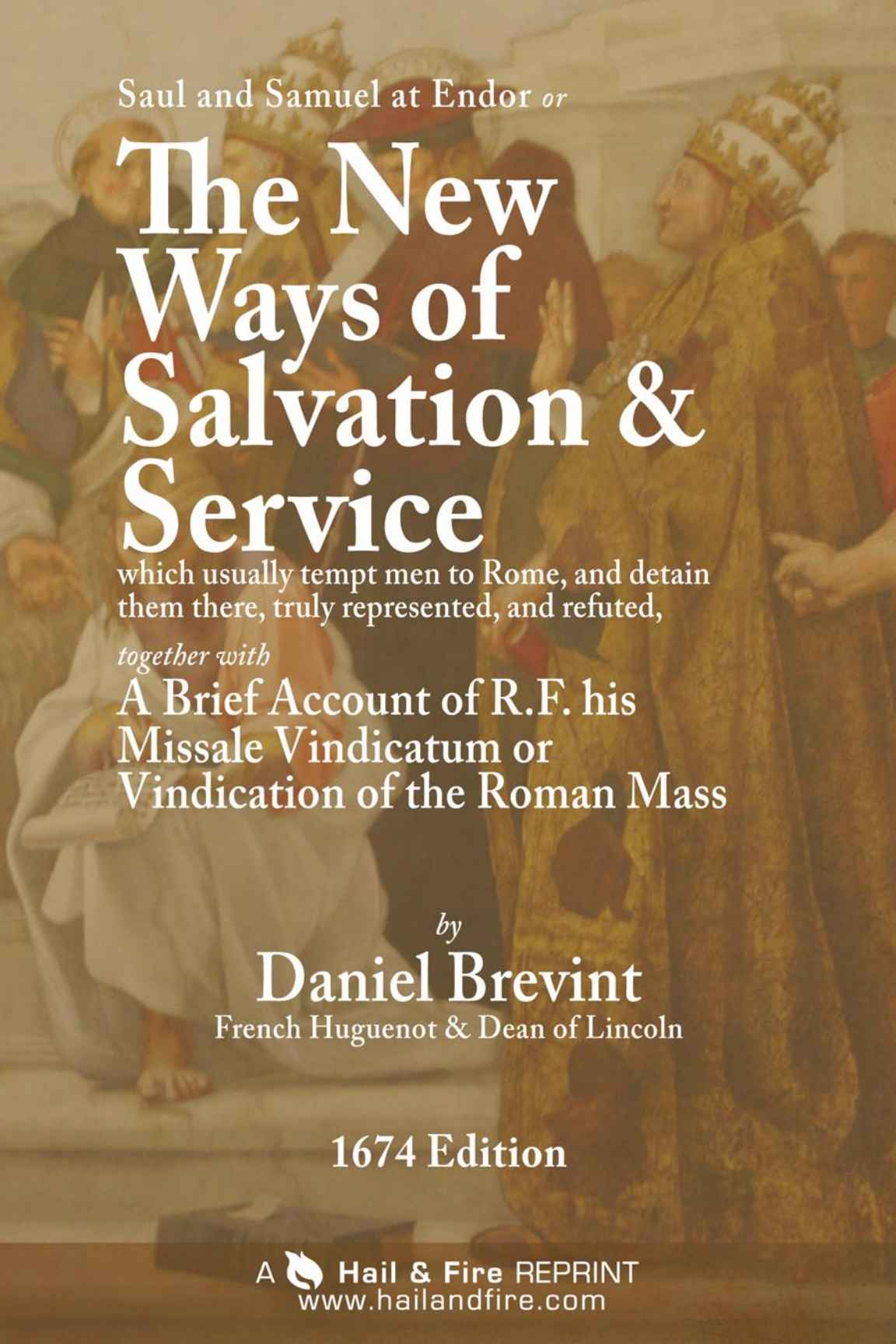

Saul and Samuel at Endor *or*

The New Ways of Salvation & Service

which usually tempt men to Rome, and detain them there, truly represented, and refuted,

together with

A Brief Account of R.F. his Missale Vindicatum or Vindication of the Roman Mass

by

Daniel Brevint

French Huguenot & Dean of Lincoln

1674 Edition

A Hail & Fire REPRINT

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"Saul and Samuel at Endor or The New Ways of Salvation and Service, which usually tempt men to Rome and detain them there, truly represented and refuted. Together with, A Brief Account of R.F. his Missale Vindicatum, or Vindication of the Roman Mass," by Daniel Brevint, D.D. 1674 Edition, is here reprinted by Hail & Fire, 2009.

Category: Religion, Protestant, Apologetic

Daniel Brevint, D.D.
Protestant Apologist.

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PREFACE

to the Protestant Reprint of

"The New Ways of Salvation and Service, which usually tempt men to Rome and detain them there, truly represented and refuted" by Daniel Brevint, D.D. (1674 Edition)

by Hail & Fire

PROTESTANT SERMONS & EXHORTATIONS

In this age of ecumenism, when the lines have been blurred between the two major denominations and the world itself speaks of the Pope as head of all Christians, we join with so many to call to remembrance the truth of the Gospel and of those who, in times past, both well-known and unknown, answered a good answer for a pure and Gospel faith against the traditions of men. The intention of Hail & Fire is to make available Gospel and Reformed Theology in the works, sermons, exhortations, prayers, and apologetics of those who have maintained the Gospel and expounded upon the Scripture as the Eternal Word of God and the sole authority in Christian doctrine.

Imprimatur,

RAD. BATHURST.

Vice-Cancell. *Oxon.*

Octob. 19.
1674.

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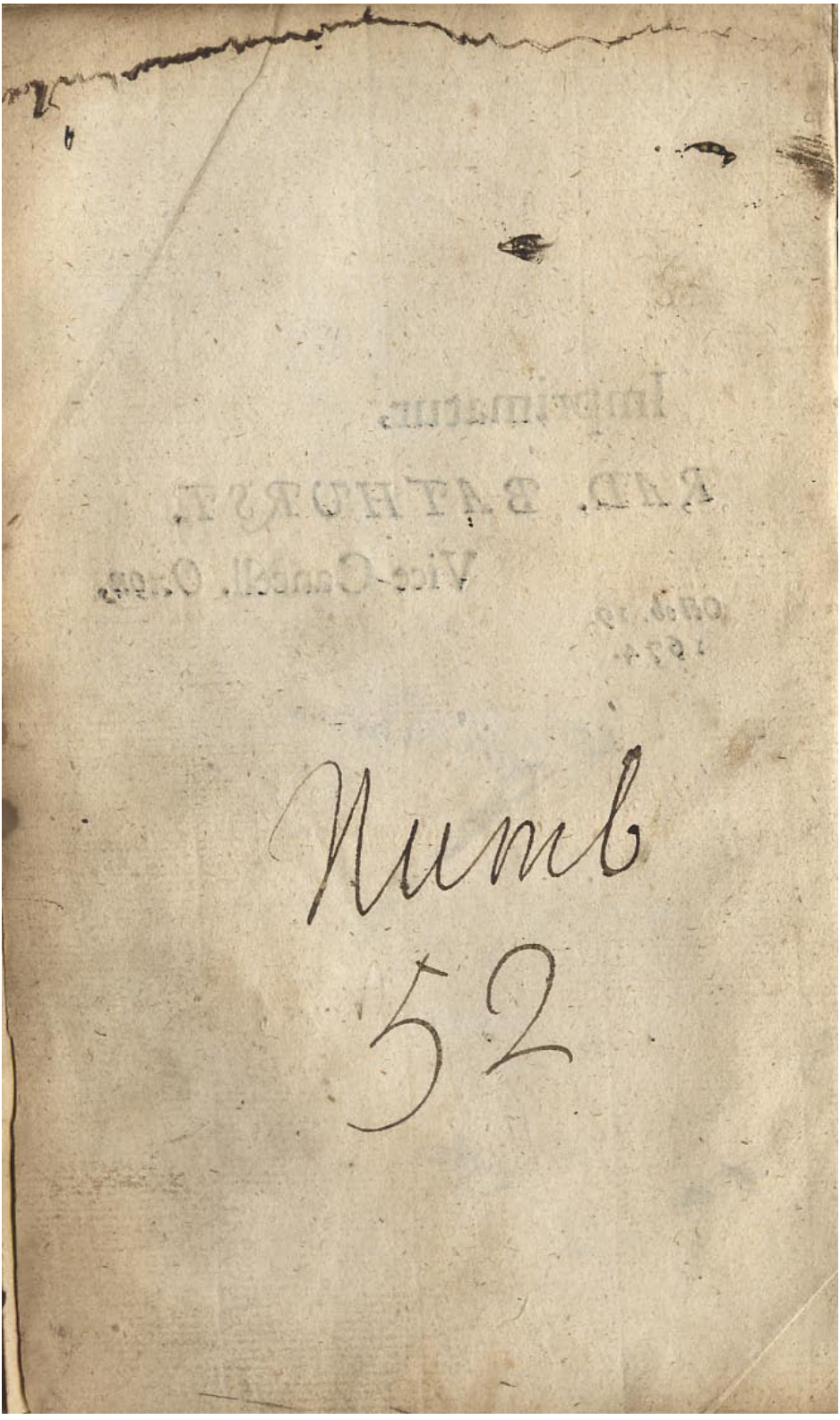
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SAUL and SAMUEL AT ENDOR,

OR THE

New Waies

OF

SALVATION and SERVICE,

Which usually temt Men to *ROME*,

and detain them there.

Truly Represented, and Refuted.

By *DAN. BREVINT*, D. D.

As also

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.

OXFORD.

At the *THEATER.* 1674.

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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 ſpight of both Senſe and Grace perſiſt in an Abuſe, which neither they nor any*

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any body elſe can in any tolerable manner juſtifie: 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 throughly 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 deſperatly 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,*

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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 perſwade 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* Hectoriſm; *and the better to turn both Mens Brains and Hearts to that ſide, their pretended* Catholicneſs, Miracles, Suffrages, Confraternities, Church Treſury, 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.*

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*

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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 imploy'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*

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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* Proſelytes. *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 Condeſcentions 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*

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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 Temtation; 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 Essaies, 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-

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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 fanſie 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 infinitly 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*

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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

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tial Services (as I have already ſhewed) 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

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SAUL

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SAUL and SAMUEL AT ENDOR, &c.

CHAP. 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-

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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 puzling 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,

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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 deſtroies 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 forbad ſuch Societies. Corrupt Nature, we know, hath of it ſelf both a ſtrange tendency to frivolous and unlawful, and no leſs averſneſs 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 *Beerſheba*, but the waies of *Jeroboam*, and the Ordinances of *Omry*. And tho the *Samaritans*

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did make profeſſion to ſerve the Lord God of *Iſrael*, 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 readineſs 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 Eies, 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*, *Proſes*, *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

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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 adaies 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 Treſurer of all Graces, and a Favorer 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

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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 priviledged 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 satisfie 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

grown Universal thro-out 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 *Epaphras*, 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: bnt 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 sutable Power to carry them, and to maintain them thro-out 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, Customes, and Traditions whatsoever, however intended by their Authors to follow close after them, they could never reach half the way: they staied behind; they wanted breath; they had not

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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. Indict.* 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 bosome 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 Infallibity, the Promises of being led

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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 2d, the one leſs effeminate, the other leſs a ſorcerer, 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 Soveraign both publicly and to his Face, *Galat.* 2. 11.

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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 Soveraigns, 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 Keies*, &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 privatly

[c] *Æn. Sylv. Epiſt. l.* 1. *Epiſt.* 288. *pag.* 202. *Baſil.*
[d] *Ruffin. Hiſt. l.* 1. *c.* 6.
[e] *Greg. Magn. Regiſt. l.* 7. *Ind.* 1. *Ep.* 33. *ad Eulog.*

in

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in the Ear, as the Treaſon he told *Judas* of: it was to be proclamed 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 for ſhelter 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. & Edict. 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

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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 [i] since the other day? They say, that this was [k] his last Throne, wherein he died, and

[i] *Bell. de Rom. Pontif. l. 2. c. 6.* [k] *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 [l] 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

[l] *Paul. Diacon. Geſt. Longob. l.* 4. *c.* 11. *Vet. Edit. Platina in Pelagio.* 3. *Anaſtaſ. ibid.*

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

[n] *Dictatus Papæ Greg. l.* 2. *poſt. Ep.* 55.

can

can make new Laws. 3. That the Pope alone can take the Arms of Empire and Soveraignty. 4. That the Pope alone muſt have his Feet kiſſed by all Princes. 5. That the Pope alone hath the Power to Depoſe 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 diſſents 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, to hoiſt this immenſe Power from this World both up towards Heaven, thence fetching Angels [o] by his Bulls for the care of his dead Pilgrims; and then down to Purgatory, thence pulling [p] up ſuch tormented Souls (ſome three or four at one bout) as his *Croiſado-men* ſhall require. Hell it ſelf is related to the Popes Dominions: for if he be pleaſed by negligence, or otherwiſe, [q] 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* [r] 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

[o] *Weſſel. Groning. de Poteſt. Papæ. c.* 8. *ſect. Neque parum.*
[p] *Ibid.*
[q] *Gratian. Diſt.* 40. *Si Papa.*
[r] *Regiſtr. l.* 4. *Ind.* 13. *Ep.* 34.

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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] Murthered both his own Maſter and Emperor, & his Maſters Roial Family, his Wife, his ſix Sons and two Daughters. His Holineſs, I ſay, ows 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.

[s] *Theophan. Miſcell. l.* 17.
[t] *Benno Cardinalis. de Geſt. Hildebr.*
[u] *Matth. Paris, Willelm.* 2. *Anno* 1086.
[x] *Faſciculus Temporum. In Bonifac.* 8.

Now

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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*, [x] *'Tis that which is believed by all Christians in all ages*, and every where. I have demonstrated already, that St *Peters* Roial 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 presumtion, 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 their having less Holiness? To come lower to the holy Fathers; read their Epistles to the

[x] *Vincent. Lirin. c.* 3.

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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 [y] Pride? and do the *African* [z] 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

[y] *Conc. Afric. sub Bonif. Ep. ad Bonif. & Ep. ad Celest.*
[z] *Codex Can. Afric. Can.* 28 *sect. Item placuit ut Presbyteri.*
[a] *Concil. Afric. ibid.*

Tra-

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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. *Chryſoſtom* 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. Indict. 14. Epiſt. 39.*

Faith.

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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 Murther, 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 then 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

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or any the leaſt drop of Wine; that theſe appearing Crumbs and Drops, altho emtied 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 ſeemed 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 ſeemed 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 theſe 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 Sot, 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 Myſtery of Tranſubſtantiation was yet in the Church *incognito*, and came to ap-

[d] *Alphonſ. de Caſt. l. 8. tit. Indulgentiæ.*

pear,

pear, as it doth now, but a long while (as they say [c] too) after Christ had instituted it: So it is not Catholic 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 Mother 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 mean time, this commerce, how mutual and great soever, is nothing less then Catholic, having not followed the Gospel through all the Countries, nor times 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 everlasting 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 Writings, 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 entertainment 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 *Roman* is, do not believe it, [f] saies one of the most

[c] *Gabr. Biel. in Can. Sect.* 41. *I.*
[f] *Alfon. di Castro. l.* 12. *tit. Purgatorium.*

Learned

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learned Papists. It was believed but somewhat late, saies [g] one of their Cardinal Bishops, and tho *Bellarmin* turns over and over all 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*

[g] *Fisher. cont. Luther. Art. item.*
[h] *Fisher. ibid. Pet. à Solv. Assert.* 8. *Mart. Peresius de Traditione.*
[i] *Polyd. Virgil. de Invent. l.* 8. *c.* 1.
[k] *Gab. Biel. in Can. Lect.* 57. *M. Alfons. à Castro. l.* 8. *tit. Indulgentia.*
[l] *Gregor. de Valent. de Indulg punct.* 2.

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Praiers and Devotions to Saints. This recommended daily, and reputedly devout Emploiment 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. Stapul. Præfat. in Evang.*

[p] *Eckius in Enchirid. c. de Venerat. SS.*

Ieſs

leſs Catholic. If Ancient Authors mention once as it were by chance, [q] 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 Cummunion [s] Cup; or a Repreſentation of Hiſtories and [t] Martyrdoms in one or two Oratories; yet where is the Propher, 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 entring 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.

[q] *Euſeb. Eccl Hiſt. l.* 7. *c.* 18. [r] *Ibid.*
[s] *Tertull. de Pudicitia.*
[t] *Gregor. Nyſſen. Tom.* 3. *Martyr. Theodor. p.* 579. *Edit. Pariſ.* 1638.
[u] *Alex. Alenſ.* 3. *Part. q.* 3. *a. ult. Tho.* 3. *part. q* 25. *a.* 3. *Cajet. ibid. Bell. l.* 2. *de Imag.*
[x] *Epiſt. ad Joban. Hieroſol. apud Hieron. Tom.* 1. *Ep.* 6. *p.* 449. *Edit. Pariſ.* 1643.

