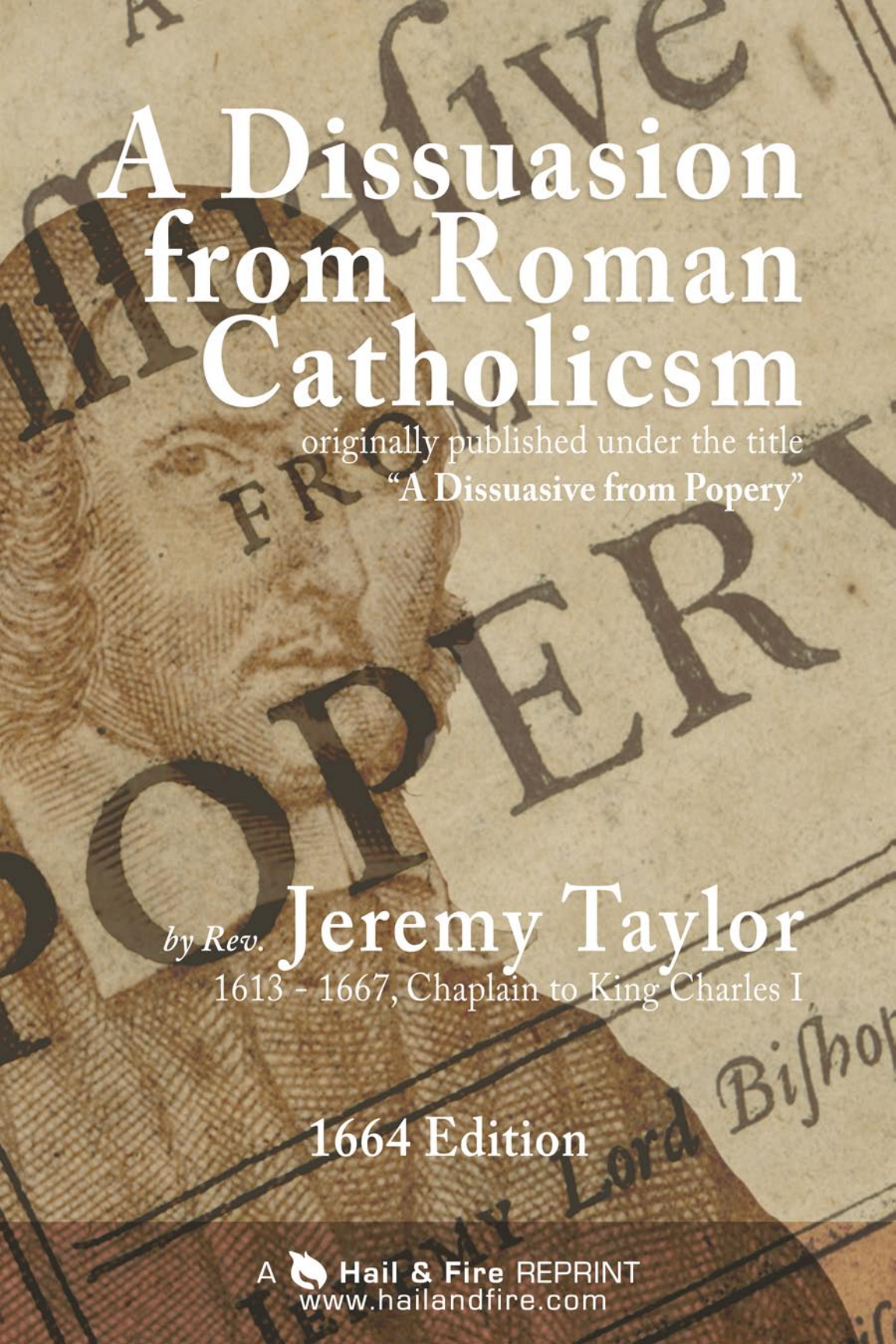
A Dissuasion from Roman Catholicsm

originally published under the title
"A Dissuasive from Popery"



by Rev. Jeremy Taylor
1613 - 1667, Chaplain to King Charles I

1664 Edition

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"A Dissuasion from Roman Catholicism" or **"A Dissuasive from Popery,"** by Rev. Jeremy Taylor, 1664 Edition, is here reprinted by Hail & Fire, 2009.

Category: Religion, Christian, Protestant Apologetic

Jeremy Taylor
1613-1667, Chaplain to King Charles I

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PREFACE

to the Protestant Reprint of

"A Dissuasion from Roman Catholicism" or "A Dissuasive from Popery," by Rev. Jeremy Taylor

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.

Timothy Robbon 16

A Diſſuaſive FROM POPERY.

By JEREMY *Lord Biſhop of* Down.

The third Edition, reviſed and corrected by the Author.

LONDON:
Printed by *J. G.* for *Rich. Royſton*, Bookſeller to the King's moſt Excellent Majeſty.
MDCLXIV.

1654

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A

DIALOGUE,

FROM

SLOPERY.

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THE PREFACE

TO THE

READER.

WHen a Roman Gentleman had, to pleaſe himſelf, written a book in Greek, and preſented it to Cato; he deſir'd him to pardon the faults of his Expreſſions, ſince he wrote in Greek, which was a Tongue in which he was not perfect Maſter. Cato told him he had better then to have let it alone and written in Latin, by how much it is better not to commit a fault, than to make apologies. For if the thing be good, it needs not to be excus'd; if it be not good, a crude apologie will do nothing but confeſs the

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fault, but never makes amends. I therefore make this Addreſs to all who will concern themſelves in reading this book, not to ask their pardon for my fault in doing of it; I know of none; for if I had known them I would have mended them before the Publication; and yet though I know not any, I do not queſtion but much fault will be found by too many; I wiſh I have given them no cauſe for their ſo doing. But I do not onely mean it in the particular Periods, (where every man that is not a Son of the Church of England *or* Ireland, *will at leaſt do as* Apollonius *did to the Apparition that affrighted his company on the mountain* Caucaſus, *he will revile and perſecute me with evil words) but I mean it in the whole Deſign, and men will reaſonably or capritiouſly ask,*

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ask, Why any more Controverſies? Why this over again? Why againſt the Papiſts, againſt whom ſo very many are already exaſperated, that they cry out fiercely of Perſecution? And why can they not be ſuffered to enjoy their ſhare of peace, which hath returned in the hands of His Sacred Majeſty at his bleſſed Reſtauration? For as much of this as concerns my ſelf I make no excuſe, but give my reaſons, and hope to juſtifie this procedure with that modeſty which David *us'd to his angry brother, ſaying,* What have I now done? is there not a cauſe? *The cauſe is this:*

The Reverend Fathers my Lords the Biſhops of Ireland *in their circumſpection and watchfulneſs over their Flocks having eſpied grievous*

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Wolves to have entered in, ſome with Sheeps-clothing, and ſome without, ſome ſecret enemies, and ſome open, at firſt endeavour'd to give check to thoſe enemies which had put fire into the bed-ſtraw; and though God hath very much proſper'd their labours, yet they have work enough to do, and will have, till God ſhall call them home to the land of peace and unity. But it was ſoon remembred, *that when King* James *of bleſſed memory had diſcerned the ſpirits of the Engliſh Non-conformiſts, and found them peeviſh and factious, unreaſonable and imperious, not onely unable to govern, but as inconſiſtent with the Government, as greedy to ſnatch at it for themſelves; reſolved to take off their diſguiſe, and put a difference between* Conſcience *and* Faction, *and to*

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bring them to the measures and rules of Laws; and to this the Council and all wise men were consenting, because by the Kings great wisdom, and the conduct of the whole Conference and Inquiry, men saw there was reason on the Kings side, and necessity on all sides. But the Gun-powder Treason breaking out, a new Zele was enkindled against the Papists, and it shin'd so greatly, that the Non-conformists escap'd by the light of it, and quickly grew warm by the heat of that flame, to which they added no small increase by their Declamations and other acts of insinuation: insomuch that they being neglected, multiply'd untill they got power enough to do all those mischiefs which we have seen and felt. This being remembred and spoken of, *it* was soon observ'd *that*

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the Tables onely were now turn'd, and that now the publick zele and watchfulneſs againſt thoſe men and thoſe perſuaſions, which ſo lately have afflicted us, might give to the Emiſſaries of the Church of Rome *leiſure and opportunity to grow into numbers and ſtrength to debauch many Souls, and to unhinge the ſafety and peace of the Kingdom. In* Ireland *we ſaw too much of it done, and found the miſchief growing too faſt, and the moſt intolerable inconveniencies, but too juſtly apprehended, as near and imminent. We had reaſon at leaſt to cry Fire when it flamed through our very Roofs, and to interpoſe with all care and diligence when Religion and the eternal Intereſt of Souls was at ſtake, as knowing we ſhould be greatly unfit to appear and account to the* great Bi-

ſhop

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the Tables onely were now turn'd, and that now the publick zele and watchfulneſs againſt thoſe men and thoſe perſuaſions, which ſo lately have afflicted us, might give to the Emiſſaries of the Church of Rome *leiſure and opportunity to grow into numbers and ſtrength to debauch many Souls, and to unhinge the ſafety and peace of the Kingdom. In* Ireland *we ſaw too much of it done, and found the miſchief growing too faſt, and the moſt intolerable inconveniencies, but too juſtly apprehended, as near and imminent. We had reaſon at leaſt to cry Fire when it flamed through our very Roofs, and to interpoſe with all care and diligence when Religion and the eternal Intereſt of Souls was at ſtake, as knowing we ſhould be greatly unfit to appear and account to the* great Biſhop

ſhop and Shepherd of Souls *if we had ſuffer'd the enemies to ſow tares in our fields, we ſtanding and looking on. It was therefore conſider'd how we might beſt ſerve God, and reſcue our charges from their danger, and it was concluded preſently to run to arms, I mean to the weapons of our warfare, to the armour of the Spirit, to the works of our calling, and to tell the people of their peril, to warn them of the enemy, and to lead them in the ways of truth and peace and holineſs: that if they would be admoniſhed, they might be ſafe, if they would not, they ſhould be without excuſe, becauſe they could not ſay but the Prophets have been amongſt them.*

But then it was next enquired who ſhould miniſter in this affair, and put in order all thoſe things which

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they had to give in charge: It was easie to chuse many, but hard to chuse one; there were many fit to succeed in the vacant Apostleship, and though Barsabas the Just *was by all the Church nam'd as a fit and worthy man, yet the lot fell upon* Matthias; *and that was my case, it fell to me to be their* Amanuensis, *when persons most worthy were more readily excus'd; and in this my Lords the Bishops had reason, that (according to* 1 Cor. 6. 4. S. Pauls *rule)* If there be judgments or controversies amongst us, they should be imploy'd who are least esteem'd in the Church; *and upon this account I had nothing left me but Obedience; though I confess that I found regret in the nature of the imployment, for I love not to be (as* S. Paul *calls it) one of*

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the συζήται τῦ αἰῶνος τύτυ, Disputers of this world. *For I suppose skill in Controversies (as they are now us'd) to be the worst part of Learning, and time is the worst spent in them, and men the least benefited by them; that is, when the Questions are curious and impertinent, intricate and inexplicable, not to make men better, but to make a Sect. But when the Propositions disputed are of the foundation of Faith, or lead to good life, or naturally do good to single persons or publick societies, then they are part of the* depositum *of Christianity, of the* Analogy of faith; *and for this we are by the Apostle commanded* to contend earnestly, *and therefore Controversies may become necessary; but because they are not often so, but oftentimes useless and always troublesom; and as*

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an ill diet makes an ill habit of body, ſo does the frequent uſe of controverſies baffle the underſtanding, and makes it crafty to deceive others, it ſelf remaining inſtructed in nothing but uſeleſs notions and words of contingent ſignification and diſtinctions without difference, which miniſter to pride and contention and teach men to be pertinacious, troubleſome and uncharitable, therefore I love them not.

But becauſe by the Apoſtolical Phil. 2. 14. *Rule I am tyed* to do all things without murmurings, *as well as without* diſputings, *I conſider'd it over again, and found my ſelf reliev'd by the ſubject matter, and the grand conſequent of the preſent Queſtions. For in the preſent affair, the caſe is not ſo as in the others; here the Queſtions are ſuch that the Church of*

Rome

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Rome *declares them to reach as far as eternity, and damn all that are not of their opinions; and the Proteſtants have much more reaſon to fear concerning the Papiſts, ſuch who are not excus'd by ignorance, that their condition is very ſad and deplorable, and that it is charity to ſnatch them as a brand from the fire; and indeed the Church of* Rome *maintains Propoſitions, which, if the Ancient Doctors of the Church may be believ'd, are apt to ſeparate from God. I inſtance in their ſuperaddition of Articles and Propoſitions, derived onely from a pretended tradition, and not contain'd in Scripture. Now the doing of this is a great ſin, and a great danger.* Adoro Scripturæ plenitudinem; Si non eſt ſcriptum timeat væ illud adjicientibus & detra-

detrahentibus deſtinatum, *ſaid Tertullian*: I adore the fulneſs of Scripture, and if it be not written, let *Hermogenus* fear the wo that is deſtin'd to them that detract from or adde to it.

Contra Hermogen.

S. Baſil ſays, Without doubt it is a moſt manifeſt argument of infidelity, [illegible] moſt certain ſign of pride, to introduce any thing that is not written (*in the Scriptures*;) our bleſſed Saviour having ſaid, My ſheep hear my voice, and the voice of ſtrangers they will not hear; and to detract from Scriptures, or adde any thing to the Faith that is not there, is moſt vehemently forbidden by the Apoſtle, ſaying, If it be but a mans teſtament, *nemo ſuperordinat*, no man adds to it.

De vera fide & ſalut. [illegible]

And

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And ſays alſo, This was the Will of the Teſtator. *And* Theophilus Alexandrinus *ſays plainly,* It is the part of a Devilliſh ſpirit to think any thing to be Divine, that is not in the authority of the holy Scriptures: *and therefore* S. Athanaſius *affirms, that* the Catholicks will neither ſpeak nor endure to hear any thing in Religion that is a ſtranger to Scripture; *it being* immodeſtiæ væcordia, *an evil heart of immodeſty, to ſpeak thoſe things which are not written. Now let any man judge whether it be not our duty, and a neceſſary work of charity, and the proper office of our Miniſtry, to perſuade our charges from the* immodeſty of an evil heart, *from having* a Devilliſh ſpirit, *from doing that* which is vehemently for-

Epiſt. Paſch. 2.

De incarn. Chriſti.

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bidden by the Apoſtle, *from* infidelity and pride, *and laſtly from that* eternal Wo which is denounc'd *againſt them that adde other words and doctrines than what is contain'd in the Scriptures, and ſay,* Dominus dixit, The Lord hath ſaid it, and he hath not ſaid it. *If we had put theſe ſevere cenſures upon the Popiſh doctrine of Tradition, we ſhould have been thought uncharitable; but becauſe the holy Fathers do ſo, we ought to be charitable, and ſnatch our Charges from the ambient flame.*

Lib. 2. cap. de Origen. error. Lib. 7. contra Celſum.

And thus it is in the queſtion of Images; Dubium non eſt, quin Religio nulla ſit, ubicunq; ſimulacrum eſt, *ſaid* Lactantius; Without all peradventure where ever an Image is, (*meaning for*

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worſhip) there is no Religion: *and that* we ought rather to die than pollute our Faith with ſuch impieties, *ſaid* Origen. It is againſt the Law of Nature, *it being* expreſly forbidden by the ſecond Commandment, *as* Irenæus *affirms*, Tertullian, Cyprian, *and* S. Auguſtine; *and therefore is it not great reaſon we ſhould contend for that Faith which forbids all worſhip of Images, and oppoſe the ſuperſtition of ſuch Guides who do teach their people to give them veneration,* to prevaricate the Moral Law, *and the very* Law of Nature, *and do that which* whoſoever does has no Religion? *We know Idolatry is a damnable ſin, and we alſo know that the Roman Church with all the artifices ſhe could uſe, never can juſtifie*

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her ſelf, or acquit the common practiſes from Idolatry; and yet if it were but ſuſpicious that it is Idolatry, it were enough to awaken us; for God is a jealous God, and will not endure any ſuch cauſes of ſuſpicion and motives of jealouſie. I inſtance but once more.

Can. comperimus de conſecr. diſt. 2. in 1 Cor. 11.

The primitive Church did excommunicate them that did not receive the holy Sacrament in both kinds, and S. Ambroſe *ſays, that* he who receives the Myſtery other ways than Chriſt appointed, (*that is, but in one kind, when he hath appointed it in two*) is unworthy of the Lord, and he cannot have Devotion. *Now this thing we ought not to ſuffer, that our people by ſo doing ſhould remain* unworthy of the Lord, *and for ever* be indevout, *or*

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cozen'd with a falſe ſhew of devotion, or fall by following evil Guides into the ſentence of Excommunication. *Theſe matters are not trifling, and when we ſee theſe errours frequently taught and own'd as the onely true Religion, and yet are ſuch evils, which the Fathers ſay are the way of damnation, we have reaſon to hope that all wiſe and good men, lovers of ſouls, will confeſs that we are within the circles of our duty, when we teach our people to decline the crooked ways, and to walk in the ways of Scripture and Chriſtianity.*

But we have obſerved amongſt the generality of the Iriſh, *ſuch a declenſion of Chriſtianity, ſo great credulity to believe every ſuperſtitious ſtory, ſuch confidence in vanity, ſuch groundleſs pertinacy, ſuch vicious*

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lives, so little sense of true Religion and the fear of God, so much care to obey the Priests, and so little to obey God; such intolerable ignorance, such fond Oaths and manners of swearing, thinking themselves more oblig'd by swearing on the Mass-book, than the four Gospels, and S. Patricks *Mass-book more than any new one; swearing by their Fathers soul, by their Godsips hand, by other things which are the product of those many Tales are told them; their not knowing upon what account they refuse to come to Church, but onely that now they are old and never did, or their Countreymen do not, or their Fathers or Grandfathers never did, or that their Ancestours were Priests, and they will not alter from their Religion; and after all, can give no account of their*

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Religion what it is: onely they believe as their Prieſt bids them, and go to Maſs which they underſtand not, and reckon their Beads to tell the number and the tale of their prayers, and abſtain from Eggs and fleſh in Lent, and viſit S. Patricks *Well, and leave Pins and Ribbons, Yarn or Thred in their holy Wells, and pray to God,* S. Mary *and* S. Patrick, S. Columbanus *and* S. Bridget, *and deſire to be buried with* S. Francis's *Cord about them, and to faſt on Saturdays in honour of our Lady. Theſe and ſo many other things of like nature we ſee daily, that we being conſcious of the infinite diſtance which theſe things have from the ſpirit of Chriſtianity, know that no charity can be greater than to perſuade the people to come to our Churches, where*

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they ſhall be taught all the ways of godly wiſdom, of peace and ſafety to their ſouls: Whereas now there are many of them that know not how to ſay their prayers, but mutter like Pies and Parrots words which they are taught, but they do not pretend to underſtand. But I ſhall give one particular inſtance of their miſerable ſuperſtition and blindneſs.

I was lately within a few moneths very much troubled with Petitions and earneſt Requeſts for the reſtoring a Bell, which a Perſon of Quality had in his hands in the time of, and ever ſince, the late Rebellion. I could not gueſs at the reaſons of their ſo great and violent importunity, but told the Petitioners, If they could prove that Bell to be theirs, the Gentleman was willing to pay the full value of it; though

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though he had no obligation to do so (that I know of) but charity: but this was so far from satisfying them, that still the importunity increased, which made me diligently to inquire into the secret of it. The first cause I found was, that a dying person in the Parish desired to have it rung before him to Church, and pretended he could not die in peace if it were deny'd him; and that the keeping of that Bell did anciently belong to that family from father to son: but because this seem'd nothing but a fond and an unreasonable superstition, I enquired further, and at last found that they believ'd this Bell came from Heaven, and that it used to be carried from place to place, and to end Controversies by Oath, which the worst men durst not violate if they

swore

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ſwore upon that Bell, and the beſt men amongſt them durſt not but believe him; that if this Bell was rung before the Corps to the grave, it would help him out of Purgatory; and that therefore when any one died, the friends of the deceaſed did, whileſt the Bell was in their poſſeſſion, hire it for the behoof of their dead, and that by this means that Family was in part maintain'd. I was troubled to ſee under what ſpirit of deluſion thoſe poor ſouls do lie, how infinitely their credulity is abuſed, how certainly they believe in trifles, and perfectly rely on vanity, and how little they regard the truths of God, and how not at all they drink of the waters of Salvation. For the numerous companies of Prieſts and Friars amongſt them take care they ſhall know nothing of Religion, but

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but what they deſign for them, they uſe all means to keep them to the uſe of the Iriſh *Tongue, leſt if they learn* Engliſh *they might be ſupplied with perſons fitter to inſtruct them; the people are taught to make that alſo their excuſe for not coming to our Churches, to hear our advices, or converſe with us in religious intercourſes, becauſe they underſtand us not, and they will not underſtand us, neither will they learn that they may underſtand and live. And this and many other evils are made greater and more irremediable by the affrightment which their Prieſts put upon them by the iſſues of Eccleſiaſtical Juriſdiction, by which (they now exerciſing it too publickly) they give them Laws, not onely for Religion, but even for Temporal things, and turn their Proſelytes*

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ſelytes from the Maſs, if they become Farmers of the Tithes from the Miniſter or Proprietary without their leave. I ſpeak that which I know to be true by their own confeſſion and unconſtrain'd and uninvited Narratives; ſo that as it is certain that the Roman Religion, *as it ſtands in diſtinction and ſeparation from us, is a body of ſtrange Propoſitions, having but little reliſh of true primitive and pure Chriſtianity, (as will be made manifeſt, if the importunity of our Adverſaries extort it) ſo it is here amongſt us a Faction and a State-party and deſign to recover their old Laws and barbarous manner of living, a device to enable them to dwell alone, and to be* Populus unius labii, *a people of one language and unmingled with others. And if this be*

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Religion, it is ſuch a one as ought to be reproved by all the ſeverities of Reaſon and Religion, leſt the people periſh, and their ſouls be cheaply given away to them that make merchandize of ſouls, who were the purchace and price of Chriſts bloud.

Having given this ſad account, why it was neceſſary that my Lords the Biſhops ſhould take care to do what they have done in this affair, and why I did conſent to be engaged in this Controverſie, otherwiſe than I love to be, and ſince it is not a love of trouble and contention, but charity to the ſouls of the poor deluded Iriſh, *there is nothing remaining but that we humbly deſire of God to accept and to bleſs this well-meant* Labour of Love, *and that*

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that by some admirable ways of his Providence, he will be pleas'd to convey to them the notices of their danger, and their sin, and to de-obstruct the passages of necessary truth to them, for we know the arts of their Guides, and that it will be very hard that the notice of these things shall ever be suffer'd to arrive to the common people, but that which hinders will hinder untill it be taken away : *however we believe and hope in God for remedy.*

For although Edom *would not let his brother* Israel *pass into his Countrey, and the Philistims would stop the Patriarchs Wells, and the wicked Shepherds of* Midian *would drive their neighbours flocks from the watering troughs, and the Emissaries of* Rome *use all arts to keep the people from*

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from the use of Scriptures, the Wells of salvation, and from entertaining the notices of such things which from the Scriptures we teach; yet as God found out a remedy for those of old, so he will also for the poor misled people of Ireland; *and will take away the evil minds, or the opportunities of the Adversaries hindring the people from Instruction, and make way that the Truths we have here taught may approch to their ears, and sink into their hearts, and make them wise unto salvation.* Amen.

The

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A DISSUASIVE FROM POPERY To the People of IRELAND.

The Introduction.

THE Queſtions of difference between *Our Churches* and the *Church* of *Rome* have been ſo often diſputed, and the evidences on both ſides ſo often produc'd, that to thoſe who are ſtrangers to the pre-

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ſent conſtitution of affairs, it may ſeem very unneceſſary to ſay them over again: and yet it will ſeem almoſt impoſsible to produce any new matter; or if we could, it will not be probable, that what can be newly alleged can prevail more than all that which already hath been ſo often urged in theſe Queſtions. But we are not deterr'd from doing our duty by any ſuch conſiderations: as knowing, that the *ſame* medicaments are with ſucceſſe applyed to a *returning* or an *abiding* Ulcer; and the Preachers of Gods word muſt for ever be ready to put the People in mind of ſuch things, which they already have heard, and by the ſame Scriptures and the ſame reaſons endeavour to deſtroy their ſin, or prevent their danger; and by the ſame word of God to extirpate thoſe errors, which have had opportunity in the time of our late diſorders to ſpring up and grow ſtronger, not when the Keepers of the field *ſlept*, but when they were *wounded*, and their hands cut off, and their mouths ſtopp'd leſt they ſhould

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ſhould continue, or proceed to do the work of God thoroughly.

A little warm Sun, and ſome indulgent ſhowers of a ſofter rain, have made many weeds of erroneous Doctrine to take root greatly, and to ſpread themſelves widely: and the Bigots of the Roman Church by their late importune boldneſs and indiſcreet frowardneſs in making Proſelytes have but too manifeſtly declar'd to all the World, that if they were *rerum potiti*, Maſters of our affairs, they would ſuffer nothing to grow but their own Colocynths and Gourds. And although the *Natural remedy* for this were to take away *that impunity*, upon the account of which alone they do encreaſe, yet becauſe we ſhall never be Authors of ſuch Counſels, but confidently rely upon God, the Holy Scriptures, right reaſon, and the moſt venerable and prime Antiquity, which are the proper defenſatives of truth for its ſupport and maintenance; yet we muſt not conceal from the People, committed to our charges, the great

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evils to which they are tempted by the Roman Emiſſaries, that while the King and the Parliament take care to ſecure all the publick intereſts *by inſtruments of their own, we* alſo may *by the word of our proper Miniſtery* endeavour to ſtop the progreſſion of ſuch errors, which we know to be deſtructive of Chriſtian Religion, and conſequently dangerous to the intereſt of ſouls.

In this procedure, although we ſhall ſay ſome things which have not been alwayes plac'd before their eyes, and others we ſhall repreſent with a fittingneſs to their preſent neceſsities, and all with Charity too, and zeal for their ſouls; yet if we were to ſay nothing but what hath been often ſaid already; we are ſtill doing the work of God, and repeating his voice, and by the ſame remedies curing the ſame diſeaſes, and we only wait for the bleſsing of God proſpering that importunity which is our duty: according to the advice of *Solomon*, *In the Morning ſow thy ſeed, and in the Evening withhold*

Eccleſ. 11. 6.

hold not thy hand, for thou knoweſt not whether ſhall proſper, either this, or that, or whether they both ſhall be alike good.

CHAP. I.

The Doctrine of the Roman Church in the Controverted Articles is neither Catholick, Apoſtolick, nor Primitive.

Sect. I.

IT was the challenge of St. *Auguſtine* to the Donatiſts, who (as the Church of *Rome* does at this day) inclos'd the Catholick Church within their own circuits: [*Ye ſay that Chriſt is Heir of no Lands, but where* Donatus *is Co-heir. Read this to us out of the Law and the Prophets, out of the Pſalms, out of the Goſpel it ſelf, or out of the Letters of the Apoſtles. Read it thence and we believe it.*] Plainly directing us to the Fountains of our Faith, the Old and New Teſtament, the words of Chriſt, and the words of the Apoſtles. For nothing elſe can *De unit. Eccleſ. cap. 6.*

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be the Foundation of our Faith, whatſoever came in after theſe, *foris eſt*, it belongs not unto Chriſt, *

To theſe we alſo add, not as Authors or Finiſhers, but as helpers of our Faith, and Heirs of the Doctrine Apoſtolical, the Sentiments and Catholick Doctrine of the Church of God, in the Ages next after the Apoſtles, Not that we think them or our ſelves bound to every private opinion, even of a Primitive Biſhop and Martyr; but that we all acknowledge that the whole Church of God kept the Faith entire, and tranſmitted faithfully to the after-Ages the whole Faith, τυπὸν διδαχῆς, *the form of Doctrine, and ſound words, which was at firſt delivered to the Saints*, and was defective in nothing that belong'd unto ſalvation; and we believe that thoſe Ages ſent millions of Saints to the boſom of Chriſt, and ſeal'd the true faith with their lives and with their deaths, and by both, gave teſtimony unto Jeſus, and had from him the teſtimony of his Spirit.

