the administration of his holy Mysteries, were that very Presence, which involves within its being all the aforesaid foolish Miracles; and which, when all is done, proves nothing better, as it were easie to demonstrate, then a true real Absence. Then he insists on Gods Power, to prove the being of his Miracles: and would fain have us to believe them upon their being not impossible: (on which ground a man would believe strange things) however it is better to disbelieve them, upon their being impertinent, injurious to Christ as man, and in point of Faith, destitute of any the least ground in his Gospel.

In his 11 and 12 Chapters, he makes it his whole business in behalf of the Absurdities, which his Church takes for Mysteries, to discredit Sense and Reason: and rails bitterly against me as a scoffing, jeering Buffoon for using them, not as my chief Grounds and Treachers in Christian Religion (for so far the Gentleman were right) but as good subservient helps to defend it from his Follies; the

truth is, he is the fittest man to believe Mass and Popery, who best can disown all Reason. Wherein our Author is fairly advanc'd, who in favor of this brutish Theme, is not afraid to cite St. *Austin*, one of the most rational of all the Fathers, and the most full of Arguments out of Nature, Sense, and Reason, even in those very Books and Places where he cites him.

His 13th Chapter is a Rhapsody of several Fathers and Doctors, which have bin answered forty times: besides an Imaginary Contradiction which he is pleased to put upon me, when I say, as I do, that Popish Mass may take its Date with Transubstantiation from their famous *Lateran* Council: and when he fancies that I say, which I do not, nor ever did, that this same Popish Mass hath lasted 1200. years.

His 14th Chapter is a long and loose discourse, both against our Ordination, and in behalf of his Priesthood, where he is so extremely discreet, as not to name me so much as once; much less to answer that heavy Charge of Usurpation, and Sacrilege, which upon this every account I have justly laid on his Church.

His 15th and last Chapter concludes that Mass Adoration is in no wise Idolatry, by a formal Paralogism, that is a reasoning against all Rules *ex minore negante in prima Figura*: by the Testimony of Dr *Thorndike*: by supposing Transubstantiation, and confounding it with the Real Presence; by the Opinion of *Averroes* a learned *Turk*: and by several misunderstood sayings and Practises of holy Persons in their worship at the blessed Communion; all proofs well becoming the case: but too weak
for

for him to stand upon, and for me to take notice of. Especially fince he is pleased all along to leave my Reasons againft Mafs untoucht, and fo the Mafs undefended.

Nevertheless the Gentleman calls for a Judg and a Jury; which (if not corrupted and packt) must needs find this Client guilty; fince he stands these two years charged with fuch clear and demonstrative Accufations, that hitherto no body ventures to meddle with them. Only the Gentleman promifes another learned Pen, which, as he hopes, shall do the Deed. Mean while he will end as he began, railing at me, and wondering at my Impudence, Ignorance, Insolence, Folly, Malice, for meddling at all with his Schole-men, Liturgies, Councils, and Fathers. I hope the other learned Pen will be civil. So if he come out with any thing for the Vindication of his Mafs, that may be called an Answer, (the Lord giving me some health with life) he shall not tarry long for a Reply.

F I N I S.

ERRATA

Page 9. line 24. read *divine commission*. p. 12. l. 11. r. *second*. p. 24. l. 7. r. for *if*. p. 27. l. 13. r. *where*. p. 33. l. 8. r. *Delos*. p. 50. l. 11. blot out *dear*. p. 51. l. 6. r. *Mast Priests are of this sort*. p. 57. l. 19. r. *his*. p. 57. l. 22. r. *Lucia*. p. 61. l. 29. r. *ail*. p. 63. l. 17. r. *louse*. p. 65. l. 33. r. *requires*. p. 69. l. 25. blot out *pious*. p. 76. l. 20. put the comma after *is*. p. 83. l. 25. blot out *which*. p. 88. l. 10. r. of a *Nun*. p. 97. l. 23. r. *falsifying*. p. 103. l. 18. r. *call*. p. 154. l. 23. r. *on every*. p. 159. l. 32. r. *my whole*. p. 173. l. 7. r. 200. p. 177. l. 12. a full point after *Gloriosa*. p. 186. l. 27. r. *their doing*. p. 203. l. 6. r. *how far*. p. 219. l. 22. r. *imposed by them*. p. 242. l. 18. r. *that tis no sin to be emboldned to sin by the hope*. p. 249. l. 1. r. *have Compostella*, and in *Italy* the p. 270. l. 21. r. *September*. p. 274. l. 15. r. *look at his hands for the*. p. 276. l. 3. blot out *Purgatory*. p. 279. l. 7. r. *broad open*. *ibid.* l. 23. r. *the said*. p. 280. l. 3. r. *being strangers*. p. 287. l. 5. r. *badges*. p. 289. l. 13. r. *for them and especially*. 294. l. 1. r. *to say at*. *ibid.* l. 33. she had him in. p. 316. l. 12. r. *exorcise*. p. 347. l. 28. r. *where she*.

**THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW**

AN INITIAL FINE OF 25 CENTS

**WILL BE ASSESSED FOR FAILURE TO RETURN THIS BOOK
ON THE DATE DUE. THE PENALTY WILL INCREASE TO
50 CENTS ON THE FOURTH DAY AND TO \$1.00 ON THE
SEVENTH DAY OVERDUE.**

JUN 1 1964

LIBRARY USE ONLY

Book Slip-20m-9,'60 (B8010a4)458

219777

Brevint, D.
Saul & Samuel at
Endor.

Brevint

Call Number:

rBX1763
B7

rBX 1763
B7

219777