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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, [y] ſome doubt much, whether it be a Catholic Practice: and others adventure to ſay, [z] 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,

[y] *Gratian. de Pœnit. Diſt.* 1. *Sect. Quib. Authoritatib. Nicol. de Orbel.* 4. *Sect. Sent. Dict.* 17. *Gab. Biel. ibid.*

[z] *Panormit. c. Omnis utriuſque Sexus. Beat. Rhenanus in Tertul. de Pœnit.*

* *Gloſſ. de Pœnit. Dict.* 15. *Theod. Gent. apud Gratian. de Pœnit. Dict.* 1. *Sect. Quidam deo.*

† *Beat. Rhenan Sup.*

and

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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 ſorcerer, 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. 18. 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 μετρσία, ſomthing 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 defie 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. Hæreſes. c.* 16.
[f] *Hieron. ad Dametam.*
[g] *Iren. l.* 1. *c.* 24. *&* *l.* 3. *c.* 2.

and

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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*, *Gomorrha*, *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 oppreſt. 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

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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 ciuil 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.

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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.

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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 ſtrengthned thereto 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

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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 ſomwhat 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; ſomtimes Curſes, ſomtimes 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.*

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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 juſtifie its own Pagan or Heretical Perſwaſion? The Emperors *Veſpatian* 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 meſure. 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 juſtifie at once (which is both abſurd and impoſſible) both Proteſtancy 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,

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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 ſtrengthning Men againſt Pagan Perſecutions, till God had ſent Chriſtian Princes, to whoſe care he then committed the work (both of countenancing the Church throout all their Dominions, and of maſtering her Enemies) 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 neceſſary as before: Thoſe that continued the longeſt, were about the healing of Sickneſſes, 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 adaies 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

[n] *See S. Theodorets Riligioſa Hiſt.* [c] *S. Chryſoſt. 2 Theſſ. c. 2. Hom. 4.* [d] *Idem 1 Cor. c. 2. Hom. 6. Author Quæſt. ex Nov. Teſt. apud Aug.* [e] *S. Cryſoſt. in Joh. c. 3. v. 23. Hom. 23.*

other

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other then the old ones, by which the Goſpel had bin already moſt ſufficiently confirmed, was no leſs then temting 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*[f] *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 redemtion 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.* ſeemed 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 attemting 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

[f] *Author Operis Imperf. Hom.* 49.

alone

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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 *Iſaiah* 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 attemted 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. defect.*

Mi-

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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 expreſs 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 miſ-led, but thoſe who are pleaſed, or given over to be ſeduced by them. *Maricon* [g], and *Donatus* [h], and other worſe [i] 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

[g] *Tertull. cont. Marcion. l.* 3. *c.* 3.
[h] *Auguſt. de Unitate Eccl. c.* 16.
[i] *Hieron. Ep. ad Galat. c.* 3. *v.* 5. *Tertull. de Præſcript. c.* 44.

Mercy

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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 perswaded 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 obeied. 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 expresly 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 signifie nothing at all. And so these Signs, if true, are merely Providential. If they be put to any true and real Deed, but enter-

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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* [k] Biſhop had conſecrated for the Chriſtening of a *Jew*, who had bin Chriſtened already, & who thought of nothing

[k] *Socrat. Hiſt. Eccleſ. l.* 1, *c.* 17.

elſe

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

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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

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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

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but mere Tales; ſome are counterfeit Impoſtures, 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 Benedict.*
[o] *S. Chryſoſt. paſſim.*
[p] *S. Gregory, Hom.* 29. *in Evang.*

be-

believe; that St. *Bernard* [q] was saluted and suckled several times by our Lady in her Image; that [r] St. *Chrysostom* 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 somwhat 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 deerest Friend *Hosius* [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 Chartæ inscri-*

[q] *Chronic. Deip. an.* 1152.
[r] *Simeon Metaph. in vita Chrysost. Sigeb. an.* 606.
[s] *Petrus apud Vossium de Histor. Lat. l.* 2. *c.* 23.
[t] *Valderama Serm. de Canon. Ignat.*
[u] *Ibid. pag.* 10.
[x] *Ribadaneira in vita Ignat.*
[y] *Valderama, ut sup. p.* 51.

pto

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 conveied ſo dexterouſly this [a] Oracle, *Celeſtin get thee away, if thou haſt a mind to be ſaved*; that Pope *Celeſtin* took it, it ſeems, notwithſtanding his Infallibility, 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 faln from a high Vault, like a Judgment out of Heaven, upon the Emperor *Henry* the Third's Head; but the poor wretch, who was emploied in that good affair, made too much haſt, for he fell down with his great Stone, wherewith he was cruſht 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

[z] *Melch. Canus, Loc. Com. l.* 11. *c.* 6.
[a] *Platina Bonifac.* 3. *Bergom. Supplem. l.* 13. *in vita Bonif.*
[b] *Card. Benno de Geſtis Hildebr.*
[c] *Eraſm. in Epiſt.*

Maſſes.

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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 *Serapis* 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 Impoſtures 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, Horſes,

[d] *Polyd. Virgil. Hiſt. l. 6. ſub. fin.*
[e] *Lyranus c. 14. in Daniel.*

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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 [g] 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.*

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own Miracles,[h] and to take them but for ſportings of unhappy and wicked Spirits. Thoſe extrordinary ſhows of a young Child, or of a Man of complete ſtature, that appear ſomtimes, 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 intrinſecal Impertinency and Frivolouſneſs. Secondly, By their general Aptneſs and Tendency to confirm rather any piece of trifling Superſtition, then any fundamental Point of Chriſtian Faith, Thirdly, By

[h] *Biel. in Canon. Lect.* 51.

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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 useless; 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 *Thess.* 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. *Ildephonse* met her at Church [i] sitting gravely in his own Throne, with thousands of other Virgins, that

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

[i] *Jul. Pomer. in vita Ildeph. ap. Sur.* 23 *Jan.*

stood

ſtood 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 *Aſſumtion*, or *Conception*, &c.) *and not at any other time; and becauſe thou holdeſt the eies of thy Faith continually bent to my Service*; (for this is the beſt Eie of *Roman* Faith) *thou ſhalt uſe it here in this Church, and hereafter in my Cloſets*, in Promtuariis 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 Quen 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.

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never be don to tell you of all her other ſtrange paſſages; as, when ſhe goes to *Orleans* [l] 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 remembred; 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

[l] *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.

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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 Lies such as I fear I am in your heart; where I perceive I am accounted no better then if I were*

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an old Woman: Where are now the frequent Praiers, 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 thonght, then of making his Queen younger by rehearsing her *Ave Maries*, 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 silly 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

[s] *Matth. Paris, in vita S. Godric.*

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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* [t] 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 Anthemn, 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 upon 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.

[t] *Menol. Cisterc.* 29, *Octob.*
[u] *Bov.* 14. *Annal. an.* 1317. *n.* 2.
[x] *Flamin. in vita S. Cathar.*
[y] *Henriquez. Fascicul. SS.*
[z] *Chronic. Ord. Prædic.*

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Hoſtradus 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 Propheſies, *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 leſt 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. Deip. an.* 1285.
[c] *Ibid. an.* 1235.
[d] *S. Bonavent. In vita S. Franciſci.*
[e] *Joh. Gargo, in vita S. Dominic. ac Lipom.*

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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 attone 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. Cantapr. in vita S. Chriſtinæ ap Sur. Jun. an.* 1160. *item Jacob. de Vitriaco, in vita S. Mariæ Oeigniar.*

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great fervency of Spirit, ſhe did at her Praier contract her ſelf into a round form, that was ſomwhat 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 ſtrugling hard to free her ſelf: and this ſtrugling in her Priſon, gave occaſion to more Miracles, for the Milk ſhe had in her Breaſt, turned into Oil, wherewith ſhe did anoint her ſores; and ſomtimes 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*, [g] *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;

[g] *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 Chriſts 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 ſetled 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 [h] under her Coat? or thoſe Ladders whited with her Milk [i], 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 light [n] 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

[h] *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] *Leand. in vita Hyacinthi ap. Sur. 16. Auguſt.*

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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 Wafers, 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-*

[p] *Gregor. in Dialog. paſſim.*
[q] *Specul. Exemp. Tit. Excommunicatio. Exemp.* 5.
[r] *Ibid. Exemp.* 4.
[s] *Ibid. Tit. Confeſſio. Exempl.* 22.
[t] *Ibid Tit. Euchariſtia.*
† *S. Bonav. in vit. Franc.*
† *Hieron. Platus de Bono ſtatu Relig. l.* 5. *c.* 33.

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cis 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 exchang'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

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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 paiment, whatſoever hath *Ceſars* 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 Propheſies, *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.*

not

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imaginable Clouds of Impoſture; the Devils had not ſo much as the liberty to preach the Truth, *Mark* 1. 25. If either *Simon*, or *Elymas*, tho 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 then the intrinſecal greatneſs of the work was an infallible Evidence, which in thoſe daies ſhined about all true Miracles; whereas the Revelations and Feats of *Rome* muſt needs be full of ſuſpition, 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 Eies 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 juſtifie what they are not, appear with

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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 Marvels, 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, whileſt he held with his *Roſary*[x] 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 [y] *Loyola*, as [z] *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. Chryſoſtom*, the ſicklineſs of *S.*

[x] *Specul. Exemp. Tit. Roſar. Exem.* 1.
[y] *Ribaden. in vita Ignat.*
[z] *Attich. Chron. Ord. Minim. an.* 1612.

Baſil,

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 assoon 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 Praiers, just as the Soul of

[a] *Chronic. Delp. an.* 1561.
[b] *Oliver. L. Mirac. Mar. Montis.*
[c] *Albert. De Viris Illust. Ord. Prædic.*
[d] *Epiphan. contr. Hæres. l.* 3. *adv. Collyrid.*

Samuel

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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 [c] *will take of others what they know to be due only to God*; as it appears by *Paul* 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, [f] "Good Angels are for this one "thing, namely that with them we may ſerve God, "in whoſe contemplation they are happy: but thoſe,

[c] *Auguſt. cont. Fauſt. l.* 20. *c.* 21. & 22.
[f] *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, [g] "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 "then 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 token "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, ſeeking 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 Nettles, and ſometimes

[g] *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 viris Illuſtrib. Chron. Deip. an.* 1372.
[m] *Chronic. Deip. an.* 1178
[n] *Franc. Hieraſc. in Vit. Henr. Sylvice.*

into

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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 [ſ] may be ſerved and worſhipped to the worlds end; and there [t] 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 Giſbæus Hiſtor. Virg. Anicienſis.*
[p] *In vita Manaveri ap. ſur. 5. Jun.*
[r] *Arch. Gian. Cent. 3. Annal. l. 4 c. 9.*
[ſ] *Od. Giſbæus. ſupra.*
[t] *Niceph Eccl. Hiſt. l. 15. c. 25.*
[u] *Bloſius in Monili.*
[x] *Menol Ciſterc. 22. Dec.*
[y] *Chronic. Deip. an. 1467.*
[z] *Tho. Malvenda Tom. 1. Annal. Ord. Prædic. an. 1221.*

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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.

CHAP. IV.

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 then any two Angels. What sober man therefore would not be temted, 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 perswasion 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-

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Regencies [a] over the whole world; wherefore they fancy them sometimes like so many great Captains marshalling all the Nations 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 *Whores* 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. Lect* 32. *N.*
[c] *Salmero.* 1. *ad Tim. c.* 2. *Disp.* 7.

vile

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 Childbearing: 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. Lect.* 32. *N.*
‡ *Salazar. Proverb. c.* 8. *v.* 18. *n.* 172.

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of his on 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. *Genevefa*, 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. *Ottilia* 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 Presidencies and Powers thus among *Roman* Saints, hath no better ground then that had which *Julian* * the Apostat alleges, and *S. Augustin* observes [f] to have bin constantly practiced among the ancient *Pagan* Gods. *What signifies*, saies the holy Father elsewhere, [g] *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.*
[f] *Augustin. de Civitate l. 6, 7, 8.*
[g] *Idem de Civit. l. 6. c. 9.*

clothes,

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Clothes, or rather borrow better Names; and the Roman People that ſtand about it, adore the Virgin for *Juno*, and *S. George* inſtead of *Mars*; and as a Learned *Romaniſt* [h] ſaies, another kind of he and ſhe Saints, inſtead of the old Gods and Goddeſſes. 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 meſure 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 Birds for Propheſies; the Devils moved Ravens and Eagles to ſignifie ſomewhat, by either flying or croaking: the ſame did actu-

[h] *Lud. Vives, de Civ. l.* 8. *c.* 27.

are

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 presumtion 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, tho 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, that [n] 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.*

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ſhew him where ſhe had laid the Jewels, which a Friend had entruſted her with. 5. Of ſomthing like *John Monachus*, (a Holy Man) that [o] 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*, [t] *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)

[o] *Aug. ſup. c.* 17. [p] *Ibid. c.* 11. [q] *Idem c.* 12.
[s] *Ibid. c.* 16. *&c.*
[t] *Iren cont. Hæreſ. l.* 2. *c.* 57. *ſub fin.*
[u] *Orig. Cont. Celſum. l.* 5. *p.* 233. *Edit. Cantabr.*

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are sometimes called Gods, and convey down to us the favors of God, yet we do not serve them as Gods; for all our Praiers, 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 Praiers 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, ὀνομάζειν ἀγγέλους) to be both a *hidden Idolatry*, and a *forsaking 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 useless 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] *Psalm.* 50. 14. 15.

[c] Fa-

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[c] 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 acknowleges 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 Knowlege, 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 fin. Orig. in Rom. c.* 10. *v.* 14. *p.* 382. *Edit. Paris*, 1619.

[d] *Cyprian. l.* 1. *Ep.* 1 *ſub. fin.*

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that he of them two who should, by suffering Martyrdom, step the formost to Jesus Christ, would being with him there, continue his wonted Praiers for his poor Brother, whom he knew to be left behind. 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 [e] 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 Praiers 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 unlimitted 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 praies 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.*

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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 immediatly 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 Praiers 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.

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* [h] 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.

[h] *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.*

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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 over-ſight, that whole *Rome*, as well as great *Bellarmin* [n], may moſt juſtly be puzled 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 Mediatorem*, Grandees, who thro their own Merits, and not by their Praiers 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*. Bnt 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 aside, and become a kind of Mediator and Intercessor for Men with the Saints. All the supplications and addresses 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 Praiers. Here to make use of those Examples, wherewith both [o] Papists and [p] 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. Jerom*, or a Monk on *St. Cuthert*, 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 *Cuthert*, 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

[o] *Bell. de Beatit. Sanct. l.* 1. *c.* 20. *sect. Respondeo quemadmodum.*
[p] *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 Praiers, 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, Praier 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 Praiers 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 [q] 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 Praiers, 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

[q] *Bell. de Sanct. Beat. l.* 1. *c.* 17. *& c.* 20.

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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*, whilest she is elsewhere [t] burning Villages, or in a rich Abby [u] Mid-wiving an Abbess, whom her Steward had unfortunatly 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 *Poictiers* 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 chast, 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. Sperat. 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, Moguntiæ, 1612.*
[x] *Chronic. Deip. an. 1358.*
[y] *Ib. an. 1134.* [z] *Ibid. an. 1200.*
[a] *Beretar. in vita Anachoretæ, l. 1. c. 1.*
[b] *Balnghem. 11. Apr.*
[c] *Bell. de Beat. Sanct. l. 1. c. 20. sect. Alii dicunt.*

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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 meſure 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] *Bull. Sabbath.*

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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 Mass. 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,

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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 Abuſe 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.

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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, [f] *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, [g] that Christians did adore dead men,

[f] *Basil. in 40. Martyr.* * *S. Basil. ibid.*

[g] *Cyril. Alexand. cont. Jul. l. 6. p. 202. Ed. Paris. 1638. Maximus Madaur. ap. August. Ep. 43.*

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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] *Smyrnenſis ap. Euſeb. Hiſt. Eccl. l.* 4. *c.* 15.
[h] *Auguſt. cont. Fauſt. l.* 20. *c.* 21.
[i] *Idem. De Civitat. l.* 22. *c.* 10.

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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 [k] 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, [l] 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. Areop. de Eccl. Hierar. c. 3.*

[l] *Scriptum Smyrn. ap. Eus. Eccl. Hist. l. 4. c. 5.* a *Chrisost. in S. Philogon tom. 5 p. 505. Edit. Eton.*

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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 Infirmity 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 praiers, 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 praiers and other waies; for theſe "bleſſed Spirits take moſt eſpecial notice of men "qualified for Gods favor. And I dare ſay confi-"dently, that whoſoever 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 cont. Celſ. l.* 8. *p.* 420. *Edit. Cantab.*

"to

to do so. This antient 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 temted Christians any farther, then to go and to pray to God in those places where they were wrought, and where Praiers had somtimes very extraordinary returns; there they might perhaps wish to God, that he would hear in their behalf, the general Praiers which these Souls most probably offer to God, for the afflicted members of his Church. *But where is the worthy Prelate or Christian* (saith ° St. *Austin*) *who being by the Grave of a Martyr, ever said*, Peter, *or* Paul, *or* Cyprian, *I offer to you this Sacrifice*, whether of Praier, 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

° S. *August. contra Faust. l.* 21. *c.* 21. *Id. De Civit. l.* 8. *c.* 27.