And this method of procedure we now

* *Eccleſia ex ſacris & canonicis Scripturis oſtendenda eſt, quæque ex illis oſtendi non poteſt, Eccleſia non eſt, S. Aug. de uni. Eccleſ. c. 4. & c. 3. Ibi quæramus Eccleſiam, ibi decernamus cauſam noſtram.*

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now chooſe, not only becauſe to them that know well how to uſe it, to the Sober and the Moderate, the Peaceable and the Wiſe, it is the beſt, the moſt certain, viſible and tangible, moſt humble and ſatisfactory, but alſo becauſe the Church of *Rome* does with greateſt noiſes pretend her Conformity to Antiquity. Indeed the preſent Roman Doctrines, which are in difference, were inviſible and unheard-of in the *firſt and beſt antiquity*, and with how ill ſucceſs their quotations are out of the Fathers of the firſt three Ages, every inquiring Man may eaſily diſcern. But the noiſes therefore which they make are from the Writings of the ſucceeding Ages; where ſecular intereſt did more prevail, and the writings of the Fathers were vaſt and voluminous, full of controverſie, and ambiguous ſenſes, fitted to their own times and queſtions, full of proper opinions, and ſuch variety of ſayings, that both ſides eternally and inconfutably ſhall bring ſayings for themſelves reſpectively. Now although things be-

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ing thus, it will be impoſsible for them to conclude from the ſayings of a number of Fathers, that their doctrine, which they would prove thence, was the Catholick Doctrine of the Church; becauſe any number that is leſs than all, does not prove a Catholick conſent; yet the clear ſayings of one or two of theſe Fathers truly alleged by us to the contrary, will certainly prove that what many of them (ſuppoſe it) do affirm, and which but two or three as good Catholicks as the other do deny, was not then matter of faith or a Doctrine of the Church; for if it had, theſe had been Hereticks accounted, and not have remain'd in the Communion of the Church. But although for the reaſonableneſs of the thing we have thought fit to take notice of it; yet we ſhall have no need to make uſe of it; ſince not onely in the prime and pureſt Antiquity we are indubitably more than Conquerors; but even in the ſucceeding Ages, we have the advantage both *numero, pondere & menſurâ*, in number, weight and meaſure.

We

We do eaſily acknowledge that to diſpute theſe queſtions from the ſayings of the Fathers is not the readieſt way to make an end of them; but therefore we do wholly rely upon Scriptures as the foundation and final reſort of all our perſwaſions, and from thence can never be confuted; but we alſo admit the Fathers as admirable helps for the underſtanding of the Scriptures, and as good teſtimony of the Doctrine deliver'd from their forefathers down to them of what the Church eſteem'd the way of Salvation: and therefore if we find any Doctrine now taught, which was not plac'd in their way of Salvation, we reject it as being no part of the Chriſtian faith, and which ought not to be impos'd upon conſciences. They were *wiſe unto ſalvation*, and *fully inſtructed to every good work*; and therefore the faith which they profeſs'd and deriv'd from Scripture, we profeſs alſo; and in the ſame faith, *we hope to be ſav'd even as they*. But for the new Doctors; we underſtand them not, we know

know them not: Our faith is the ſame from the beginning, and cannot become new.

But becauſe we ſhall make it to appear that *they do greatly innovate in all their points of controverſie with us*, and ſhew nothing but ſhadows inſtead of ſubſtances, and little images of things inſtead of ſolid arguments; we ſhall take from them their armour in which they truſted, and chooſe this ſword of *Goliath* to combat their errors; for *non eſt alter talis*; It *is not eaſie to find a better than the word of God, expounded by the prime and beſt Antiquity.*

The firſt thing therefore we are to advertiſe is, that the Emiſſaries of the Roman Church endeavour to perſwade the good People of our Dioceſes from a Religion that is truly Primitive and Apoſtolick, and divert them to Propoſitions of their own, new and unheard-of in the firſt ages of the Chriſtian Church.

For the Religion of our Church is *therefore* certainly Primitive and Apoſtolick

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ſtolick, becauſe it teaches us to believe the whole Scriptures of the Old and New Teſtament, and nothing elſe as matter of faith; and therefore *unleſs there can be new Scriptures, we can have no new matters of belief, no new articles of faith.* Whatſoever we cannot prove from thence, we diſclaim it, as not deriving from the Fountains of our Saviour. We alſo do believe the *Apoſtles Creed*, the *Nicene*, with the additions of *Conſtantinople*, and that which is commonly called, the Symbol of Saint *Athanaſius*: and the *four firſt General Councils* are ſo intirely admitted by us, that they together with the plain words of Scripture are made the rule and meaſure of judging Hereſies amongſt us: and in purſuance of theſe, it is commanded by our Church that the Clergy ſhall never teach any thing as matter of *Faith religiouſly to be obſerved, but that which is agreeable to the Old and New Teſtament, and collected out of the ſame Doctrine by the Ancient Fathers and Catholick*

Biſhops

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*Biſhops of the Church**. This was undoubtedly the Faith of the Primitive Church, they admitted all into their Communion that were of this faith; they condemned no Man that did not condemn theſe; they gave letters communicatory by no other cogniſance, and all were Brethren who ſpake this voice. [*Hanc legem ſequentes, Chriſtianorum Catholicorum nomen jubemus amplecti, reliquos verò dementes, veſanoſque judicantes hæretici dogmatis infamiam ſuſtinere*] ſaid the Emperors, *Gratian*, *Valentinian* and *Theodoſius*, in their Proclamation to the People of *C. P.* All that believ'd this Doctrine were Chriſtians and Catholicks, *viz.* all they who believe in the Father, Son, and Holy Ghoſt, one Divinity of equal Majeſty in the Holy Trinity; which indeed was the ſumm of what was decreed in explication of the Apoſtles Creed in the four firſt General Councils.

And what faith can be the foundation of a more ſolid peace, the ſurer ligaments of Catholick Communion,

* Lib. *Cano. diſcip, Eccle. Angl. & injunct. Regin.* Eliſ. *A. D.* 1571. *Can. de concionatoribus.*

Dat. 3. *Calen.* Mart. Theſſalonicæ.

or the firmer *baſis* of a holy life and of the hopes of Heaven hereafter, than the meaſures which the Holy Primitive Church did hold, and *we after them*: That which *we* rely upon is the ſame that the *Primitive Church* did acknowledge to be the adæquate foundation of their hopes in the matters of belief: The way which *they* thought ſufficient to go to Heaven in, is the way which *we* walk: what *they* did not teach, *we* do not publiſh and impoſe; into this faith entirely and into no other, as *they did theirs*; ſo *we* baptize *our* Catechumens: The Diſcriminations of Hereſie from Catholick Doctrine which *they* us'd, *we* uſe alſo, and *we uſe no other*: and in ſhort, *we believe all that Doctrine which the Church of* Rome *believes, except thoſe things which they have ſuperinduc'd upon the Old Religion*, and in which we ſhall prove that they have innovated. So that by their confeſſion, all the Doctrine, which *we teach* the people, as matter of Faith, muſt be confeſſed to be Ancient, Primitive

mitive and Apoſtolick, or elſe *theirs* is not ſo: for *ours is the ſame*, and *we both* have received this faith from the fountains of Scripture and Univerſal Tradition; *not they from us, or we from them, but both of us from Chriſt and his Apoſtles.* And therefore there can be no queſtion whether the Faith of the Church of *England* be Apoſtolick or Primitive; it is ſo, confeſſedly: But the Queſtion is concerning many other particulars which were unknown to the Holy Doctors of the firſt ages, which were *no part of their faith*, which were never put into their Creeds, which were *not determin'd in any of the four firſt General Councils*, rever'd in all Chriſtendom, and entertain'd every where with great Religion and veneration, even next to the *four Goſpels* and the Apoſtolical writings.

Of this ſort, becauſe the Church of *Rome* hath introduc'd *many*, and hath adopted them into their late Creed, and impoſes them upon the People, not only *without*, but *againſt* the

the Scriptures and the Catholick Doctrine of the Church of God; laying heavy burdens on Mens consciences, and making the narrow way to Heaven yet narrower by their own inventions; arrogating to themselves a *dominion over our faith*, and prescribing a method of Salvation which Christ and his Apostles never taught; corrupting the faith of the Church of God, and *teaching for Doctrines the Commandements of Men*; and lastly, having derogated from the Prerogative of Christ, *who alone* is the Author and Finisher of our faith, and hath perfected it in the revelations consign'd in the Holy Scriptures; therefore it is, that we esteem our selves oblig'd to warn the People of their danger, and to depart from it, and call upon them to stand upon the wayes, and ask after the *old paths*, and *walk in them*; lest they partake of that curse which is threatned by God to them, *who remove the Ancient Land-marks which our Fathers* in Christ *have set* for us.

Now that the Church of *Rome* cannot

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not pretend that *all* which ſhe impoſes is Primitive and Apoſtolick, appears in this; That *in the Church of* Rome, *there is pretence made to a power, not only of declaring new articles of faith, but of making new Symbols or Creeds, and impoſing them as of neceſsity to Salvation.* Which thing is evident in the Bull of Pope *Leo* the Tenth againſt *Martin Luther*, in which, amongſt other things, he is condemn'd for ſaying, [*It is certain that it is not in the power of the Church or Pope to conſtitute Articles of Faith.*] We need not add that this power is attributed to the Biſhops of *Rome* by *Turrecremata*[a], *Auguſtinus Triumphus de Ancona*[b], *Petrus de Ancorano*[c], and the Famous Abbot of *Panormo*[d], that the Pope cannot only make new Creeds, but new Articles of Faith; that he can make that of neceſsity to be believ'd,

a *Quod ſit metrum, & regula, ac ſcientia credendorum. Summæ de Eccleſia, l.2 c.203.*

b *Novum Symbolum condere ſolum ad Papam ſpectat, quia eſt caput fidei Chriſtianæ, cujus authoritate omnia quæ ad fidem ſpectant firmantur & roborantur.* q. 59. a. 1. & art. 2. *ſicut poteſt novum ſymbolum condere, ita poteſt novos articulos ſupra alios multiplicare.*

c *Papa poteſt facere novos articulos fidei, id eſt, quod modo credi oporteat, cum ſic prius non oporteret. In cap. cum Chriſtus. de hæret. n. 2.*

d *Papa poteſt inducere novum articulum fidei. In idem.*

which

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which before never was necessary; that he is the measure and rule, and the very notice of all credibilities; That the Canon Law is the Divine law; and whatever law the Pope promulges, God, whose Vicar he is, is understood to be the promulger. That the souls of Men are in the hands of the Pope; and that in his arbitration Religion does consist: which are the very words of *Hostiensis* [e], and *Ferdinandus ab Inciso* [f], who were Casuists and Doctors of Law, of great authority amongst them and renown. The thing it self, is not of *dubious disputation* amongst them, but *actually practis'd* in the greatest instances, as is to be seen in the Bull of *Pius* the fourth at the end of the Council of *Trent*; by which all Ecclesiasticks are not only bound to swear to all the Articles of the Council of *Trent* for the present and for the future, but they are put into a *new Symbol* or Creed, and they are corrobroated by the same decretory clauses that are us'd in the Creed of *Athanasius*: that *this is the true Catholick*

e *Super 2. Decret. de jurejur. c. nimis. n. 1.*

f *Apud Petrum Ciezam t. 2. instit. peruina cz. 69.*

tholick Faith; and that *without this no Man can be ſaved.*

Now ſince it cannot be imagined that this power, to which they pretend, ſhould never have been reduc'd to act; and that it is not credible they ſhould publiſh ſo inviduous and ill-ſounding Doctrine to no purpoſe, and to ſerve no end; it may without further evidence be believed by all diſcerning perſons, that *they have need of this Doctrine, or it would not have been taught*, and that conſequently without more adoe, it may be concluded that *ſome of their Articles are parts of this new faith*; and that they can therefore in no ſenſe be Apoſtolical, unleſs their being Roman makes them ſo.

To this may be added another conſideration, not much leſs material, that beſides what *Eckius* told the Elector of *Bavaria* that the Doctrines of *Luther* might be overthrown by the Fathers, *though not by Scripture*; they have alſo many gripes of conſcience concerning *the Fathers* themſelves, that they are not right on their ſide; and of this,

they

they have given but too much demonſtration by their *Expurgatory indices*. The Serpent by being ſo curious a defender of his *head*, ſhews *where* his *danger* is, and by what he can moſt readily be deſtroyed. But beſides their innumerable corruptings of the Fathers writings, their thruſting in that which was ſpurious, and like *Pharaoh*, killing the legitimate Sons of *Iſrael**; though in this, they have done very much of their work, and made the Teſtimonies of the Fathers to be a record infinitely worſe, than of themſelves *uncorrupted*, they would have been (of which divers Learned Perſons have made publick complaint and demonſtration) they have at laſt fallen to a new trade, which hath caus'd more diſ-reputation to them, than they have gain'd advantage, and they have virtually confeſs'd, that in many things, the Fathers are againſt them.

* *Johannes Clemens aliquot folia Theodoreti laceravit & abjecit in focum, in quibus contra tranſubſtantionem præclare diſſeruit. Et cum non ita pridem* Origenem *excuderent, totum illud caput ſextum Johannes & quod commentabatur Origenes omiſerunt, & mutilum ediderunt librum propter eandem cauſam.*

For firſt, the King of *Spain* gave a commiſsion to the Inquiſitors to *purge all Catholick* Authors; but with this

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clause, *iique ipsi privatim, nulliſque conſciis apud ſe indicem expurgatorium habebunt, quem eundum neque aliis communicabunt, neque ejus exemplum ulli dabunt :* that they ſhould keep the expurgatory *Index privately*, neither imparting that *index*, nor giving a *copy* of it to *any*. But it happened, by the Divine providence, ſo ordering it, that about thirteen years after, a *copy* of it was gotten and publiſhed by *Johannes Pappus* and *Franciſcus Junius*, and ſince it came abroad againſt their wills, they find it neceſſary now to own it, and they have printed it themſelves. Now by theſe expurgatory Tables what they have done is known to all Learned Men. In St. *Chryſoſtom*'s Works printed at *Baſil*, theſe words, [*The Church is not built upon the Man, but upon the faith*] are commanded to be blotted out : and theſe [*There is no merit, but what is given us by Chriſt,*] and yet theſe words are in his Sermon upon *Pentecoſt*, and the former words are in his firſt homily upon that of St. *John*, *Ye are my friends*, &c.] The like

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like they have done to him in many other places, and to St. *Ambroſe*, and to St. *Auſtin*, and *to them all**, inſomuch that *Ludovicus Saurius* the Corrector of the Preſs at *Lyons* ſhewed and complain'd of it to *Junius*, that he was forc'd to cancellate or blot out many ſayings of St. *Ambroſe* in that edition of his works, which was printed at *Lyons* 1559. So that what they ſay on occaſion of *Bertrams* book [*In the old Catholick Writers we ſuffer very many errors, and extenuate and excuſe them, and finding out ſome commentary, we feign ſome convenient ſenſe when they are oppos'd in diſputations*] they do indeed *practiſe*, but eſteem it not ſufficient; for the words which make againſt them they wholly leave out of their editions. Nay they correct the very Tables or *Indices* made by the Printers or Correctors; inſomuch that out of one of *Frobens indices* they have commanded theſe words to be blotted [*The uſe of images forbidden*] *The Euchariſt no ſacrifice, but the memory of a ſacrifice*] *Works, although they do not juſtifie, yet*

* *Sixtus Senenſis epiſt. dedicat. ad Pium Quin. laudat Pontificem id hæc verba, Expurgari & emaculari curaſti omnium Catholicorum Scriptorum, ac præcipue veterum patrum ſcripta.*

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are neceſſary to Salvation] *Marriage is granted to all that will not contain*] *Venial ſins damn*] *The dead Saints, after this life cannot help us*] nay out of the Index of St. *Auſtins* Works by *Claudius Chevallonius* at *Paris* 1531, there is a very ſtrange *deleatur* [*Dele, Solus Deus adorandus*] that God *alone is to be worſhipped*, is commanded to be blotted out, as being a dangerous Doctrine. Theſe inſtances may ſerve inſtead of multitudes, which might be brought of their corrupting the *witneſſes* and razing the *records* of antiquity, that the errors and *Novelties* of the Church of *Rome* might not be ſo eaſily reprov'd. Now if the Fathers were not againſt them, what need theſe arts? Why ſhould they uſe them thus? *Their own expurgatory indices are infinite teſtimony againſt them, both that they do ſo, and that they need it.*

Index expurgator. Madrili. 1612. *in Indice libror. expurgatorum* pag. 39.

But beſides theſe things, we have thought it fit to repreſent in one aſpect, *ſome* of their *chief Doctrines* of difference from the Church of *England*, and make it evident that they *are indeed*

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indeed new, and brought into the Church, firſt by way of *opinion*, and afterwards by *power*, and at laſt, by their *own authority* decreed into Laws and Articles.

Sect. II.

FIrſt, we allege that *that this very power of making new Articles is a Novelty, and expreſly againſt the Doctrine of the Primitive Church*; and we prove it, *firſt*, by *the words of the Apoſtle*, ſaying, *If we, or an Angel from Heaven ſhall preach unto you any other Goſpel* (viz. in whole or in part, for there is the ſame reaſon of them both) *than that which we have preached, let him be Anathema:* and *ſecondly*, by *the ſentence of the Fathers* in the third General Council, that at *Epheſus*. [*That it ſhould not be lawful for any Man to publiſh or compoſe another Faith or Creed than that which was defin'd by the Nicene Council: and that whoſoever ſhall dare to compoſe or offer any ſuch to any Perſons willing to be converted from Paganiſm, Judaiſm, or Hereſie, if they were* Gal. 1. 8. Part 2. act. 6 c. 7.

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were Biſhops or Clerks, they ſhould be depos'd, if Lay-men, they ſhould be accurſed.] And yet in the Church of *Rome* Faith and Chriſtianity increaſe like the Moon; *Bromyard* complain'd of it long ſince, and the miſchief encreaſes daily. They have *now* a *new Article* of Faith, ready for the ſtamp, which may very ſhortly become neceſſary to ſalvation; we mean, that of the *immaculate conception* of the *Bleſſed Virgin Mary*. Whether the Pope be above a Council or no; we are not ſure, whether it be an article of faith amongſt them or not: It is very near one if it be not. *Bellarmine* would fain have us believe that the Council of *Conſtance* approving the Bull of P. *Martin* the fifth, declar'd for the Popes Supremacy. But *John Gerſon*, who was at the Council ſayes that the Council did abate thoſe heights to which flattery had advanc'd the Pope; and that before that Council they ſpoke ſuch great things of the Pope, which afterwards moderate Men durſt not ſpeak; but yet ſome others ſpake

De poteſt. Eccleſ. Conſil. 12.

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ſpake them ſo confidently before it, that he that ſhould then have ſpoken to the contrary would hardly have eſcap'd the note of Hereſie: and that theſe Men continued the ſame pretenſions even after the Council. But the Council of *Baſil* decreed for the Council againſt the Pope; and the Council of *Lateran* under *Leo* the tenth, decreed for the Pope againſt the Council. So that it is croſs and pile; and whether for a peny, when it can be done; it is now a known caſe it ſhall become an article of faith. But for the preſent it is a probationary article, and according to *Bellarmine*'s expreſsion is *ferè de fide*, it is almoſt an article of Faith; they want a little age, and then they may go alone. But the Council of *Trent* hath produc'd a *ſtrange new article*; but it is *ſine controverſiâ credendum*, it muſt be believ'd, and muſt not be controverted: that *although the Ancient Fathers did give the Communion to infants, yet they did not believe it neceſſary to ſalvation.* Now this being a matter of *fact* whether they did or did not believe

De Conſil. author. l. 2. c. 17. Sect. 1.

Seſſ. 21. c. 4.

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believe it, every man that reads their writings can be able to inform himſelf: and beſides that it is ſtrange that this ſhould be determin'd *by a Council*, and determin'd *againſt evident truth* (it being notorious, that divers of the Fathers did ſay it is neceſſary to ſalvation;) the *decree it ſelf* is beyond all bounds of modeſty, and a ſtrange pretenſion of Empire over the Chriſtian belief. But we proceed to other inſtances.

Sect. III.

THe *Roman Doctrine of indulgences was the firſt occaſion of the great change and Reformation of the Weſtern Churches*, begun by the Preachings of *Martin Luther* and others; and beſides that it grew to that intolerable abuſe, that it became a ſhame to it ſelf and a reproch to Chriſtendom, it was alſo ſo *very an Innovation*, that their great *Antoninus* confeſſes that *concerning them we have nothing expreſly, either in the Scriptures, or in the ſayings of the Ancient Doctors:* and the ſame is affirmed

Part. 1. Sum. tit. 10. c. 3.

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firmed by *Sylveſter Prierias*. Biſhop *Fiſher* of *Rocheſter* ſays, that in the beginning of the Church there was no uſe of indulgences; and that they began after the people were awhile affrighted with the torments of Purgatory; and many of the School-men confeſs that the uſe of indulgences began in the time of Pope *Alexander* the third, towards the end of the XII Century: but *Agrippa* imputes the beginning of them to *Boniface* the VIII. who liv'd in the Reign of King *Edward* the firſt of *England*; 1300 years after Chriſt. But that in his time the firſt Jubilee was kept we are aſſur'd by *Crantzius*. This Pope * lived and died with very great infamy, and therefore was not likely from himſelf to transfer much honour and reputation to the new inſtitution. But that *about this time indulgences began*, is more than probable; much before, it is certain they were not For in the whole Canon Law written by *Gratian*, and in the ſentences of *Peter Lombard* there is nothing ſpoken of indulgences;

In art. 18. Luther.

* *Intravit ut vulpes, regnavit ut leo, morieba-tur ut canis, de eo ſapius dictum.*

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ces: Now becauſe they liv'd in the time of P. *Alexander* III. if he had introduc'd them, and much rather if they had been as ancient as S. *Gregory* (as ſome vainly and weakly pretend, from no greater authority than their own Legends) it is probable that theſe great Men writing Bodies of Divinity and Law, would have made mention of ſo conſiderable a point, and ſo great a part of the Roman Religion, as things are now order'd. If they had been Doctrines of the Church *then*, as they are *now*, it is certain they muſt have come under their cogniſance and diſcourſes.

Now leſt the Roman Emiſſaries ſhould deceive any of the good Sons of the Church, we think it fit to acquaint them, that in the Primitive Church, when the Biſhops impos'd ſevere penances, and that they were almoſt quite perform'd, and a great cauſe of pity intervened, or danger of death, or an excellent repentance, or that the

Tertul. 1. ad Martyr. c. 1. S. Cyprian. lib. 3. Ep. 15. apud *Pamelium* 11. Concil. Nicen. 1. can. 12.

Conc. Ancyr. c. 5. Concil. Laodicen. c. 2. S. Baſil. in Ep. canonicis habentur in *Nomocanone Photii*, can. 73.

Martyrs

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Martyrs interceded, *the Biſhop did ſometimes indulge the penitent*, and relax ſome of the remaining parts of his penance; and according to the example of S. *Paul*, in the caſe of the inceſtuous *Corinthian*, gave them eaſe, leſt they ſhould be ſwallowed up with too much ſorrow. But the Roman Doctrine of Indulgences is wholly *another thing*; nothing of it but the abuſed name remains. For in the Church of *Rome* they now pretend that there is an infinite of degrees of Chriſts merits and ſatisfaction beyond what is neceſſary for the ſalvation of his ſervants: and (for fear Chriſt ſhould not have enough) the Saints have a ſurpluſage of merits, * or at leſt of ſatisfactions more than they can ſpend, or themſelves do need: and out of theſe the Church hath made her a *treaſure*, a kind of poor-mans box; and out of this, a power to take as much as they liſt to apply to the poor ſouls in *Purgatory*; who becauſe they did not ſatisfie for their *venial* ſins, or perform *all their penances* which were impoſed, or which

* *Communis opinio D.D. tam Theologorum, quam Canonicorum, quod ſunt ex abundantia meritorum quæ ultra menſuram demeritorum ſuorum ſanctii ſuſtinuerunt, & Chriſti, Sum. Angel. v. Indulg. 9.*

which *might have* been impoſed and which were *due* to be paid to God for the temporal pains reſerved upon them, after he had forgiven them the *guilt* of their *deadly* ſins, are forc'd ſadly to roar in pains not inferior to the pains of hell, excepting only that they are not eternal.* That *this* is the true ſtate of their *Article* of *Indulgences*, we appeal to *Bellarmine*.

Lib. 1. de indulgent. cap. 2. & 3.

Now concerning their *new foundation* of *Indulgences*, the *firſt ſtone* of it was laid by P. *Clement* VI. in his extravagant *Unigenitus, de pœnitentiis & remiſsionibus*, *A. D.* 1350. This conſtitution was publiſhed Fifty years after the firſt Jubilee, and was a new deviſe to bring in cuſtomers to *Rome* at the ſecond Jubilee, which was kept in *Rome* in this Popes time. What ends of profit and intereſt it ſerv'd, we are not much concern'd to enquire; but this we know, that it had *not yet paſſed into a Catholick Doctrine*, for it was diſputed againſt by *Franciſcus de Mayronis* [a] and *Durandus* [b] not long before this extravagant; and that it was not rightly

[a] *In* 4. l. ſen. diſt. 19. q. 2.
[b] *Ibid.* diſt. 20. q. 3.

rightly form'd *to their purpoſes* till the ſtirs in *Germany*, rais'd upon the occaſion of indulgences, made *Leo* the tenth ſet his Clerks on work to ſtudy the point and make ſomething of it.

But as to the thing it ſelf: it is *ſo wholly new*, ſo merely devis'd and forged by themſelves, ſo newly created out of nothing, from great miſtakes of Scripture, and dreams of ſhadows from antiquity; that we are to admoniſh our charges, that *they cannot reaſonably expect many ſayings of the Primitive Doctors againſt them*, any more than againſt the new fancies of the Quakers, which were born but yeſterday. *That which is not cannot be numbred*, and *that which was not could not be confuted.* But the perfect *ſilence of antiquity* in this whole matter, is an abundant demonſtration that this *new nothing* was made in the later laboratories of *Rome*. For as *Durandus* ſaid, the Holy Fathers, *Ambroſe*, *Hilary*, *Hierom*, *Auguſtine* ſpeak *nothing* of *Indulgences*. And whereas it is ſaid that S. *Gregory* DC. years after Chriſt, gave Ubi ſupra.

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gave indulgences at *Rome* in the ſtations; *Magiſter Angularis* who lived about 200. years ſince, ſays, *he never read of any ſuch any where*; and it is certain there is no ſuch thing in the writings of S. *Gregory*, *nor in any hiſtory* of that age or any other that is authentick: and we could never ſee any hiſtory pretended for it by the Roman writers, but a *Legend* of *Ledgerus* brought to us the other day by *Surius*: which is ſo ridiculous and weak, that even their own parties dare not avow it as true ſtory; and therefore they are fain to make uſe of *Thomas Aquinas* upon the Sentences, and *Altiſiodorenſis* for ſtory & record. And it were ſtrange that if this power of giving indulgences to *take off the puniſhment*, reſerv'd by God *after the ſin is pardoned*, were given by Chriſt to his Church, that *no one of the ancient Doctors* ſhould tell any thing of it: inſomuch that there is no one writer of authority and credit, not the more ancient Doctors we have named, nor thoſe who were much later, *Rupertus Tuitienſis*, *Anſelm* or

St.

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S. *Bernard* ever took notice of it; but it was a Doctrine wholly unknown to the Church for about MCC years after Christ: & Card. *Cajetane* told P. *Adrian* VI. that to him that readeth the Decretals it plainly appears, that *an indulgence is nothing else but an absolution from that penance which the Confessor hath imposed*; & therfore can be nothing of that which is now a-days pretended.

True it is, that the *Canonical penances* were about the time of *Burchard* lessen'd and alter'd by *commutations*; and the ancient Discipline of the Church in imposing penances was made so loose, that the Indulgence was more than the Imposition, & began not to be an act of mercy but *remisness*, an *absolution without amends*: It became a trumpet, & a leavy for the Holy War, in Pope *Urban* the Seconds time; for he gave a plenary Indulgence and remission of all sins to them that should go and fight against the Saracens: and yet no man could tell how much they were the better for these Indulgences: for concerning the *value of*

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indulgences, the complaint is both old and doubtful, ſaid Pope *Adrian*; and he cites a famous gloſs, which tells of four Opinions all Catholick, and yet vaſtly differing in this particular: but the *Summa Angelica* reckons ſeven Opinions concerning what that penalty is which is taken off by Indulgences: No man could then tell; and the point was but in the infancy, and ſince that, they have made it what they pleaſe: but it is *at laſt turn'd into a Doctrine*, and they have deviſed new propoſitions, as well as they can, to make ſenſe of it; and yet it is a very ſtrange thing; a *ſolution*, not *an abſolution* (it is the diſtinction of *Bellarmine*) that is, the ſinner is let to go free without puniſhment in this world, or in the world to come; and in the end, it grew to be that which Chriſtendom could not ſuffer: a heap of Doctrines without Grounds of Scripture, or Catholick Tradition; and not only ſo, but they have introduc'd a way of remitting ſins, that Chriſt and his Apoſtles taught not; a way *deſtructive of the repen-*

In lib. 4. ſent.

Verb. *Indulgentia.*

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repentance and remiſsion of ſins which was preached in the Name of Jeſus: it brought into the Church, falſe and fantaſtick hopes, *a hope that will make men aſham'd*; a *hope* that does not glorifie the merits and perfect ſatisfaction of Chriſt; a *doctrine* expreſly diſhonourable to the full and free pardon given us by God through Jeſus Chriſt; a *practice* that ſuppoſes a new bunch of Keys given to the Church, beſides that which the Apoſtles receiv'd to open and ſhut the Kingdom of Heaven; a Doctrine that introduces pride among the Saints, and advances the opinion of their works beyond the meaſures of Chriſt, who taught us, *That when we have done all that is commanded, we are unprofitable ſervants*, and therefore certainly cannot ſupererogate, or do more than what is infinitely recompenc'd by the Kingdom of Glory, to which all our doings and *all our ſufferings are not worthy to be compar'd*, eſpecially, ſince the greateſt Saint cannot but ſay with *David*, *Enter not into judgment with thy ſervant*;

Ut quid non prævides tibi in die judicii, quando nemo poterit per alium excuſari, vel defendi; ſed unuſquiſque ſufficiens onus erit ſibi ipſi: Th. a Kempis l. 1. de imit. c. 24.

vant; for in thy ſight no fleſh living can be juſtified; It is a practice that hath turn'd *penances* into a *Fair*, and the *Court of Conſcience* into a *Lombard*, and *the labours of Love* into the labours of *pilgrimages*, ſuperſtitious and uſeleſs wandrings from place to place; and *Religion* into *vanity*, and our *hope in God* to a *confidence in man*, and our *fears of hell* to be a mere *ſcarcrow* to *rich and confident ſinners:* and at laſt, it was *frugally employed by a great Pope to raiſe a portion for a Lady*, the Wife of *Franceſchetto Cibo* baſtard Son of P. *Innocent* VIII. and the merchandize it ſelf became the ſtakes of Gameſters, at Dice and Cards, and men did vile actions that they might win indulgences; *by gaming making their way to heaven eaſier.*

Now although the Holy Fathers of the Church could not be ſuppos'd in *direct* terms to ſpeak againſt this new Doctrine of *Indulgences*, becauſe in their days it was not: yet they have ſaid many things which do perfectly deſtroy this *new Doctrine* and theſe *unchri-*

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unchriſtian practices. For beſides that they teach a repentance wholly reducing us to a good life; a faith that intirely relies upon Chriſts merits and ſatisfactions; a hope wholly depending upon the plain promiſes of the Goſpel, a ſervice perfectly conſiſting in the works of a good conſcience, a labour of love, a religion of juſtice and piety, and moral vertues: they do alſo expreſly teach that *pilgrimages* to holy places and ſuch like inventions, which are now the earnings and *price of indulgences*, are not requir'd of us, and are not the way of ſalvation, as is to be ſeen in an Oration made by S. *Gregory Nyſſene* wholly againſt pilgrimages to *Jeruſalem*; in S. *Chryſoſtom*[a], S. *Auguſtine*[b], and S. *Bernard*[c]. The ſenſe of theſe Fathers is this, in the words of S. *Auguſtine*: *God ſaid not, Go to the Eaſt, and ſeek righteouſneſs; ſail to the Weſt that you may receive indulgence. But indulge thy brother, and it ſhall be indulg'd to thee: you have need to inquire for no other indulgence to thy ſins; if thou wilt retire*

a *Homil.* 1. in ep. ad *Thilem.*
b *Serm.* de Martyrib.
c *Serm.* 1. de Advent.

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into the cloſet of thy heart, there thou ſhalt find it. That is, *All our hopes of Indulgence is from* GOD *through* JESUS CHRIST, and is wholly to be obtain'd by faith in Chriſt, and perſeverance in good works, and intire mortification of all our ſins.

To conclude this particular: Though the gains which the Church of *Rome* makes of Indulgences, be a heap almoſt as great as the abuſes themſelves, yet the greateſt Patrons of this new Doctrine could never give any *certainty*, or *reaſonable comfort* to the Conſcience of any perſon that could inquire into it. They never durſt determine, whether they were *Abſolutions*, or *Compenſations*; whether they only take off the penances *actually* impos'd by the Confeſſor, or *potentially*, and all that which might have been impos'd; whether all that may be paid in the *Court of men*; or all that can or will be required by the Laws and *ſeverity of God*. Neither can they ſpeak rationally to the *Great Queſtion*, Whether the Treaſure of the Church conſiſts,

ſiſts of the Satisfactions of Chriſt only, or of the Saints? For if of Saints, it will by all men be acknowledged to be a defeiſible eſtate, and being finite and limited, will be ſpent ſooner than the needs of the Church can be ſerved; and if therefore it be neceſſary to add the *merits and ſatisfaction of Chriſt*, ſince they are an Ocean of infinity, and can *ſupply more than all our needs, to what purpoſe is it to add the little minutes and droppings of the Saints?* They cannot tell whether they may be given, if the Receiver do nothing, or give nothing for them: And though this laſt particular could better be reſolv'd by the Court of *Rome*, than by the Church of *Rome*, yet all the Doctrines which built up the *new Fabrick of Indulgences*, were ſo dangerous to determine, ſo improbable, ſo unreaſonable, or at beſt ſo uncertain and invidious, that according to the advice of the Biſhop of *Modena*, the Council of *Trent* left *all the Doctrines*, and all the caſes of Conſcience quite alone, and ſlubber'd the whole matter both in the

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queſtion of Indulgences and Purgatory in *general* and *recommendatory* terms; affirming, that the power of giving Indulgence is in the Church, and that the uſe is wholſome: And that all hard and ſubtil queſtions (*viz.*) concerning Purgatory, (which although (if it be at all) it is a fire, yet is the fuel of Indulgences, and maintains them wholly;) all that is ſuſpected to be falſe, and all that is uncertain; and whatſoever is curious and ſuperſtitious, ſcandalous, or for filthy lucre, be laid aſide. And in the mean time, *they tell us not what is, and what is not Superſtitious*; nor what is *ſcandalous*, nor what they mean by the general term of *Indulgence*; and they eſtabliſh no Doctrine, neither curious, nor incurious, nor *durſt they decree the very foundation* of this whole matter, *The Churches Treaſure:* Neither durſt they meddle with it, but left it as they found it, and *continued* in the abuſes, and *proceed* in the *practice*, and ſet their Doctors, as well as they can, to defend all the new, and curious and ſcandalous

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queſtions, and to uphold the gainful trade. But however it be with them, the *Doctrine it ſelf* is prov'd to be a *direct Innovation* in the matter of Chriſtian Religion, and that was it which we have undertaken to demonſtrate.

Sect. IV.

THE Doctrine of Purgatory is the Mother of Indulgences, and the fear of that hath introduc'd theſe : For the world hapned to be abus'd like the Countrey-man in the Fable, who being told he was likely to fall into a *delirium* in his feet, was advis'd for remedy to take the juice of Cotton : He feared a diſeaſe that was not, and look'd for a cure as ridiculous. But if the Parent of Indulgences be not from *Chriſt and his Apoſtles* ; if upon this ground the *Primitive Church* never built, the Superſtructures of *Rome* muſt fall; they can be no ſtronger than their Supporter. Now then in order to *the proving the Doctrine of Purgatory to be an Innovation*,

1. We

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1. We conſider, That the *Doctrines* upon which it is pretended reaſonable, are *all dubious*, and *diſputable* at the very beſt. Such are,

1. Their diſtinction of *ſins Mortal* and *Venial* in their own nature.

2. That the taking away the *guilt* of ſins, does not ſuppoſe the taking away the *obligation* to puniſhment; that is, That when a mans ſin is pardon'd, he may be puniſhed *without* the guilt of that ſin, as juſtly as *with* it; as if the guilt could be any thing elſe but an obligation to puniſhment for having ſinned: which is a Propoſition, of which no wiſe man can make ſenſe; but it is certain, that it is expreſly againſt the Word of God, who promiſes upon our repentance, ſo to take away our ſins, that *he will remember them no more*: And ſo did Chriſt to all thoſe to whom he gave pardon; for he did not take our faults and guilt on him any other way, but by curing our evil hearts, and taking away the puniſhment*. And

Ezc. 18. 22.

* *Neq; ab iis quos ſanas lente languor abſcedit, ſed illico quem reſtituis ex integro convaleſcit, quia conſummatum eſt quod facis, & perfectum quod largiris, S. Cyprian de cœna Domini: vel potius Arnobius. P. Gelaſius de vinculo anathem. negat pœnam deberi culpæ ſi culpa corrigatur.*

this

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this was ſo perfectly believ'd by the Primitive Church, that they alwayes made the penances and ſatisfaction to be undergone *before they gave abſolution*; and *after abſolution* they never impos'd or oblig'd to puniſhment, unleſs it were *to ſick perſons*, of whoſe recovery they deſpaired not: of them indeed, in caſe they had not finiſhed their Canonical puniſhments, they expected they ſhould perform what was enjoyn'd them formerly. But becauſe all ſin is a blot to a mans ſoul, and a foul ſtain to his reputation; we demaud, in what does this ſtain conſiſt? In the guilt, or in the puniſhment? If it be ſaid that it conſiſts in the puniſhment; then what does the guilt ſignifie, when the removing of it, does neither remove the ſtain nor the puniſhment, which both remain and abide together? But if the ſtain and the guilt be all one, or always together, then when the guilt is taken away, there can no ſtain remain; and if ſo, what need * is there any more of Purgatory?

* *Delet gratia finalis peccatum veniale in ipſa diſſolutione corporis & animæ. Hoc ab antiquis dictum eſt.* Albert. Mag. in compend. Theolog. verit. l. 3. c. 13.

gatory? For ſince this is pretended to be neceſſary, onely leſt any ſtain'd or unclean thing ſhould enter into Heaven; if the guilt and the pain be removed, what uncleanneſs can there be left behind? Indeed *Simon Magus* (as *Epiphanius* reports, *Hæreſ.* 20.) did teach, That after the death of the body there remain'd ψυχῶν κάθαρσις, *a purgation of ſouls*: But whether the Church of *Rome* will own him for an Authentick Doctor, themſelves can beſt tell.

3. It relies upon this alſo, That God requires of us a full exchange of penances and ſatisfactions, which muſt regularly be paid here or hereafter, even by them who are pardon'd here: which if it were true, we were all undone.

4. That the Death of Chriſt, his Merits and Satisfaction do not procure for us a full remiſsion before we dye, nor (as it may happen) of a long time after. All which being Propoſitions new and uncertain, invented by the School Divines, and brought *ex poſtfacto*, to dreſs this opinion, and make it to ſeem

seem reasonable; and being the products of ignorance concerning remission of sins by Grace, of the righteousness of Faith, and the infinite value of Christs Death, must needs lay a great prejudice of *novelty* upon the *Doctrine* it self, which but by these, cannot be supported. But to put it past suspition and conjectures:

Roffensis and *Polydore Virgil* affirm, That who so searcheth the Writings of the *Greek* Fathers, shall find that none, or very rarely any one of them, ever makes mention of Purgatory; and that the *Latine* Fathers did not all believe it, but by degrees came to entertain opinions of it: But for the *Catholick Church*, it was but lately known to her. *Art. 18. con. Luther. Invent. rerum. l. 8. c. 1.*

But before we say any more in this Question, we are to premonish, That there are Two great causes of their mistaken pretensions in this Article from *Antiquity*.

The first is, That the *Ancient Churches* in their Offices, and the Fathers in their Writings, did *teach and practice* respe-

reſpectively, *prayer for the dead.* Now becauſe the Church of *Rome* does ſo too, and more than ſo, relates her prayers to the Doctrine of Purgatory, and for the ſouls there detain'd, her Doctors vainly ſuppoſe, that when ever the Holy Fathers ſpeak of prayer for the dead, that they conclude for Purgatory; which vain conjecture is as falſe as it is unreaſonable: For it is true, the Fathers did pray for the dead, but how? *That God would ſhew them mercy, and haſten the reſurrection, and give a bleſſed ſentence in the great day.* But then it is alſo to be remembred, that they made prayers, and offered *for thoſe, who by the confeſſion of all ſides, never were in Purgatory*; even for the Patriarchs and Prophets, for the Apoſtles and Evangeliſts, for Martyrs and Confeſſors, and eſpecially for the bleſſed Virgin *Mary*: So we find it in *a Epiphanius*, *b* St. *Cyril*, and in the Canon of the Greeks, and ſo it is acknowledged by their own *c Durantus*; and in their Maſs-book anciently they prayed for the ſoul of St. *Leo*: Of which

a *Hæreſ.* 75.
b *Catecheſ. myſtag.* 5.
c *De ritibus, lib.* 2. *c.* 35.

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which becauſe by their latter doctrines they grew aſham'd, they have chang'd the *prayer for him*, into a *prayer to God* by the interceſsion of St. *Leo*, in behalf of *themſelves*; ſo by their *new* doctrine, making him an Interceſſor for *us*, who by their *old* doctrine was ſuppos'd to need our prayers to intercede for *him*; of which Pope *Innocent* being ask'd a reaſon, makes a moſt pitiful excuſe.

Innocent. P. de Celeb. Miſſar. cap. cum Martha.

Upon what accounts the Fathers did pray for the Saints departed, and indeed generally for all, it is not now ſeaſonable to diſcourſe; but to ſay this onely, that ſuch general prayers for the dead as thoſe above reckon'd the *Church* of *England* never did condemn by any expreſs Article, but left it in the middle, and by her practice declares her faith of the Reſurrection of the dead, and her intereſt in the communion of Saints, and that the Saints departed are a portion of the Catholick Church, parts and members of the Body of Chriſt; but *expreſly condemns the Doctrine of Purgatory*, and

Apologiæ confeſſionis Auguſtanæ expreſſe approbat clauſulam illam ὑπομονὴν, *Deus det ei pacatam quietem, ad vitam reſurrectionem.*

and conſequently all prayers for the dead *relating to it*: And how vainly the Church of *Rome* from prayer for the dead, infers the belief of Purgatory, every man may ſatisfie himſelf, by ſeeing the Writings of the Fathers, where they cannot meet with one Collect or Clauſe for praying for the delivery of ſouls out of that *imaginary* place. Which thing is ſo certain, that in the *very Roman Offices*, we mean, *the Vigils* ſaid for the dead, which are Pſalms and Leſſons taken from the Scripture, ſpeaking of the miſeries of this World, Repentance, and Reconciliation with God, the bliſs after this life of them that die in Chriſt, and the Reſurrection of the Dead; and in the *Anthemes*, *Verſicles* and *Reſponſes*, there are prayers made recommending to God the Soul of the newly defunct, praying, *he may be freed from Hell, and eternal death, that in the day of Judgment he be not judged and condemned according to his ſins, but that he may appear among the Elect in the glory of the Reſurrection*; but not one

one word of Purgatory, or its pains.

The other cauſe of their miſtake is, That the Fathers often ſpeak of a *fire of Purgation* after this life; but ſuch a one that is *not to be kindled until the day of Judgment*, and it is ſuch a fire that deſtroys the Doctrine of the intermedial Purgatory. We ſuppoſe that *Origen* was the firſt that ſpoke *plainly* of it; and ſo S. *Ambroſe* follows him in the opinion (for it was no more;) ſo does S. *Baſil*, S. *Hilary*, S. *Hierom*, and *Lactantius*, as their words plainly prove, as they are cited by *Sixtus Senenſis*, affirming, that *all men, Chriſt only excepted, ſhall be burned with the fire of the worlds conflagration at the day of Judgment*; even the *Bleſſed Virgin* her ſelf is to paſs through this fire. There was alſo another Doctrine very generally receiv'd by the Fathers, which greatly deſtroys the Roman Purgatory: *Sixtus Senenſis* ſays, and he ſays very true, that *Juſtin Martyr*, *Tertullian*, *Victorinus Martyr*, *Prudentius*, S. *Chryſoſtom*, *Arethas*, *Euthimi-*

Biblioth. S. l. 5. Annot. clxxi. Vide etiam Bellar. l. 2 de Purgat. ſect. c. 1. Ambroſius.

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us and * S. *Bernard*, did all affirm, that before the day of Judgment the souls of men are kept in secret receptacles, reserved unto the sentence of the great day, and that before then, no man receives according to his works done in this life. We do not interpose in this opinion to say that it is true or false, probable or improbable; *for these Fathers intended it not as a matter of faith, or necessary belief*, so far as we find. But we observe from hence, that if *their opinion be true*, then the Doctrine of *Purgatory* is false. If it be *not true*, yet the *Roman Doctrine of Purgatory*, which is inconsistent with this so generally receiv'd opinion of the Fathers, is at *least new*, no Catholick Doctrine, not believ'd in the Primitive Church; and therefore the Roman Writers are much troubled to excuse the Fathers in this Article, and *to reconcile them to some seeming concord with their new Doctrine.*

* Lib. 6. *Bibl. Sanct. annot. 345, Bernandum excusandum arbitror ob ingentem numerum illustrium Ecclesiæ Patrum, qui ante ipsum huic dogmati authoritatem suo testimonio visi sunt præbuisse; præter citatos; enumerat, S.* Jacobum Apostolum, Irenæum, Clementem Romanum, Augustinum, Theodoretum, Oecumenium, Theophylactum, & Johannem 22. *pontif. Rom. quam sententiam non modo docuit, & declaravit, sed ab omnibus teneri mandavit, ut ait* Adrianus *T. in 4. lib. sent. in fine quæst. de sacram confirmationis.*

But

But beſides theſe things, it is certain, that the Doctrine of Purgatory, before the day of Judgment, in S. *Auguſtins* time, was not the Doctrine of the Church; it was *not the Catholick Doctrine*; for himſelf did *doubt of it*: [*Whether it be ſo or not, it may be inquir'd, and poſsibly it may be found ſo, and poſsibly it may never:*] ſo S. *Auguſtine*. In his time therefore it was no Doctrine of the Church, and it continued much longer in uncertainty; for in the time of *Otho Friſingenſis*, who liv'd in the year 1146. it was gotten no further than to a *Quidam aſſerunt*: [ſome do affirm, that there is a place of Purgatory after death.] And although it is not to be denied, but that many of the ancient Doctors, had ſtrange opinions concerning Purgations, and Fires, and Intermedial ſtates, and common receptacles, & liberations of Souls and Spirits after this life; yet we can truly affirm it, and can never be convinc'd to err in this affirmation, that there is *not any one of the Ancients within five hundred years, whoſe*

Enchyrid c. 69. lib. 21. de civit. Dei c. 26.

Lib. 8. Chron. cap. 26.

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opinion in this Article throughout, the Church of Rome *at this day follows.*

But the people of the Roman Communion have been principally led into a belief of Purgatory by their *fear*, and by their *credulity*; they have been softned & entic'd into this belief by perpetual tales and *legends*, by which they love to be abus'd. To this purporse, their Priests and Friers have made great use of the *apparition* of S. *Hierom* after death to *Eusebius*, commanding him to lay his sack upon the corps of three dead men, that they arising from death, might confess Purgatory, which formerly they had denied. The story is written in an Epistle imputed to S. *Cyril*; but the ill-luck of it was, that S. *Hierom* out-lived S. *Cyril*, and wrote his life, and so confuted that story; but all is one for that, they believe it never the less: But there are enough to help it out; and if they be not *firmly true* *, yet if they be *firmly believ'd*, all is well enough. In

* *Hæc descripsimus, ut tamen in iis nulla veluti Canonica constituatur authoritas. l. de 8. quæst. Dulcitii. c. 1. Dist. 3. exem. 3. Exempl. 60.*

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the *Speculum exemplorum* it is ſaid, That a certain Prieſt in an extaſie ſaw the ſoul of *Conſtantinus Turritanus* in the eves of his houſe tormented with froſts and cold rains, and afterwards climbing up to heaven upon a ſhining pillar. And a certain Monk ſaw ſome ſouls roaſted upon ſpits like Pigs, and ſome Devils baſting them with ſcalding lard; but a while after they were carried to a cool place, and ſo prov'd Purgatory. But Biſhop *Theobald* *Hiſtor. Lomb.* ſtanding upon a piece of ice to cool his feet, was nearer Purgatory than he was aware, and was convinc'd of it, when he heard a poor ſoul telling him, that under that ice he was tormented: and that he ſhould be delivered, if for thirty days continual, he would ſay for him thirty Maſſes: and ſome ſuch thing was ſeen by *Conrade* and *Udalric* in a *Legend. 185.* Pool of water: For the *place* of Purgatory was not yet reſolv'd on, till S. *Patrick* had the key of it delivered to him; which when one *Nicholas* borrowed of him, he ſaw as ſtrange and true things there, as ever *Virgil* dream-

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ed of in his Purgatory, or *Cicero* in his dream of *Scipio*, or *Plato* in his *Gorgias*, or *Phædo*, who indeed are the ſureſt Authors to prove Purgatory. But becauſe to preach falſe ſtories was forbidden by the Council of *Trent*, there are yet remaining more certain arguments, even revelations made by Angels, and the teſtimony of S. *Odilio* himſelf, who heard the Devil complain (and he had great reaſon ſurely) that the ſouls of dead men were daily ſnatch'd out of his hands, by the Alms and Prayers of the living; and the ſiſter of S. *Damianus* being too much pleas'd with hearing of a Piper, told her brother, that ſhe was to be tormented for fifteen days in Purgatory.

We do not think that the wiſe men in the Church of *Rome* believe theſe Narratives; for if they did, they were not wiſe: But this we know, that by ſuch ſtories, the people were brought into a belief of it; and having ſerved their turn of them, the Maſter-builders uſed them as falſe arches and centries, taking them away when the parts of the

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the building were made firm and ſtable by Authority. But even the better ſort of them do believe, or elſe they do worſe, for they urge and cite the Dialogues of S. *Gregory*, the Oration of S. *John Damaſcen de Defunctis*, the Sermons of Saint *Auguſtine* upon the Feaſt of the Commemoration of All-ſouls (which nevertheleſs was inſtituted after S. *Auguſtins* death) and divers other citations, which the Greeks in their Apology call Διαφθορὰς καὶ παρεμβολὰς αἱρετιζόντων, The Holds and the Caſtles, the corruptions and inſinuations of Heretical perſons. But in this they are the leſs to be blamed, becauſe *better arguments than they have, no men are tied to make uſe of.*

But againſt this way of proceeding we think fit to admoniſh the people of our charges, that, beſides that the Scriptures expreſly forbid us to enquire of the dead for truth; the Holy Doctors of the Church, particularly, *Tertul.* S. *Athanaſius*, S. *Chryſoſt. Iſido.* and *Theophylact, deny that the ſouls of the dead ever* Deut. 18. 11, &c. Iſa. 8. 19. *Vide Maldonat. in* 16. *cap* S. *Luc.*

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do appear ; and bring many reaſons to prove, that it is unfitting they ſhould ; ſaying, if they did, it would be the cauſe of many errors, and the Devils under that pretence, might eaſily abuſe the world with notices and revelations of their own: And becauſe Chriſt would have us content with *Moſes* and the Prophets, and eſpecially to hear that Prophet, whom the Lord our God hath raiſed up amongſt us, our Bleſſed Jeſus, who never taught any ſuch Doctrine to his Church.

But becauſe we are now repreſenting the Novelty of this Doctrine, and proving, that anciently it was not the Doctrine of the Church, nor at all eſteemed a matter of faith, whether there was or was not any ſuch place or ſtate, we add this, That the *Greek Church* did always *diſſent* from the *Latines* in this particular, ſince they had forg'd this new Doctrine in the laboratories of *Rome* ; and in the Council of *Baſil*, publiſh'd an Apology directly diſapproving the Roman Doctrine of Purgatory. How afterwards they were preſs'd

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in the *Council* of *Florence* by Pope *Eugenius*, and by *their neceſsity*; how unwillingly they conſented, how ambiguouſly they anſwered, how they proteſted againſt having that half conſent put into the Inſtrument of Union; how they were yet conſtrain'd to it by their Chiefs, being obnoxious to the Pope; how a while after they diſſolv'd that Union, and *to this day refuſe to own this Doctrine*, are things ſo notoriouſly known, that they need no further declaration.

We add this only, to make the conviction more manifeſt: We have thought fit to annex ſome few, but very clear *teſtimonies of Antiquity, expreſly deſtroying the new Doctrine of Purgatory.* S. *Cyprian* ſaith, *Quando iſtinc exceſſum fuerit, nullus jam locus pœnitentiæ eſt, nullus ſatisfactionis effectus:* [*When we are gone from hence, there is no place left for repentance, and no effect of ſatisfaction.*] S. *Dionyſius* calls the extremity of death, τελ& ἱερῶν ἀγώνων, *The end of all our agonies*, and affirms, *That the Holy men of God* reſt

Ad Demetrian. ſect. 16.

Eccleſ. hier. c. 7.

reſt in joy, and in never failing hopes, and are come to the end of their holy combates. S. *Juſtin Martyr* affirms, *That when the ſoul is departed from the body* εὐθὺς γίνεται, *preſently there is a ſeparation made of the juſt and unjuſt: The unjuſt are by Angels born into places which they have deſerv'd; but the ſouls of the juſt into Paradiſe, where they have the converſation of Angels and Archangels.* S. *Ambroſe a* ſaith, that *Death is a haven of reſt, and makes not our condition worſe, but according as it finds every man, ſo it reſerves him to the judgement that is to come.* The ſame is affirm'd by *b* S. *Hilary*, *c* S. *Macarius*, and divers others; they ſpeak but of *two ſtates after death*, of the juſt and the unjuſt: Theſe are plac'd in horrible Regions reſerv'd to the judgement of the great day; the other have their ſouls carried by Quires of Angels into places of reſt. S. *Gregory Nazianzen* d expreſly affirms, that *after this life there is no purgation: For after Chriſts aſcenſion into Heaven, the ſouls of all Saints are with Chriſt*, ſaith *Gennadius*, *and going from the body, they*

Quæſt. & reſponſ. ad orthod. qu. 75. Juſtino imputat.

a *De bono mortis, cap. 4.*

b *In Pſal. 2.*
c *Homil. 22.*

d *Orat. 5. In Plagam grandinis & orat. 42 in Paſcha. De Eccleſ. dogmat. c. 79.*

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go to Chriſt, expecting the reſurrection of their body, with it to paſs into the perfection of perpetual bliſs; and this he delivers as the Doctrine of the Catholick Church: [*In what place ſoever a man is taken at his death, of light or darkneſs, of wickedneſs or vertue,* ἐν ἐκείνῳ μένει τῷ βαθμῷ καὶ τάξει. *in the ſame order, and in the ſame degree; either in light with the juſt, and with Chriſt the great King; or in darkneſs with the unjuſt, and with the Prince of Darkneſs,*] ſaid *Olimpiodorus*. And laſtly, we recite the words of S. *Leo*, one of the Popes of *Rome*, ſpeaking of the Penitents who had not perform'd all their penances [*But if any one of them for whom we pray unto the Lord, being interrupted by any obſtacles, falls from the gift of the preſent Indulgence* (*viz.* of Eccleſiaſtical Abſolution) *and before he arrive at the appointed remedies* (that is, before he hath perform'd his penances or ſatisfactions) *ends his temporal life, that which remaining in the body he hath not receiv'd, when he is deveſted of his body, he cannot obtain.*] He knew not of the new de-

In Eccle. c. 11.