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his Tomb; nor that Christians ever worshipp'd the living Apostles, for all the signs wrought by their hands, and sometimes at their very shadow. S. *Chrysostom* [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 troublesom Angel about St. *Paul*, that the Glory of their Miracles might wholly reflect 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 Praiers? 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. Chrysost. ad Pop. Antioch. Hom.* 1.
[q] *S. Chrys. Ibid.*

Clerk

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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,[r] that all their Praiers to the Saints are but such *Apostrophes*, or Rhetorical Figures, as was that of *David* to Heaven aud Angels, *Psalm* 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

it is to ſay ſo, plainly confeſs, that they directly [s] 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 perſwade us theſe two things. The firſt, That all their Breviaries and Pſalters ſignifie 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 Knowledg and Conſcience: For here you ſhall find him ſometimes offering [t] proofs out of ſome Books, under the name of St. *Athanaſius*, which, when he needs them not, [u] he acknowledgeth to be falſe: ſometimes moſt willingly and groſly ſatisfying [x] *Euſebius*: ſometimes inſiſting [y] upon ſuch Canons and Decrees (aſcribed to the ſixth Council) as in his Heart he knows to be [z] meer Forgeries: ſomtimes ſiding with the [a] *Ari-*

[s] *Bell. de Sanct. Beat. l.* 1. *c.* 19. *ſect. Præterea in utroque.*
[*] *Ibid. c.* 18. *ſect. Nos autem facile.*
[t] *Bell. ibid. c.* 19. *Athanaſius Sermone.*
[u] *Id. De Scriptorib Eccl. obſervat. in Tom.* 3 *Athanaſis.*
[x] *Bell. de Beatit. Sanct. l.* 1. *c.* 19. *ſect. Euſebius, lib.* 13.
[y] *Ibidem. ſect. Deinde in ſexta Synodo*
[z] *Binius in fin.* 6. *Synod. pag.* 360. *Edit. Paris.* 1636.
[a] *Cyrill. Alexand. Theſaur. p.* 113. *Edit. Paris.* 1638.

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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 jugling 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* [c] 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. *Chrysost. in Genes. Hom.* 66.

[c] *Bell. sup. c.* 19, & 20.

[d] *Id. De Cultu Sanct. c.* 9. *sect Tertio, quia Sancti.*

S. Chrysost. in Lazar, Orat. 2. *S. Epiph. contr. Collyrid. pag.* 447. *Edit. Basil.*

ces

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.

CHAP. 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 temted 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,* [a] *but let God alone be worship-*

† *Vid. infra.* * *Scala Cœli.*
[a] *Epiphan. contra Collyrid.*

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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 alwaies 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] *Chryſoſt. in Matth. c.* 12. *Hom.* 44.
[c] *Epiph. cont. Hæreſ. l.* 3. *p.* 447. *Edit. Baſil.*

better

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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 Goddeſs. 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.* [d] *Leſt by ſending ſome uſeleſs ſticks, you ſeem*, ſaies he, *to delude both his Holineſs, and the Goddeſs her ſelf.*

This pretended God-head, Deification, [e] and Di-

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

[d] *Petr. Bemb. Epiſt. l.* 8. *Epiſt.* 17.

[e] *Petr. Damian. Serm.* 1. *in Nativ. Virg.*

vine

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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 *Jesuites* 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 Measure 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. *Esto*, &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. *Lipsius de Virgine Hall. passim. Gononus Chronic. an.* 1356.
[g] *S. Bernardin. Serm.* 61.
[h] *Argentensis. De Sept. Excellentiis.*
[i] *B. Alanus. part.* 2. *c.* 6.
[k] *Mendosa de Florib. l.* 2. *Problem.* 2. *n.* 11.
[l] *Viegas Apocal.* 12. *Comm.* 1. *Sect.* 4. *n.* 3.
[m] *Alan. suprà. c.* 8. *pag.* 130.

thee:

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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 Mignion; 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 ridiculouſly 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; [t] 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 Previſion [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 conveied 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 Roial Extraction. And finally that he made *Eve*, [b] the

[s] *Idem. c. 8. v. 25. n. 317.* [t] *Bernard. Serm. 1. in Salv.*
[u] *Salazar. Prov. c. 8. v. 23. n. 269.*
[x] *Ibid. v. 22. n. 269.*
[y] *Ard. Hieroſolymit. Serm. de Annunc.*
[z] *Salazar. c. 8. v. 27. n. 363.*
[a] *Rupert. ap. Salaz. p. 246.*
[b] *Salaz. Prov. c. 31. n. 418.*

Ark,

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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 somwhat 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] *Joh. 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.*

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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 Hoſteſs could not but procure, or [o] 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 ſtomacs; 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] *repaied to God, for*

[n] *Bernard. Serm. 2. de Pentecoſt.*
[o] *Salaz. Proverb. c. 8. v. 16. n. 106.*
[p] *Salaz. Prov. c. 9. v. 4. & 5. n. 144.*
[q] *Judoc. Clictov. Serm. de Viſitat.*
[r] *Anonymus apud Metaphraſt.*
[s] *Stellarum Coronæ B. V. l. 11. part. 2. c. 12.*

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 repaied more then ſhe ever received her ſelf: and ſo that [t] God is in her debt. 3. *That by that Act, ſhe hath done more* [u] *for God*, (or as much at the leaſt) *then 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, then 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 praied 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

[t] *Methodius Conſtantin. Serm. de Purificat.*

[u] *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.*

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their Savior; thorough Catholics will inform you, that [z] *Conceiving and Bringing forth*, are two Acts, which of themſelves being Natural, and not Voluntary, cannot be much Meritorious: and therefore beſides all what ſhe contributes, either by her Interceding, 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* [a] 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 only gave him to the world, as God did, by conſenting, but by offering him her ſelf moſt really; for there, they ſay, ſhe ſtood by the Croſs, not as a Mother to pitty 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 Treſure of the Church! She is both the Prieſt and the Altar. She brings both the Table, and the Bread*, &c. Thirdly, they ſay, that ſhe ſtood there to Sacrifice her ſelf with him. Her very ſtanding up with her ſtretche

[z] *Quir. Salazar. c.* 8. *v.* 19. *n.* 207.
[a] *S. Bonaventur.* in verb. *Sic Deus*, &c.
[b] *Anſelm. de Excell. Virg. c.* 3.
[c] *Salazar. ſupr. n.* 211, 212, 213.
* *Aloyſ. Novar in Sacrorum Elect. l.* 4. *Excurſu* 49.
† *Sermone de Laudib. Mariæ.*

Armes

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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* [g], that is, *Chriſts 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 temt, and* Mary *to ſet the Man to work. Thus ſhe is,* ſaies another, [h] *the Mother of Redemtion, 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 Propheſie of *Iſaiah*, 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. Lect. 1.*
[f] *Arnold. Carnotens. De laud. Virg. Biblioth. Patr. Tom. 1.*
[g] *Salm. Tom. 6. Tract. 6. ſect. ſecundus ſenſus, p. 39. Edit. Col.* 1613.
[h] *Gabr. Biel. in Feſto Viſitat. Serm. 1.*
† *Ricard. de laudib. Mariæ V. l. 2. part. 2.*

is

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 Sufferings and Satisfactions being her own, ſhe may [i] apply 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 Redemtion of all Men.* However, if upon this foundation, that ſhe is by the *Roman* Catholics [l] called and conceived to be (which otherwiſe they [m] think ſhe could not) the very Redeemer, the Cauſe and Author of Eternal Salvation; the Reſtorer of Mankind; the [n] *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 ordinary Praiers, to huddle up both the Hand-maid, and the Savior, into one *Jeſu Maria* together.

Laſt of all, the Virgin *Mary* having ſo well plaied 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] *Mendoſa 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] *Mendoſa. Virid. l. 2. Probl. 2. n. 13.*

with

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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 [r] 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,* [s] *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 [t] *Empress of Heaven*, and *the Conquerers of Hell.* There both the Angelical, and the human Nature wait on her, [u] 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 [x] her Servants and her Slaves.

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

† *Anselm. de Excell. B. V. c. 7.* * *Ibid.*
[r] *Arnold. Carnotens. supra.* [s] *Idiota de Laud. Mar. c. 5.*
[t] *Missal. Paris. in Purificatione.* [u] *Benavent. in specul. c. 3.*
[x] *Salazar. Prov. c. 8. v. 15. n. 136.*

settled

ſetled on her by God, as a mere Donation [y] and Favor; it is, they ſay, a juſt and proper Right of her own, grounded upon natural [z] Equity, both as being the [a] Spouſe of the Holy Ghoſt: (on which account they ſay, [b] 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 [c] by her own Merits ſaved and reſtored all things; or [d] as being the Mother of Chriſt, and therefore Queen [e] 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 Soveraign 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 [f] her, as to Chriſt, it is to this Bleſſed purpoſe, that all Men may receive, as well of [g] her, as his Fulneſs, *Grace for Grace*; and that every one may

[y] *Ibid. n.* 121. *Mendoſa Virid. l.* 2. *Problem.* 1. *n* 1.
[z] *Ibid. n.* 131. [a] *Anſelm. de Excell. Virg. c.* 4.
[b] *Pſeudepiphan. de Laud. Mar.* [c] *Anſelm. ibid. c.* 11.
[d] *Damaſcen. de Fide Orthod. l.* 4. *c.* 15.
[e] *Salazar. ſupra n.* 132.
* *Ludolphus de Saxonia, de vita Chriſti. part.* 2. *c.* 86.
[f] *Petr. Damian. Serm.* 1. *de Nativ. Virg.*
[g] *Antonin.* 4. *part. T.* 15. *c.* 6. *ſect.* 3.

take

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take out of her Boſome,[h] 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 Warriers 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*, † *Orleans*, and [p] *Poictiers*, againſt the Engliſh. This laſt is conſiderable; for there, they ſay, ſhe ſtood like a great Queen, and the Keys were conveied 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, [q] 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 [r] did) invulnerable. Her very Images will inſpire ſtrength; for when King *Arthurus* was tired, [s] ſome ſay, that he had one of her Images, which was paint-

[h] *Bernard. Serm. de Aquæ ductu.*
[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.
† *Nic. Ægidius, Annal. Franc. in Carol.* 7.
[p] *Chronic. Deip. An.* 1200.
[q] *Antonin. 2 part. Hiſt tit.* 16 *c.* 2. *ſect.* 5.
[r] *Anton. Solerius de Venerat. SS.*
[s] *Robert. Holc. Sapient Sect.* 35. *c.* 3.

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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 Virgin *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 Treſureſs [t] of all Gods Graces, and the very Treſure * 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 very [x] Dunce, till the Virgin *Mary* gave them more wit. *Udo* Arch-biſhop of [y] *Magdeburg*, and St. *Rupert* [z] Abbot of *Tuits* had it the ſame way. But St. *Thomas Aquinas*, and S. *Tharlevarct* are in this Point moſt admirable, that one [a] became an Angelical Doctor, 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.*
[t] *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] *Surius, F. Mart.*

out

out 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] *Abyſſe* 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 *Magazins*, furniſh the

[b] *Balanghem. 25 Dec.* [c] *Bonavent. in Speculo. c. 3.*
* *Salazar. Prov. 8. v. 27 n. 364.* [d] *Ibid. v. 18. n. 190.*
[e] *Idem, c. 31. n. 118.* [f] *Georg. Venet. Hav. Cant. 1. T. 4. c. 38.*
[g] *Salazar. Prov. c. 8. v. 18. n. 193.*
[h] *Pet. Dam. Serm. de Annunc.*
[i] *Jacobus Epiſcop. Genuenſis. De nativ. glorioſiſſ. Virg. Serm. 3.*

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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 Giſbæus, Hiſtor. Virginis Anic. l. 3. c. 38.*
[m] *Aſtolf. de Miraculis B. M. l. 1.* [n] *Vincent. in ſpecul. l. 29. c. 4.*
[o] *Bzovius, Tom. 13. Annal. an. 122. 1210. n. 9.*
[p] *Cæſarius, l. 7. c. 24.* [q] *Hiſt. B. V. Montiſſerrati.*
[r] *Chronic. Deip. an. 1116.*
[s] *Miræus. Chronic. Ord. Præmonſtrat.*
[t] *Chronic. Deip. an. 400.*

Men

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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, [u] 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 Condeſcention, 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 [t] *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 [c] Sweet-Meats: to hug [z] and kiſs, and marry ſometimes † one, ſometimes another. And brutiſh men cannot perceive, that theſe kindneſſeſs are much below the mean Condition of an ordinary civil Wo-

[u] *Anſelm. de Excell. Virg.* [s] *Chronic. Deip. an.* 119.
[t] *Leander. de Viris Illuſt. Ord. Prædic.*
[n] *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.
[c] *Henriquez. Faſcicul. SS. Ciſterc. l.* 1. *diſt.* 5. *c.* 12.

man,

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man, much more below the high Eſtate of the bleſſed 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 [d] 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 Judg 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] *Viegas in Apocal. c. 12.*
[l] *Innoc. 3 Feſt. Aſſumt. Serm. 2.*
[m] *Anſelm. de Excell. V. c. 6.*

to

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to [n] be the Father of any other, but juſt men; whereas the Mother [o] 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 then to God and his Chriſt, is grounded by theſe Catholics upon this threefold account. 1. The Virgin *Mary* is a Woman, and therefore [p] 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 [q] 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 [r] 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 [s] 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

[n] *Salazar. Prov. c.* 8. *v* 30. *n.* 394.
[o] *Bernard. in Verba. Signum magnum.*
[p] *Richard. de Laud. Mariæ. l.* 1. *c.* 2.
[q] *Antonin. in ſum. maj. p.* 4. *titu.* 150. 2.
[r] *Salaz. ſupra.* [s] *Anſelm. de Excell. Virg. c.* 1. & 12.

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it * is a much ſafer way for ſinners to go to the Virgin, then to Chriſt; witneſs her white [t] 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 [u] ſay, ſhe often ſtops if you do but carry about her dear Image, when all Devotions and Praiers 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* [x] *Soveraign 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*, [y] 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 [z] end of his Sermon: and ſhe would have damned [a] eternally *Francis Milet* upon ſomwhat 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 [b] one once, and ſcratcht [c] out the Eie of another; what pleſure temted them to abuſe her

* *Mendoſa Virid. l.* 2. *Probl.* 2. *n.* 14.
[t] *Chronic. Deip. an.* 1231. [u] *Mendoſa ibid n.* 16.
[x] *Chronic. Deip. an.* 1360. [y] *Buſt. Marial.* 1. *p. Serm.* 7.
[z] *Henr. de Haſſia ap. Gonon. an.* 1477.
[a] *Chronic. Deip. an.* 1430.
[b] *Bzov.* 15. *Annal. an.* 1383. *n.* 7.
[c] *Chronic. Deip. an.* 781.

poor

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poor Image [c]. I pitty 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 Aſſumtion day: as alſo the rich Citizen's Wife, and Child, whom ſhe deſtroied 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 a Saturday; and fall again to killing and plundering all the whole week; if he chance to ſuffer for it, ſhe will force Nature [h] to make him live with his head off, till he confeſs, and be ſaved; it may be ſhe will go alſo to his Burial, [i] 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] *Th. Cantiprat. de Apib. l.* 2. *c.* 29.
[i] *Cæſarius Hiſtor. Memorab. l.* 7. *c.* 59.
[k] *Johannes Bareleta. Serm. Ter.* 4 *Hebdom.* 2. *Quadr.*

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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 praies him as [q] a Miſtreſs 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. 20.*
[q] *Petr. Damian. Serm. 1. de Nativ. Virg.*
[r] *Mendoſa. Virid. l. 2. Probl. 9.*
[s] *Chronic. Ordin. Min. part. 4. l. 10.*

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, [u] *the Hope, and Advocate of damned Perſons.* Do not trouble your ſelf with this queſtion that your beſt Doctors are puzled at, [x] 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. Serm. Exempl. 25. Palbart. l. 21. c. 13.*
[a] *Vid. Concil. Nicenum. 2.*

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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 *Goliah* driving before him all the Fathers with this weapon. *Decet enim*, &c. *It muſt be ſo,* [f] *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, [g] 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 puzle 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 ſatisfie, as ignorant, and more confound-

[b] *Antonin. Sum. part.* 3. *l.* 22. *c.* 8.
[c] *Salazar. Prov. c.* 8. *v.* 15. *n.* 114.
[f] *Damaſc.* 1. *De Nativ. & 2. de Aſſumt.*
[g] *Cenſura Colon. p.* 228. [h] *Coſter. in Enchirid.*

ed,

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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 [i] 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

[i] *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. 1. 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. ſuprà. Cyrill. Alexand. Tom.* 5. *in Theſaur. pag.* 115. *Ed. Paris.* 1638.

[m] *Cyrill. Alex. ibid.* ἐκ ἀνέξεται τις, &c. ἐκ αἰσχύνονται.

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, [n] 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 [o] to ſay of her, what God Almighty ſaies of himſelf, *Malach.* 1. 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 Pardon*: *the Righteous*, *Grace*: *the Angels*, *joy*: *and the*

[n] *Vid. Salazar. in Prov.*
[o] *Buſt. Marial. Serm. de Nomin. Mariæ.*
[*] *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.
[s] *Vitis Florig. Lect.* 27.
* *Vid. Psalter. S. Bonavent.*

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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-*

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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 rejoice the heart, and to imitate her Works, which rejoice 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 rejoice 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,

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ſoever, yet a Creature, judge what it is.