Epiſt. 52.

vices

vices of paying in Purgatory, what they paid not here; and of being cleanſed there, who were not clean here: And how theſe words, or of any the precedent, are reconcileable with the Doctrines of Purgatory, hath not yet entred into our imagination.

To conclude this particular, We complain greatly, *that this Doctrine* which in all the parts of it *is uncertain*, and in the late *additions* to it in *Rome* is *certainly falſe*, is yet with all the faults of it paſſed into an Article of Faith by the Council of *Trent*. But beſides what hath been ſaid, it will be more than ſufficient to oppoſe againſt it theſe cleareſt words of Scripture, *Bleſ-*
Rev. 14 13. *ſed are the dead which die in the Lord, from henceforth, even ſo ſaith the Spirit, that they may reſt from their labours.* If all the dead that die in Chriſt be at reſt, and are in no more affliction or labours, then the Doctrine of the horrible pains of Purgatory is as falſe as it is uncomfortable: To theſe words we add the ſaying of Chriſt, and we relie upon it [*He that heareth my word,*

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and believeth on him that ſent me, hath eternal life, and cometh not into judgment, but paſſeth from death unto life.] John 5.24. If ſo, then not into the judgment of Purgatory: If the ſervant of Chriſt paſſeth from death to life, then not from death to the terminable pains of a part of Hell. They that have eternal life, ſuffer *no intermedial* puniſhment, judgment or condemnation after death; for *death* and *life* are the whole progreſsion, according to the *Doctrine of Chriſt*, and *Him we chooſe to follow.*

Sect. V.

THe Doctrine of *Tranſubſtantiation* is ſo far from being *Primitive* and *Apoſtolick*, that we know the *very time it began* to be own'd publickly for an opinion, and the *very Council* in which it was ſaid to be paſſed into a publick Doctrine, and by *what arts* it was promoted, and by *what perſons* it was introduc'd.

For all the world knows that by their

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their own parties, by [a] *Scotus*, [b] *Ocham*, [c] *Biel*, *Fiſher* Biſhop of [d] *Rocheſter*, and divers others, whom [e] *Bellarmine* calls moſt learned and moſt acute men, it was declared, that the *Doctrine of Tranſubſtantiation is not expreſſed in the Canon of the Bible*; that in the Scriptures there is no place ſo expreſs (as without the Churches Declaration) to compel us to admit of Tranſubſtantiation, and therefore at leaſt, it is to be ſuſpected of novelty. But further, we know it was but a *diſputable queſtion* in the *ninth* and *tenth* ages after Chriſt; that it was not pretended to be an *Article of faith* till the *Lateran Council* in the time of Pope *Innocent*, the third, MCC years and more after Chriſt; that ſince that pretended * determination, divers of the chiefeſt teachers of their own ſide have been no more ſatisfied of the ground of it, than they were before, but ſtill have publickly affirm'd, that the Article is not expreſs'd in Scripture, particularly, *Johanes de Baſſolis*, Cardinal * *Cajetan*, and *Melchior* * *Canus*, beſides thoſe above

[a] *In 4. lib. ſent. d. 11. q. 3*
[b] *Ibid. q. 6.*
[c] *Lect. 40. in can. miſſæ.*
[d] *Cap. 1. contr. captiv. Babyl.*
[e] *De Euchar. l. 3. cap. 23. ſect. ſecundo dicit.*

* *Venere tum quidem multa in conſultationem, nec decerni tamen quicquam aperte potuit. Platina in vita Innocen. III.*

* *Apud Suar. Tom. 3. diſp. 46. ſect. 3.*

* *Loc. com. l. 3. c. 3. fund. 2.*

bove reckon'd: And therefore, if it was not expreſs'd in Scripture, it will be too clear, that they made their Articles of their own heads, for they could not declare it to be there, if it was not; and *if it was there but obſcurely, then it ought to be taught accordingly*; and at moſt, it could be but a *probable doctrine*, and not certain as an Article of Faith. But that we may put it paſt argument and probability, it is certain, that *as the Doctrine was not taught in Scripture expreſly: ſo it was not at all taught as a Catholick Doctrine, or an Article of the Faith by the Primitive ages of the Church.*

Now for this, we need no proof but the confeſsion and acknowledgment of the greateſt Doctors of the Church of *Rome*. *Scotus* ſays, that before the Lateran Council, *Tranſubſtantiation was not an Article of faith*, as *Bellarmine* confeſſes; and *Henriquez* affirms, that *Scotus* ſays, it was not ancient, inſomuch that *Bellarmine* accuſes him of ignorance, ſaying, he talk'd at that rate, becauſe he had not read the Roman

L. 3. de Euch. cap. 23. ſect. unum tamen.

Sum. l. 3. c. 20.

man Council under Pope *Gregory* the VII. nor that conſent of Fathers which (to ſo little purpoſe) he had heap'd together. *Rem tranſubſtantiationis Patres ne attigiſſe quidem*, ſaid ſome of the Engliſh Jeſuits in Priſon: The Fathers have not ſo much as touch'd or medled with the matter of Tranſubſtantiation; and in *Peter Lombard's* time it was ſo far from being an Article of Faith, or a Catholick Doctrine, that *they did not know whether it were true or no*: And after he had collected the ſentences of the Fathers in that Article, he confeſs'd, *He could not tell whether there was any ſubſtantial change or no.* His words are theſe, [*If it be inquir'd what kind of converſion it is, whether it be formal or ſubſtantial, or of another kind?* I am not able to define it: *Onely I know that it is not formal, becauſe the ſame accidents remain, the ſame colour and taſte. To ſome it ſeems to be ſubſtantial, ſaying, that ſo the ſubſtance is chang'd into the ſubſtance, that it is done eſſentially. To which the former authorities ſeem to con-*

Diſcurſ. modeſt. p. 13.

Lib. 4. ſent. diſt. 11. lit. a.

conſent. But to this ſentence others oppoſe theſe things, If the ſubſtance of bread and wine be ſubſtantially converted into the body and blood of Chriſt, *then every day ſome ſubſtance is made the body or blood of* Chriſt, *which before was not the body; and to day ſomething is* Chriſts *body, which yeſterday was not; and every day* Chriſts *body is increaſed, and is made of ſuch matter of which it was not made in the conception:*] Theſe are his words, which we have remark'd, not onely for the arguments ſake (though it be unanſwerable) but to give *a plain demonſtration that in his time this Doctrine was new, not the Doctrine of the* Church: And this was written but about fifty * years before it was ſaid to be decreed in the Lateran * Council, and therefore it made haſt, in ſo ſhort time to paſſe from a diſputable opinion, to an Article of faith. But even after the Council,* *Durandus*, as good a Catholick, and as famous a Doctor as any was in the Church of *Rome*, publickly maintain'd, that *even after conſecration, the very matter*

* *A. D. MCLX.*
* *A. D. MCCXV.*
* *A. D. MCCLXX. ſecund. Bucholc. ſed ſecundum Volaterranum MCCCxxxv.*
* *In lib. 4 ſent. diſt. 11. qu. 1. ſect. propter tertium.*

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of bread remain'd ; and although he ſays, that by reaſon of the Authority of the Church, it is not to be held, yet it is not onely poſsible it ſhould be ſo, but it implies no contradiction that it ſhould be Chriſts body, and *yet the matter of bread remain* ; and if this might be admitted, it would ſalve many difficulties, which ariſe from ſaying that the ſubſtance of bread does not remain. But here his *reaſon* was overcome by *authority*, and he durſt not affirm that of which alone he was able to give (as he thought) a reaſonable account. But by this it appears, that the opinion was but then in the forge, and by all their underſtanding they could never accord it, but ſtill the queſtions were uncertain, according to that old Diſtich,

Corpore de Chriſti lis eſt, de ſanguine lis eſt,
Déque modo lis eſt, non habitura modum.

And the opinion was not determin'd in the *Lateran*, as it is now held at *Rome* ; but it is alſo plain, that it is a *ſtranger*

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to antiquity. De Tranſubſtantiatione panis in corpus Chriſti rara eſt in antiquis ſcriptoribus mentio, ſaid *Alphonſus à Caſtro*. There is ſeldome mention made in the ancient writers of tranſubſtantiating the bread into Chriſts body. We know the modeſty and intereſt of the man; he would not have ſaid it had been *ſeldome*, if he could have found it in any reaſonable degree warranted; he might have ſaid and juſtified it, *There was no mention at all of this Article* in the primitive Church: and that it was a mere ſtranger to Antiquity, will not be deny'd by any ſober perſon, who conſiders, That it was with ſo much uneaſineſs entertained, even in the corrupteſt and moſt degenerous times, and argued and unſettled almoſt 1300 years after Chriſt.

De hæreſ. lib. 8. Verbo *Indulgentia.*

And that it was ſo, will but too evidently appear by that ſtating and reſolution of this queſtion which we find in the Canon law. For *Berengarius* was by P. *Nicolaus*, commanded to recant his error in *theſe words*, and to affirm,

Cap. *Ego Berengarius* de Conſecrat. diſt. 2.

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Verum corpus & ſanguinem Domini noſtri Jeſu Chriſti ſenſualiter, non ſolùm in ſacramento, ſed in veritate manibus ſacerdotum tractari, frangi, & fidelium dentibus atteri. That the true body and bloud of our Lord Jeſus Chriſt *ſenſually*, not onely in ſacrament, but in truth is handled by the prieſts hands, and broken and grinded by the teeth of the faithful. Now although this was publickly read at *Rome* before an hundred and fourteen Biſhops, and by the Pope ſent up and down the Churches of *Italy*, *France* and *Germany*, yet *at this day it is renounc'd by the Church of Rome*, and *unleſs it be well expounded* (ſays the Gloſs) *will lead into a hereſie, greater than what Berengarias* was commanded to renounce ; and no interpretation can make it tolerable, but ſuch an one, as is in another place of the Canon law, *ſtatuimus, i. e. abrogamus* ; nothing but a plain denying it in the ſenſe of Pope *Nicolas*. But however this may be, it is plain they underſtood it not, as it is *now decreed*. But as it happened to the Pelagians in the beginning of their hereſie,

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hereſie, they ſpake rudely, ignorantly, and eaſily to be reprov'd ; but being aſham'd and diſputed into a more ſober underſtanding of their *hypotheſis*, ſpake more warily, but yet differently from what they ſaid at firſt : ſo it was and is in this queſtion ; at firſt they underſtood it not ; it was too unreaſonable in any tolerable ſenſe, to make any thing of it ; but experience and neceſsity hath brought it to what it is.

But that this Doctrine was not the doctrine of the firſt and beſt ages of the Church, theſe following teſtimonies do make evident. The words of *Tertullian* are theſe. *The bread being taken and diſtributed to his Diſciples, Chriſt made it his body, ſaying, This is my body, that is, the figure of my body.* A Iver. Marcion. l 4. c. 40.

The ſame is affirmed by *Juſtin Martyr*. The bread of the Euchariſt was *a figure which Chriſt the Lord commanded to do in remembrance of his paſſion.* *Origen* * calls the bread and the chalice, *the images of the body and bloud of Chriſt :* and again, *That bread which* Contr. Tryph. Jud.

* In dialog. cont. Marcion. collectis ex Maximo, tempo e Commodi & Severi Im. In Mat. 13.

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which is ſanctified by the word of God, ſo far as belongs to the matter (or ſubſtance) *of it goes into the belly, and is caſt away in the ſeceſsion* or ſeparation; which to affirm of the natural or glorified body of Chriſt, were greatly blaſphemous: and therefore the body of Chriſt which the Communicants receive, is not the body in a natural ſenſe, but in a ſpiritual, which is not capable of any ſuch accident, as the elements are.

Demonſt. Evang lib. 1 cap. 1. & cap. ult. *Euſebius* ſays, that *Chriſt gave to his Diſciples the Symbols of Divine Oeconomy, commanding the image and type of his own body to be made:* * and that *the Apoſtle received a command according to the conſtitution of the New Teſtament, to make a memory of this ſacrifice upon the Table by the ſymbols of his body and healthful bloud.*

Homil. 27. *S. Macarius* ſays, that *in the Church is offered bread and wine, the antitype of his fleſh and of his bloud, and they that partake of the bread that appears, do ſpiritually eat the fleſh of Chriſt.* By which words the ſenſe of the above cited Fathers

thers is explicated. For when they affirm, that in this Sacrament is offered *the figure, the image, the antitype* of Chriſts body and bloud, although they ſpeak perfectly againſt Tranſubſtantiation, yet they do not deny *the real and ſpiritual preſence of Chriſts body and bloud*; which we all believe as certainly, as that it is not tranſubſtantiated or preſent in a natural and carnal manner.

The ſame thing is alſo fully explicated by the good *S. Ephrem*, *The body of Chriſt received by the faithful, departs not from his ſenſible ſubſtance, and is undivided from a ſpiritual grace. For even baptiſm being wholly made ſpiritual, and being that which is the ſame, and proper, of the ſenſible ſubſtance, I mean, of water, ſaves, and that which is born, doth not periſh.* De ſacris Antioch. legibus apud *Photium*, l. 1. c. 229.

S. Gregory Nazianzen ſpake ſo expreſly in this Queſtion, as if he had undertaken on purpoſe to confute the Article of *Trent*. *Now we ſhall be partakers of the Paſchal ſupper, but ſtill in figure, though more clear than in the old* Orat. 2. in Paſch.

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Law. For the Legal Paſſover (I will not be afraid to ſpeak it) was a more obſcure figure of a figure.

Ep. ad Cæſ. cont. hæreſ. Apollinarii, cit. per Damaſcen. & per collect. ſenten. Pp. cont. Severianos, edit. per Turrianum

Homil. 23. in 1 Cor.

S. Chryſoſtom affirms dogmatically, that *before the bread is ſanctified, we name it bread, but the Divine grace ſanctifying it by the means of the Prieſt, it is freed from the name of bread, but it is eſteemed worthy to be called the Lords body, although the nature of bread remains in it.* And again: *As thou eateſt the body of the Lord: ſo they* (the faithful in the old Teſtament) *did eat Manna; as thou drinkeſt bloud, ſo they the water of the rock. For though the things which are made be ſenſible, yet they are given ſpiritually, not according to the conſequence of Nature, but according to the grace of a gift, and with the body they alſo nouriſh the ſoul, leading unto faith.*

To theſe very many more might be added; but inſtead of them, the words of S. *Auſtin* may ſuffice, as being an evident conviction what was the doctrine of the primitive Church in this queſtion. This great Doctor brings in

in Chriſt thus ſpeaking as to his Diſciples, [*You are not to eat this body which you ſee, or to drink that bloud which my crucifiers ſhall pour forth. I have commended to you a ſacrament, which being ſpiritually underſtood ſhall quicken you:*] And again; Chriſt *brought them to a banquet, in which he commended to his Diſciples the figure of his body and bloud*] *For he did not doubt to ſay, This is my body, when he gave the ſign of his body*] and, *That which by all men is called a ſacrifice, is the ſign of the true ſacrifice, in which the fleſh of Chriſt after his aſſumption is celebrated by the ſacrament of remembrances.*]

In Pſal. 98.

Cont. Adimantium cap. 12.

Lib. 10. cont. Fauſt. Manich.

But in this particular the *Canon Law* it ſelf, and the Maſter of the Sentences are the beſt witneſſes; in both which collections there are divers teſtimonies brought, eſpecially from S. *Ambroſe* and S. *Auſtin*, which whoſoever can reconcile with the doctrine of Tranſubſtantiation, may eaſily put the *Hyæna* and a Dog, a Pigeon and a Kite into couples, and make fire and water enter into natural and eternal friendſhips,

De conſecrat. diſt. 2. cap. Qui manducant, & cap. Prima quidem, & cap. Non hoc corpus, & cap. Ut quid paras.

Sentent. l. 4. diſt. 11.

Dialog. 1. c. 8

Theo-

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Theodoret and *P. Gelasius* speak more emphatically, even to the nature of things, and the very philosophy of this Question. [*Christ honour'd the symbols and the signs* (saith *Theodoret*) *which are seen with the title of his body and bloud, not changing the nature, but to nature adding grace.* * *For neither do the mystical signs recede from their nature; for they abide in their proper substance, figure and form, and may be seen and touch'd, &c.* And for a testimony that shall be esteem'd infallible, we allege the words of Pope *Gelasius*, [*Truly the sacraments of the body and bloud of Christ, which we receive, are a Divine thing; for that by them we are made partakers of the Divine nature; and yet it ceases not to be the substance or nature of bread and wine. And truly an image and similitude of the body and bloud of Christ are celebrated in the action of the mysteries.*

* Dial. 2. c. 24.

De duabus naturis contra Eutych. & Nestor. Videatur Pichorellus in dissert. de Missa & expositione verborum institutionis cœnæ Domini.

Now from these premises we are not desirous to infer any odious consequences in reproof of the Roman Church, but we think it our duty to give our own

own people caution and admonition; 1. That they be not abus'd by the rhetorical words and high expreſsions alleged out of the Fathers, calling the Sacrament, *The body or the fleſh of Chriſt.* For we *all believe it is ſo*, and rejoyce in it. But the queſtion is, *after what manner it is ſo*; whether after the manner of the fleſh, or after the manner of ſpiritual grace, and ſacramental conſequence? We *with* the H. Scriptures and the primitive Fathers, affirm the later. The Church of *Rome againſt* the words of Scripture, and the explication of Chriſt *, and the doctrine of the primitive Church, affirm the former. 2. That they be careful not to admit ſuch Doctrines under a pretence of being Ancient; ſince, although *the Roman errour hath been too long admitted, and is ancient in reſpect of our days, yet it is an innovation in Chriſtianity*, and brought in by ignorance, power and ſuperſtition, very many ages after Chriſt. 3. We exhort them, that they remember the words of Chriſt, when he explicates the doctrine of *giving us*

* *John* 6.63.

his

Vbi ſupra. *his fleſh for meat, and his bloud for drink,* that he tells us, *The fleſh profiteth nothing, but the words which he ſpeaks are ſpirit, and they are life.*

4. That if thoſe ancient and primitive Doctors above cited, ſay true, and that the ſymbols ſtill remain the ſame in their natural ſubſtance and properties, even after they are bleſſed, and when they are receiv'd, and that Chriſts body and bloud are onely preſent to faith and to the ſpirit, that then whoever tempts them to give Divine honour to theſe ſymbols or elements (as the Church of *Rome* does) tempts them to give to a creature the due and incommunicable propriety of God; and that then, this evil paſſes further than an errour in the underſtanding; for it carries them to a *dangerous practice*, which cannot reaſonably be excus'd from the crime of *Idolatry*. To conclude,

This matter of it ſelf is an error ſo prodigiouſly great and dangerous, that we need nor tell of the horrid and *blaſphemous queſtions* which are ſometimes handled

handled by them concerning this Divine Myſtery. As, if a Prieſt going by a Bakers ſhop, and ſaying with intention, *Hoc eſt corpus meum*, whether all the Bakers bread be turned into the body of Chriſt? Whether a Church mouſe does eat her Maker? Whether a man by eating the conſecrated ſymbols does break his faſt? For if it be not bread and wine, he does not: and if it be Chriſts body and bloud naturally and properly, it is not bread and wine. Whether it may be ſaid, the Prieſt is in ſome ſenſe the Creator of God himſelf? Whether his power be greater than the power of Angels and Archangels? For that it is ſo, is expreſly affirmed by *Caſſenæus*. Whether (as a Bohemian Prieſt ſaid) that a Prieſt before he ſay his firſt Maſs, be the Son of God, but afterward he is the Father of God and the Creator of his body? But againſt this blaſphemy a book was written by *John Huſs*, about the time of the Council of *Conſtance*. But theſe things are too bad, and therefore we love not to rake in ſo filthy chanels, but

Gloria mundi 4. num. 6.

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but give onely a general warning to all our Charges, to take heed of *ſuch perſons*, who from the proper conſequences of their Articles, grow too bold and extravagant; and, of *ſuch doctrines*, from whence theſe and many other evil Propoſitions ὁμιλίαι κακαὶ, frequently do iſſue. As the tree is, ſuch muſt be the fruit. But we hope it may be ſufficient * to ſay, *That what the Church of Rome teaches of Tranſubſtantiation, is abſolutely impoſsible, and implies contradictions very many, to the belief of which no faith can oblige us, and no reaſon can endure.* For Chriſts body being in heaven, glorious, ſpiritual and impaſsible, cannot be broken. And ſince by the Roman doctrine nothing is broken, but that which cannot be broken, that is, the colour, the taſte, and other accidents of the elements; yet if they could be broken, ſince the accidents of bread and wine are not the ſubſtance of Chriſts body and bloud, it is certain that on the Altar, Chriſts body naturally and properly cannot be broken. * And ſince they ſay that every

1.

2.

con-

conſecrated Wafer is Chriſts whole body, and yet this Wafer is not that Wafer, therefore either this or that is not Chriſts body, or elſe Chriſt hath two bodies, for there are two Wafers.

* But when Chriſt inſtituted the Sacrament, and ſaid, *This is my body which is broken:* becauſe at that time Chriſts body was not broken naturally and properly, the very words of Inſtitution do force us to underſtand the Sacrament in a ſenſe *not natural*, but *ſpiritual*, that is, *truly ſacramental*. * And all this is beſides the plain demonſtrations of ſenſe, which tells us it is bread and it is wine naturally as much after as before conſecration. * And after all, the natural ſenſe is ſuch as our bleſſed Saviour reprov'd in the men of *Capernaum*, and called them to a ſpiritual underſtanding; the natural ſenſe being not onely unreaſonable and impoſsible; but alſo to no purpoſe of the ſpirit, or any ways perfective of the ſoul; as hath been clearly demonſtrated by many learned men againſt the fond *hypotheſis* of the Church of *Rome* in this Article.

3.

4.

5.

Sect.

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Sect. VI.

OUr next inſtance of the novelty of the Roman Religion in their Articles of diviſion from us, is that of *the half Communion.* For they deprive the people of the *chalice*, and diſmember the inſtitution of Chriſt, and prævaricate his expreſs law in this particular, and recede from the practiſe of the Apoſtles; and *though they confeſs it was the practiſe of the primitive Church*, yet they lay it aſide, and *curſe* all them that ſay they do amiſs in it; that is, they curſe them who follow Chriſt, and his Apoſtles, and his Church, while themſelves deny to follow them.

Now for this we need no other teſtimony but their own words in the Council of *Conſtance*. [*Whereas in certain parts of the world ſome temerariouſly preſume to affirm, that the Chriſtian people ought to receive the Sacrament of the Euchariſt under both kinds of bread and wine, and do every where communicate the Laity not onely in bread but in wine*

Concil. Conſtant. ſeſſ. 13.

wine alſo; —— Hence it is, that the Council decrees and defines againſt this error, *that although Chriſt inſtituted after ſupper, and adminiſtred this venerable Sacrament under both kinds of bread and wine, yet this notwithſtanding —— And although in the primitive Church this Sacrament was receiv'd of the faithful under both kinds*] Here is the acknowledgment, both of Chriſts inſtitution in both kinds, and Chriſts miniſtring it in both kinds, and the practiſe of the primitive Church to give it in both kinds; yet the concluſion from theſe premiſes is [*We command under the pain of Excommunication, that no Prieſt communicate the people under both kinds of bread and wine.*] The oppoſition is plain: *Chriſts Teſtament ordains it: The Church of Rome forbids it:* It was *the primitive cuſtom to obey* Chriſt *in this: a later cuſtom is by the Church of Rome introduc'd to the contrary.* To ſay that the *firſt* practiſe and inſtitution is neceſſary to be followed, is called *Heretical:* to refuſe the *later* ſubintroduc'd cuſtom in-

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currs the ſentence of *Excommunication*: and this they have paſs'd not onely into a *law*, but into an *Article of Faith*; and if this be not *teaching for doctrines the commandments of men*, and *worſhipping God in vain with mens traditions*; then there is, and there was, and there can be no ſuch thing in the world.

So that now the queſtion is not, whether this doctrine and practiſe be an *INNOVATION*, but whether it be not better *it ſhould be ſo*? Whether it be not *better to drink new wine than old*? Whether it be not better to obey man than Chriſt, *who is God bleſſed for ever*? Whether a late cuſtom be not to be preferr'd before the ancient? a cuſtom diſſonant from the inſtitution of Chriſt, before that which is wholly conſonant to what Chriſt did and taught? This is ſuch a bold affirmative of the Church of *Rome*, that nothing can ſuffice to reſcue us from an amazement in the conſideration of it: eſpecially ſince, although the Inſtitution it ſelf, being the onely warranty and authority for what

what we do, is of it ſelf our rule and precept; (according to that of the Lawyer, *Inſtitutiones ſunt præceptiones quibus inſtituuntur & docentur homines*) yet beſides this, Chriſt added preceptive words, *Drink ye all of this*: he ſpake it to all that receiv'd, who then alſo repreſented all them, who for ever after were to remember Chriſts death.

Accurſius præfat. ſuper Inſtit. Juſtin.

Mat. 26. 27.

But concerning the doctrine of *Antiquity* in this point, although the Council of *Conſtance* confeſs the Queſtion, yet ſince that time they have *taken on them a new confidence, and affirm, that the half Communion was always more or leſs the practiſe of the moſt Ancient times.* We therefore think it fit to produce teſtimonies concurrent with the ſaying of the Council of *Conſtance*, ſuch as are irrefragable, and of perſons beyond exception. *Caſſander* affirms, *That in the* Latine Church *for above a thouſand years, the body of Chriſt, and the blood of Chriſt were ſeparately given, the body apart, and the blood apart, after the conſecration of the myſteries.* So

Conſult. Art. 22.

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Commen. in 6 Joh. lect. 7. *Aquinas* alſo affirms, [*According to the ancient cuſtom of the Church, all men as they communicated in the body, ſo they communicated in the bloud; which alſo to this day is kept in ſome Churches.*] And therefore *Paſchaſius Ratbertus* reſolves it dogmatically, *That neither the fleſh without the bloud, nor the bloud without the fleſh is rightly communicated; becauſe the Apoſtles all of them did drink of the chalice.* And *Salmeron* being forc'd by the evidence of the thing, ingenuouſly and openly confeſſes, *That it was a general cuſtom to communicate the Laity under both kinds.*

De corp. & ſang. Domini, cap. 19.

Tract. 35.

It was ſo, and it was more: There was anciently a Law for it, *Aut integra Sacramenta percipiant, aut ab integris arceantur*, ſaid Pope *Gelaſius*. Either all or none, let them receive in both kinds, or in neither; and he gives this reaſon, *Quia diviſio unius & ejuſdem myſterii ſine grandi ſacrilegio non poteſt pervenire.* The myſtery is but one and the ſame, and therefore it cannot be divided without great ſacrilege. The reaſon

Apud Gratian. de conſecr. diſt. 2. cap. Comperimus.

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reaſon concludes as much of the Receiver as the Conſecrator, and ſpeaks of all indefinitely.

Thus it is acknowledged to have been in the Latine Church, and thus we ſee it ought to have been: And for the Greek Church there is no queſtion; for even to this day they communicate the people in the chalice. But this caſe is ſo plain, and there are ſuch clear teſtimonies out of the Fathers recorded in their own Canon Law, that nothing can obſcure it; but to uſe too many words about it. We therefore do exhort our people to take care that they ſuffer not themſelves to be robb'd of their portion of Chriſt, as he is pleas'd ſacramentally and graciouſly to communicate himſelf unto us.