5. Fifthly, Leſt 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! acknowledg 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 Soveraign* 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

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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 Jeruſalem rejoice 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,

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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* [a] *acknowledg 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 acknowledg 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 Teachereſs 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 Mariæ. 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

[a] *Melch. Inchofern. Ep. B. M. ad finem.*

Virgin

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; aud 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 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

[b] *Biblia Mariæ, Tit. Pag. Omnia fere.*

City,

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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] *Pontifical. Rom. Tit. de Dedication. Eccleſ.*

ſecrated,

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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 Goddeſs 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 Giſſæus. Hiſtor. Virg. Anic.*

Caniſius

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Canisius is plain and downright, (and herein more sincere then his good Brother *Bellarmin*), for he calls them *Templa Mariana* [l] 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 [n] the Church, like a *Deacon*: or to give the Sacrament [o] like a Priest. *Visne*, &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 proclame 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 [y] 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-

[l] *Canisius. De B. V. l.* 5. *c.* 23.
[n] *Bover. Tom.* 1. *Annal. Capucin.*
[o] *Chronic. Deip. an.* 1248. [p] *Leand. Albert. in vita Jordan.*
[x] *Blosius in Monili.* [y] *Henriquez. in Guntelin.* 13. *Sept.*
[z] *Nicephor. Eccles. Hist. l.* 15. *c.* 25.
[a] *Chronic. Deip.* 221.
[b] *Matth. Paris. in vita Godric.*

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tion promiſe no leſs. And to render this Conſecration yet more ſolemn, as the Ground where theſe Churches ſtand is commonly markt outby 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 Giſſæus Hiſtor. B. V. Anic.*
[d] *Pontificat. Roman. ſupra.* [e] *Ibid.*
[f] *Chronic. Deip. an.* 1287.

Child

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* [g] *an Altar built by ſuch an Image, that it may be 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 *Recineti* 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-

[g] *Chronic. Delp. an.* 1467.
[h] *Gianius Chronic. Servitor. Mar. an.* 1495.
[i] *Joh. Burch. in Diario.* 1492.
[k] *Turſel. Lauret. Hiſt. l.* 2. *c.* 8.

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es. Such vows they ſay have ſaved many from the Gallows, from Shipwracks, Falls, Fires, and all imaginable Dangers; tho 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 [1] 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 Aſſumtion day: and the terrible pain, * which ever troubled honeſt *Alenſis* as long as he read his Schole-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-

[1] 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

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*, *Vows*, *Bibles*, *Pſalters*, *Oblations* and

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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 grosly 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 [p] cannot deny it; and among them the two greatest, namely the pretended Conception, and Assumtion, as they were the fittest to crown

[p] *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 blissfull 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 [q] 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 Ecclesiæ* 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 Assumtion, 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 [s] the Virgins Corps in the Holy Land, not dreaming it was in Heaven. Neither could Venerable [t] *Bede*, or Arch-Bishop * *Ado*, (men the best versed both in all true and untrue sto-

[q] *Gononus Chronic. an.* 1292.
[s] *Nicephor. Eccles. Hist. l.* 5. *c.* 14.
[t] *Beda de Locis Sacr. c.* 6.
* *Martyrol. Adon.* 18. *Cal. Sept.*

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ries) tell much more: nor had *Ludulphus de Saxonia* tho a great Adorer of the Virgin, † yet heard of that Legend. *Nicephorus*, 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 ˣ Gold or Medals into their hand, who kept this Feaſt; or to bury ʸ them under ground, who kept it not. Neither mortal Ears had heard till then in the blindeſt times of the Church, the Angels ᶻ ſinging their Mattins to celebrate that Feſtival: nor mortal Eies ſeen Trees * both to bloſſom and bear Fruit againſt nature; nor Hoods and ª 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.*
ˣ *Mag. Speculum. Tit. Feſtum. Exemp.* 2.
ʸ *Bencius ſupra.* ᶻ *Cantiprat. l.* 2. *c.* 4. *n.* 7.
* *Gonon. ex Annalib. Colmar. an.* 1276.
ª *Cantiprat. l.* 2. *c.* 29. *n.* 26.

that

that calls for them, by unbecoming, ridiculous, and jugling 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 expres terms, Saint *Augustin*[b] makes no doubt 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 forbad 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[c] 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*[d] *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

[b] *August. de Civit. l.* 10. *c.* 19. [c] *Ibidem.*
[d] *Ibid. c.* 11

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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 [c] 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

[c] *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.

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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; somtimes 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* [e] *Church to her worſhip*, or ſhe will come down to ſome Wall, and there ſit like a Shepherdeſs, 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 [f] 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 [g] to run about, or ſhe will ſhew it her ſelf with a thred [h], which at this very day is kept for a very great Relic. She counts it no diſparagement to be found rooſting on the ground [i], under the figure of a Dove; or ſitting down by a [k] poor Girls ſcrip, whileſt ſhe goes from her to tell the People where ſhe would have a new Church ſtand. Her Churches of *Montſerrati* and *Lauretta*, ſtand upon harder accounts: for that is

[e] *Gonon. Chronic. an.* 1274.
* *Menolog. Ciſterc.* 7 *Octob.* [f] *Idem an.* 363.
[g] *Odo Giſſæus, Hiſt. Virg. Amic.*
[h] *Balinghem. in Calend. B. M.* 1 *April.*
[i] *Vita S. Menuverci. ap. Sur.* 5. *Jan.*
[k] *Pyræus. Coron. B. V. Tract.* 1. c. 12.

built

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built upon a Hill, where ſhe had taken the [l] 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 to [n] *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 ſetled 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 vertuous Virgin, that could at any

[l] *Hiſt. Miracul. B. V. Montis Serrat.*
[m] *Gonon. Chronic. an.* 1292. *pag.* 179. *Edit. Lugd.* 1637.
[n] *Turſelin. Laretan. Hiſt. l.* 1.
[o] *Beda de Locis Sanct. c.* 16.

time

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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 [q] 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.*
[q] *Ibidem.*

Saints

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 Soveraign Worſhip: theſe Acts, as the Jeſuits themſelves confeſs [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 Husbands 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] *Bellarm. de Sanct. Beatitud. l.* 1. *c.* 12. *ſect. Tertia ſpecies Coſter. in Enchirid.*

[t] *Bell. de Chriſto. l.* 1. *c.* 8. *ſect. Denique omnes.*

and

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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 [u], 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.

[u] *Abbas Livriacenſis in Roſet. Exercit. Spiritual. Tit.* 4. *c.* 6.

CHAP. 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, ſhe 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,

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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 impiouſly 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 Goddeſs 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 ſublimer 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.

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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 *Abyſſe*, 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 joiful Devotion muſt not excuſe you from one Syllable of her weekly *Sabbatin Office*. On *Sunday*, you have a fit time to admire her Aſſumtion, and all her glorious Joies in Heaven. What theſe are ſhe may beſt tell you them her ſelf. Firſt, ſaies [e] ſhe to S. *Arnalphus* a huge great mignion of this Ghoſt, my firſt joy is, that at my Aſſumtion 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. Mariæ. c. 39.*
[e] *Henriquez Menol. Ceſtero. 3. Jun.*

whole

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whole Trinity to agree kindly with me. My fift 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 ſixt 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, [f] 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* [g] 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 [h] 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] *Gazæus*, 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. Gazæus de Offic. B. M. pag.* 69. & 70.

Lady,

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Lady, their good Mother, and Protectrix, *because of her loving Mercies*; knowing this that the Eternal God, as well as the King *Ahasuerus*, *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* Sailers, the true *Sea* [l] *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 Worshippers 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.* [l] *Missal Paris. An. Domin.*

So

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 Praiers 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. [m] 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*

[m] *Damian. Epist. l. 2. Ep.* 14.

long

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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, [n] *Gozo*, an eloquent and acute *Monk*, prevailed ſo far with his reaſon upon the whole Monaſtery, that theſe ſolemn Praiers 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. *Ferem.* 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* [o] *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

[n] *Gonon. Chronic. an.* 1056. [o] *Chronicon. ibid.*

ſaid,

ſaid, *ſaies the Lady*; and then the Impertinency had been complete. The like but more helliſh Illuſion, (if their ſtory be true) happened to the *Carthuſian* [p] 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 Praiers went on. A while after the old man, came an Angel, [q] 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 [r] dictated a Rule to S. *Briget*, 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 *Maries* Name, is delighted with the hearing of thoſe Praiers. She now and then will come to ſay [s] them her ſelf, when tired or ſick *Friers*, as *Herman* was once,

[p] *Surius in vita Brunon. 6. Octob.*
[q] *Chronic. Carthus. l. 5. c. 5.*
[r] *Anton. Caracciol. ap. Al. Gaz. pag. 108.*
[s] *Al. Gazæus. de Offic. B. M. pag. 94. Edit. Atrebat. 1622.*

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cannot do it. She will come down alſo and leave Heaven and all to hear them, and in a [t] 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 *Te 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 Careſſes, 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-

[t] *Chronic. Deip. an* 1230.
[x] *Wadd. Annal Min. Tom.* 3. *an.* 1338.
[y] *Gaz. Ibid. p.* 99. [z] *Stell. B. V. l.* 12. *c.* 10. *Gazæus. p.* 91.
[a] *Al. Gazæus de Offic. B. V. pag* 8.
[b] *Gonon. Chronic. an.* 234.

vout

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 kindnesses of kissing, suckling, and marrying men, and hiding them under her Coat, which a *Faires*, or a white witch could better do; the Magnificency of her Promises, backt as they are by the *Roman* Church, must be a greater Temtation. For what would you have more temting then this? *By this saving Office*, say they, [h] "if you use it now, especially when his "Holiness hath improved it with Apostolical Indul-"gences; 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 what-"soever you can ask in the Name of the Savior, and "in the name of the Saviores *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.

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Client, *S. Damian* can beſt tell you [i]. 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 takeſt thou from him what thou didſt not give?* At laſt, 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 ſcare away 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 frighted 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.* 14.

[k] *Card. Damian. ſupra.*

rit

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 revived 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 confeſs to ſuch a Prieſt (whom ſhe named) what theſe Spirits lay to thy charge; and

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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 Saviouress, 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 then 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 Sabbatinum*, is grounded, as they say, [l] 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-

[l] *Durand. Rational. l.* 4. *c.* 1.
[m] *Gonon. Chron. an.* 770.

stles

ſtles 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 Aſſumtion 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 Widdow [n] 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

[n] *Thom. Cantiprat. de Apib. l. 2. c. 29. n. 24.*
* *Ibidem*
° *Vincent. Bellaar. l. 7. c. 102. & 103.*

upon

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 Goddeſs 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 Proſelytes. 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 [a] 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 contemtible, thereby the better they reſemble the two celebrated Goſpel Mites, which being devoutly offered to the merciful Queen of Heaven, and caſt in-

[a] *Al. Gazæus. de Offic. B. V. pag.* 67. & 68.

to

to her Treſury, *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 Maries*, 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 *Eremite* 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. *n.* 1.
* *Guilielm. Tyrius de Bello ſacro.*
[d] *Legenda S. Dominici ex Jordan. Conſtantin. Umberto, &c.*

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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 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 gol-

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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 warranty 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 fain 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 Brest) 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 *Psalmes*. 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 Mignion, 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 *Cæcilia*, [k] even after she was

[e] *Gonon. 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 [l] ſung it upon his knees. For as they take it *Ave*, that is, *ſine væ*, 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 Soverain 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. *Gratia plena*, makes her in the ſame Grammar, * a whole Sea and Ocean,

[l] *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

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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 [p] 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 [q] it sometimes upon the Altar: and the Virgin hath it written in letters of Gold, upon [r] her breast. Many People, who knew nothing but the three or four first words of this Angelical Salutation, [s] have bin, as they say, as well saved therewith, as if they had known the whole Gospel. And all the [t] 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-

[p] *Antonin. 4 part. Tit. 15. c. 20.*
* *Chronic. Deip. an. 1303.*
[q] *Vita S. Margaritæ. Chronic. S. Franc. c. 3.*
[r] *Gonon. Chron. an. 294.*
[s] *Chronic. Deip. an. 1149. Ren. Benedict. de Vit. SS. 1. Nov. Th. Cantiprat. l. 2. c. 29. sect. 9.*
[t] *Molan. Indic. SS. Belg.* [u] *Ren. Bened. ibid.*
† *Chronic. Deip. an. 1149.*

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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 [x] 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 [y] a looſe Paper, where this Salutation was written; and to hold it in ſpight of his Mother, till he had ſwallowed it down? But what do you ſay to the little Bird, that [z] having bin taught by a *Nun*, to prate *Ave Maria*, and being ſnatcht away by a Hawk; aſſoon 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 Packthred, and caſt it about [a] ones Neck, he could overmaſter any Devil. One of his Captains named *Antony* (for S. *Dominic* was a Warrior) could [b] 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* [c] once routed an hundred thouſand of them, with this Weapon.

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

[x] *Ibid. an.* 1598. [y] *Vita S. Thom. ap. Sur.* 7. *Mart.*
[z] *Buſt. in Marial.* 12. *Serm.* 1.
[a] *Magn. Specul. Tit. Roſarium Exemp.* 1.
[b] *Alanus de Inſulis in Roſa B. M.* [c] *Chronic. Deip. an.* 1213.

ſerve

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 joiful 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 fift, when she found him twelve years after, disputing among the Doctors. What the remembring 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, *Gaudium*, &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. Damian. an. 1360.*

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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 Raskal, and a Magician beſides, was ſaved from Hell upon this one account, that tho he cared neither for God, nor for his Mother, [g] yet he had the grace to think of theſe Griefs, 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 Poſies 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.

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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 had 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.

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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 to himself a sharp Censure, for his being not sound 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 [t] Lake, and Puddle, where certainly they had bin choakt, but that both the *Goddess*, 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] *Gonon. Chronic. an.* 1315. [t] *Ibid.*
[u] *Mart. Navar. de Horis Canon. c.* 13. *n.* 15.
[x] *Alan. Rediv. part.* 5. *c.* 43.
[y] *Id. part.* 1. *c.* 21.

Gloss

Gloss [z] upon the Council of *Vienna*, *Rosaries* might be used as well as other forms of Praiers 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 Praiers, 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 whilest you dispatch your *Aves*, and tumble over and over your Beades, you must have what they call the *Third*, 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 Praiers, and *Rosaries* be what they will, Greek, or Latin, *Pater noster*,

[z] *Clement in Concil. Vien. de Celebrat. Missarum. Tit.* 13. † *Ibid.*
* *Paul. Layman Theol. Moral. l* 4. *Tract.* 1. *c.* 5. *n.* 9
[a] *Navarrus. De Hor. Can. c.* 13. *n.* 4. [b] *Navar. Ibidem.*

or

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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 Treſure 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 Conjurer. *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 Extrinſecal 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 [e] 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 pretious 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 [g] 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 Eies 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 Seraphins, now glorifie you a thousand times. And we hope to see you*

[e] *Ibid.* [f] *Ibid.*
[g] *Ibid. Missell.* 24. *n.* 3.

and

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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*, *Jerome*, *Iſidor*, *Martin* and *Nicolas*, *Benedict* and *Bernard*, *Dominic* and *Francis*, all the Biſhops, Monks and Eremits, *&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. Amen. 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 nosters*, 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 *Pater's* 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] *Navar. De Orat. c.* 10. *n.* 36.
[k] *Chronic. Deip. an.* 1243.

to this [l] *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-

[l] *Ibidem.* [m] *Gonon. Chronic. an.* 1222.
[n] *Gonon ibid.*

so

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 Ladiships 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, *Eustachius* [q] the *Cistercian* had it miraculously written in plain Characters on his Tongue; that with continual using and kissing holy Beads, [r] *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. [s] *Josion*, and S. [t] *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 Johannæ Carmel.*
° *Flaminius in vita S. Dominic.*
[p] *Antonin. 3. part. Hist. tit. 23. c. 3.*
[q] *Menol. Cister. 27 Mar.* [r] *Chronic. Deip. an. 1212.*
[s] *Mayer. Annal. Fland. l. 5. ad an. 1138.*
[t] *Cantiprat. de Ap. l. 2. c. 29. sect. 15.*

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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 [u] 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 [x] 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 [y] 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* [z] alone, the great Mignion 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.

[u] *Navar. de Roſar. Miſcell.* 22. *n.* 1. *Ibid. Miſcell.* 32.
* *Paul. Layman. de Hor. Canon.* c. 5. *n.* 11, & 12. [y] *Navar. de Pſalter. Miſcell.* 28. *n.* 1. [z] *Alan. Rediv. par.* 5. c. 51. c. 59, *&c.* c. 62.

CHAP.

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CHAP. IX.

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

BEſides the Virgin *Mary*, whom the Papiſts do look upon as their ſure Treſure 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 Treſure, 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 Aquæduct.*
[c] *Georg. Venetus, ap. Salaz. Prov. c. 8. v. 34. n. 435.*

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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 Treſury*. 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 Treſure, 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 ſurpluſage, either before or at his Paſſion, is reſerved (unleſs loſt) in this vaſt Treſury. 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 Eremits, 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] *Bellarm. de Indulg. l.* 1. *c.* 2. *ſect. Quarta Propoſitio.*

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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 Treſure, 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 Eremits: 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 Treſure. 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.*

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

This great Treſure and Privilege, hath bin loſt 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 Treſure, 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 Pœnitent, l.* 4. *c.* 14. *ſect. Reſpondeo Indulgentia.*

* *Cajetan. & Medina. ap. Suarem de Theſaur. ſect.* 3. *Parag. hit ergo rejectis.*

[k] *Baron. Tom. n. An.* 1084. *n.* 15.

vor,

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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, paied 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 conveied into the *Roman* Treſury, as Rivers are down their Chanels into the Sea; or as leſſer Waters are by Pipes and Spouts conveied into a Ciſtern: No more alſo can they be kept in Bottles, as they ſay our Ladies Milk is; nor in Ward-robes, 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

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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, jnmped 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 Treſury, 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, that [1] 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 Treſury; 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. Bonacin. de Ind. Quæſt. 1. punct. 3. Propoſit. 3. Layman. de Ind. c. 4. n. 5. ſect. Dico ſecundo. Suarez. To. 4. Diſput. 51. ſect. 4. Parag. Nonnulla.*

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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 Treſure, 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.

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ſoever [o] 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 ſinners, whoſe Churches, Altars, and the very Bells can do ſo much, and the Treſure ſhall pay for all. But this is a fitter matter to be abhorred, then jeſted at.

As this Treſure 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 [p] one drop of Chriſts Blood 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* [q] *a whole ſtream and Flood of Blood, there muſt be ſomewhere a Treſury 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 more at his Circumciſion, and thus far his Paſſion was uſeleſs.

Secondly, It charges the Juſtice of God with ſuch a foul Reproch, as can never be waſh'd off, as long as this *Roman Treſury* 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

[o] *Richard Cluniacenſ. in Papa Joh.* 22.
[p] *Clemens* 6. *Extravag. Unigenitus.* [q] *Ibid.*

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an Evidence, that whatsoever is therein kept, was demanded of, and paied 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 then they deserve, was in the very acts of Grace, and the Redemtion of Man-kind, so severe against his own Son, as by most insufferable Punishments to extort from him a thousand times more, then 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 then they were necessary for the saving of his own Flesh, that is, Man-kind. Contrariwise, with Praiers 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* Purses?

Fourthly, Nothing less then 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. Novarin. Umbra Virg. To.* 2. *l.* 4. *Excurs.* 43. *n.* 799.

know,

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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 Praiers, 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 certanly 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 Treſure upon; which I confeſs 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

far greater part, that never was applied, becauſe it was rejected; for fear it ſhould fall to the ground, they challenge it for their Treſure; 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 treſure 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 unconceavable 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 Treſury 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 juſtifie 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 paied 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 deſtroies all the beſt known Rules of Juſtice: or if Juſtice demands yet

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any farther ſatisfaction, it preſuppoſes that it was not yet ſufficiently ſatisfied; and this undervalues and maimes in a very great meſure 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 meſure 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 [t] general Cauſe to help and qualifie 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, ſomwhat like as *Ambregris* can help Sweet Drugs rather by actuating and reviving them to perfume, then by

[s] *Bellarm. de Indulg. l. 1. c. 4. ſect. Tertia objectio. Suares de Pœnit. Diſput. 10. ſect. 3. n. 6. Bonacin. de Sacram. Pœnit. q. 6. punct. 4. Secunda propoſitio.*

[t] *Layman. de Indulg. c. 1. n. 3. Suarez. de Theſaur. Diſput. 51. 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* Treſury muſt be filled up with mens Blaſphemies, and Chriſts merits plundred from him. Secondly, from this Blaſphemy our Treſury 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 *Magazaſine* is furniſht with, to ſatisfy Divine Juſtice, are only that Redundancy and overplus 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 aſſwage burnings, then to make him blaſphemouſly a *Parallel* and companion in Chriſts work of Redemtion? 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] *Bellarm. de Purgat. l. 1. c. 14. ſect. Tertius modus.*
* *S. Bonavent. in vita Franc.* [a] *Euſeb. Eccleſ. Hiſt. l. 5. c. 25.*

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Photinian: that is denied that Chriſt was God) and *Zepherin* [b] a *Montaniſt*; and *Marcellin* [c] an Idolater: and both *Liberius* [d] and *Fœlix* [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*, [g] 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 tells 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 have left it, for this Treſury; 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. Act. 16. 17. 18. Conc. 7. Act. 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 Satisfactions 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 her [2] 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, for [3] having destroied her own Child after she had got him by Incest; and the other from being [4] 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* Tresury 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 then 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* [k] 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 *Maphæus. 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.
k *S. Briget Revelat. l.* 13. *c.* 17.

reserved

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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 [o] 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.
[o] *Vid. ſupra.*

who

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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 Treſury, 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 Eies 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 Treſury? It ſeems theſe crafty Shavers would have the Meritorioufneſs 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 ſatisfie 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 Treſure? Did ever God at any time lay theſe Afflictions on the Righteous, in order to make the Pope richer, or his own Chil-

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 Tresury 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 reveled in us*, Ro.8.18. Or if by chance *Clement* the 6th, and the first Founder of this Tresure, 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 ve-

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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 Treſury, 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 *Treſury*, 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 Treſure, namely, Jeſus Chriſt in Heaven, and in his Holy Ordinances. All ſinners, 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 Treſure, 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 Redemtion 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 proclamed 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 Treasure, as well as these great Indulgences: and if you look into what she hath to brag of, you shall find her Treasury 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 Treasury: 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;

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there is no fear he can want Money, as long as he will help Men out with his Treſure and Indulgences. The other inferior Clergy alſo are not looſers, 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 meſure 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 ſatisfie 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

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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 ſatisfie 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 paied 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 ſatisfie 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

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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, [a] 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 ſomtimes with their Pardons about their Necks. Papiſts would be much diſpleaſed to hear that any of their devout and contrite Dames ſhould ſuffer ſo much in ſpight of one plenary Indulgence; and Chriſt muſt not be ſo,to ſee his true and lively Members tortured in Purgatory in ſpight of his Redemtion.

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

[a] *Bellar. de Indulg. l. 1. c. 7. ſect. Quarta Propoſitio.*

very

very ſound 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 Practiſe 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 [y] 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 [z] 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)

[y] *Concil. Ancyran. Can.* 16. *Concil. Nicen. Can.* 11.
[z] *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 don 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 keies, whether to shut out, or to let in, their Church might keep time with Heaven: so that they might neither retein, nor remit here upon Earth, but what and when they might well judg, God would retein, 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 heavyest 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.

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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 Pœnit. l. 2. c. 2.*
[c] *Cyprian. l. 3. Ep. 14. Ep. 15. Ep. 16. item Serm. de lapſis.*
[d] *Conc. Ancyran. Can. 5. & 12. Conc. Nic. Can. 12.*
[e] *Cyprian. de Lapſis Subfin. Tertull. de Exhortat. Caſtit.*

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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 Impostures, 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 attemted 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, both 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

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ſinner out of dores; 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 *Proſelytes*, 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 Satisfactions, 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 complete Abſolution: raiſed him up from kneeling: for concluſion

[a] *Greg. Neocæſar. Epiſt. Canon.*
[b] *Ambroſius. De Pœnit. l. 1. c. 19.*

of

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 puniſht thereby to ſatisfie 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 Primitve 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 both [i] 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] *Suarez de Indulg. Diſp.* 50. *Sect.* 2. *n.* 5.

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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 attemted 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 attemt; it is a business worth enquiring, what these *Roman* Indulgences (whether new or old) are in themselves. They are intended for these [c] two ends. 1. The easing of true Penitents from the Penalties laid on them by their Confessors, after their

[c] *Bellarm. de Indulg. l. 1. c. 7.*

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Abſolution here in the Church. 2. And the removing of more grievous puniſhments, laied 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 attemt 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 juſtifie 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 ot 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*, & ſtrugling 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 Satisfactions 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 exemt 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

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Penalties are chiefly these three, [c] *Fasting*, *Praier*, and *Almes-giving*. The very * *Pagans* can tell you, that the exercise of Moral Vertues is even a Soveraign 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

[c] *Bellarm. de Pœnitent. l. 4. c. 6.*
* *Aristot. Moral. ad Nicomach. l. 1*

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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 paiment. 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 ſatisfie 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 radicated 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

[f] *Navar. de Jubil. Notabil.* 15. *n.* 11.

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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 ſixt, 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 then 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] *Wolfius Cent.* 16. *an.* 1580.

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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 Soveraign Divine Juſtice. Nay let the wiſeſt of all the Papiſts hearken to their own ſenſe and reaſon. *If an* [g] *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 * acknowledg 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-

[g] *Bellar. de Indulg. l. 2. c. 1. ſect. Quarta Objectio.*
* *Ibid.*

ward

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 no body 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 [h] 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 reprive 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

[h] *Bellar. de Indulg. l. 1. c. 8.*

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purgatory Juſtice, be both impious and impoſſible; the manner of attemting 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 Treſury 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 Treſury, 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

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whole Treſure 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 Treſure, 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; uor 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 Theſaur. Deip.* 51. *Sect.* 1 *n.* 6.

God,

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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 Redemtion 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 *Mechiſedecs* 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 Quæſtio.*

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is the Sacrilege. 2. Secondly what a rude extravagancy, is it to offer to God for Paiment his own Mony? 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 Praiers; 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 Treſure, 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.

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This Treſure of Satisfactions 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 Treſure, throws it not a way undiſcreetly 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 Treſure 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

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or open Gods good Treſure, 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 Treſure. 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 render Mercies of God, and the ſatisfaction of Chriſt for all his ſins, without the Bull of any Pope. The very Papiſts do confeſs it, tho they do it in other words, when they ſay, [r] *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 Reſervation makes all the trouble about Pardons, and ſo ſecures all the profit. It makes all the trouble for Pardons; for let the ſouleſt ſinner go and confeſs, 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

[r] *Becan. de Sacram. c. 31. ſect. 1. Parag. Tertia Concluſio. Layman. de Sacram. Pœnit. c. 1. n. 8.*

[s] *Sylveſter. Verb. Confeſs. 1. c. 21. Soto. in 4. Sent. d. 14. q. 4. a. 3.*

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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 [t] 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-

[t] *Bell. de Indulg. l.* 2. *c.* 7.

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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 Debts, 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 Debts, 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 Satisfaction, nor full Paiment. They ſay, it is, if you apply it well. It is full to all ends and purpoſes, when it is applied by Baptiſm; 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 Expences, no body can well aſſure you, that ſeven Years of ſuch hardſhips in this ſad Life, ſhall [x] 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

[x] *Soto. in* 4. *Diſt.* 21. *q.* 2. *a.* 1.

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properly are intended for that purpose: and many rich Men every day grudg 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.

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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*, [z] 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 [a] 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

† *Joh. Diacon. ap. Cæs. Reslon. l.* 2. *c.* 14.
‡ *Indulgentiæ Rom. Italice. Edit. Veterb.* 1645.
* *Ibid.*
[z] *Cæs. Reslon. de Basil. Lateran. l.* 2. *c.* 14. *p.* 207.
[a] *Ibidem. pag* 204.

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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 Puniſhent, 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 then [b] what the ancient Relaxations were, they will borrow ſomthing 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 emty Shadows and Forms. Only they muſt betray themſelves, when to make Indulgences more precious, they multiply twenties into thouſands, a number as inconſiſtent with the Cenſures, as with the Lives of Penitents in the Church of God, but compatible 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.

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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 [c] exemted 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 [d] Mortification of three, of ſeven, and ſome of ten Years and more: think how many ſuch lie upon you, and then peradventure you ſhal find, that tho 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 meſuring of Indulgences, becauſe how long and wide ſoever, it is upon many [e] 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

[c] *Layman. de Indulg. c. 3. n. 1. Suarez de Ind. Diſput. 50. Sect. 6. n. 12.*

[d] *Bellar. de Indulg. l. 1. c. 9.*

[e] *Suarez ſupra.*

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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, *Pleniſſimæ*. Some of the *Roman* Champions are puzled 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

[f] *Extravag. Antiquorum.*

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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 præsumtus*, that is, the point [g] 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.

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Pleniores & Pleniſſimæ, that can ſecure you from being burned, tho you want a Prieſt: which is done two manner of waies, either by impowering 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 preſumtuous 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. Diſp.* 49. *Sect.* 3. *n.* 6.
[l] *Ibid. Diſput.* 56. *Sect.* 1. *n.* 3.
[m] *Navar. de Jubil. Notab.* 24. *n.* 6.
[n] *Archiep. Flor.* 1. *p. tit.* 10. *c.* 3.

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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 [o] at St. *Laurence* without the Walls of *Rome*, on Eaſter Wedneſday; or at St. *Athanaſia* [p] 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 Jubilæi*, and, *Quantum ſe Claves extendunt*; that is, *After the manner of a Jubilee*, and, *As far as the Keies 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 [q] Chamber. For who can tell what that is, which St. *Peters* Keies cannot fetch in? And what is too much to be taken out of an infinite Treſure? and to be given [k] out of it, by an unlimited Power? *Quæcunque ſolveris*,

[o] *Roſar. Viterb.* 1645. *p.* 216.
[p] *Ibid. pag.* 212. [q] *Taxa Cancellariæ.*
[r] *Suarez. Diſp.* 50. *Sect.* 1. *n.* 2.

&c.

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&c. 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 [t] your Father; and ſo much for him that hath raviſhed [u] Siſter and Mother: but there's no Diſpenſation or Mercy for him who hath a mind to pay [x] 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 paiment; the ſum, ſuch as it is, muſt be laid down. *Papa non debet, &c.* ſaies a great [y] 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* [a] *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* [b] *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-

[s] *Taxa Cancellariæ. Edit. Paris,* 1520.
[t] *Ibid. Pag.* 58. [u] *Ibid. p.* 57.
[x] *S. Antonin.* 1. *p. tit.* 10. *c.* 3.
[y] *Auguſt. de Anron. de Poteſt. Pap. q.* 3. *ad* 3.
[a] *Ibid.* [b] *Taxa Cancell. fol.* 23.

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tholic 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, throout 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, Friers 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 ſomthing 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] *Flor. Ramund. de Orat. & Progreſs. Hæreſ. 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 emty, 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 [1] *Navarrus* (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 Cheese on Saturday, *&c.* may be had by every one (Prince or Pesant 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* Tresury, to wait both upon the Saint and the Feast. Thus one needs not to go farther then 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 *Moazim* in *Daniel*, and the *High places* in *Israel*; that there is scarce any Country so unfortunatly seated, but it can supply all Catholic Inhabitants with all they can want in this case. In *Spain* you

[1] *Navar. de Jubil. Notabil.* 15. *n.* 5.

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have the Chappel of Angels [g], where by 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 [h] 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 Praiers 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* [i] 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,

[g] *Conformit. S. Franc. Conf.* 14.
[h] *Suarez. de Indulg. Diſp.* 52 *Sect.* 1. *n.* 3.
[i] *Suffrag. fol.* 74. *alias* 85.

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[k] *Ave Vulnus* 4000 daies; in the Praier *Dirupisti* 6000; in the Praier [a] *Domine Jesu*, ten hundred thousand Years; in the Praier *Adoro te*, [l] 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, [n] 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

[k] *Suffrag. fol.* 9. [*] *Suffrag. fol.* 6.
[a] *Suffrag. fol.* 64. [l] *Suffrag. fol.* 52.
[m] *Suffrag. fol.* 49. [n] *Ibid.*
[a] *Navar. de Jubil. Notabil.* 15. *n.* 5.
[b] *Cardinal. Rasson. l.* 4. *c*, 11. *pag.* 347.

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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 22d is the firſt I know, who [c] being at *Avignion*, aſſured twenty daies of Pardon upon the toling about Sun-ſet; and ſince that time, theſe 20 were out of the Church Treſure [d] 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 [e] own Friends acknowledged to be the durtieſt 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.

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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 Chappel, 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 Holy Materials, which was touched with the Popes Hammer.

[f] *Card Reſion l 4 c. 10.* [g] *Ibid. c. 19. pag 373.*
[*] *Ibid.* [h] *Ibid. p. g 384*
[i] *Martin. Navar. de Jubil. ad fin.*

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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 [k] *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, [l] 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 juſtly 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 Treſure at. You do purchaſe all theſe Pardons, neither at the rate of the Goſpel, *Pluck out thine Eie 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

[k] *Cardinalk. Raſpon. l. 2. c. 14. item l. 4. c. 19.*
[l] *Arch. Carracc. de Roſario part. 4.*

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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 [l] 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 Caper, 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

[l] *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.

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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 importunatly called upon, or undiſcreetly merciful, might intercept, and make uſe of the Treſury, 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 3d, 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 Treſury 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.*

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ing as the Pope his Deputy is willing to diſpenſe his Bulls. There God ſomewhat like a Factor ſits by the Gaſh, 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 [q] firſt addreſſed 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 Chappel; he ſent him to Pope [r] *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

[q] *Vid. Bull. Sabbat.*

[r] *Lib. Conform. S. Franc. Conform.* 14.

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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 paiments 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 Satisfactions muſt wait on them, whether for pardoning mens Sins, or for [s] emtying poor *German* Purſes; for arming Chriſtians againſt the *Turks*; or the *Turks* againſt [t] the Chriſtians: for the Building up of Palaces, or for enriching the [u] 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 *Proſelytes* to *Rome.*

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CHAP. 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. Sotus in 4. d. 19. q. 1. a. 4.*

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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 Gratiæ*; 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 Raskal 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. *In* 3^m. *Diſput.* 38. *Sect* 9. *n.* 2.
[b] *Medina. Tract.* 2. *q.* 84.
[d] *Volateran. Geograph. l.* 7. *Sect. Ultra Albim.*
[e] *Belforeſt. Hiſt. Mund. l.* 3.