Vide Ochagav. de Sacr. tract. 2. de Euchar. q. 18. De conſecrat. diſt. 2. cap. Si non ſunt, & cap. Quia paſſus, & cap. Prima quidem, & cap. Tunc ei, & cap. Acceſſerunt.

Sect. VII.

AS the Church of *Rome* does great injury to Chriſtendom, in taking from the people what Chriſt gave them in the matter of the Sacrament; ſo ſhe alſo deprives them of very much

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of the benefit which they might receive by their holy prayers, if they were ſuffered to pray *in publick* in a Language they underſtand. But that's denied to the common people, to their very great prejudice and injury.

Concerning which, although it is as poſsible to reconcile Adultery with the ſeventh Commandment, as Service in a Language not underſtood to the fourteenth Chapter of the firſt Epiſtle to the *Corinthians*; and that therefore if we can ſuppoſe that the Apoſtolical age did follow the Apoſtolical rule, it muſt be concluded, that the practiſe of the Church of *Rome* is contrary to the practiſe of the Primitive Church: Yet beſides this, we have thought fit to declare the plain ſenſe and practiſe of the ſucceeding Ages in a few teſtimonies, but ſo pregnant, as not to be avoided.

Lib 8. contra Celſum.

Origen affirms, that *the Grecians in their prayers uſe Greek, and the Romans the Roman language, and ſo every one according to his Tongue, prayeth unto God, and praiſeth him as he is able.*

S.

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S. *Chryſoſtom* urging the precept of the Apoſtle for prayers in a Language underſtood by the hearer, affirms that which is but reaſonable, ſaying, *If a man ſpeaks in the Perſian Tongue, and underſtands not what himſelf ſays, to himſelf he is a Barbarian, and therefore ſo he is to him that underſtands no more than he does.* And what profit can he receive, who hears a ſound, and diſcerns it not? It were as good he were abſent as preſent: For if he be the better to be there, becauſe he ſees what is done, and gueſſes at ſomething in general, * and conſents to him that miniſters: It is true, this may be, but this therefore is ſo, becauſe he underſtands ſomething; but he is onely ſo far benefited as he underſtands, and therefore all that which is not underſtood, does *him* no more benefit that is preſent, than to *him* that is abſent, and conſents to the prayers in general, and to what is done for all faithful people. But [*If indeed ye meet for the edi-*

* *Affectus conſequitur intellectum: ubi autem nullus earum rerum quæ petuntur vel dicuntur habetur intellectus, aut generaliter tantùm, ibi exiguus aſſurgit affectus.* Azor. Inſt. moral. to. 1. lib. 9. c. 34. q. 8.

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fication of the Church, thoſe things ought to be ſpoken which the hearers underſtand,] ſaid S. *Ambroſe*: And ſo it was in the primitive Church; bleſſings and all other things in the Church were done in the Vulgar tongue, ſaith [a] *Lyra*; Nay, not onely the publick Prayers, but the whole Bible was anciently by many Tranſlations, made fit for the peoples uſe. S. *Hierom* [b] affirms, that himſelf tranſlated the Bible into the Dalmatian Tongue; and [c] *Ulphilas* a Biſhop among the Goths, tranſlated it into the Gothick Tongue; and that it was tranſlated into all Languages, we are told by [d] S. *Chryſoſtome*, [e] S. *Auſtin*, and [f] *Theodoret*.

a *In* 1 *Cor.* 14

b *Epiſt ad Sophron.*

c *Sozom. l.* 6. *hiſt. cap.* 37.
d *Hom.* 1. *in S Joan.*
e *De Doctr. Chriſt. cap.* 5.
f *Serm.* 5. *de Græcar. affect. curat.*

But although what twenty Fathers ſay, can make a thing no more certain than if S. *Paul* had alone ſaid it, yet both S. *Paul* and the Fathers are frequent to tell us, That a Service or Prayers in an unknown Tongue do not edifie; So [g] S. *Baſil*, [h] S. *Chryſoſtom*, [i] S. *Ambroſe*, and [k] S. *Auſtin*, and this is conſented to by [l] *Aquinas*, [m] *Lyra*, and

g *Lib. Qu. ex var. Script. locis q.* 278.
h *In* 1 *Cor. hom.* 35.
i *Super* 1 *Cor.* 14.
k *Super Pſal.* 18. *con.* 2.
l *In* 1 *Cor.* 14
m *Ibid.*

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and [n] *Caſſander*: And beſides that, theſe Doctors affirm, that in the primitive Church the Prieſt and People joyn'd in their Prayers, and underſtood each other, and prayed in their Mother-tongue: We find a ſtory (how true it is, let them look to it, but it is) told by [o] *Æneas Sylvius*, who was afterwards Pope *Pius* the II. that when *Cyrillus* Biſhop of the Moravians and *Methodius* had converted the Slavonians, *Cyril* being at *Rome*, deſir'd leave to uſe the language of that Nation in their Divine Offices. Concerning which when they were diſputing, a voice was heard, as if from Heaven, *Let every ſpirit praiſe the Lord, and every tongue confeſs unto him:* Upon which it was granted according to the Biſhops deſire. But now they are not ſo kind at *Rome*; and although the Fathers at *Trent* confeſs'd in their Decree, that the Maſs contains in it great matter of erudition and edification of the people, yet they did not think it fit, that it ſhould be ſaid in the vulgar Tongue: So that it is very good food, but

n *Liturg. cap.* 28.

o *Hiſtor. Bohem. c.* 13.

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but it muſt be lock'd up; it is an excellent candle, but it muſt be put under a buſhel: And now the Queſtion is, Whether it be fit that the people pray ſo as to be edified by it; or is it better that they be at the prayers when they ſhall not be edified? Whether it be not as good to have a dumb Prieſt to do Maſs, as one that hath a tongue to *ſay it?* For he that hath no tongue, and he that hath none to be underſtood, is alike inſignificant to me. *Quid prodeſt locutionum integritas quam non ſequitur intellectus audientis? cum loquendi nulla ſit cauſa, ſi quod loquimur non intelligunt propter quos ut intelligant loquimur*, ſaid S. *Auſtin: What does it avail that man ſpeaks all, if the hearers underſtand none? and there is no cauſe why a man ſhould ſpeak at all, if they, for whoſe underſtanding you do ſpeak, underſtand it not.* God underſtands the Prieſts thoughts when he ſpeaks not, as well as when he ſpeaks; he hears the prayer of the heart, and ſees the word of the mind, and a dumb Prieſt can do all the ceremonies, and make the ſigns; and he

De Doctr. Chriſt. lib. 4. cap. 10.

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he that ſpeaks aloud to them that underſtand him not, does no more. Now ſince there is no uſe of vocal prayer in publick, but that all together may ſignifie their deſires, and ſtir up one another, and joyn in the expreſsion of them to God; by this device, a man who underſtands not what is ſaid, can onely pray with his lips; for the heart cannot pray but by deſiring, and it cannot deſire what it underſtands not. So that in this caſe, prayer cannot be an act of the ſoul: There is neither affection nor underſtanding, notice or deſire: The heart ſays nothing, and asks for nothing, and therefore receives nothing. *Solomon* calls that *the ſacrifice of fools*, when men conſider not; and they who underſtand not what is ſaid, cannot take it into conſideration. But there needs no more to be ſaid in ſo plain a caſe. We end this with the words of the Civil and Canon Law. *Juſtinian* the Emperour made a Law in theſe words, [*We will and command, that all Biſhops and Prieſts celebrate the ſacred Oblation, and the Prayers thereunto*

unto added in holy Baptiſm, not in a low voice, but with a loud and clear voice, which may be heard by the faithful people; that is, be underſtood, for ſo it
Novel. 123. follows, *that thereby the minds of the hearers may be raiſed up with greater devotion to ſet forth the praiſes of the Lord God; for ſo the Apoſtle teacheth in the firſt to the Corinthians.* It is true, that this Law was raſed out of the Latine verſions of *Juſtinian.* The fraud and deſign was too palpable, but it prevail'd nothing; for it is acknowledged
De Miſſa l. 2. c. 13. ſect. ad Novellã. by *Caſſander* and *Bellarmine*, and is in the Greek Copies of *Holoander.*

The Canon Law is alſo moſt expreſs from an Authority of no leſs than a Pope and a General Council, as themſelves eſteem; *Innocent* III. in the great Council of *Lateran*, above MCC years after Chriſt, in theſe words,
Cap. 9. [*Becauſe in moſt parts within the ſame City and Dioceſs, the people of divers Tongues are mixt together, having under one and the ſame faith divers ceremonies and rites, we ſtraitly charge and command, That the Biſhops of ſuch Cities*

and

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and Dioceſes provide men fit, who may celebrate Divine Service according to the diverſity of ceremonies and languages, and adminiſter the Sacraments of the Church, inſtructing them both by word and by example.]

Now if the words of the Apoſtle, and the practiſe of the primitive Church, the Sayings of the Fathers, and the Confeſſions of wiſe men amongſt themſelves; if the conſent of Nations, and the piety of our fore-fathers; if right reaſon, and the neceſſity of the thing; if the needs of the ignorant, and the very inſeparable conditions of holy prayers; if the Laws of Princes, and the Laws of the Church, which do require all our prayers to be ſaid by them that underſtand what they ſay; if all theſe cannot prevail with the Church of *Rome* to do ſo much good to the peoples ſouls, as to conſent they ſhould underſtand what in particular they are to ask of God, certainly there is a great pertinacy of opinion, and but a little charity to thoſe precious ſouls, for whom Chriſt dyed,

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ed, and for whom they muſt give account.

Indeed the old *Toſcan Rites*, and the Sooth-ſayings of the *Salian* Prieſts, *Vix Sacerdotibus ſuis intellecta, ſed quæ mutari vetat Religio :* were ſcarce underſtood by their Prieſts themſelves, but their Religion forbad to change them. Thus anciently did the *Oſſeni* Hereticks of whom *Epiphanius* tells, and the *Heracleonitæ* of whom S. *Auſtin* gives account ; they taught to pray with obſcure words ; and ſome others in *Clemens Alexandrinus*, ſuppos'd, that words ſpoken in a barbarous or unknown tongue, δυνατώτερος, are more powerful. The Jews alſo in their Synagogues at this day, read Hebrew, which the people but rarely underſtand; and the Turks in their Moſques read Arabick, of which the people know nothing. But Chriſtians never did ſo, till they of *Rome* reſolved to refuſe to do benefit to the ſouls of the people in this inſtance, or to bring them from intolerable ignorance.

Quintil. l. 1.

Verb. Oſſeni. Cap. 6. ad Quod vult Deum.

Sect.

Sect. VIII.

THe Church of *Rome* hath to very bad purpoſes introduc'd and impos'd upon Chriſtendom the worſhip and veneration of Images, kiſſing them, pulling off their hats, kneeling, falling down and praying before them, which they call, *giving them due honor and veneration.* What *external honor and veneration* that is, which they call *due*, is expreſs'd by the inſtances now reckon'd, which the Council of *Trent* in their Decree enumerate and eſtabliſh. What *the inward honor and worſhip* is, which they intend to them, is intimated in the ſame Decree. By the Images they worſhip Chriſt and his Saints; and therefore by theſe Images they paſs that honor to Chriſt and his Saints which is their due: that is, as their Doctors explain it, *Latria* or Divine worſhip to God and Chriſt. *Hyperdulia* or more than ſervice to the Bleſſed Virgin Mary; and ſervice or *doulia* to other canoniz'd perſons. So that upon the whole

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whole, the caſe is this : What ever worſhip they give to God, and Chriſt and his Saints, they give it firſt to the image, and from the image they paſs it unto Chriſt and Chriſts ſervants. And therefore we need not to enquire what actions they ſuppoſe to be fit or due. For whatſoever is due to God, to Chriſt or his Saints, that worſhip they give to their reſpective Images : all the ſame in external ſemblance and miniſtery ; as appears in all their great Churches, and publick actions, and proceſsions, and Temples and Feſtivals, and endowments, and cenſings, and pilgrimages, and prayers, and vows made to them.

Now beſides that theſe things are ſo like Idolatry, that they can no way be reaſonably excuſed (of which we ſhall in the next Chapter give ſome account) beſides that they are too like the religion of the Heathens, and ſo plainly and frequently forbidden in the Old Teſtament, and are ſo infinitely unlike the ſimple and wiſe, the natural and holy, the pure and the ſpiritual religion

Chap. 2. Sect. 12.

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of the Goſpel; beſides that they are ſo infinite a ſcandal to the Jews and Turks, and reproach Chriſtianity it ſelf amongſt all ſtrangers that live in their communion, and obſerve their rites: beſides that they cannot pretend to be lawfull, but with the laborious artifices of many Metaphyſical notions and diſtinctions, which the people who moſt need them, do leaſt underſtand; and that therefore the people worſhip them without theſe diſtinctions, and directly put confidence in them; and that it is impoſsible that ignorant perſons, who in all Chriſtian countreys make up the biggeſt number, ſhould do otherwiſe, when otherwiſe they cannot underſtand it; and beſides that, the thing it ſelf with or without diſtinctions, is a ſuperſtitious and forbidden, an unlawful and unnatural worſhip of God, who will not be worſhipped by an Image: we ſay that beſides all this, This whole Doctrine and practiſe is an innovation in the Chriſtian Church, not practis'd, not endured in the primitive ages; but expreſly

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condemned by them, and this is our preſent undertaking to evince.

The firſt notice we find of Images brought into Chriſtian Religion, was by *Simon Magus* : indeed that was very Ancient, but very heretical and abominable : but that he brought ſome in to be worſhipped, we find in * *Theodoret*, and * S. *Auſtin*, * S. *Irenæus* tells, That the Gnoſticks or Carpocrations did make images, and ſaid, that the form of Chriſt as he was in the fleſh, was made by *Pilate* ; and theſe Images they worſhipped, as did the Gentiles : Theſe things they did, but againſt theſe things the Chriſtians did zealouſly and piouſly declare : *We have no Image in the world*, ſaid S. *Clemens* of * *Alexandria* : *It is apparently forbidden to us to exerciſe that deceitful art : For it is written, Thou ſhalt not make any ſimilitude of any thing in Heaven above, &c.* And *Origen* wrote a juſt Treatiſe againſt *Celſus* ; in which he not onely affirms, That Chriſtians did not make or uſe Images in Religion, but that they ought not, and were by God

* *Lib. 1. hæret. fabul.*
* *De hæreſ.*
* *Lib. 1. cap. 23. vide etiam Epiphan. to. 2. lib. 1. hæreſ. 27. & S. Auguſt. de hæreſ.*
* *Lib. 6. ſtrom. & in paræneti. ad.*
Lib. 7. & 8. cont. Celſ.

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God forbidden to do ſo. To the ſame purpoſe alſo *Lactantius* diſcourſes to the Emperor, and confutes the pretences and little anſwers of the Heathen in that manner, that he leaves no pretence for Chriſtians under another cover, to introduce the like abomination.

We are not ignorant, that thoſe who were converted from Gentiliſm, and thoſe who lov'd to imitate the cuſtoms of the Roman Princes and people, did ſoon introduce the Hiſtorical uſe of Images, and according to the manner of the world, did think it honourable to depict or make Images of thoſe whom they had in great eſteem; and that this being done by an eſteem, relying on Religion, did by the weakneſs of men, and the importunity of the Tempter, quickly paſs into inconvenience and ſuperſtition; yet even in the time of *Julian* the Emperor, S. *Cyril* denies, that the Chriſtians did give veneration and worſhip to the Image, even of the Croſs it ſelf, which was one of the earlieſt

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Epiſt. ad Joh. Hieroſ. temptations; and S. *Epiphanius* (it is a known ſtory) tells, that when in the village of *Bethel* he ſaw a cloth picture, *as it were of Chriſt, or ſome Saint in the Church, againſt the Authority of Scripture*; He cut it in pieces, and advis'd that ſome poor man ſhould be buried in it; affirming, that ſuch *Pictures are againſt Religion, and unworthy of the Church of Chriſt.* The Epiſtle was tranſlated into Latine by S. *Hierome*; by which we may gueſs at his opinion in the queſtion.

Can. 36. Placuit picturas in Eccleſia eſſe non debere, ne quod colitur aut adoratur in parietibus depingatur. De morib. Eccleſ. l. 1. c. 34. Idem de fide & Symbolo. c. 7. & contr. Adimant. cap. 13.

The Council of *Eliberis* is very ancient, and of great fame; in which it is expreſly forbidden, that what is worſhipped, ſhould be depicted on the walls; and that therefore Pictures ought not to be in Churches. S. *Auſtin* complaining, that he knew of many in the Church who were Worſhippers of Pictures, calls them *Superſtitious*; and addes, that the Church condemns ſuch cuſtoms, and ſtrives to correct them: and S. *Gregory* writing to *Serenus* Biſhop of *Maſſilia*, ſays he would not have had him to break the Pictures

Pictures and Images, which were there ſet for an hiſtorical uſe; but commends him for prohibiting any one to worſhip them, and enjoyns him ſtill to forbid it. But Superſtition by degrees creeping in, the Worſhip of Images was decreed in the ſeventh Synod, or the ſecond *Nicene*. But the decrees of this Synod being by Pope *Adrian* ſent to *Charls* the Great, he convocated a Synod of German and French Biſhops at *Francfurt*, who diſcuſſed the Acts paſs'd at *Nice*, and condemn'd them: And the Acts of this Synod, although they were diligently ſuppreſſed by the Popes arts, yet *Eginardus*, *Hincmarus*, *Aventinus*, *Blondus*, *Adon*, *Aymonius* and *Regino*, famons Hiſtorians, tell us, That the Biſhops of *Francfurt* condemn'd the Synod of *Nice*, and commanded it ſhould not be called a General Council; and publiſhed a Book under the name of the Emperor, confuting that unchriſtian Aſſembly; and not long ſince, this Book, and the Acts of *Francfurt* were publiſhed by Biſhop *Tillius*; by which,

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not onely the infinite fraud of the Roman Doctors is diſcover'd, but the worſhip of Images is declar'd againſt and condemned.

A while after this, *Ludovicus* the ſon of *Charlemain*, ſent *Claudius* a famous Preacher to *Taurinum* in *Italy*, where he preach'd againſt the worſhipping of Images, and wrote an excellent book to that purpoſe. Againſt this book *Jonas* Biſhop of *Orleans*, after the death of *Ludovicus* and *Claudius*, did write: In which he yet durſt not aſſert the worſhip of them, but confuted it out of *Origen*; whoſe words he thus cites, [*Images are neither to be eſteemed by inward affection, nor worſhipped with outward ſhew*;] and out of *Lactantius* theſe, [*Nothing is to be worſhipped that is ſeen with mortal eyes: Let us adore, let us worſhip nothing, but the name alone of our onely Parent, who is to be ſought for in the Regions above, not here below:*]. And to the ſame purpoſe, he alſo alleges excellent words out of *Fulgentius* and S. *Hierom*; and though he would have Images retain'd,

and

and therefore was angry at *Claudius* who caus'd them to be taken down, yet he himſelf expreſly affirms, that they ought not to be worſhipped; and withall adds, that though they kept the Images in their Churches for hiſtory and ornament, yet that in *France* the worſhipping of them was had in great deteſtation. And though it is not to be denied, but that in the ſequel of *Jonas* his book, he does ſomething prevaricate in this queſtion; yet it is evident, that in *France* this Doctrine was not accounted Catholick for almoſt nine hundred years after Chriſt; and in *Germany* it was condemned for almoſt MCC years, as we find in *Nicetas*. *Lib. 2. in vita Iſaaci Angeli, A. D.* 1160.

We are not unskill'd in the devices of the Roman Writers, and with how much artifice they would excuſe this whole matter, and palliate the crime imputed to them, and elude the Scriptures expreſly condemning this Superſtition: But we know alſo, that the arts of Sophiſtry are not the ways of Salvation. And therefore we exhort

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our people to follow the plain words of Scripture, and the express Law of God in the second Commandment; and add also the exhortation of S. 1 John 5.21 *John, Little children, keep your selves from Idols.* To conclude, it is impossible but that it must be confessed, that the worship of Images was a thing unknown to the primitive Church; in the purest times of which, they would not allow the making of them; as (amongst divers others) appears in the Writings of *Clemens* Alexandrinus*, ** Tertullian*, and ** Origen*.

* *Strom. l. 6. & in Protrep.*
* *Lib. 2. c. 22. adverss. Marcion. & de Idololatr. c. 3.*
* *Lib. 4. cont. Celsum.*

Sect. IX.

AS an Appendage to this, we greatly reprove the custom of the Church of *Rome*, in picturing God the Father, and the most holy and undivided Trinity; which, besides that it ministers infinite scandal to all sober minded men, and gives the new Arrians in *Polonia* and Antitrinitarians, great and ridiculous entertainment, exposing that sacred Mystery to derision

ſion and ſcandalous contempt: It is alſo (which at preſent we have undertaken particularly to remark) againſt the doctrine and practiſe of the primitive Catholick Church.

S. *Clemens* of *Alexandria* ſays, that in the Diſcipline of *Moſes*, God was not to be repreſented in the ſhape of a Man, or of any other thing: and that Chriſtians underſtood themſelves to be bound by the ſame Law, we find it expreſly taught by *Origen* [a], *Tertullian* [b], *Euſebius* [c], *Athanaſius* [d], S. *Hierom* [e], S. *Auſtin* [f], *Theodoret* [g], *Damaſcen* [h], and the Synod of *Conſtantinople*, as it is reported in the 6. Action of the ſecond *Nicene Council*. And certainly if there were not a ſtrange ſpirit of contradiction or ſuperſtition or deflexion from the Chriſtian Rule, greatly prevailing in the Ch. of *Rome*, it were impoſsible that this practiſe ſhould be ſo countenanc'd by them, and defended ſo, to no purpoſe, with ſo much ſcandal, and againſt the natural reaſon of

Stromat. l. 1.

a *Lib. 7. contra Celſum.*
b *De corona militis.*
c *Lib. 1. c. 5. præp. Evang.*
d *Orat. contra gentes.*
e *In c. 40. Iſa.*
f *De fide & ſymbol. c. 7.*
g *In Deut. q. 1.*
h *Lib. 4. de Orthod. fide c. 17.*

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of mankind, and the very Law of Nature it self: For the Heathens were sufficiently by the light of Nature, taught to abominate all Pictures or Images of God.

Sil. Italic. *Sed nulla effigies, simulacraq; nulla Deorum:*
Majestate locum, & sacro implevere timore.

They in their earliest ages had no Pictures, no Images of their Gods: Their Temples were filled with majesty, and a sacred fear; and the reason is given by *Macrobius*, *Antiquity made no Image* (viz. of God) *because the supreme God, and the mind that is born of him*, (that is, his Son, the eternal Word) *as it is beyond the Soul, so it is above Nature, and therefore it is not lawful that Figments should come thither.*

Lib. 1. in somn. Scip. cap. 2.

Lib. 18. c. 53. *Nicephorus Callistus* relating the heresie of the *Armenians* and *Jacobites* says, they made Images of the Father, Son, and Holy Ghost, *quod perquam absurdum est.* Nothing is more absurd,

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surd, than to make Pictures or Images of the Persons of the holy and adorable Trinity. And yet they do this in the Church of *Rome*. For in the windows of their Churches, even in Conntrey-villages, where the danger cannot be denied to be great, and the scandal insupportable; nay, in their books of Devotion, in their very Mass-books and Breviaries, in their Portuises and Manuals they picture the holy Trinity with three noses and four eyes, and three faces in a knot, to the great dishonour of God and scandal of Christianity it self. We add no more, (for the case is too evidently bad) but reprove the error with the words of their own *Polydore Virgil: Since the world began never was any thing more fooliſh than to picture God, who is present every where.* Lib. 2. de Invent. c. 23.

Sect. X.

THe last Instance of Innovations introduc'd in Doctrine and Practise by the Church of *Rome*, that we shall re-

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repreſent, is that of the Popes Univerſal Biſhoprick. That is, not onely that he is Biſhop of Biſhops, ſuperiour to all and every one; but that his Biſhoprick is a Plenitude of Power; and as for other Biſhops, *of his fulneſs they all receive*, a part of the Miniſtery and ſollicitude; and not onely ſo, but that he onely is a Biſhop by immediate Divine Diſpenſation, and others receive from him whatſoever they have. For to this height many of them are come at laſt. Which Doctrine, although as it is in ſins, where the carnal are moſt full of reproch, but the ſpiritual are of greateſt malignity; ſo it happens in this Article. For though it be not ſo ſcandalous as their Idolatry, ſo ridiculous as their Superſtitions, ſo unreaſonable as their Doctrine of Tranſubſtantiation, ſo eaſily reprov'd as their Half Communion, and Service in an unknown Tongue; yet it is of as dangerous and evil effect, and as falſe, and as certainly an Innovation, as any thing in their whole Conjugation of Errours.

When

When Chriſt founded his Church, he left it in the hands of his Apoſtles, without any prerogative given to one, or eminency above the reſt, ſave onely of priority and orderly precedency, which of it ſelf was natural, neceſſary and incident. The Apoſtles govern'd all; their Authority was the ſanction, and their Decrees and Writings were the Laws of the Church. They exercis'd a common juriſdiction, and divided it according to the needs and emergencies, and circumſtances of the Church. In the Council of *Jeruſalem*, S. *Peter* gave not the deciſive ſentence, but S. *James*, who was the Biſhop of that See. Chriſt ſent all his Apoſtles as his Father ſent him; and therefore he gave to every one of them the whole power which he left behind; and to the Biſhops congregated at *Miletum*, S. *Paul* gave them caution to take care of the whole flock of God, and affirms to them all that the *Holy Ghoſt had made them Biſhops*: and in the whole New Teſtament, there is no act or ſign of ſuperiority, or that one Apoſtle Acts 20. 28.

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Apoſtle exerciſed power over another: but to them whom Chriſt ſent, he in common intruſted the Church of God: according to that excellent ſaying of S. *Cyprian*, [*The other Apoſtles are the ſame that S. Peter was, endowed with an equal fellowſhip of honour and power:* and they are all ſhephards, and *the flock is one*] and therefore it ought to be fed by all the Apoſtles with unanimous conſent.

Epiſt. de unit. Eccleſiæ ad Novatian. & habetur cauſ. 24. qu. 1.

This unity and identity of power without queſtion and interruption did continue and deſcend to Biſhops in the primitive Church, in which it was a known doctrine that the Biſhops were ſucceſſors of the Apoſtles: and what was not in the beginning, could not be in the deſcent, unleſs it were innovated and introduc'd by a new authority. Chriſt gave ordinary power to none but the Apoſtles, and the power being to continue for ever in the Church, it was to be ſucceeded to, and by the ſame authority, even of Chriſt, it deſcended to them who were their ſucceſſors, that

is,

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is, to the Biſhops, as *all antiquity* * does conſent and teach : Not S. *Peter* alone, but every Apoſtle, and therefore every one who ſucceeds them in their ordinary power, may and muſt remember the words of S. *Paul*; *We are Embaſſadors* or *Legates for Chriſt : Chriſts Vicars*, not the Popes Delegates: and ſo all the Apoſtles are called in the Preface of the Maſs; *quos operis tui Vicarios eidem contuliſti præeſſe Paſtores* ; they are Paſtors of the Flock and Vicars of Chriſt ; and ſo alſo they are in expreſs terms called by S. *Ambroſe*, and therefore it is a ſtrange uſurpation, that the Pope arrogates that to himſelf by Impropriation, which is common to him with all the Biſhops of Chriſtendome.

* *Irenæ. lib. 4. c. 43, 44. S. Cyprian : lib. 1. ep. 6. & lib. 2. ep. 10. & lib. 4. ep. 9. S. Ambroſe. de dignit. ſacerd. c. 1. S. Aug. de baptiſm. contra Donat. l. 7. c. 43. & ibid. Clarus a Muſcula. Idem de verb. Dom. Ser. 24 Con. Rom. ſub Sylveſt. Conſt. Apoſt. l. 8. c. ult. Anacl. P. ep. 2. Clemens P. ep. 1. S. Hieron. ep. 13. & ep. 54 Euthym. in Pſ. 44. S. Gregor. in Evang. Hom. 26. ad Heliodor. ep. 1. S. Chryſoſt. ſer. Damaſcen. de imaginibus : Orat. 2. S. Greg. Naz. Orat 21. de laud Baſilii.*

In epiſt. 1. ad Corin. cap. 3. & in epiſt. ad Roman. c. 1.