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a quite other importance, then all the beſt helps which Chriſtians ever begged or expected one from another, by Praiers, 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 [g] Innovation. Theſe Suffrages, as the Catholic current Tenet takes them, are nothing elſe then good, real, and lawful Paiments 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 acquit them with Juſtice. And leaſt, *Preſum-*

[f] *Ap Suarem de Suffrag Diſp.* 48. *Sect.* 2. *n.* 1.
[g] *Ibid. n.* 4. [h] *Ibid. Jupra, n.* 9.

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tion ſhould want *Blaſphemy*; they dare compare theſe *Suffragants* with Chriſt [i] 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 [k] to the puniſhment, which the guilty perſon ſhould ſuffer. 2. Becauſe, as they pretend, God hath bound himſelf by his own ſpecial [l] 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 perſwaſion 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.

[i] *Ibidem.* [k] *Ibid Sect.* 3 *n.* 5.
[l] *Ibid. n.* 10, 11, 12. [m] *Ibid. ſect.* 2. *n.* 16.
[n] *Catechiſm. Pii.* 5. *De Sacram. Pœnit. n.* 61.
[o] *Thom.* 3. *cont. Gent. c.* 58.

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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 Praiers 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 *Paiment*, 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

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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 my ſelf in great Houſes, that the ordinary Complement of Directors among Ladies, is, *I charge my ſelf, and*

[s] *Layman. de Sacram. Penit. c.* 15. *n.* 13.
[t] *Vid.* Practice of the Jeſuits, *Edit Lond. p.* 123.

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lay upon me your ſin, Madam. So familiar and eaſie means *Rome* can afford for expediting poor Sinners.

It is in this management of ſins, and tranſmitting and borrowing at diſcretion mutual Helps, Satisfactions 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 improving 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 Confraternity can ſerve his turn. The Virgin *Mary* alone hath as many, which are ſcattered over *Europe* under 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 [u] and Muſicians [x] at *Rome*, two holy Orders of Men you know, have their proper Confraternities, and conſequently their proper Spiritual Privileges, and extraordinary 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

[u] *Urban. 8. Conſtit. 31. Paſtoris æterni.*
[x] *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* [y], in the Confraternity of the Holy Ghost; or in visiting a certain Altar and Chappel [z], as in the Confraternity of St. *Rochus*; or in kneeling with an *Ave*, when you hear a certain Bell [a], as in the Confraternity of the Holy Sacrament; or praying before a little Image found by a Shepherd in an old Tree [b], as in the Confraternity of our Lady *Hallensis*, 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, [c] 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 (Heresie 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.*
[y] *Sixt.* 4. *Constitut.* 14. [z] *Pius* 4. *Constitut.* 16.
[a] *Paul.* 3. *Constit.* 20
[b] *Lipsius. Virg. Hall. & Astericoll.*
[c] *Gregor.* 13. *Constit.* 38. *Pastoris æterni.*

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the leaſt thing, as to go to Church, walk after a Proceſſion; or in caſe you muſt keep your Chamber, ſay a ſhort [d] *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 entring 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 her ſelf, who, you may be ſure, will look well to her Family, and make good what true Catholics daily teach and hope of her, [e] namely, *That it is abſolutly 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

[d] *Paul. 3. Conſtit. 20. Dominus noſter. Paul. 5. Conſtit. 29. Poſtulat ratio.*

[e] *Franc. Mendoſa. Viridar. l. 2. c. 9.*

Virtues,

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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 Condigno*, 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, conveies all the Merit and Satisfaction of what he doth, not into the public Treſury, whence the Pope takes his Indulgences; but into theſe more private Magazins, which are proper to each Company, whence every Member takes what he wants. And if you compare theſe two together, the Treſure of the Church may afford more Satisfactions 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.

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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 adaies 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 saving 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.

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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 *Lateran* Church from falling. He is the Man, whose Soul roving abroad as bright as the Sun in darkness, and like *Phaethon* in a Chariot, whil'st he was at his Praiers, 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 Catechizing Swallows and Larks:

[a] *S. Bonaventur. in vita S. Franc. ap. Lippom. c.* 13.
[b] *Ibidem c.* 4. [c] *Ibidem c.* 12.

And

And [d] 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 over 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*, *Alverniæ Mons*, at the time when he was Faſting to the honor of St. *Michael*; and there and then a *Seraphim* [e] 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 [g] 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 finging about him, gave him thanks

[d] *Ibidem* c. 8. [e] *Ibidem* c. 13.
[f] *Gregorius* 9. *Conſtit.* 12. *Alexander* 4. *Conſtit.* 4.
[g] *Miſſal. Paris. & Rom* 17 *Septemb.*
[*] *Bonav. in vita Franc.* c. 14.

for

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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 it 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,

[h] *Sanctus Bonav. in vita Franc.* [i] *Bonavent. ibid. c.* 12.

and

and which you may well wonder at, the water ſuckt 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 Vertue to the Relic. Poor *Beatrix* had a happy proof of it. For ſhe, after [k] 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 fift thought himſelf bound in conſcience, and by the [l] 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

[k] *Ibid. c.* 13. [l] *Sixtus* 5. *Conſtit.* 13.
[m] *Gregor.* 9. *Conſtit.* 2.

and

and as *Samson* did before him, with the Jaw-bone of an Asse, he had don all. *Sixtus* 4th and *Alexander* the 4th afterwards thought good to Canonize his five Sores also, but with a handsomer Character, [n] to wit of a *Giant* pulling up all men out of hell. Now Pope *Sixtus* [o] the fift has honor'd his Rope: hereafter it may be, his Holiness will do as much 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 insteed 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 Satisfactions 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 any thing that came near him; be it man or Beast, Hare or Partridge, Sheep or Lamb or Wolf, or

[n] *Alexand.* 4. *Constit.* 4. [o] *Supra.*
* *Sixtus* 5. *Constit.* 13. *n.* 2.

what you will. And at his Death this Love increaſed, 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 promiſcuouſly from the moſt deſperate Dangers. Among 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 [q] 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 Aſſe.*

2. The ſecond great Bleſſing in order to Salvation, which this Cord can pull down on the Catholics who wear it, is the great Abundance of Par-

[p] *Aloyſ. Lippom. ad Finem vitæ S. Franciſci.* [q] *Ibid.*

dons,

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dons, 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 *Proselyte* 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 Confraternity [t] of *Confalo*; and the Stations of *Rome* besides; which is heaping Sea upon

[r] *Sixtus* 5. *Institut. Archiconfrat. Chordiger. n.* 3.
[s] *Id. Extens. de Constit. n.* 3. [t] *Idem Constitut. n.* 3.

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Sea; however more then a thouſand times enough, to waſh *Rome* and *Sodom*, and whatever may be therein proper Fewel 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 [a] *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 heroical 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 troublesom, 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.

CHAP. 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 gentile, 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 *Eremite*; 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. Pitsæus. De Illustrib. Angliæ Script. an.* 1265.
[b] *Fasti Carmelit. an.* 1250.

to

to [e] the *Bernardin Friers*: 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 2d *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.*

[e] *Myræus. 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] *Pyræus. in Corona. Tract. 1. c. 12.*
[h] *Archang. Gian. De Initio Servit.*
[i] *Gonon. Chronic. an.* 1109
[k] *Gononus ex Faſtis Carmel. Chronic. an.* 1250.

This

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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 *Avignion*, 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 proclamed 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 gentileſt 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 Virginity: 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 saving, in the distribution of their Pardons. For, whereas other Confraternities have seldom less then 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 then 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 irresistible Impulses. The Virgin *Mary*, as they say, [1] was fain to threaten *Honorius* the 3d, and to tell him of two chief Officers of his, who had bin already destroied 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] *Palconydor. Antiquit. Carmelit. l.* 3.

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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 appling 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 temted 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] *Faſti Carmel. an.* 1368.

Angels

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 22d. 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 Approbation 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 hand 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.

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ing profeſt, 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 profeſt 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

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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* Avignion, *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 *Jezebel*, 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.

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CHAP. 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 Covetous, 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] *Flaminius in vita S. Dominic.*
[b] *Bulla Aurea. Sacri Prædicatorum.*
[c] *Ibid. ſect.* 6. [d] *Ibid. ſect.* 9.

yard

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yard belonging to either of their Orders, ſhall in all probability have as much more. Judg 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 ſomthing.

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 [e] 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 [f], as they love to ſpeak, under the B. Virgin and St. *Dominic*'s great Standard, he muſt go firſt to Confeſſion, and take the Conſe-

[e] *Pius* 5. *Conſtit. Conſueverunt.*
* *Archang. Caraccius. De Roſar.* 1. *par. c.* 1.
[f] *Idem* 3. *par. c.* 5.

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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 Praiers and Reſponſals, the Maſs-Prieſt begs at the hands of God, this great and Blaſphemous Favor; [g] 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.* [g] *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*

[a] *Breve. Illius qui Dominicam.*
[b] *Archang. Cardecius. de Rosar. part. 3. c. 6.*

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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 [k] 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 *Davids 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

[k] *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, *Cælum ridet*, &c. that is, *the Heavens laugh, the Angels dance, the Church keeps her joiful 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 [l] 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 whersoever 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.

[l] *Caraccio. De Rosar. Part.* 1. *c.* 13.
[m] *Id. parte* 3. *c.* 3.

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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, [n] 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 behalf her whole Celeſtial Treſure; 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 *Epiphany*: 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

[n] *Id. part.* 3. *c.* 12.

or

or Land, in prison, and at Liberty, so that there be a just Impediment, that detains you from the Duty, and from visiting the Altar; you can hardly make three or four steps, or open the [o] 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 *Quadragenes* 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 vivæ 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 plesure your Friends, you may weekly rescue out of Purgatory two of their Souls, one on the *Sunday*, [q] 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

[o] *Caraccius de Rosar. part.* 2. *c.* 7.
[*] *Ibid. c.* 8. [p] *Ibid. c.* 10. [q] *Ibid. c.* 5.

take

take the pains to visit the *Rosary Altar*, and of saying at it this short praier. *O Lord, I pray you to accept of the Indulgence, which hath bin granted by your High Priest, the Steward of the holy Treasure, 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 Treasure 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 hoard up for the use of his Brethren by converting 8000 *Turks*, and 25000 *Jews*. Think what Treasure 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. *n.* 9.

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nity, who being yet [t] 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 [u] *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 [x] 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 [y] all without exception use and sing out the *Rosary*. Take along with them all the Angels, and as they love to speak, the whole Celestial Court; for every good *Roman* Catholic is perswaded (unless they offer to contradict [z] 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 [a] 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-

[t] *Balinghen. Calendar. B. M.* 17. *Jun.*
[u] *Chronic. Delp. an.* 1212. [x] *Ibid. an.* 1476.
[y] *Arch. Caraccius. De Rosar. part.* 4. *c.* 35.
[z] *B. Alan. part.* 1. *c.* 19.
[a] *Navar. de Psalter. Miscellan.* 9. *n.* 4.

rits

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] *Genua*: and the great Plague [f] from *Pavia*. Are you troubled with private Diſtreſſes? Frier *Amat* had no better way to [g] 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 Aſs, 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. Paſtoris æterni.*
[e] *Arch. Carac. de Roſ. part.* 1. *c.* 17.
[f] *Id. part.* 4. *Miracul.* 19. [g] *Chronic. Delp. 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] *Lopaz. de Roſar. l.* 1. *c.* 10.

was

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 [n] 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. *Alain*, 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 registred [r], is no less then to be chosen and adopted for

[n] *Caraccius de Rosar. part.* 1. *c.* 10.
[o] *Navar. de Horis Canon. c.* 19. *n.* 160.
[p] *Gonon. Chronic. an.* 1476.
[q] *Bent. Alan. part.* 1. *c.* 17. [r] *Id. c.* 18.

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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 Heaven. 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. *Salvator* the vertu of curing Quartan Agues, when it was laid [t] 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 [u] 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 [x], 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-

[s] *Id. c.* 33.
[t] *Chronic. Min. l.* 5. *tit.* 4.
[u] *Bovius Annal. to.* 13. *an.* 219. *n.* 12.
[x] *Chronic. Deip. an.* 1221.

deſs

deſs 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 then *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 [2] 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 Mignions, during their life, their Belly full of all Pleſures; and when they die, all the Joies of her Paradice. 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] *Chronic. ibid.*

[2] *Archang. Caracc. de Roſar. part.* 4. *Miracul.* 16.

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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.

CHAP. 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 [a] *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 [b] are heard to sing; or it was kept in some of those Ward-robes, 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 somthing of their Being, which is not true, yet no Man ever had hitherto any experience of their Virtu. For who

[a] *Joh. Diacon. de supr. Sanctit. Eccl. Lateran.*
[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 [c] an Enemy from going backwards or forwards, and of imparting the ſame quality to any Shirt, [d] which toucheth the Box wherein 'tis kept? Did ever Men dream, before Pope *John* the 22[d], [e] 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*, [f] 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, [g] 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-

[c] *S. Anthonin. 2. p. Hiſt. tit. 16. c. 2. ſect. 5.*
[d] *Hiſtor. Carnot. an. 1060.*
[e] *Medida del Pie Sanctiſſimo, &c. impreſſ. cum Licentia.*
[f] *Baptiſt. Laurus. De Annulo pronubo.*
[g] *Horat. Turſel. Lauret. Hiſt. l. 1.*

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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 ſhe ſaies, her admirable Painter *Luke* 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 Vow, cure in a moment all Diſeaſes.

2. Hence walk to *Peruſia*, there you ſhall find the Virgin *Maries* Wedding Ring; 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] *Joh. 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 [k] moſt ſolemnly adored at *Rome*. Now to argue according to Pope *Clements* [l] 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.*
[i] *Thom part. 3. q. 54. art. 2.*
[k] *Biel. in Canon. Lect. 5. L. B.* [l] *Bull. Unigenitus.*

* Bot-

[m] 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*; [o] *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* [p] *the like honor on the Relic, as on the Saints; ſince from both, they hope to receive* (as they ſhall)

[m] *Joh. Diaconus. ap. Reſpon. l.* 1. *c.* 10. *pag.* 48.
[n] *Ibid. l.* 4. [o] *Coſter Enchirid. c.* 15.
[p] *Stapleton. Promtuar. part.* 1. *p.* 292.

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the like advantage. Thus if you kiſs St. *Thomas Beckets* Breeches, (they ſay you may [q] 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,*

[q] *Navar. de Horis Canon. c.* 18. *n.* 26, 27, 28.
* *Pontific. Rom. ſect. De Conſecratione Eccleſ.*
* *Ibid. ſect. De Benedict. Capſaram.*

may

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may obtain of you through their Propitiations and Praiers, 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, [r] 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* attemted 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 hereupon 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.*

[r] *Pauius de Angelis. Deſcript. Baſil. Vatican. c. 55.*

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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*, *Bruxels*, *Paris*, *Milan*, *Ratisbone*, 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, conteins 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

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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 [t] 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 then 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

[t] *Monſieur de Ceriſy. In Low Normandy.*
[u] *Chronic. Deip. an.* 1060.

[x] Gout,

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[x] 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 [y] Straw which St. *Martin* did lie upon, or of the Hey *, which St. *Francis* Horſe was ſadled 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* Worſhip. 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 [z] 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, [a] 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-

[x] *Platu. ſupra.* [y] *Biel. in Canon. Lect.* 50.
* *Bonavent. in vita Franc.*
[z] *Clem.* 4. *ap. Cæſar. Raſpon. l.* 4. *c.* 19.
[a] *Marian. ap. Cardin. Raſpon. l.* 2.

juring

juring 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 [b] uſual Bleſſing; mingle it with the Ointment which they call *Chriſma*, and ſome Balſom added to it: put this Paſt into the ſhape of Lambs, carry them in a Silver Baſon to the Pope at Proceſſion, ſaying theſe Words, [c] *Holy Father, theſe are the young Lambs that bring the good Tidings. Allelujah, now they are going to the Fonts, 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, out of which, he, or ſome other preſent Biſhop, takes them; and thus all being Baptized, *Omnibus Baptiſatis*, the Pope himſelf Conſecrates them with a Praier 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 waſht 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. Raſt on. de Baſilic. Lateran. l. 2. c. 8.*
[c] *Ibid.* [d] *Ceremonial. Rom.*

and

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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] *Raston. supra.*

[f] *Pontificat. Rom. sect. De Offic. Sabbath. Sanct.*

a long

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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 repete 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 [g] 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, [h] 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 marveilouſly great aptneſs, to impregnate it ſelf with all the vertu of Holy things. Witneſs that water, (whereof men-

[g] *Miſſal. Rom. Sabbath. Sanct.*
[h] *Pyræus. Coron. B.M. Tract.* 1. c. 12.

tion was made before) where *S. Francis* did waſh his feet: and the other water in *Flanders*, which did cure [i] 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 [l] 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

[i] *Ealinghem. Calend. B. M.* 10. *Sept.*
[k] *Miſſal Roman. Feſt. Purificat.*
[l] *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 Temtations whatſoever, *Chriſma.* For the making of theſe three Means of Salvation, which are beſt don on holy *Thurſday*; [m] ℟ 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 reſtauration 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 Cœna Domini.*

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with more Ceremony; for the *Chorus* muſt ſing the *Verſe* or as they call it the *Charm*, *O Redemtor*, &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 exerciſe 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 maieſt 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 praied, 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 Sanctum Chriſma*; 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 Temtations whatſoever.