The conſequent of this is, that by the law of Chriſt, one Biſhop is not ſuperior to another : Chriſt gave the power to all alike ; he made no Head of

of the Biſhops; he gave to none a ſupremacy of power or univerſalityof juriſdiction. But this the Pope hath long challenged, and to bring his purpoſes to paſs, hath for theſe Six hundred years by-gone invaded the rights of Biſhops, and delegated matters of order and juriſdiction to Monks and Friers; inſomuch that the power of Biſhops was greatly diminiſhed at the erecting of the Cluniac and Ciſtercian Monks about the year ML: but about the year MCC, it was almoſt ſwallowed up by privileges granted to the Begging Friers, and there kept by the power of the Pope: which power got one great ſtep more above the Biſhops, when they got it declared that the Pope is above a Council of Biſhops: and at laſt it was turn'd into a new doctrine by *Cajetane* (who for his proſperous invention was made a Cardinal) that all the whole Apoſtolick or Epiſcopal power is radical and inherent in the Pope, in whom is the fulneſs of the Eccleſiaſtical authority; and that Biſhops receive their portion of it from him: and this

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was firſt boldly maintain'd in the Council of *Trent* by the Jeſuits; and it is now the opinion of their Order: but it is alſo that which the Pope challenges in practiſe, when he pretends to a power over all Biſhops, and that this power is deriv'd to him from Chriſt; when he calls himſelf the Univerſal Biſhop, and the Vicarial Head of the Church, the Churches Monarch, he from whom all Eccleſiaſtical Authority is derived, to whoſe ſentence in things Divine every Chriſtian under pain of damnation is bound to be ſubject *.

Now this is it which as it is productive of infinite miſchiefs, ſo it is an Innovation and an abſolute deflexion from the primitive Catholick Doctrine, and yet is the great groundwork and foundation of their Church. This we ſhall repreſent in theſe following teſtimonies. Pope *Eleutherius* * in an Epiſtle to the Biſhops of *France* ſays that Chriſt committed the Univerſal Church to the Biſhops; and S. *Ambroſe* ſays that the Biſhop holdeth the place of Chriſt, and is his ſubſtitute.

* *Extrav. Com lib 1. tit. 9. de major. & obed. cap. Unam Sanctam.*

* *Refert Archiepiſc. Granatenſi in Concil. Trid.*

Ubi ſupra.

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But famous are the words of S. *Cyprian*, [*The Church of Christ is one through the whole world, divided by him into many members, and the Bishoprick is but one, diffused in the agreeing plurality of many Bishops.*] And again, [*To every Pastor a portion of the flock is given, which let every one of them rule and govern.*] By which words it is evident that the primitive Church understood no Prelation of one and Subordination of another, commanded by Christ, or by virtue of their Ordination; but onely what was for orders sake introduc'd by Princes and consent of Prelates. And it was to this purpose very full which was said by Pope *Symmachus*: *As it is in the holy Trinity, whose power is one and undivided,* (or to use the expression in the *Athanasian* Creed, *none is before or after other, none is greater or less than another*) *so there is one Bishoprick amongst divers Bishops, and therefore why should the Canons of the ancient Bishops be violated by their Successors?* Now these words being spoken against the invasion of the rights of the Church

Lib. 4. ep 2

Apud Baro. tom. 6. A. D. 499. n. 36.

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Church of *Arles* by *Anaſtaſius*, and the queſtion being in the exerciſe of Juriſdiction, and about the inſtitution of Biſhops, does fully declare that the Biſhops of *Rome* had no ſuperiority by the laws of Chriſt over any Biſhop in the Catholick Church, and that his Biſhoprick gave no more power to him, than Chriſt gave to the Biſhop of the ſmalleſt Dioceſe.

And therefore all the Church of God, whenever they reckoned the ſeveral orders and degrees of Miniſtery in the Catholick Church, reckon the Biſhop as the laſt and ſupreme, beyond whom there is no ſpiritual power but in Chriſt. For *as the whole Hierarchy ends in Jeſus, ſo does every particular one in its own Biſhop.* Beyond the Biſhop there is no ſtep, till you reſt in the great Shepherd and Biſhop of ſouls. Under him every Biſhop is ſupreme in ſpirituals, and in all power which to any Biſhop is given by Chriſt. S. *Ignatius* therefore exhorts that *all ſhould obey their Biſhop, and the Biſhop obey Chriſt, as Chriſt obeyed his Father.*

Dionyſ. Areop. de Eccleſ. hierarch. de ſacer. perfect.

Epiſt. ad Smyrnenſ. & ad Philadel.

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There are no other intermedial degrees of Divine institution. But (as *Origen* teaches) *The Apostles, and they who after them are ordain'd by God, that is, the Bishops, have the supreme place in the Church, and the Prophets have the second place.* The same also is taught by P. *Gelasius* *, by S. *Hierom* *, and *Fulgentius* *, and indeed by all the Fathers who spake any thing in this matter: Insomuch that when *Bellarmine* is in this question press'd out of the book of *Nilus* by the Authority of the Fathers standing against him, he answers, *Papam Patres non habere in Ecclesiâ, sed Filios omnes*; The Pope acknowledges no Fathers in the Church, for they are all his Sons.

* *Dist. 97. c. Duo sunt.*
* *In Jerem. hom. 7. & adver. Lucif.*
* *In Concil. Paris. l. 1. c. 3*

Now although we suppose this to be greatly sufficient to declare the Doctrine of the primitive Catholick Church, concerning the equality of power in all Bishops by Divine right: yet the Fathers have also expresly declared themselves, that one Bishop is not superiour to another, and ought not to judge another, or force another

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to obedience. They are the words of S. *Cyprian* to a Council of Biſhops: [*None of us makes himſelf a Biſhop of Biſhops, or by tyrannical power drives his collegues to a neceſsity of obedience, ſince every Biſhop according to the licenſe of his own liberty and power, hath his own choice, and cannot be judged by another, nor yet himſelf judge another; but let us all expect the judgment of our L. Jeſus Chriſt, who onely and alone hath the power of ſetting us in the Government of his Church, and judging of what we do.*] This wasſpoken and intended againſt P. *Stephen*, who did then begin *dominari in clero*, to lord it over Gods heritage, and to excommunicate his brethren, as *Demetrius* did in the time of the Apoſtles themſelves: but they both found their reprovers, *Demetrius* was chaſtiſed by S. *John* for this uſurpation, and *Stephen* by S. *Cyprian*, and this alſo was approv'd by S. *Auſtin*. We conclude this particular with the words of S. *Gregory* Biſhop of *Rome*, who becauſe the Patriarch of *Conſtantinople* called himſelf

In Concil. Carthag.

De Bapt. contr. Donatiſt. l. 3. c. 3.

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Lib. 4. ep. 76, 78, 31, 34, 38, 39. & lib. 6. ep. 24.

Univerſal Biſhop, ſaid, It was a *proud title, prophane, ſacrilegious, and Antichriſtian:* and therefore he little thought that his ſucceſſors in the ſame See ſhould ſo fiercely challenge that Antichriſtian title; much leſs did the then Biſhop of *Rome* in thoſe ages challenge it as their own peculiar; for they had no mind to be, or to be eſteemed Antichriſtian. *Romano pontifici oblatum eſt, ſed nullus unquam eorum hoc ſingularitatis nomen aſſumpſit.* His predeceſſors (it ſeems) had been tempted with an offer of that title, but none of them ever aſſumed that name of ſingularity, as being *againſt the law of the Goſpel and the Canons of the Church.*

Lib. 4. ep. 32. Quis eſt iſte, qui contra ſtatuta Evangelica, contra Canonum decreta, novum

ſibi uſurpare nomen præſumit? Videatur Epiſtola S. Hieron. ad Evagrium, Concil. Chalced. action. 16. Concil. Nicen. can. 6. & can. 7. & Concil. C. P. can. 3. & Novel. Juſtin. 131.

Now this being a matter of which Chriſt ſpake not one word to Saint *Peter*, if it be a matter of faith and ſalvation, as it is now pretended, it is not imaginable he would have been ſo perfectly ſilent. But though he was ſilent of any intention to do this, yet

yet S. *Paul* was not ſilent that Chriſt did otherwiſe; for he hath ſet in his Church *primùm Apoſtolos*; firſt of all, Apoſtles; not firſt S. *Peter* and ſecondarily Apoſtles; but all the Apoſtles were firſt. It is alſo evident that S: *Peter* did not carry himſelf ſo as to give the leaſt overture or umbrage to make any one ſuſpect he had any ſuch preheminence; but he was (as St. *Chryſoſtom* truly ſays) μετὰ κοινῆς πάντα ποιῶν γνώμης, he did all things with the common conſent, οὐδὲν αὐθεντικῶς, οὐδὲ ἀρχικῶς, nothing by ſpecial authority or principality: and if he had any ſuch, it is more than probable that the Apoſtles who ſurvived him, had ſucceeded him in it, rather than the Biſhop of *Rome*: and it being certain (as the Biſhop of *Canaries* confeſſes) *That there is in Scripture no revelation that the Biſhop of Rome ſhould ſucceed Peter* in it, and we being there told that S. *Peter* was at *Antioch*, but never that he was at *Rome*; it being confeſſed by ſome of their own parties, by Cardinal *Cuſanus*, *Soto*, *Driedo*, *Canus* and *Segovius*, that

In Acta Apoſt. hom. 3.

Canus loc. lib. 6 c. 8. p 235. Ed. Salmant. 1563.

Concor. Cath. l. 2. c. 34 Sent. l. 4 diſt. 24. q 2 art. 1. De Eccl. gm. l. 4 c. 3.

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that this ſucceſsion was not addicted to any particular Church, nor that Chriſts inſtitution of this does any other way appear; that it cannot be proved that the Biſhop of *Rome* is Prince of the Church: it being alſo certain that there was no ſuch thing known in the primitive Church, but that the holy Fathers both of *Africa* and the Eaſt did oppoſe Pope *Victor* and Pope *Stephen*, when they began to interpoſe with a preſumptive Authority in the affairs of other Churches; and that the Biſhops of the Church did treat with the Roman Biſhop as with a brother, not as their ſuperiour: and that the General Council held at *Chalcedon* did give to the Biſhops of C. P. equal rights and preeminence with the Biſhops of *Rome*: and that the Greek Churches are at this day and have been a long time great opponents of this pretenſion of the Biſhops of *Rome*: and after all this, ſince it is certain that Chriſt, who foreknows all things, did alſo know that there would be great diſputes and challenges of this preeminence,

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nence, did indeed ſuppreſs it in his Apoſtles, and ſaid not it ſhould be otherwiſe in ſucceſsion, and did not give any command to his Church to obey the Biſhops of *Rome* as his Vicars, more than what he commanded concerning all Biſhops; it muſt be certain that it cannot be neceſſary to ſalvation to do ſo, but that it is more than probable that he never intended any ſuch thing, and that the Biſhops of *Rome* have to the great prejudice of Chriſtendom made a great ſchiſm, and uſurped a title which is not their due, and challenged an authority to which they have no right, and have ſet themſelves above others who are their equals, and impoſe an Article of Faith of their own contriving, and have made great preparation for Antichriſt, if he ever get into that Seat, or be in already, and made it neceſſary for all of the Roman Communion to believe and obey him in all things.

Luk. 22.25. *Mat.* 20.26, 27.

Sect.

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Sect. XI.

THere are very many more things in which the Church of *Rome* hath greatly turn'd aside from the Doctrines of Scripture, and the practise of the Catholick Apostolick and primitive Church.

Such are these: The Invocation of Saints: the Insufficiencie of Scriptures without Traditions of Faith unto Salvation: their absolving sinners before they have by canonical penances and the fruits of a good life testified their repentance: their giving leave to simple Presbyters by Papal dispensation, to give confirmation or chrism: selling Masses for Ninepences: Circumgestation of the Eucharist to be ador'd: The dangerous Doctrine of the necessity of the Priests intention in collating Sacraments; by which device they have put it into the power of the Priest to damn whom he please of his own parish: their affirming that the Mass is a proper and propitiatory sacrifice for the quick

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quick and the dead: Private Masses, or the Lords Supper without Communion; which is against the doctrine and practise of the ancient Church of *Rome* it self, and contrary to the tradition of the Apostles, if we may believe Pope *Calixtus*, and is also forbidden under pain of Excommunication. *Peractâ consecratione omnes communicent, qui noluerint ecclesiasticis carere liminibus.; sic autem etiam Apostoli statuerunt, & sancta Romana tenet Ecclesia.* When the consecration is finished let all communicate that will not be thrust from the bounds of the Church; for so the Apostles appointed, and so the Holy Church of *Rome* does hold. The same also was decreed by P. *Soter* and P. *Martin* in a Council of Bishops, and most severely enjoyn'd by the Canons of the Apostles as they are cited in the Canon Law. *

De consecra. dist. 2. cap. Peracta. Vide etiam ib. cap. In cœna, & cap. Si quis.

**De consecr. dist. 1. c. Omnes fidel. Omnes fideles qui conveniunt in solennitatibus sacris ad Ecclesiam & Scripturas Apostolorum & Evangelia audiant. Qui autem non perseverant in oratione usque dum Missa peragatur, nec Sanctam Communionem percipiunt, velut inquietudines Ecclesiæ commoventes convenit communione privari.*

There

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There are divers others; but we ſuppoſe that thoſe Innovations which we have already noted, may be ſufficient to verifie this charge of Novelty. But we have done this the rather, becauſe the Roman Emiſſaries endeavour to prevail amongſt the ignorant and prejudicate by boaſting of Antiquity; and calling their Religion, the *Old Religion* and the *Catholick*: ſo inſnaring others by ignorant words in which is no truth; their Religion as it diſtinguiſhes from the Religion of the Church of *England* and *Ireland*, being neither the Old nor the Catholick Religion; but New and ſuperinduc'd by arts known to all who with ſincerity and diligence have look'd into their pretences.

But they have taught every Prieſt that can ſcarſe underſtand his Breviary, (of which in *Ireland* there are but too many) and very many of the people, to ask where our Religion was before *Luther?* Whereas it appears by the premiſes, that it is much more eaſie for us to ſhew our Religion before *Luther*, than

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than for them to ſhew theirs before *Trent*. And although they can ſhew too much practiſe of their Religion in the degenerate ages of the Church, yet we can and do clearly ſhew ours in the pureſt and firſt ages; and can and do draw lines pointing to the times and places where the ſeveral rooms and ſtories of their *Babel* was builded, and where poliſhed, and where furniſhed.

But when the Keepers of the field ſlept, and the Enemy had ſown tares, and they had choak'd the wheat, and almoſt deſtroyed it: when the world complain'd of the infinite errors in the Church, and being oppreſſed by a violent power, durſt not complain ſo much as they had cauſe: and when they who had cauſe to complain were yet themſelves very much abuſed, and did not complain in all they might; when divers excellent perſons, S. *Bernard*, *Clemangis*, *Groſthead*, *Marſilius*, *Ocham*, *Alvarus*, *Abbat Joachim*, *Petrarch*, *Savanarola*, *Valla*, *Eraſmus*, *Mantuan*, *Gerſon*, *Ferus*, *Caſſander*, *Andreas Fricius*,

cius, Modrevius, Hermannus Colonienſis, Waſſeburgius Archdeacon of Verdun, Paulus Langius, Staphilus, Teleſphorus de Cuſentiâ, Doctor Talheymius, Francis Zabarel* the Cardinal, and Pope *Adrian* himſelf, with many others; not to reckon *Wiclef, Hus, Hierom* of *Prague*, the Bohemians, and the poor men of *Lions*, whom they call'd Hereticks, and confuted with fire and ſword; when almoſt all Chriſtian Princes did complain heavily of the corrupt ſtate of the Church and of Religion, and no remedy could be had, but the very intended remedy made things much worſe; then it was that divers Chriſtian Kingdoms, and particularly the Church of *England*,

*In Chronic. Zilizenſi.

Tum primùm ſenio docilis, tua ſæcula Roma
Erubuit, pudet exacti jam temporis, odit
Præteritos fœdis cum relligionibus annos.

Being aſham'd of the errors, ſuperſtitious, hereſies and impieties which had deturpated the face of the Church; look'd

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look'd into the glaſs of Scripture and pure Antiquity, and waſh'd away thoſe ſtains with which time, and inadvertency and tyranny had beſmear'd her; and being thus cleans'd and waſh'd, is accus'd by the Roman parties of Novelty, and condemn'd becauſe ſhe refuſes to run into the ſame exceſs of riot and deordination. But we cannot deſerve blame who return to our ancient and firſt health, by preferring a New cure before an Old ſore.

CHAP. II.

The Church of Rome, *as it is at this day diſordered, teaches Doctrines, and uſes Practiſes, which are in themſelves, or in their true and immediate Conſequences, direct Impieties, and give warranty to a wicked Life.*

Sect. I.

OUr Firſt inſtance is in their doctrines of *Repentance*. For the Roman Doctors teach, that unleſs it be

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be by accident, or in reſpect of ſome other obligation, a ſinner is not bound preſently to repent of his ſin as ſoon as he hath committed it. Some time or other he muſt do it, and if he take care ſo to order his affairs that it be not wholly omitted, but ſo that it be done one time or other, he is not by the precept or grace of Repentance bound to do more. *Scotus* and his Scholars ſay that a ſinner is bound, *viz.* by the precept of the Church, to repent on Holy days, eſpecially the great ones. But this is thought too ſevere by *Soto* and *Medina*, who teach that a ſinner is bound to repent but once a year, that is, againſt Eaſter. Theſe Doctors indeed do differ concerning the Churches ſenſe; which according to the beſt of them is bad enough; full as bad as it is ſtated in the charge: but they agree in the worſt part of it, *viz.* that though the Church calls upon ſinners to repent on Holy days, or at Eaſter; yet that by the Law of God they are not tied to ſo much, but onely to repent in the danger or article of death. This is the expreſs

expreſs Doctrine taught in the Church of *Rome* by their famous *Navar*; and for this he quotes Pope *Adrian* and Cardinal *Cajetan*, and finally affirms it *to be the ſenſe of all men.* The ſame alſo is taught by *Reginaldus*, ſaying, *It is true, and* the opinion of all men, *that the time in which a ſinner is bound by the commandment of God to be contrite for his ſins, is the imminent article of natural or violent death.*

Enchyr. c. 1. n. 31.

Tract. fori œnit. l. 5. c. 2. ſect. 4 n. 23.

We ſhall not need to aggravate this ſad ſtory by the addition of other words to the ſame purpoſe in a worſe degree; ſuch as thoſe words are of the ſame *Reginaldus*, *There is no precept that a ſinner ſhould not perſevere in enmity againſt God. There is no negative precept forbidding ſuch a perſeverance.* Theſe are the words of this man, but the proper and neceſſary conſequent of that which they all teach, and to which they muſt conſent. For ſince it is certain that he who hath ſinn'd againſt God and his Conſcience, is in a ſtate of enmity, we ſay he therefore ought to repent preſently, becauſe untill he

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hath repented he is an enemy to God. This they confeſs, but they ſuppoſe it concludes nothing; for though they conſider and confeſs this, yet they ſtill ſaying, a man is not bound by Gods Law to repent till the article of death, do conſequently ſay the ſame thing that *Reginaldus* does, and that a man is not bound to come out of that ſtate of enmity till he be in thoſe circumſtances that it is very probable if he does not then come out, he muſt ſtay in it for ever. It is ſomething worſe than this yet that* *Sotus* ſays, [*even to reſolve to defer our repentance, and to refuſe to repent for a certain time, is but a venial ſin.*] But* *Medina* ſays it is none at all.

* *Dom. à Soto in quart. ſent. diſt.* 17. *qu.* 2. *art.* 6. *conel. ſecunda.*

* *Non eſt dubium quin id licitum ſit. Cod. de pœniten. tract.* 1. *q.* 6. *p.* 18. *edit. Salmantic. A. D.* 1553.

If it be replied to this, that though God hath left it to a ſinners liberty to repent when he pleaſe, yet the Church hath been more ſevere than God hath been, and ties a ſinner to repent, by collateral poſitive laws; for having bound every one to confeſs at *Eaſter*, con-

conſequently ſhe hath tied every one to repent at *Eaſter*, and ſo, by her laws, can lie in the ſin without interruption but twelve moneths or thereabouts; yet there is a ſecret in this, which nevertheleſs themſelves have been pleaſed to diſcover for the eaſe of tender conſciences, *viz.* that the Church ordains but the means, the exteriour ſolemnity of it, and is ſatisfied if you obey her laws by a Ritual repentance, but the holineſs and the inward repentance, which in charity we ſhould have ſuppoſed to have been deſign'd by the law of Feſtivals, *Non eſt id quod per præceptum de obſervatione Feſtorum injungitur*, is not that which is enjoyned by the Church in her law of Holydays. So that ſtill ſinners are left to the liberty which they ſay God gave; even to ſatisfie our ſelves with all the remaining pleaſures of that ſin for a little while, even during our ſhort mortal life: onely we muſt be ſure to repent at laſt.

Reginald. lib. de contrit. c. 2. cap. 4.

We ſhall not trouble our ſelves or our charges with confuting this impi-

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ous Doctrine. For it is evident that this gives countenance and too much warranty to a wicked life; and that of it ſelf is confutation enough, and is that which we intended to repreſent.

If it be anſwered, that this is not the doctrine of their Church, but of ſome private Doctors; we muſt tell you, that, if by the Doctrine of their Church they mean ſuch things only as are decreed in their Councils; it is to be conſidered, that but few things are determin'd in their Councils; nothing but articles of belief, and the practiſe of Sacraments relating to publick order: and if they will not be reprov'd for any thing but what we prove to be falſe in the articles of their ſimple belief, they take a liberty to ſay and to do what they liſt, and to corrupt all the World by their rules of conſcience. But, that this is alſo the Doctrine of their Church their own men tell us. *Communis omnium.* It is the Doctrine of all their men; ſo they affirm, as we have cited their own words above: who alſo undertake

dertake to tell us in what ſenſe their Church intends to tye ſinners to actual repentance; not as ſoon as the ſin is committed, but at certain ſeaſons, and then alſo to no more of it, than the external and ritual part. So that if their Church be injuriouſly charg'd, themſelves have done it, not we. And beſides all this: it is hard to ſuppoſe or expect that the innumerable caſes of conſcience which a whole Trade of Lawyers and Divines amongſt them have made, can be entred into the records of Councils and publick decrees. In theſe caſes we are to conſider, who teaches them? Their Graveſt Doctors, in the face of the Sun, under the intuition of Authority in the publick conduct of ſouls, in their allowed Sermons, in their books licens'd by a curious and inquiſitive authority, not paſsing from them but by warranty from ſeveral hands intruſted to examine them, *ne fides Eccleſiæ aliquid detrimenti patiatur*; that nothing be publiſh'd but what is conſonant to the Catholick faith. And therefore theſe things can-

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not be eſteem'd private opinions * : eſpecially, ſince if they be, yet they are the private opinions of them all, and that we underſtand to be publick enough: and are ſo their Doctrine, as what the Scribes and Phariſees taught their Diſciples, though the whole Church of the Jews had not paſs'd it into a law. So *this is the Roman Doctrine; though not the Roman law.* Which difference we deſire may be obſerv'd in many of the following inſtances, that this objection may no more interpoſe for an eſcape, or an excuſe. But we ſhall have occaſion again to ſpeak to it, upon new particulars.

* *Non illico ut homo ſe reum ſenſit culpæ pœnitentiæ lege pœnitere conſtringitur. Hæc profecto concluſio more & uſu Eccleſiæ ſatis videtur conſtabilita. Dom. a Soto. in quart. ſent. diſt. 17. qu. 2. art. 6.*

But this, though it be infinitely intolerable, yet it is but the beginning of ſorrows. For the guides of Souls in the Roman Church have prevaricated in all the parts of Repentance, moſt ſadly and dangerouſly.

The next things therefore that we ſhall remark are their Doctrines concerning *contrition*: which when it is genuine

nuine and true, that is, a true cordial ſorrow for having ſinn'd againſt God; a ſorrow proceeding from the love of God, and converſion to him, and ending in a dereliction of all our ſins, and a walking in all righteouſneſs, both the Pſalms and the Prophets, the Old Teſtament and the New, the Greek Fathers and the Latin have allowed as ſufficient for the pardon of our ſins through faith in Jeſus Chriſt (as our Writers have often prov'd in their Sermons and books of Conſcience) yet firſt, the Church of *Rome* does not allow it to be of any value, unleſs it be joyn'd with a deſire to confeſs their ſins to a Prieſt; ſaying, that a man by contrition is not reconcil'd to God, without their Sacramental or Ritual penance, actual or votive; and this is decreed by the Council of *Trent*, which thing beſides that it is againſt Scripture, and the promiſes of the Goſpel, and not only *teaches for Doctrine the Commandments of Men*, but evacuates the goodneſs of God by their traditions, and weakens and diſcourages *Seſsio 4. c. 4.*

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the beſt repentance, and prefers repentance towards men, before that which the Scripture calls *Repentance towards God, and faith in our Lord Jeſus Chriſt.*

But the malignity of this Doctrine and its influence it hath on an evil life appears in the other correſponding part of this Doctrine. For as contrition without their ritual and ſacramental confeſsion will not reconcile us to God: ſo *attrition* (as they call it) or *contrition imperfect*, proceeding from fear of damnation, together with their Sacrament will reconcile the ſinner. *Contrition* without it *will not: attrition* with it, *will* reconcile us; and therefore by this doctrine, which is expreſly decreed at *Trent*, there is no neceſsity of *Contrition* at all; and *attrition* is as good to all intents and purpoſes of pardon: and a little repentance will prevail as well as the greateſt, the imperfect as well as the perfect. So *Guilielmus de Rubeo* explains this doctrine. *He that confeſſes his ſins, grieving but a little, obtains remiſsion of his ſins by the Sacrament of Pe-*

In 4. ſent. d. ſt. 18. q. 1.

Penance miniſtred to him by the Prieſt abſolving him. So that although God working Contrition in a penitent, hath not done his work for him without the Prieſts abſolution, in deſire at leaſt; yet if the Prieſt do his part, he hath done the work for the penitent, though God had not wrought that excellent grace of contrition in the penitent.

But for the contrition it ſelf; it is a good word, but of no ſeverity or affrightment by the Roman Doctrine: *One contrition, one act of it, though but little and remiſs, can blot out any, even the greateſt ſin* (always underſtanding it in the ſenſe of the Church, that is in the Sacrament of Penance) ſaith Cardinal *Tolet.* *A certain little inward grief of mind is requir'd to the perfection of Repentance,* ſaid *Maldonat.* And to *Contrition a grief in general for all our ſins is ſufficient; but it is not neceſſary to grieve for any one ſin more than another,* ſaid *Franciſcus de Victoriâ.* The greateſt ſin and the ſmalleſt, as to this, are all alike; and as for the Contrition it ſelf, any intenſion or degree whatſoever

Lib. 3. inſtruc. ſacerdot. cap. 5. n. 4. Sum. qu. 16. art. 1.

De contrit. num. 107.

Quæcunq; intenſio contra peccatum, in quocunq; inſtanti ſufficiet ad conſequendam miſericordiam & remiſſionem.

Ibid. n. 106.

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ever, in any inſtant whatſoever, is ſufficient to obtain mercy and remiſsion, ſaid the ſame Author.

Now let this be added to the former, and the ſequel is this, That if a man live a wicked life for threeſcore or fourſcore years together, yet if in the article of his death, ſooner than which God hath not commanded him to repent, he be a little ſorrowful for his ſins, then reſolving for the preſent that he will do ſo no more; and though this ſorrow hath in it no love of God, but onely a fear of Hell, and a hope that God will pardon him, this, if the Prieſt abſolves him, does inſtantly paſs him into a ſtate of ſalvation. The Prieſt with two fingers and a thumb can do his work for him; onely he muſt be greatly diſpos'd and prepar'd to receive it: Greatly, we ſay, according to the ſenſe of the Roman Church; for he muſt be attrite, or it were better if he were contrite; one act of grief, a little one, and that not for one ſin more than another, and this at the end of a long wicked life, at the time of our death, will make all ſure. Upon

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Upon theſe terms, it is a wonder that all wicked men in the world are not Papiſts; where they may live ſo merrily, and die ſo ſecurely, and are out of all danger, unleſs peradventure they die very ſuddenly, which becauſe ſo very few do, the venture is eſteem'd nothing, and it is a thouſand to one on the ſinners ſide.

Sect. II.

WE know it will be ſaid, That the Roman Church enjoyns Confeſsion, and impoſes Penances, and theſe are a great reſtraint to ſinners, and gather up what was ſcattered before. The reply is eaſie, but it is very ſad. For,

1. For Confeſsion: It is true, to them who are not us'd to it, as it is at the firſt time, and for that once it is as troubleſom as for a baſhful man to ſpeak Orations in publick: But where it is ſo perpetual and univerſal, and done by companies and crouds, at a ſolemn ſet time, and when it may be done

done to any one beſides the Pariſh-Prieſt, to a Friar that begs, or to a Monk in his Dorter, done in the ear, it may be, to a perſon that hath done worſe, and therefore hath no awe upon me, but what his Order imprints, and his Viciouſneſs takes off; when we ſee Women and Boys, Princes and Prelates do the ſame every day: And as oftentimes they are never the better, ſo they are not at all aſham'd; but men look upon it as a certain cure, like pulling off a mans clothes to go and waſh in a river, and make it by uſe and habit, by confidence and cuſtom, to be no certain pain, and the women bluſh or ſmile, weep or are unmov'd, as it happens under their veil, and the men under the boldneſs of their Sex: When we ſee that men and women confeſs to day, and ſin to morrow, and are not affrighted from their ſin the more for it; becauſe they know the worſt of it, and have felt it often, and believe to be eas'd by it, certain it is that a little reaſon, and a little obſervation will ſuffice to conclude, that this practiſe of Confeſsion

feſsion hath in it no affrightment, not ſo much as the horrour of the ſin it ſelf hath to the Conſcience. For they who commit ſins confidently, will with leſs regret (it may be) confeſs it in this manner, where it is the faſhion for every one to do it. And when all the world obſerves how looſly the Italians, Spaniards and French do live in their Carnivals, giving to themſelves all liberty and licenſe to do the vileſt things at that time, not onely becauſe they are for a while to take their leave of them, but becauſe they are (as they ſuppoſe) to be ſo ſoon eas'd of their crimes by Confeſsion, and the circular and never-failing hand of the Prieſt; they will have no reaſon to admire the ſeverity of Confeſsion, which as it was moſt certainly intended as a deletory of ſin, and might do its firſt intention, if it were equally manag'd; ſo now certainly it gives confidence to many men to ſin, and to moſt men to neglect the greater and more effective parts of eſſential repentance.

We ſhall not need to obſerve how Con-

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Confeſsion is made a Miniſter of State, a Pick-lock of ſecrets, a Spy upon families, a Searcher of inclinations, a Betraying to temptations; for this is wholly by the fault of the Men, and not of the Doctrine; but even the Doctrine it ſelf, as it is handled in the Church of *Rome*, is ſo far from bringing peace to the troubled Conſciences, that it intromits more ſcruples and caſes than it can reſolve.

For beſides, that it ſelf is a queſtion, and they have made it dangerous by pretending that it is by Divine Right and Inſtitution, (for ſo ſome of the Schoolmen * teach, and the Canoniſts ſay the contrary, * and that it is onely of humane and poſitive Conſtitution) and by this difference in ſo great a point, have made the whole Oeconomy of their repentance, which relies upon the ſuppoſed neceſsity of Confeſsion, to fail, or to ſhake vehemently, and at

* *Vide Biel. l. 4. diſt. 17. q. 1. & Scotum ibid. & Bonavent. ib. n. 72.*

* *Melius dicitur eam inſtitutam fuiſſe à quadam univerſali Eccleſiæ traditione, quam ex novi vel veteris Teſtamenti authoritate, & tamen negatur hæc traditio eſſe univerſalis. Confeſsio non eſt neceſſaria apud Græcos, quia non emanavit ad illos traditionaliter. De pœnit. diſt 5. in principio Gloſſ. ibid. Vide etiam Panormitan. ſuper Decreta l. 5. cap. Quod autem, c. Omnis utriuſq; ſexus, ſect 18. extrav Gloſſ. Maldonatus fatetur omnes Canoniſtas in hanc ſententiam convenire. Diſp. de Sacram. tom. 2. c. 2. de confeſſ. orig.*

the

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the beſt, to be a foundation too uncertain to build the hopes of ſalvation on it; beſides all this, we ſay, Their Rules and Doctrines of Confeſsion, enjoyn ſome things that are of themſelves dangerous, and lead into temptation. An inſtance of this is in that which is decreed in the Canons of *Trent*, That the Penitent muſt not onely confeſs every mortal ſin which after diligent inquiry he remembers, but even his very ſinful thoughts in particular, and his ſecret deſires, and every circumſtance which changes the kind of the ſin, or (as ſome add) does notably increaſe it: and how this can be ſafely done, and who is ſufficient for theſe things, and who can tell his circumſtances without tempting his Confeſſor, or betraying, and defaming another perſon, (which is forbidden) and in what caſes it may be done, or in what caſes omitted; and whether the confeſsion be valid upon infinite other conſiderations, and whether it be to be repeated in whole or in part, and how often, and how much: theſe things are ſo uncertain, caſual and con-

Seſſ. 4. can. 7.

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contingent, and ſo many caſes are multiplied upon every one of theſe, and theſe ſo diſputed and argued by their greateſt Doctors, by *Thomas*, and *Scotus*, and all the Schoolmen, and by the Caſuiſts, that as *Beatus Rhenanus* complains, it was truly obſerved by the famous *John Geilerius*, that according to their caſes, inquiries and concluſions, it is impoſsible for any man to make a right Confeſsion. So that although the ſhame of private Confeſsion be very tolerable and eaſie, yet the caſes and ſcruples which they have introduc'd, are neither eaſie nor tolerable, and though (as it is now uſed) there be but little in it, to reſtrain ſin, yet there is very much danger of increaſing it, and of receiving no benefit by it.

Sect. III.

BUt then for Penances and Satisfactions of which they boaſt ſo much, as being ſo great reſtraints to ſin, theſe as they are publickly handled, are nothing but words and ineffective ſounds.

For

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For, firſt, if we conſider what the Penances themſelves are which are enjoyn'd; they are reduced from the ancient Canonical Penances to private and arbitrary, from years to hours, from great ſeverity to gentleneſs and flattery, from faſting and publick ſhame to the ſaying over their Beads, from *cordial* to *ritual*, from ſmart to money, from heartineſs and *earneſt* to pageantry and theatrical images of Penance; and if ſome Confeſſours happen to be ſevere, there are ways enough to be eaſed. For the Penitent may have leave to go to a gentler, or he may get Commutations, or he may get ſomebody elſe* to do them for him: and if his Penances be never ſo great, or never ſo little, yet it may be all ſupplied by Indulgencies; of which there are ſuch ſtore in the *Lateran* at *Rome*, that as Pope *Boniface* ſaid, *No man is able to number them*; yet he confirm'd them all.

* *Eman. Sa. V. Satisfact. n.10. Tolet. l. 3. inſtr. ſacerd. cap. 11. n.6.*

In the Church of *Sancta Maria de Popolo* there are for every day in the year two thouſand and eight hundred

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years of pardon, beſides fourteen thouſand and fourteen Carentanes; which in one year amount to more than a Million: all which are confirm'd by the Pope *Paſchal* I. *Boniface* VIII. and *Gregory* IX. In the Church of S. *Vitus* and *Modeſtus* there are for every day in the year ſeven thouſand years and ſeven thouſand Carentanes of pardon, and a pardon of a third part of all our ſins beſides; and the price of all this is but praying before an Altar in that Church. At the Sepulcre of Chriſt in *Venice* there is hung up a prayer of S. *Auguſtine*, with an Indulgence of fourſcore and two thouſand years, granted by *Boniface* the VIII. (who was of all the Popes the moſt bountiful of the Churches treaſure) and *Benedict* the XI. to him that ſhall ſay it, and that for every day *toties quoties*. The Divine pardon of *Sica* gave a plenary Indulgence to every one that being confeſſed and communicated ſhould pray there in the Franciſcan Church of *Sancta Maria de gli Angeli*, and this pardon is *ab omni pœna & culpa*. The

Engliſh

Engliſh of that we eaſily underſtand, but the meaning of it we do not, becauſe they will not own that theſe Indulgences do profit any one whoſe guilt is not taken away by the Sacrament of Penance. But this is not the onely ſnare in which they have inextricably entangled themſelves: but be it as they pleaſe for this; whatever it was it was ſince enlarged by *Sixtus* IV. and *Sixtus* V. to all that ſhall wear S. *Francis* Cord. The ſaying a few *Pater noſters* and *Ave's* before a privileg'd Altar can in innumerable places procure vaſt portions of this Treaſure; and to deliver a ſoul out of Purgatory, whom they liſt, is promiſed to many upon eaſie terms, even to the ſaying of their Beads over with an appendent Medal of the Popes benediction. Every Prieſt at his third or fourth Maſs is as ſure (as may be) to deliver the ſouls of his parents: And a thouſand more ſuch ſtories as theſe are to be ſeen every where and every day.

Once for all: There was a book printed at *Paris* by *Francis Regnault*,

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A. D. 1536. *May* 25. called *The hours of the moſt bleſſed Virgin Mary, according to the uſe of Sarum*; in which for the ſaying three ſhort prayers written in *Rome* in a place called *The Chapel of the holy Croſs of ſeven Romans*, are promiſed fourſcore and ten thouſand years of pardon of deadly ſin. Now the meaning of theſe things is very plain. By theſe devices they ſerve themſelves, and they do not ſerve God. They ſerve themſelves by this Doctrine: For they teach that what Penance is ordinarily impoſed, does not take away all the puniſhment that is due; for they do not impoſe what was anciently enjoyn'd by the Penitential Canons, but ſome little thing inſtead of it: and it may be, that what was anciently enjoyned by the Penitential Canons, is not ſo much as God will exact, (for they ſuppoſe that he will forgive nothing but the guilt and the eternity; but he will exact all that can be demanded on this ſide Hell, even to the laſt farthing he muſt be paid ſome way or other, even when the guilt

Tolet. inſtr. ſacerd. lib. 5. cap. 11. n. 6.

is

is taken away) but therefore to prevent any failing that way, they have given Indulgences enough to take off what was due by the old Canons, and what may be due by the ſeverity of God; and if theſe fail, they may have recourſe to the Prieſts, and they by their Maſſes can make ſupply: ſo that their Diſciples are well, and the want of ancient Diſcipline ſhall do them no hurt.

But then how little they ſerve Gods end by treating the ſinner ſo gently, will be very evident. For by this means they have found out a way, that though it may be God will be more ſevere than the old Penitential Canons; and although theſe Canons were much more ſevere than men are now willing to ſuffer, yet neither for the one or the other ſhall they need to be troubled: they have found out an eaſier way to go to Heaven than ſo. An Indulgence will be no great charge, but that will take off all the ſupernumerary Penances which ought to have been impoſed by the ancient Diſcipline of the

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Church, and may be required by God. A little alms to a Prieſt, a ſmall oblation to a Church, a pilgrimage to the image or reliques of a Saint, wearing S. *Francis* Cord, ſaying over the Beads with an hallowed Appendent, entering into a Fraternity, praying at a privileg'd Altar, leaving a Legacy for a Soul-Maſs, viſiting a privileg'd Cemetery, and twenty other devices will ſecure the ſinner from ſuffering puniſhment here or hereafter, more than his friendly Prieſt is pleaſed gently to impoſe.

To them that ask, what ſhould any one need to get ſo many hundred thouſand years of pardon, as are ready to be had upon very eaſie terms? They anſwer as before; That whereas it may be for Perjury the ancient Canons enjoyned Penance all their life*; that will be ſuppoſed to be twenty or forty years, or ſuppoſe an hundred; if the man have been perjur'd a thouſand times, and committed adultery ſo often, and done innumerable other ſins, for every one of which he deſerves to

* *Vide Concil. Tribur. c. 54. Burchard. l. 19. Tertul. lib. de pœnitentia.*

ſuffer

ſuffer forty years penance, and how much more in the account of God he deſerves, he knows not; if he be attrite, and confeſs'd ſo that the guilt is taken away, yet as much temporal puniſhment remains due as is not paid here: but the Indulgences of the Church will take off ſo much as it comes to, even of all that would be ſuffer'd in Purgatory. Now it is true, that Purgatory (at leaſt as is believ'd) cannot laſt a hundred thouſand years; but yet God may by the acerbity of the flames in twenty years equal the Canonical Penances of twenty thouſand years: to prevent which, theſe Indulgences of ſo many thouſand years are deviſed. A wiſe and thrifty Invention ſure, and well contriv'd, and rightly applotted according to every mans need, and according as they ſuſpect his Bill ſhall amount to.

This ſtrange Invention, as ſtrange as it is, will be own'd, for this is the account of it which we find in *Bellarmine*: and although *Gerſon* and *Dominicus à Soto* are aſham'd of theſe prodigious

De Indulgen. l. 1. c. 9. ſect. Exiſtit autẽ.

digious Indulgences, and ſuppoſe that the Popes Quæſtuaries did procure them, yet it muſt not be ſo diſown'd; truth is truth, and it is notoriouſly ſo; and therefore a reaſon muſt be found out for it, and this is it which we have accounted. But the uſe we make of it is this; That ſince they have declar'd, that when ſins are pardon'd ſo eaſily, yet the puniſhment remains ſo very great, and that ſo much muſt be ſuffered here or in Purgatory; it is ſtrange that they ſhould not onely in effect pretend to ſhew more mercy than God does, or the primitive Church did; but that they ſhould directly lay aſide the primitive Diſcipline, and while they declaim againſt their Adverſaries for ſaying they are not neceſſary, yet at the ſame time they ſhould deviſe tricks to take them quite away, ſo that neither Penances ſhall much ſmart here, nor Purgatory (which is a device to make men be *Mulata's*, as the Spaniard calls, half Chriſtians, a device to make a man go to Heaven and to Hell too) ſhall not torment them hereafter.

How-

However it be, yet things are ſo ordered, that the noiſe of Penances need not trouble the greateſt Criminal, unleſs he be ſo unfortunate as to live in no Countrey and near no Church, and without Prieſt, or friend, or money, or notice of any thing that is ſo loudly talk'd of in Chriſtendom. *If he be*, he hath no help but one; he muſt live a holy and a ſevere life, which is the only great calamity which they are commanded to ſuffer in the Church of *England: but if he be not*, the caſe is plain, he may by theſe Doctrines take his eaſe.

Sect. IV.

WE doubt not but they who underſtand the proper ſequel of theſe things, will not wonder that the Church of *Rome* ſhould have a numerous company of Proſelytes, made up of ſuch as the beginnings of *Davids* Army were. But that we may undeceive them alſo, for to their ſouls we intend charity and relief by this Addreſs,

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dreſs, we have thought fit to adde one Conſideration more, and that is, That it is not fit that they ſhould truſt to this, or any thing of this, not onely becauſe there is no foundation of truth in theſe new devices, but becauſe even the Roman Doctors themſelves, when they are pinch'd with an Objection, let their hold go, and to eſcape do in remarkable meaſures deſtroy their own new building.

The caſe is this: To them who ſay, that if there were truth in theſe pretenſions, then all theſe, and the many millions of Indulgences more, and the many other ways of releaſing ſouls out of Purgatory, the innumerable Maſſes ſaid every day, the power of the Keys ſo largely imploy'd, would in a ſhort time have emptied Purgatory of all her ſad inhabitants, or it may be very few would go thither, and they that unfortunately do, cannot ſtay long; and conſequently, beſides that this great ſoftneſs and eaſineſs of procedure would give confidence to the greateſt ſinners, and the hopes of Purgatory would

would deſtroy the fears of Hell, and the certainty of doing well enough in an imperfect life, would make men careleſs of the more excellent: beſides theſe things, there will need no continuation of Penſions to pray for perſons dead many years ago: To them, I ſay, who talk to them at this rate, they have enough to anſwer.

Deceive not your ſelves, there are more things to be reckon'd for than ſo. For when you have deſerved great puniſhments for great ſins, and the Guilt is taken off by Abſolution, and (you ſuppoſe) the Puniſhment by Indulgences or the Satisfaction of others; it may be ſo, and it may be not ſo.

For 1. it is according as your Indulgence is. Suppoſe it for forty years, or it may be an hundred, or a thouſand, (and that is a great matter) yet peradventure according to the old penitential rate you have deſerved the Penance of forty thouſand years; or at leaſt you may have done ſo by the more ſevere account of God: If the Penance of forty years be taken off by your Indulgence,

gence, it does as much of the work as was promiſed or intended ; but you can feel little eaſe, if ſtill there remains due the Penance of threeſcore thouſand years. No man can tell the difference when what remains ſhall be ſo great as to ſurmount all the evils of this life ; and the abatement may be accounted by pen and ink, but will ſignifie little in the perception : it is like the caſting out of a Devil out of a miſerable Demoniack, when there ſtill remains fifty more as bad as he that went away ; the man will hardly find how much he is advanced in his cure.

But 2. you have with much labour and ſome charge purchaſed to your ſelf ſo many *Quadragenes* or Lents of pardon ; that is, you have bought off the Penances of ſo many times forty days. It is well ; but were you well advis'd ? it may be your *Quadragenes* are not *Carenes*, that is, are not a quitting the ſevereſt Penances of faſting ſo long in bread and water : for there is great difference in the manner of keeping a penitential Lent, and it may be you have pur-

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purchaſed but ſome lighter thing; and then if your demerit ariſe to ſo many *Carenes*, and you purchaſed but mere *Quadragenes*, without a minute and table of particulars, you may ſtay longer in Purgatory than you expected.

3. But therefore your beſt way is to get a *plenary Indulgence*; and that may be had on reaſonable terms: but take heed you do not think your ſelf ſecure, for a plenary Indulgence does not do all that it may be you require; for there is an Indulgence *more full*, and another *moſt full*, and it is not agreed upon among the Doctors whether a plenary Indulgence is to be extended beyond the taking off thoſe Penances which were actually enjoyned by the Confeſſor, or how far they go further. And they that read *Turrecremata*, *Navar*, *Cordubenſis*, *Fabius Incarnatus*, *Petrus de Soto*, *Armilla aurea*, *Aquinas*, *Tolet*, *Cajetan*, in their ſeveral accounts of Indulgences, will ſoon perceive that all this is but a handful of Smoke, when you hold it, you hold it not.

Vide Joan. de Turrecremata in comment. diſt. 1. de pœnitent.

4. But further yet; all Indulgences are

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are granted upon ſome inducement, and are not *ex mero motu*, or acts of mere grace without cauſe; and if the cauſe be not reaſonable, they are invalid: and whether the cauſe be ſufficient will be very hard to judge. And if there be for the Indulgence, yet if there be not a reaſonable cauſe for the quantity of the Indulgence, you cannot tell how much you get: and the Preachers of Indulgences ought not to declare how valid they are *aſſertivè*, that is, by any confidence; but *opinativè* or *recitativè*, they can onely tell what is ſaid, or what is their own opinion.

5. When this difficuly is paſſed over, yet it may be the perſon is not capable of them; for if he be not in the ſtate of Grace all is nothing; and if he be, yet if he does not perform the condition of the Indulgence actually, his mere endeavour or good deſire is nothing. And when the conditions are actually done, it muſt be enquired whether in the time of doing them you were in charity; whether you be ſo at leaſt in the laſt day of finiſhing them:

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it is good to be certain in this, leſt all evaporate and come to nothing. But yet ſuppoſe this too, though the work you are to do as the condition of the Indulgence, be done ſo well that you loſe not all the Indulgence, yet for every degree of Imperfection in that work you will loſe a part of the Indulgence, and then it will be hard to tell whether you get half ſo much as you propounded to your ſelf. But here Pope *Adrian* troubles the whole affair again: for if the Indulgence be onely given according to the worthineſs of the work done, then that will avail of it ſelf without any Grant from the Church; and then it is hugely queſtionable whether the Popes Authority be of any uſe in this whole matter. *Hiſt. Concil. Trident. l. 1. pag 20. Londin. edit.*

6. But there is yet a greater heap of dangers and uncertainties; for you muſt be ſure of the Authority of him that gives the Indulgence, and in this there are many doubtful Queſtions; but when they are over, yet it is worth inquiry, (for ſome Doctors are fearful in this point) whether the intromiſsion of

of Venial ſins, without which no man lives, does hinder the fruit of the Indulgence; for if it does, all the coſt is loſt.

7. When an Indulgence is given, put caſe to abide forty days on certain conditions, whether theſe forty days are to be taken *collectively* or *diſtributively*; for, becauſe it is confeſſed that the matter of Indulgences is *res odibilis*, an hateful and an odious matter, it is not to be underſtood in the ſenſe of favour, but of greateſt ſeverity; and therefore it is good to know beforehand what to truſt to, to inquire how the Bull is penn'd, and what ſenſe of Law every word does bear; for it may be any good mans caſe. If an Indulgence be granted to a place for ſo many days *in every year*, it were fit you inquire for how many years that will laſt; for ſome Doctors ſay, That if a definite number of years be not ſet down, it is intended to laſt but twenty years. And therefore it is good to be wiſe early.

Fab. Incarnat. ſcrutin. Sacerd. de. Indulgent.

8. But it is yet of greater conſidera-

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tion: If you take out a Bull of Indulgence, relating to the Article of death, in caſe you recover that ſickneſs in which you thought you ſhould uſe it, you muſt conſider, whether you muſt not take out a new one for the next fit of ſickneſs; or will the firſt, which ſtood for nothing, keep cold, and without any ſenſible errour ſerve when you ſhall indeed die?

9. You muſt alſo inquire and be rightly inform'd, whether an Indulgence granted upon a certain Feſtival will be valid if the day be chang'd, (as they were all at once by the Gregorian Calendar) or if you go into another Countrey where the Feaſt is not kept the ſame day, as it happens in movable Feaſts, and on S. *Bartholomews-day*, and ſome others.

10. When your Lawyers have told you their opinion of all theſe Queſtions, and given it under their hands, it will concern you to inquire yet further, whether a ſucceeding Pope have not or cannot revoke an Indulgence granted by his Predeceſſor; for this is often

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done in matters of favour and privileges; and the German Princes complain'd ſadly of it; and it was complain'd in the Council of *Lions*, that *Martin* the Legate of Pope *Innocent* the VIII. revok'd and diſsipated all former Grants: and it is an old Rule, *Papa nunquam ſibi ligat manus*, The Pope never binds his own hands. But here ſome caution would do well.

Centum gravam. Germ.

Idem facere voluit Paulus quintus in Venetorum cauſa.

11. It is worth inquiry, whether in the year of Jubilee all other Indulgences be ſuſpended; for though ſome think they are not, yet *Navar* and *Emanuel Sà* affirm that they are; and if they chance to ſay true, (for no man knows whether they do or no) you may be at a loſs that way. And when all this is done, yet

12. Your Indulgences will be of no avail to you in reſerved caſes, which are very many. A great many more very fine ſcruples might be mov'd, and are ſo; and therefore when you have gotten all the ſecurity you can by theſe, you are not ſafe at all. But therefore be ſure ſtill to get Maſſes to be ſaid.

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So that now the great Objection is anſwered; you need not fear that ſaying Maſſes will ever be made unneceſſary by the multitude of Indulgences: The Prieſt muſt ſtill be imployed and entertained *in ſubſidium*, ſince there are ſo many ways of making the Indulgence good for nothing: And as for the fear of emptying Purgatory by the free and liberal uſe of the Keys, it is very needleſs; becauſe the Pope cannot evacuate* Purgatory, or give ſo many Indulgences as to take out all ſouls from thence: And therefore if the Popes, and the Biſhops, and the Legates, have been already too free, it may be there is ſo much in arrear, that the Treaſure of the Church is ſpent, or the Church is in debt for ſouls; or elſe, though the Treaſure be inexhauſtible, yet ſo much of her Treaſure ought not to be made uſe of, and therefore it may be that your ſouls ſhall be poſt-pon'd, and muſt ſtay and take its turn God knows when. And therefore we cannot but commend the prudence of Cardinal *Albernotius*, who by his laſt will

* *Fabius Incarnatus Scrutin. Sacerdot. de indulgent. ſect. antepen. edit. Barcinon. 1628.*

Apud Geneſ. Sepulvedam in vita Egidii Albernotii Cardinal.

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will took order for fifty thouſand Maſſes to be ſaid for his ſoul; for he was a wiſe man, and lov'd to make all as ſure as he could.

But then to apply this to the Conſciences of the poor people of the Roman Communion. Here is a great deal of Treaſure of the Church pretended, and a great many favours granted, and much eaſe promiſed, and the wealth of the Church boaſted of, and the peoples money gotten; and that this may be a perpetual ſpring, it is clear amongſt their own Writers, that you are not ſure of any good by all that is paſt, but you muſt get more ſecurity, or this may be nothing. But how eaſie were it for you now to conclude, that all this is but a meer cozenage, an art to get money? but that's but the leaſt of the evil, it is a certain way to deceive ſouls. For ſince there are ſo many thouſands that truſt to theſe things, and yet in the confeſsion of your own Writers there are ſo many fallibilities in the whole, and in every parr, why will you ſuffer your ſelves

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ſo weakly and vainly to be cozen'd out of your ſouls with promiſes that ſignifie nothing, and words without vertue, and treaſures that make no man rich, and Indulgences that give confidence to ſin, but no eaſe to the pains which follow?

Beſides all this, it is very conſiderable, that this whole affair is a ſtate of temptation; for they that have ſo many ways to eſcape, will not be ſo careful of the main ſtake, as the intereſt of it requires. He that hopes to be relieved by many others, will be tempted to neglect himſelf: There is a ἓν μέγα, an *Unum neceſſarium*, even that we *work out our own ſalvation with fear and trembling*. A little wiſdom, and an eaſie obſervation were enough to make all men that love themſelves, wiſely to abſtain from ſuch diet which does not nouriſh, but fills the ſtomach with wind and imagination. But to return to the main Inquiry.

We deſire that it be conſidered, how dangerouſly good life is under-

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mined, by the Propoſitions collaterally taught by their Great Doctors, in this matter of Indulgences; beſides the main and direct danger and deception.

1. *Venial ſins preceding or following the work enjoyn'd for getting Indulgences, hinder not their fruit: But if they intervene in the time of doing them, then they hinder.* By this Propoſition there is infinite uncertainty concerning the value of any Indulgence; for if venial ſins be *daily incurſions*, who can ſay that he is one day clean from them? And if he be not, he hath paid his price for that which profits not, and he is made to relie upon that which will not ſupport him. But though this being taught, doth evacuate the Indulgence, yet it is not taught to prevent the ſin; for before and after, if you commit venial ſins, there is no great matter in it: The inconvenience is not great, and the remedy is eaſie; you are told of your ſecurity as to this point before hand.

Fab. Incarn. ubi ſupra.

2. Pope *Adrian* taught a worſe matter.

ter, *He that will obtain indulgence for another, if he does perform the work enjoyn'd, though himſelf be in deadly ſin, yet for the other he prevails:* as if a man could do more for another than he can do for himſelf; or as if God would regard the prayers of a vile and a wicked perſon when he intercedes for another, and at the ſame time, if he prays for himſelf, his prayer is an abomination. God firſt is intreated for our ſelves, and when we are more excellent perſons, admits us to intercede, and we ſhall prevail for others; but that a wicked perſon who is under actual guilt, and oblig'd himſelf to ſuffer all puniſhment, can eaſe and take off the puniſhment due to others by any externally good work done *ungratiouſly*, is a piece of new Divinity without colour of reaſon or religion. Others in this are ſomething leſs ſcandalous; and affirm, that though it be not neceſſary that when the Indulgence is granted the man ſhould be in the ſtate of grace, yet it is neceſſary that at ſome time or other he ſhould be; at any time (it ſeems) it

Apud Petrum de Soto lect. de inſtit. Sacerd. de neceſſariis ad effectum indulg.