The third Bottle conteins 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 praied over, *that all the Devils may flee from it: and that ſo many Graces may come into their Places, as both to adopt and to purifie the Fleſh and the Spirit of all, who ſhall therewith be liquored.* 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 [n] *ſaving Sacrament*; the Salt, to be both the *Health and the Salvation of the Body and Soul. Salus Mentis & Corporis*: and the water by it ſelf, no leſs: but when both are mixt together, then you are ſafe on every

[n] *Pontifical. Rom. ſect. De Benedict. primi Lapiddis.*

ſide:

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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.

Fiftly, the *Roman* Church affords two other great Saving [o] 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 vertu theſe Aſhes have, (eſpecially on a Catholic, when troubled in his Conſcience) gueſs by the praier of the Church, who ſends expreſsly *for* [q] *Gods Angel, to infuſe ſtrength and bleſſing into them.* The Wine, (not that of the Holy Communion, for this is a Myſterie, 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 deadeſt 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,

[o] *Pontifical. Rom. ibid. fol.* 114.
[p] *Id. ſect. De Officio 4 Fer. Cinerum.* [q] *Ibid.*

as

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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 [r] 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 [t] 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, [u] or Praier. All Images what by being waſht with holy water; what by being ſmoak'd and ſuffu-

[r] *Pontifical. Rom ſect. De Conſecr. Eccleſ.*
* *Thom. p. 3. q. 83. a. 3.* [s] *Supra. De Roſar.*
[t] *Pontifical. Rom. ſect. De Conſecrat. Altar.*
[u] *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 [x] 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 [y] 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 [z] 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 woodden 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 [a] amount to ſix) what with their Chriſmal Ointment and another Oil for the ſick; what with abuſed Parcels of Scripture, and terrible [b] Conjurations; what with other *Roman* and diſtorted Rags of Baptiſm, are

[x] *Pontifical. Rom. De Benedict. Imaginis.*
[y] *Ibid.* [z] *Id. De Benedict. Imaginis.*
[a] *Durand. Rational. l. 1. Rubric. de Campanis.*
[b] *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 Ho-"ly Ghoſt. Moreover to oblige the Country, they are ſaid to be mightily uſeful, for the preſerving [c] 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 Soveraigns: 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 elf, 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

[c] *Ibidem. Omnipotens Dominator. Durand. Rubr. de Campanis.*
[d] *Pontifical. Rom. ſect. de Coronation. Reg.*
* *Cardin. Raſpon. l. 2. c. 9.*

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clean as he can, comes to the Pope for a Bleſſing, *Jube 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 joifully 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 then knowlege, are not more temted 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] *Pontifical. Rom. de Benedict. agni.*

ling

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 *Aſylum?* 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 ſomtime in the worſt Sinners, which in part 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 ſignifie 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

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many Allegories, which *Durand* [f] 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 Quartain 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 [g] 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

[f] *Durand Ration. l. 1. de Campanis. l. 6. de Bened. Cerea.*
[g] *Cosmas Vesitor. ap. Pelbart. de Obit. V. M.*

well

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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 contemtible, as to be called into this Dirt? 2. What impudent attemt 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 temting 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 Praiers 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

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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 attemt, and at the dreadful Voice of God threatning, 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 Trinity 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 [r] Herbs, which, they said, they had from *Solomon*; some by Suffumigations [s] and Conjurings. The ancient Pagans did the same with Flowers [t], with Figures, and with Words, which themselves did not understand. These for the most part were Scripture names, *Sabaoth*, [u] *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

[r] *Joseph. Antiquit. l.* 8. c. 2.
[s] *Justin. Martyr. cont. Tryph. p.* 91. *Edit. Steph.* 1551.
[t] *Euseb. Præpar. Evang l.* 5. *p.* 117. *Edit. Rob. Steph.*
[u] *Origens cont. Celsum. l.* 1.

Herbs,

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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 *Raſponi* ingeniouſly expreſſes it, to make a [x] *Charm of Bleſſing*. With this, a little Bottle of Holy Water, hanged at or by the Beds

[x] *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 [y] *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 *Sabaoth*, or *Adonai*, as Learned *Origen* well [z] obſerves) all the Pontifical Conſecrations and Exorciſms are in Latin, *Per Deum Vivum, &c.* and this may he thought a good reaſon for celebrating their Maſs 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 Dæmonum*, full of Enchantments to ſcourge the Devils; or their other Book, called *The Treſure 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.

[y] *Concil. Laodicen. Can.* 36.

[z] *Lib.* 1. *cont. Celſum. p.* 20. *Edit. Cantab.*

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CHAP. XVI.

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

BOTH 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 as little to look up, or to employ themſelves about inviſible Matters, as to gaze at random on emty 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;

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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 [a] awe of them, when they see them bravely seated over the Heads of a

[a] *S. August. Epist.* 49. *Quæst.* 3.

multitude; and that either ſuch is the Charm of theſe dead figures [b], to make Mens Souls ſtoop unto 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 Worſhippers, ſuch as naturally all Men are, are all for preſent carnal Objects: and if theſe have alſo human 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 Temple or Nation happened to have none, that is obſerved by moſt Hiſtorians as extraordinary and ſingular. 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 ſolemn 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.*

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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 useless 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. *Austins* [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.
* *Gregorius Magn. supr.*
[g] *Baronius, an* 900. *n.* 1.

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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 Maſs-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 Maſs 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

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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 croft 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. tractat. 9. c. 13. n. 12.*

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For concluſion, the Maſs Biſhop devoutly [c] 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 [d] 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 [e] 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-

[c] *Pontifical. Rom. ſupra.*
[d] *Pontif. Rom. de Bened. Imag. B. M.*
[e] *Ibid. Item ſect. Bened. Imag. aliorum. S. S.*

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ry 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 *Serenus*) 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 Journy, 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, then 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.*

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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, Praiers, 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] *Bellar. De Imaginib. l. 2 c. 20. sect. 3. Distinctio.*
[f] *Ibid, c. 23. sect. Quod autem.*

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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* [g] stands much upon; it is because they did set them up as Roial Marks of their Soveraignty: 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 Desart; 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

[g] *Bellar. De Imag. l. 2. c. 12. sect. Theodosius.*

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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] *Joh Damasc. De Fide Orthod. l. 4. c. De Imaginib.*
[i] *Gelas. Conc. Rom. Decret. de Libris Apocryph.*

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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. Tract.* 1. *c.* 12.
[p] *Archang. Gian. de Initio Ordin. Servitarum.*

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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 [q] away to his Friends, and so dispersed [r] 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, [s] 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 [t] 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 [u] of his Pictures, they might have left

[q] *Sim. Metaphr. in vita Lucæ.*
[r] *Niceph. Catist. Eccl. Hist. l. 2. c. 43.*
[s] *Bened. Gonon. Chronic. an. 33.*
[t] *Bovius Tom. 16. an. 1433.* [u] *Benedict. Gonon. supra.*

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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 juſtifie 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 Muſhroms in a foggy Night. Such is that Marble Statue of Chriſt, which was ſo long [x] unregarded, *ſine Cultu*, under a Porch, 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, [y] *What thou Villain, dost thou not fear the Queen of Heaven?* Not to ſpeak of that

[x] *Cardim. Kaſſon. l.* 1. *c.* 14.

[y] *Bovius Annal. Tom.* 19. *an.* 1513.

which

which [z] *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 bubled 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 *Chriſtmaſs*; 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-*

[z] *Baronius. an.* 57. *n.* 112.
[a] *Archang. Gian. Cent.* 3. *Annal. Servit. l.* 5. *c.* 13;
[b] *Pyræus. Coron. B. M. Tract.* 1. *c.* 12. [c] *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. Sylv.*
[h] *Trithem. l.* 2. *de Miracal. B. V. Viteciti.*
[i] *Balinghem. Calend. B. M.* 19. *Maii.*
[k] *Chronic. Deip. an.* 1150.

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mites have bin sometimes Inspired to go and to take up some [l] 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 upon the Stalks of white Lilies. As for old doting *Lipsius*, he found his two dear [o] Goddesses in no better place then an old Oak. But what a thrice happy Rencounter 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. *Nazianzen*, and S. *Basil*, is on my certain

[l] *Gonon. de Patrib. Occident. in vita S. Manion. Oniez.*
[m] *Niceph. Eccl. Hist. l.* 14. *c.* 46. [n] *Pyræus supra.*
[o] *Just. Lipsius. Diva Hallens. & Diva Asericol.*
[p] *Michael Pius de Viris Illust. Ordin. Prædic.*
[q] *Tertull. de Pudicitia.*
[r] *Euseb. Histor. Eccl. l.* 7. *c.* 18.
[s] *Bellarm. de Imag. l.* 2. *c.* 9.

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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 hir 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* [t] *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 Worſhippers 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

[t] *Matth. Pariſienſis. Additam.*

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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 understood those Mysteries, as much by sight, as by reading. 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 then 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 [u] seises on you, as when *Jacob* saw Heaven opened, [x] 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 (*præsentius Dei Numen*) then when they appear in that place. If you come nearer, look what you do; for many have bin sore plagued for not behaving themselves as they should. Witness that wretched Jew at *Rome*, whose Face was turned back to his Neck [y], and so stood ever after, because he had not look'd reverently enough to the Image. Witness the Painter [z], who lost his sight for three whole Months, because under the pretence of mending, he had rashly touch-

[u] *Lipsius. Diva Hallens.*
[x] *Tursel. Histor. Lauret. l. 2. c. 6.*
* *Idem l. 1. c 6.* [y] *Jov. in Epitom. l. 21.*
[z] *Oliver. de Miracul. B. M. Montser.*

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ed with his Bruſh, the Lady of *Montſerat* 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 [a] 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. *I 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 [d] 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* [e] *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] *Cæſ. Raſpon. l.* 4. *c.* 19. *pag.* 369.
[e] *Ibid pag.* 374.

with

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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 [g] very rich Tapistry, rich Carpets and Cushions, *Deorum Pulvinaria* (both for the Holy Image to lie, and for the devout Worshippers to kneel upon) which cover the Seats and the Ground; there [h] 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 *thee 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 [i] believed by People, who mistrust nothing but the

[f] *Ibid. p.* 383, 384. [g] *Ibid. p.* 375.
[h] *Bened. Canonic. S. Petr. ap. Rasson.*
[i] *Petr. Abbas Cluniac. Miracul. l.* 2. *c.* 30. *Cæsar Rasson. l.* 4. *c.* 19.

Word

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. Sedulius. de Virgine. Mosæ Traject. c. 21.*

able

able to crawle, 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 follows 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 Magistracy; the Lieutenants, and Nobles of the Country, 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 Devotion 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 carried 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 Hy*perduly*, or Indirect, or Reductive, or Reflected, or Anogogical worship, which is bestowed on such Images; and puzle 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 visibly bestowed on Christ: and if all Gods Saints should appear, no greater could be bestowed on God himself.

2. As

2. As to 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* her self be sore distrest, 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 your self 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.*

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 [o] 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 proceſſionally 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 *Padua*; and leſt you ſhould take this for a chance, or for a religious miſtake; the Virgin her ſelf appeared to ſome holy men, at the ſame time, and aſſured them, it ſhould be ſo. What ſhall I ſay of the Images at [q] *Bayeux*, [r] *Montpellier*, and [s] *Sens*, which conſtantly, they ſay, cure all Diſeaſes, and eaſe the poor Phyſitians of all practice? Ask the Maſs Prieſts of *Lauretta*, *Monſerrat*, *Florence*, S. *Denis*, *Compoſtella*, *Ardilliers*, *Halls*, *Tungres*, and thouſand like Places, whether they know any ſickneſs too hard and deſperate for their Saints, when praied and adored at their Images. No Tongue ſo perfectly [t] cut off, no Breaſts [u] ſo cruelly run

[o] *Antonin. 4. part. t. 15. c. 24.*
[p] *Hieraſcus in vita Sylv.* [q] *Chronic. Deip. an. 1529.*
[r] *Cæſarius. Dialog l. 7. c. 2.* [s] *Chronic. Deip. an. 1529.*
[t] *Manuus. Hiſtor. Rev. Memorab. c. 86.*
[u] *Turſel. Lauret. Hiſtor. l. 2. c. 18.*

through,

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through, no Bodies [x] so quite unbowelled, and emtied 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 [y] showers, and keep off [z] Storms: so will they now and then defend Towns, and drive away Enemies. Witness the often mentioned defeat of the poor English men [a] at *Poitiers*, when the Ladies Image had the keies: Witness also the fearful Cloud, whence Angels broke out against the *Tartars*, as soon [b] as they had hurt an Image. They say that the Emperor *Heraclius* with two Images, which were carried alwaies [c] before him, defeated once the *Persians*, whom the *Romans* could never beat. The brave Emperor *Comnenus* with the same conquering Machins did no less [d] 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, [e] 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

[x] *Ibid.* [y] *Villan. l.* 4. *c.* 6.
[z] *Ciaccon. in Paul* 2. [a] *Chronic. Deip. an.* 1200.
[b] *Id. an.* 1385. [c] *Baron. an.* 622.
[d] *Nicetas ap. Baron. an.* 1123. *n.* 617.
[e] *Cartagena De Mirand. Deip. sect.* 70.

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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 diſtreſt, 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, temt men to pray and worſhip them, is more then 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 [g] 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;

* *Gononus Chronic. an.* 640.
[f] *Fened. Gonen. Chronic. an.* 815.
[g] *Bellarm. de Imag. l.* 2. c. 21. *ſect. Quarto, in*

it

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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, tho Roman Images were so ancient and so happy as to be undoubtedly acknowleged 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 temt 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 temted 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 Destroier, 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 *Assuerus*) chance to pass by; because these Soveraigns 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 tho great Kings cannot appear in their own persons every where; yet will they some other way appear as Soveraigns, and be acknowleged 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 Pleasure (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 perhaps [i] 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. Hæres. l. 1. c. 20. & c. 24.*

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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 satisfie a curious Eie, 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 praied 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 Præpar. Ev. l. 4. p. 117.*
[m] *Bellarm. de Imag. l. 2. c. 12.*

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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 Praiers, 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 those 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,

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 conſecated 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

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not in Heaven, their proper Abode, as one should think; but to the Lady at *Lauretta*, or *Montaigue*, 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; washt with the best sort of Holy water; made sweet with the choicest Perfumes; lighted day and night, with the clearest Lamps and Candles; dressed with the costliest Clothes and Laces; served with the Curiousest 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 worshipped, have attained to such a great degree and improvement of strength and Action above what either they are in their Nature, or can be raised to by Art, that it highly concerns all Christians, seriously to inquire into the

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hidden Cauſes and Principles of ſuch Extraordinary Atchievements. For my part I do not believe, (and many Papiſts do not) that all and every particular 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 Pontifical, 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 patient attention of an underſtanding, and unprepoſſeſſed Reader.

Not to make *Pagans*, or Papiſts in any degree worſe then they are; both diſown in the conſecrating of their Images all ſuch [a] ſubſtantial Change, as in the tranſubſtantiating of Maſs wafers: both acknowlege the material part of their Images, however 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 diſingenuouſly 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 Additionals 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 [c]*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 Invisible Powers, which are now gone up to Heaven. For* (as another adds more fully) [d]*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. [e]*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. [f]*That both the Saint, and his Image being joined together, may be Praied to, and Adored together also.* 3. And [g] 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 yet much farther.

[c] *Ap. Sozomen. Eccles. Hist. l.* 7. *c.* 15.
[d] *Ap. Arnob. Contr. Gent. l.* 6.
[e] *Thom.* 3. *part. q.* 83. *a.* 3.
[f] *Bellarm de Imag. l.* 2. *c.* 23. *sect. Quod autem possit.*
[g] *Ibid. c.* 21. *sect. Nunc juxta,*

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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 redemed 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, *Rowse now thy self and rescue me.* There both the Devil and his Idol, and there the Saint and his Image are hudled 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 is generally done upon the Faith and Be-

[h] *Bellarm. De Imag. l.* 2. *c.* 23.

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lief of an incloſed, or at leaſt aſſiſting Vertue. It is this ſtrong perſwaſion 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 temt 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 Papiſts

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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* [i], 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*, which [k] sweats out of its hand a kind of Oil, to cure them who are anointed with it. Go to a third Image of hers [l], which, when hidden and unseen, discovers it self by its own light. Just such another you have in *Spain* [m], 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, [n] 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 Balsam is like it; and so Miraculous withal, that it cures all sorts of Diseases. This, however it comes to pass, is Intrinsecal 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

[i] *Bened. Gononus Chron. an.* 1433.
[k] *Bozius de Sig. Eccles. t.* 1. *l.* 9. *c.* 9.
[l] *Baron. an.* 446. *n.* 16.
[m] *Ant. Tepes Ord. S. Bened. an.* 574.
[n] *Baronius. An.* 87. *n.* 63.

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by its self, if you believe *Baronius*, 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, [o] 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 [p] 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* [q], 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 [r] being displeased (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 served 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 [s] Mass-Bishops speaks of, which crook'd its Finger to hold a Ring. Such is that which another Learned Man mentions too [t], which stretch'd out its hand to strike a Nun. Such is that at

[o] *Bened. Gonon. supra.* [p] *Hierasc. invita Sylv*
[q] *Chronic. Deip. an* 1492. [r] *Turselin. Lauret. Hist.*
[t] *Vincent. Belluar. Spec. Hist. l.* 7. *c.* 87.
[s] *Cæsarius. l.* 7. *c.* 34.

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Orleans [u], which held up its knee, to stop the Arrow 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, besides 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] our Lady at *Paris*, which a mad Fellow pierced with a Sword, and was whipt to death for it; and Milk sometimes, if you touch them too hard [z] 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.* [g] that is, *O* Bernard, *take you this Child, the Redeemer of the whole World*, said once our Ladies Holy Image. Another did the like honor to St. *Lucia* [h], who very

[u] *Vincent. Hist. l.* 8. *c.* 83.
[x] *Matth Paris, in vita S. Godric.*
[y] *Chronic. Deip an* 1418. [z] *Trithem. in Chronic. an.* 1302.
[a] *Hieras. in vita Henr. Sylv.*
[b] *Menol. Cisterc.* 11 *April.* [c] *Ibid.*
[d] *Leand. in vita Hiacynthi. ap. Sur.* 16 *Aug.*
[e] *Menolog. Cisterc.* 18 *Octob.* [g] *Henriquez. in Chronic. an.* 1152.
[h] *Chronic. Prædicat. an.* 1543.

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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 murtherous intention, with a threatning 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, assoon 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 Thundrings and Lightnings * sometimes; as the aboveſaid 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 [l] him out how to answer the Argument that puzled him, *Petre, &c. Peter* (saies this admirable Teacher) *I have praied for thee, that thy Faith may never fail.*

[i] *Bened. Gonon Chronic. an.* 1476.
[k] *Franc. Hieras. in vita Sylv.* † *Chronic. Deip. an.* 1353.
* *Idem. an.* 1588. † *Ibid. an.* 1160.
[l] *S. Anthonin. 3 Part. Hist. tit.* 23. *c.* 6.

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And another *S. Peter Caralt* [m], had bin worse 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 assoon as he had but lookt somwhat 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 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 Eies, and see withal; they have Hands, wherewith they handle, and somtimes give terrible blows: if they have Mouths, it is not in vain, since they can cry, and laugh, and speak, and somtimes also Propheſie: Feet have they, and thereon leap, and walk, and flee: 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 satisfie it well)

[m] *Eened. Gonon. Chron. an.* 1474.

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to know what is the inward Principle, Spirit, or Soul, which moves 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 juſtifie 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 ſomtimes the beſt *Roman* Monks much puzled, 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 uncatholic to demur ſomtimes 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 *Tharasius* [n], 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 then 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 emploiment at *Lauretta*, *Montserat*, and other great *Roman* Oracles? What can one think else of Images, which having kept themselves close, dumb and ob-

[n] *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 Propheſies, of ſtrong Illuſions, and lying Wonders?

Secondly, That which aggravates the ſuſpition 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 Prophecying, 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

[p] *Joſeph. Acoſta de Temporib. Noviſſim. l. 3. c. 3. & 14.*

found,

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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 destroiers of Images; contrariwise, they loved Images, as Papists do. But since they were great Burners and Destroiers of Holy Scriptures: Why would the Apostolical Men rather hide their Books under ground, which were most principally both hated and sought after, then 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. Chrysostom*, 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 somwhat 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: Hobgodlings 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 over-whelmed the following Ages, was by much a fitter time for Stones and Images to speak, and for Spirits to delude Men. And you may judg 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 Bushes 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

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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 Wildernesses, 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 Desarts between the Holy Land and the Red Sea, especially about Mount *Sina*, there are many unhappy *Phantomes*, that will watch and kill Men sometimes, when they find them single, and straggling from their Convoies or *Caravans*. And I am satisfied by some noble and living Eye-witnesses, that often in some Silver Mines, as for example, near *Befort* 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 Pupet-plaiers, 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, whosoever 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,

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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 Præpar. Evang. l. 5. p. 120. Edit. Rob. Steph.* 1544. [b] *Euſeb. ſupra p. 119.*
[c] *Horat. Turſel. Laur. Hiſt. l 1.* [d] *Ibid. c. 6.*

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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 my ſelf.* 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 [e] 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, [f] who had their Faces wrencht to their Backs, for following the Law of their Fore-fathers, and turning their

[e] *Origen cont Celſ. l 4. pag.* 181. *Edit. Cantab.*
[f] *Jovius in Epitom. l.* 21.

Eies

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Eies aside in detestation of an Image? Do you not pity the case [g] of the honest Prebend at *Florence*, whom this said Lady suddenly destroied 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 [h] 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 me 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 destroies 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.

[g] *Chronic. Deip. an.* 1490.
[h] *Bened. Gonon. ex Vetusto Cod. an.* 1310.

Fourthly,

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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

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, [i] 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, [k] 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 [l] 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

[i] *Chronic. Deip. an.* 1160.
[k] *Ibid. an.* 1460. [l] *Ibid. an.* 770.
* *Rob. Rich. in vita 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.*

[m] *Mag. Specul. Tit. Ira ego. Exempl.* 19.

son

ſons intended by them, who freez, or burn accordingly, as the Magician manages the buſineſs. After this rate, as they ſpeak [n] 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 [q] 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 [t] 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

[n] *Plutarch. de Defect. Oracul. ap. Euſeb. de Prepar. Evang. l. 5. pag.* 122.
[o] *Vincent. Specul. Hiſt. l.* 7. *c.* 81.
[p] *Franc. Hieraſc. in vita Henr. Sylv.*
[q] *Mart. Polon. ad an.* 715. *Pet Caniſius de Deip. l.* 5. *c.* 24.
[r] *Cæſarius. l.* 7. *c* 46. [s] *Ibid.*
[t] *Quint. Curt. in obſidione Tyri.*

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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 [t] *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] *Lauretta*, 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 unſaint-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,

[t] *Annal. Flandr. l.* 12. *an.* 1340. [u] *Bou. ſupra.*
[x] *Herodot. Urania.* [y] *Turſel. Lauret. Hiſt. l.* 2. *c.* 20.
[z] *Annal. Fland. ſup.* [a] *Balingbem.* 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 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,

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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.

Seeondly, 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 squeese 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. Gonon. Chronic. an.* 1152.

it

it as an impertinent Queſtion, [c] 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. Aſſoon 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 aſſoon 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

[c] *Auguſt. ad Conſent. Epiſt.* 146.

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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 poſſeſt 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 Friers 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 [c] 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 milk-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. part.* 2. *c.* 3. [c] *Ibid. c.* 4.
[f] *Chronic. Deip. an.* 1476.
[g] *Gonon. De Patrib. Occident. l.* 6.
[h] *Auguſt. de Conſenſ. Evangel. l.* 1. *c.* 9. & 10.

forbid,

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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 Pleſure.* 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.* 10.

If

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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

[n] *Vincent. Bell. Specul. Histor. l. 7. c. 87.*
[o] *Matthæus Westmonasier. Flor. Hist. ad an. 1058.*

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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 Caſes 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 Caſes 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 Motitions: 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 woodden pupet 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 woodden Parrot, 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 Appari-

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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 Congregation 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] *Flaminius 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 *Pater*, 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 [g] 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 adaies 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) [h] 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

[g] *Cantiprat. de Apib. l. 2. c. 1. ſect. 13.*
[h] *Bonavent. in vita Franciſc. ap. Lipom.*

S. *Fran-*

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S. *Francis*, after he had read the Gospel, preacht with many tears and sobs a most pathetical 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 woodden 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

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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

con-

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 taste 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.*
[k] *Bryæus Chronic. B. M.* [l] *Fesulin. in vita Paulæ.*
[m] *Chronic. Deip. an.* 1338.

[a] must

[n] must do it. When he had done, she gets him Wives, [o] whom she calls Daughters, and gives him Rings for his dear Brides. S. *Mary Razia*, 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 [p] 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

[n] *Gononus in vita Merthildis.*
[o] *Balingben. 4 Decem.*
[p] *Chronic. Deip. an.* 1292.

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Gods and Goddesses 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 ruinated 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 then 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.

FINIS.

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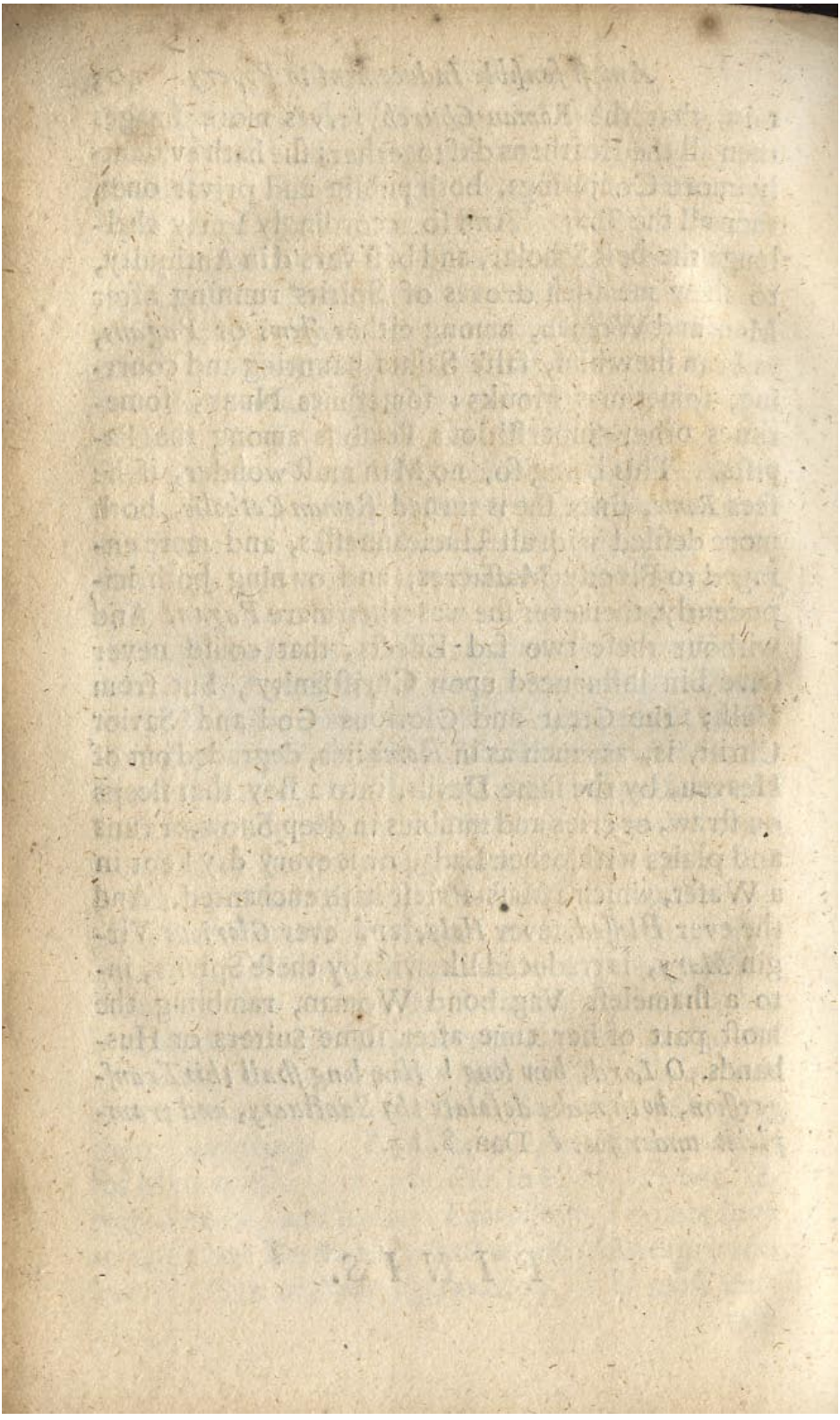

A BRIEF ACCOUNT OF *R. F.* his *Missale Vindicatum.* OR VINDICATION OF THE *ROMAN MASS.*

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A BRIEF

ACCOUNT

OF

R. R. his Triple Vindication.

OR

VINDICATION

OF THE

ROMISH MASS.

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, otherwiſe then in Sacrament; nor that they offer it up to God, otherwiſe 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 *Liturgy*, *Oblation*, *Holy Victime*, *Incruental Sacrifice*, and *Maſs* ſomtimes, 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 pleaſed 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 then 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 pleaſed to think that I quote them fraudulently, or that I

have not read them at all; till he can produce ſomē 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 meſure 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, Chalices, 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. *Chryſoſtom* 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

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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 Tranſubſtantion from their famous *Lateran* Council: and when he fanſies 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 extremly 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 ſince he is pleaſed all along to leave my Reaſons againſt Maſs untoucht, and ſo the Maſs undefended.

Nevertheleſs the Gentleman calls for a Judg and a Jury; which (if not corrupted and packt) muſt needs find this Client guilty; ſince he ſtands theſe two years charged with ſuch clear and demonſtrative Accuſations, that hitherto no body ventures to meddle with them. Only the Gentleman promiſes 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 medling 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 Maſs, that may be called an Anſwer, (the Lord giving me ſome health with life) he ſhall not tarry long for a Reply.

FINIS.

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ERRATA.

Pag. 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. Mass 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 *it.* 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. thus far.* p. 219. *l.* 22. *r. imposed by them.* p. 244. *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.* 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 then 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 the.*

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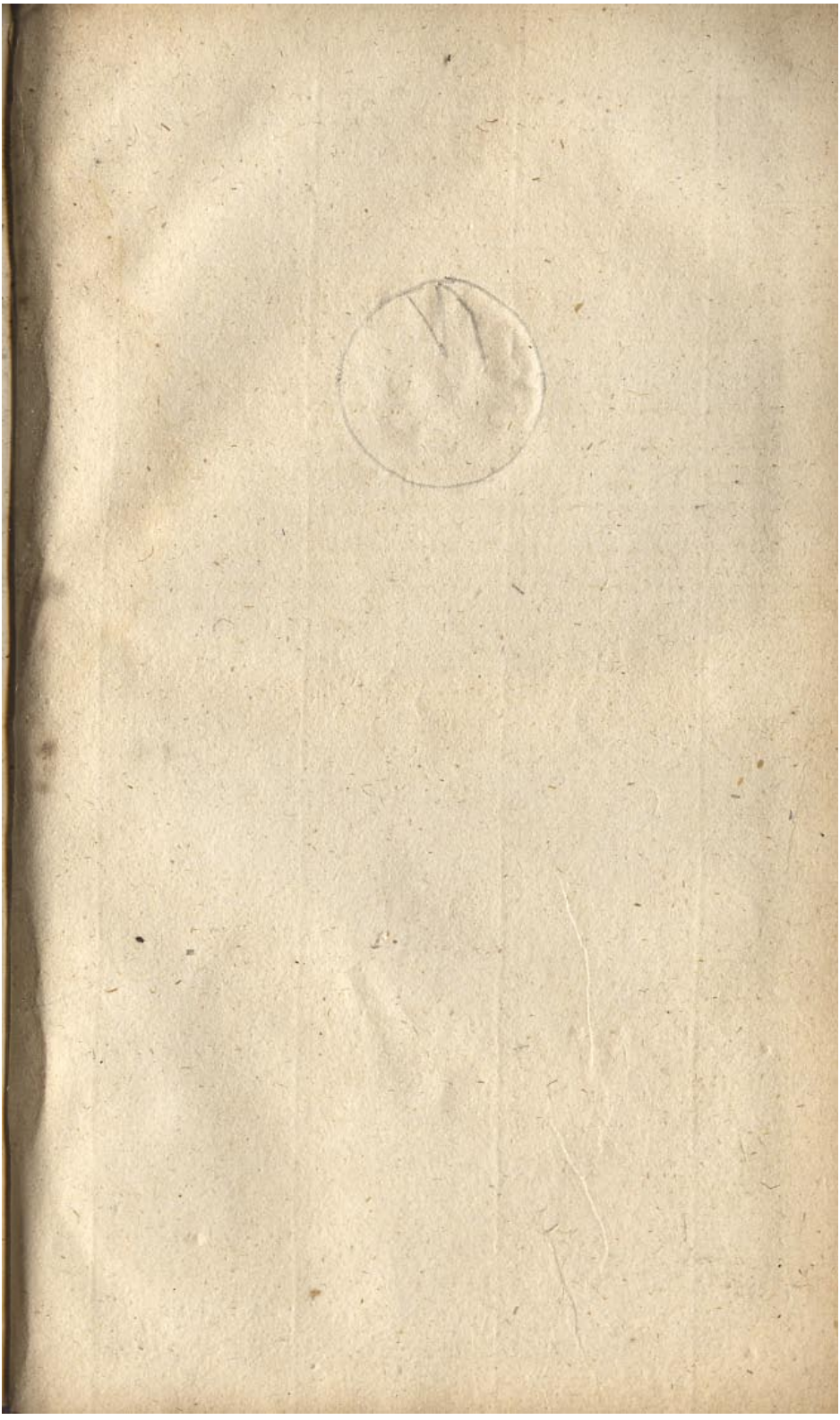

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