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will ſerve. For thus they turn Divinity and the care of ſouls into Mathematicks and Clockwork, and diſpute minutes and periods with God, and are careful to tell their people how much liberty they may take, and how far they may venture, leſt they ſhould loſe any thing of their ſins pleaſure, which they can poſsibly enjoy, and yet have hopes of being ſav'd at laſt.

3. But there is worſe yet. If a man willingly commits a ſin in hope and expectation of a *Jubilee*, and of the Indulgences afterwards to be granted, he does not loſe the Indulgence, but ſhall receive it: which is expreſly affirm'd by *Navar* [a], and *Antonius Cordubenſis* [b], and *Bellarmine* [c], though he asks the queſtion, denies it not. By which it is evident that the Roman Doctrines and Divinity teach contrary to Gods way; who is moſt of all angry with them that *turn his grace into wantonneſs*, and ſin, *that grace may abound*.

a *In tract. de jubileo not ab.* 34. *n.* 4. &6.
b. *Qu.* 37. *de indulg. prop.* 3
c *Lib.* 1. *de indulg. c.* 10. *Sect. Altera dubitatio.*

4. If any man by reaſon of poverty, cannot

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cannot give the preſcrib'd Alms, he cannot receive the Indulgence. Now ſince it is ſufficiently known, that in all or moſt of the Indulgences a clauſe is ſure to be included, that ſomething be offered to the Church, to the Altar, to a Religious Houſe, &c. The conſequent of this will be ſoon ſeen, that Indulgences are made for the rich, and the Treaſures of the Church are to be diſpenſed to them that have Treaſures of their own, for *Habenti dabitur.* But then God help the poor; for them Purgatory is prepar'd, and they muſt burn: For the rich it is pretended, but the ſmell of fire will not paſs upon them. *Scrutin. Sacerd. ubi ſupra.*

From theſe premiſes we ſuppoſe it but too evident, that the Roman Doctors prevaricate in the whole Doctrine of Repentance, which indeed in Chriſt Jeſus is the whole Oeconomy of Juſtification and Salvation; it is the hopes and ſtaff of all the world, the remedy of all evils paſt, preſent, and to come. And if our phyſick be poiſon'd, if our ſtaff be broken, if our hopes make us aſham'd,

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aſham'd, how ſhall we appear before Chriſt at his coming? But we ſay, that in all the parts of it their Doctrine is infinitely dangerous.

1. *Contrition* is ſufficient if it be but one little act, and that in the very Article of Death; and before that time it is not neceſſary by the Law of God, nay it is indeed ſufficient; but it is alſo inſufficient, for without Confeſsion in act or deſire it ſuffices not. And though it be thus inſufficiently ſufficient, yet it is not neceſſary: For Attrition is alſo ſufficient, if a Prieſt can be had, and then any little grief proceeding out of the fear of Hell will do it, if the Prieſt do but abſolve.

2. *Confeſsion* might be made of excellent uſe, and is ſo among the pious Children of the Church of *England*; but by the Doctrines and Practiſes in the Church of *Rome* it is made, not the remedy of ſins by proper energy, but the excuſe, the alleviation, the confidence, the ritual, external and ſacramental remedy, and ſerves inſtead of the labours of a holy and a regular life; and

and yet is ſo intangled with innumerable and inextricable caſes of conſcience, orders, humane preſcripts, and great and little artifices, that ſcruples are more increaſed than ſins are leſſened.

3. For Satisfactions and Penances, which, if they were rightly order'd, and made inſtrumental to kill the deſires of ſin, or to puniſh the Criminal, or were properly the fruits of repentance, that is, parts of a holy life, good works done in charity, and the habitual permanent grace of God, were ſo prevailing, as they do the work of God; yet when they are taken away, not onely by the declenſion of primitive Diſcipline, but by new Doctrines and Indulgences, regular and offer'd Commutations for money, and ſuperſtitious practiſes, which are ſins themſelves, and increaſe the numbers and weights of the account, there is a great way made for the deſtruction of ſouls, and the diſcountenancing the neceſsity of holy life; but nothing for the advantage of holineſs, or the becoming like to God. And

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And now at laſt for a Cover to this Diſh, we have thought fit to mind the World, and to give caution to all that mean to live godly *in Chriſt Jeſus*, to what an infinite ſcandal and impiety this affair hath riſen in the Church of of *Rome*, we mean in the inſtance of their *Taxa Cameræ*, *ſeu Cancellariæ Apoſtolicæ*, the Tax of the Apoſtolical Chamber or Chancery; a book publickly printed, and expos'd to common ſale; of which their own *Eſpencæus* gives this account, That it is a book in which a man may learn more wickedneſs, than in all the Summaries of vices publiſhed in the World: And yet to them that will pay for it, there is *to many* given a Licenſe, *to all* an Abſolution for the greateſt and moſt horrid ſins. There is a price ſet down for his Abſolution that hath kill'd his Father or his Mother, Brother, Siſter, or Wife, or that hath lien with his Siſter or his Mother. We deſire all good Chriſtians to excuſe us for naming ſuch horrid things;

Digreſ. 2. ad cap. 1. epiſt ad Titum.

Nomina ſunt ipſo penè timenda ſono.

But

But the Licenſes are printed at *Paris* in the year 1500. by *Toſſan Denis*. Pope *Innocent* the VIII. either was Author or Inlarger of theſe Rules of this Chancery-tax, and there are Gloſſes upon them, in which the Scholiaſt himſelf who made them affirms, that he muſt for that time conceal ſome things to avoid ſcandal. But how far this impiety proceeded, and how little regard there is in it to piety, or the good of ſouls, is viſible by that which *Auguſtinus de Ancona* teaches, [*That the Pope ought not to give Indulgences to them who have a deſire of giving money, but cannot as to them who actually give.*] *De poteſt. Papæ q. 3. ad. 3.* And whereas it may be objected, that then poor mens ſouls are in a worſe condition than the rich; he anſwers, *That as to the remiſſion of the puniſhment acquir'd by the Indulgence, in ſuch a caſe it is not inconvenient that the rich ſhould be in a better condition than the poor.*] For in that manner do they imitate God, who is no reſpecter of perſons.

Sect. VI.

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Sect. VI.

THeſe Obſervations we conceive to be ſufficient to deter every well meaning perſon from running into, or abiding in ſuch temptations. Every falſe Propoſition that leads to impiety, is a ſtock and fountain of temptations; and theſe which we have reckon'd in the matter of Repentance, having influence upon the whole life, are yet much greater, by corrupting the whole maſs of Wiſdom and Spiritual Propoſitions.

There are indeed many others. We ſhall name ſome of them, but ſhall not need much to inſiſt on them. Such as are,

1. That one man may ſatisfie for another *. It is the general Doctrine of their Church: The Divines and Lawyers conſent in it, and publikely own it: The effect of which is this, that ſome are made rich by it, and ſome are careleſs; But *qui non ſolvit in ære, luat in corpore*, is a Canonical rule; and

* *Sa aphor. verb. ſatisfa. num.* 10. *Scrutin. Sacerd. tract. de Indulg. ſect. penult. Suarez. part. 4. in 3. diſp. 28. ſect. 9.*

and though it was ſpoken in the matter of publick penances, and ſo relates to the exterior Court, yet it is alſo practis'd and avowed in ſatisfactions or penances relating to the inward Court of Conſcience, and penance Sacramental; and the rich man is made negligent in his duty, and is whip'd upon another mans back, and his purſe onely is the Penitent; and which is worſt of all, here is a pretence of doing that, which is too neer blaſphemy but to ſay. For by this Doctrine, it is not to be ſaid of Chriſt alone, that *he was wounded for our tranſgreſsions*, that he onely ſatisfied for our ſins; for in the Church of *Rome* it is done frequently, and pretended daily, that by another mans *ſtripes we are healed.*

2. They teach, That a habit of ſin, is not a ſin, diſtinct from thoſe former actions by which the habit was contracted. The ſecret intention of which Propoſition, and the malignity of it, conſiſts in this, that it is not neceſſary for a man to repent ſpeedily; and a man is not bound by repentance

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to interrupt the procedure of his impiety; or to repent of his habit, but of the single acts that went before it. For as for those that come after, they are excus'd, if they be produc'd by a strong habit; and the greater the habit the less is the sin: But then as the repentance need not for that reason, be hasty and presently; so because it is onely to be of single acts, the repentance it self need not be habitual, but it may be done in an instant; whereas to mortifie a habit of sin (which is the true and proper repentance) there is requir'd a longer time, and a procedure in the methods of a holy life. By this, and such like Propositions, and careless Sentences, they have brought it to that pass, that they reckon a single act of Contrition, at any time to be sufficient to take away the wickedness of a long life. Now that this is the avowed Doctrine of the Roman Guides of souls, will sufficiently appear in the Writings of their chiefest, of which no learned man can be ignorant. The thing was of late openly and professedly

Granat. in materia de peccatis, tract 8. desp. 1. sect. 1. F. Knot against *Chillingworth* in his *Infidelity unmask'd*, p. 105, 106, 107, &c.

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ly diſputed againſt us, and will not be denied. And that this Doctrine is infinitely deſtructive of the neceſsity of a good life, cannot be doubted of, when themſelves do own the proper conſequents of it, even the unneceſſarineſs of preſent repentance, or before the danger of death; of which we have already given accounts. But the reaſon why we remark it here, is that which we now mention'd, becauſe that by the Doctrine of vitious habits, having in them no malignity or ſin but what is in the ſingle preceding acts, there is an excuſe made for millions of ſins: For if by an evil habit the ſinner is not made worſe, and more hated by God, and his ſinful acts made not onely more, but more criminal; it will follow, that the ſins are very much leſſened: For they being not ſo voluntary in their exerciſe and diſtinct emanation, are not in preſent ſo malicious; and therefore he that hath gotten a habit of drunkenneſs or ſwearing, ſins leſs in every act of drunkenneſs, or profane oath, than he that acts them ſel-

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dom, becauſe by his habit he is more inclin'd, and his ſins are almoſt natural, & leſs conſidered, leſs choſen, and not diſputed againſt; but paſs by inadvertency, and an untroubled conſent, eaſily and promptly, and almoſt naturally from that principle: So that by this means, and in ſuch caſes when things are come to this paſs, they have gotten an imperfect warrant to ſin a great deal, and a great while, without any new great inconvenience: Which evil ſtate of things ought to be infinitely avoided by all Chriſtians that would be ſav'd by all means; and therefore all ſuch Teachers, and all ſuch Doctrines, are carefully to be declin'd, who give ſo much eaſineſs, not onely to the remedies, but to the ſins themſelves. But of this, we hope it may be ſufficient to have given this ſhort warning.

3. The diſtinction of Mortal and Venial ſins, as it is taught in the Church of *Rome*, is a great cauſe of wickedneſs, and careleſs converſation. For although we do with all the ancient Doctors admit of the diſtinction

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of ſins Mortal and Venial; yet we alſo teach, That in their own nature, and in the rigor of the Divine Juſtice, every ſin is damnable, and deſerves Gods anger, and that in the unregenerate they are ſo accounted, and that in Hell the damned ſuffer for ſmall and great in a common maſs of torment; yet by the Divine mercy and compaſsion, the ſmaller ſins which come by ſurprize, or by invincible ignorance, or inadvertency, or unavoidable infirmity, ſhall not be imputed to thoſe who love God, and delight not in the ſmalleſt ſin, but uſe caution and prayers, watchfulneſs and remedies againſt them. But if any man delights in ſmall ſins, and heaps them into numbers, and by deliberation or licentiouſneſs they grow numerous, or are in any ſenſe choſen, or taken in by contempt of the Divine Law, they do put us from the favour of God, and will paſs into ſevere accounts. And though ſins are greater or leſs by compariſon to each other, yet the ſmalleſt is a burthen too great for us,

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without the allowances of the Divine mercy.

But the Church of *Rome* teaches, that there is a whole kind of ſins, which are venial in their own nature; ſuch, which *if they were all together*, all in the world *conjoyn'd, could not equal one mortal ſin**, *nor deſtroy charity*, nor put us from the favour of God; ſuch, for which no man can periſh, * *etiamſi nullum pactum eſſet de remiſſione*, though Gods merciful Covenant of Pardon did not intervene. And whereas Chriſt ſaid, *of every idle word a man ſhall ſpeak, he ſhall give account at the day of judgement*; and, *By your words ye ſhall be juſtified*; and, *By your words ye ſhall be condemned*: *Bellarmine* expreſly affirms, *It is not intelligible, how an idle word ſhould in its own nature be worthy of the Eternal wrath of God, and Eternal flames.* Many other deſperate words are ſpoken by the Roman Doctors in this Queſtion, which we love not to aggravate, becauſe the main thing is acknowledged by them all.

**Bellar. l. 1. de amiſſ. gratiæ, cap. 13. ſect. alterum eſt. Et de Sacram Eucha. l. 4. c. 19 ſect. reſpondeo.*

* *Cap. 14. ſect. unde patet.*

Del Purgator. lib. 1. cap. 15. ſect. probatur ultimo.

But

But now we appeal to the reaſon and Conſciences of all men, Whether this Doctrine of ſins Venial in their own nature, be not greatly deſtructive to a holy life? When it is plain, that they give reſt to mens Conſciences for one whole kind of ſins; for ſuch, which becauſe they occur every day, in a very ſhort time (if they be not interrupted by the grace of Repentance) will ſwell to a prodigious heap. But concerning theſe we are bidden to be quiet; for we are told, that all the heaps of theſe in the world cannot put us out of Gods favour. Add to this, that it being in thouſands of caſes, impoſsible to tell which are, and which are not Venial in their own nature, and in their appendent circumſtances, either the people are cozen'd by this Doctrine into an uſeleſs confidence; and for all this talking in their Schools, they muſt nevertheleſs do to Venial ſins, as they do to Mortal, that is, mortifie them, fight againſt them, repent ſpeedily of them, and keep them from running into miſchief; and then

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all their kind Doctrines in this Article, ſignifie no comfort or eaſe, but all danger and difficulty, and uſeleſs diſpute; or elſe, if really they mean, that this eaſineſs of opinion be made uſe of, then the danger is imminent, and careleſneſs is introduc'd, and licentiouſneſs in all little things is eaſily indulg'd; and mens ſouls are daily leſſen'd without repair, and kept from growing towards Chriſtian perfection, and from *deſtroying the whole body of ſin*; and in ſhort, *deſpiſing little things, they periſh by little and little.*

This Doctrine alſo is worſe yet in the handling. For it hath infinite influence to the diſparagement of holy life, not only by the uncertain, but as it muſt frequently happen, by the falſe determination of innumerable caſes of conſcience. For it is a great matter both in the doing and the thing done, both in the caution and the repentance, whether ſuch an action be a venial or a mortal ſin. If it chance to be mortal, and your Confeſſor ſays it is venial, your ſoul is betrayed. And it is but

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a chance what they ſay in moſt caſes ; for they call what they pleaſe venial, and they have no certain rule to anſwer by ; which appears too ſadly in their innumerable differences which is amongſt all their Caſuiſts in ſaying what is, and what is not mortal ; and of this there needs no greater proof than the reading the little Summaries made by their moſt leading guides of Conſciences, *Navar*, *Cajetane*, *Tolet*, *Emanuel Sà*, and others ; where one ſays ſuch a thing is mortal, and two ſay it is venial.

And leſt any man ſhould ſay or think, this is no great matter, we deſire that it be conſidered that in venial ſins there may be very much phantaſtick pleaſure, and they that retain them do believe ſo ; for they ſuppoſe the pleaſure is great enough to outweigh the intolerable pains of Purgatory ; and that it is more eligible to be in Hell a while, than to croſs their appetites in ſuch ſmall things. And however it happen in this particular, yet becauſe the Doctors differ ſo infi-

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nitely and irreconcileably, in ſaying what is, and what is not Venial, whoever ſhall truſt to their Doctrine, ſaying that ſuch a ſin is Venial; and to their Doctrine, that ſays it does not exclude from Gods favour, may by theſe two Propoſitions be damned before he is aware.

We omit to inſiſt upon their expreſs contradicting the words of our Bleſſed Saviour, who taught his Church expreſly, *That we muſt work in the day time; for the night cometh, and no man worketh:* Let this be as true as it can in the matter of Repentance and Mortification, and working out our pardon for mortal ſins; yet it is not true in Venial ſins, if we may believe their great * S. *Thomas*, whom alſo *Bellarmine* * follows in it; for he affirms, That by the acts of Love and Patience in Purgatory, Venial ſins are remitted; and that the acceptation of thoſe puniſhments, proceeding out of Charity, is a virtual kind of penance. But in this particular we follow not S. *Thomas* nor *Bellarmine* in the Church of *England* and

* *In 4 Sent. diſt 21. q. 1. art. 2.*

* *Lib. 1 cap. 14. de Purgator. ſect. eſt ergo opinio vera.*

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and *Ireland*; for we believe in Jeſus Chriſt, and follow him: If men give themſelves liberty as long as they are alive to commit one whole kind of ſins, and hope to work it out after death by acts of Charity and Repentance, which they would not do in their life time; either they muſt take a courſe to ſentence the words of Chriſt as ſavouring of Hereſie, or elſe they will find themſelves to have been at firſt deceiv'd in their Propoſition, and at laſt in their expectation. Their faith hath fail'd them here, and hereafter they will be aſham'd of their hope.

Sect. VII.

THere is a Propoſition, which indeed is new, but is now the general Doctrine of the Leading Men in the Church of *Rome*; and it is the foundation on which their Doctors of Conſcience relie, in their deciſion of all caſes in which there is a doubt or queſtion made by themſelves; and that is, *That if an Opinion or Speculation be probable, it may in practiſe be ſafely followed:*

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lowed: And if it be enquir'd, What is ſufficient to make an opinion probable; the Anſwer is eaſie, *Sufficit opinio alicujus gravis Doctoris aut Bonorum exemplum*: The opinion of any one grave Doctor is ſufficient to make a matter probable; nay, the example and practiſe of good men, that is, men who are ſo reputed; if they have done it, you may do ſo too, and be ſafe. This is the great Rule of their Caſes of Conſcience.

Emanuel Sà aphor. verb. Dubium. Eſcobar. The. moral. Exa. 2. c. 3. de Conſcientia probabili, &c.

And now we ought not to be preſs'd with any ones ſaying, that ſuch an opinion is but the private opinion of one or more of their Doctors. For although in matters of Faith this be not ſufficient, to impute a Doctrine to a whole Church, which is but the private opinion of one or more; yet becauſe we are now ſpeaking of the infinite danger of ſouls in that communion, and the horrid Propoſitions by which their Diſciples are conducted, to the diſparagement of good life, it is ſufficient to allege the publike and allowed ſayings of their Doctors; becauſe

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cauſe theſe ſayings are their Rule of living: and becauſe the particular Rules of Conſcience, uſe not to be decreed in Councils, we muſt derive them from the places where they grow, and where they are to be found.

But beſides, you will ſay, That this is but the private opinion of ſome Doctors; and what then? Therefore it is not to be called the Doctrine of the Roman Church. True, we do not ſay, *It is an Article of their Faith*, but, *a rule of manners*: This is not indeed in any publike Decree; but we ſay, that although it be not, yet neither is the contrary. And if it be but a private opinion, yet, is it ſafe to follow it, or is it not ſafe? For that's the queſtion, and therein is the danger. If it be ſafe, then this is their rule, *A private opinion of any one grave Doctor may be ſafely followed in the queſtions of Vertue and Vice.* But if it be not ſafe to follow it, and that this does not make an opinion probable, or the practiſe ſafe; Who ſays ſo? Does the Church? No;

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Does Dr. *Cajus* ? or Dr. *Sempronius* ſay ſo ? Yes: But theſe are not ſafe to follow ; for they are but private Doctors : Or if it be ſafe to follow them, though they be no more, and the opinion no more but probable, then I may take the other ſide, and chooſe which I will, and do what I liſt in moſt caſes, and yet be ſafe by the Doctrine of the Roman Caſuiſts ; which is the great line, and general meaſure of moſt mens lives ; and that is it which we complain of. And we have reaſon ; for they ſuffer their Caſuiſts to determine all caſes, ſeverely and gently, ſtrictly and looſly ; that ſo they may entertain all ſpirits, and pleaſe all diſpoſitions, and govern them by their own inclinations, and as they liſt to be governed; by what may pleaſe them, not by that which profits them; that none may go away ſcandaliz'd or griev'd from their penitential chairs.

But upon this account, it is a ſad reckoning which can be made concerning ſouls in the Church of *Rome*. Suppoſe one great Doctor amongſt them

them (as many of them do) ſhall ſay, it is lawful to kill a King whom the Pope declares Heretick. By the Doctrine of probability here is his warranty. And though the Church do not declare that Doctrine; that is, the Church doth not make it certain in Speculation, yet it may be ſafely done in practiſe: Here is enough to give peace of conſcience to him that does it. Nay, if the contrary be more ſafe, yet if the other be but probable by reaſon or Authority, you may do the leſs ſafe, and refuſe what is more. For that alſo is the opinion of ſome grave Doctors *: If one Doctor ſays, it is ſafe to ſwear a thing as of our knowledge, which we do not know, but believe it is ſo, it is therefore probable that it is lawful to ſwear it, becauſe a grave Doctor ſays it, & then it is ſafe enough to do ſo.

* *Eman. Sà. aphoriſm. Verb. Dubium. Eſcobar. de conſcientia probabili.*

And upon this account, who could find fault with Pope *Conſtantine* the IV. who when he was accus'd in the *Lateran* Council for holding the See Apoſtolick when he was not in Orders, juſtified himſelf by the example of *Sergius*

Apud Naucklerum. generat. 21. 26.

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Sergius Biſhop of *Ravenna*, and *Stephen* Biſhop of *Naples*. Here was *exemplum bonorum*, honeſt men had done ſo before him, and therefore he was innocent. When it is obſerv'd by Cardinal *Campegius*, and *Albertus Pighius* did teach, That a Prieſt lives more holily and chaſtely that keeps a Concubine, than he that hath a married wife; and then ſhall find in the Popes Law, That a Prieſt is not to be removed for fornication; who will not, or may not practically conclude, that ſince by the Law of God, marriage is holy, and yet to ſome men, fornication is more lawful, and does not make a Prieſt irregular, that therefore to keep a Concubine is very lawful; eſpecially ſince abſtracting from the conſideration of a mans being in Orders or not, *fornication it ſelf is probably no ſin at all?* For ſo ſays *Durandus*, Simple fornication of it ſelf is not a deadly ſin according to the Natural Law, and excluding all poſitive Law; and *Martinus*

Diſt. 82. Can. Presbyter in gloſſa.

3 *Qu. 7. Late Extravag. de bigamis. Quia circa. Communiter dicitur quod Clericus pro ſimplici fornicatione deponi non debet diſt. 81. Maximianus, Gloſſa in Gratian.*

Sent. l. 4. diſt. 33.

tinus de Magiſtris ſays, to believe ſimple fornication to be no deadly ſin, is not heretical, becauſe the teſtimonies of Scripture are not expreſs. Theſe are grave Doctors, and therefore the opinion is probable, and the practiſe ſafe. * When the good people of the Church of *Rome* hear it read, That P. *Clement* the VIII. in the *Index* of Prohibited books ſays, That the Bible publiſhed in vulgar Tongues, ought not to be read and retain'd, no not ſo much as a compend of the Hiſtory of the Bible; and *Bellarmine* ſays, That it is not neceſſary to ſalvation, to believe that there are any Scriptures at all written; and that Cardinal *Hoſius* ſaith, Perhaps it had been better for the Church, if no Scriptures had been written: They cannot but ſay, that this Doctrine is probable, and think themſelves ſafe, when they walk without the light of Gods Word, and relie wholly upon the Pope, or their Prieſt, in what he is pleas'd to tell them; and that they are no way oblig'd to keep that Com-

Lib. de Temp. qu. 2. de luxuria.

Vide Dan. Tilen. de Verbo non ſcripto, l. 4. c. 8.

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Commandment of Christ, *Search the Scriptures.** Cardinal *Tolet* says, *That if a Nobleman be set upon, and may escape by going away, he is not tied to it, but may kill him that intends to strike him with a stick: That if a man be in a great passion, and so transported, that he considers not what he says, if in that case he does blaspheme, he does not always sin: That if a man be beastly drunk, and then commit fornication, that fornication is no sin: That if a man desires carnal pollution, that he may be eas'd of his carnal temptations, or for his health, it were no sin: That it is lawfull for a man to expose his bastards to the Hospital to conceal his own shame.* He says it out of *Soto*, and he from *Thomas Aquinas*: *That if the times be hard, or the Judge unequal, a man that cannot sell his wine at a due price, may lawfully make his measures less than is appointed; or mingle water with his wine, and sell it for pure, so he do not lie; and yet if he does, it is no mortal sin, nor obliges him to restitution.* *Emanuel Sà,** affirms, *That if a man lie*

Instruct. Sacerd. l. 5. c. 6. n. 15.

Lib. 4. c. 13. n. 4.

Leb. 5. c. 10. n. 3.

Lib. 5. c. 13. n. 10.

Lib. 5. c. 11. n. 5.

Lib. 8. c. 49. n. 4.

* *Aphor. tit. Debitum Conjugale. 6.*

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lie with his intended wife before Marriage, it is no sin, or a light one; *nay*, quinetiam expedit si multum illa differatur, *it is good to do so, if the benediction or publication of Marriage be much deferr'd: That Infants in their cradles may be made Priests, is the common opinion of Divines and Canonists*, saith *Tolet*; and that in their Cradles they can be made Bishops, said the *Archdeacon* and the *Provost*; and though some say the contrary, yet the other is the more true, saith the Cardinal. *Vasques* saith, *That not onely an Image of God, but any creature in the world, reasonable or unreasonable, may without danger be worshipped together with God, as his Image: That we ought to adore the Reliques of Saints, though under the form of Worms*; *and that it is no sin to worship a Ray of Light in which the Devil is invested, if a man supposes him to be Christ: And in the same manner, if he supposes it to be a piece of a Saint, which is not, he shall not want the merit of his Devotion.* And to conclude, Pope *Celestine* the III.

Lib. 1. cap. 61

Ibid.

De Adorat. l. 3 disp. 1. c. 2.

Ibid. c. 5. sect. 33.

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(as *Alphonſus à Caſtro* reports himſelf to have ſeen a Decretal of his to that purpoſe) affirmed, That if one of the Married Couple fell into Hereſie, the Marriage is diſſolved, and that the other may marry another; and the Marriage is nefarious, and they are *Irritæ Nuptiæ*, the Eſpouſals are void, if a Catholick and a Heretick marry together, ſaid the Fathers of the Synod in *Trullo*. And though all of this be not own'd generally, yet if a Roman Catholick marries a Wife that is or ſhall turn Heretick, he may leave her, and part bed and board, according to the Doctrine taught by the [a] Canon Law it ſelf, by the Lawyers and Divines, as appears in [b] *Covarruvias*, [c] *Mathias Aquarius*, and [d] *Bellarmine*.

Concil. Cæp. 6 can. 76.

[a] *Cap. fin. de conver. conjug. c. 2. de Divortiis.*
[b] *De Matrim. part. 2. cap. 7. ſect. 5. n. 4.*
[c] *In ſent. 4. d. 39. art. 1 concl. ult.*
[d] *Lib. 1. de Matrim. c. 14. ſect. ſecundo ſine conſenſu.*

Theſe Opinions are indeed very ſtrange to us of the Church of *England* and *Ireland*, but no ſtrangers in the Church of *Rome*, and, becauſe they are taught by great Doctors, by Popes themſelves, by Cardinals, and the Canon

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Canon Law respectively, do at least become very probable, and therefore they may be believ'd and practis'd without danger; according to the Doctrine of *Probability*. And thus the most desperate things that ever were said by any, though before the Declaration of the Church they cannot become Articles of Faith, yet besides that they are Doctrines publickly allowed, they can also become Rules of practice, and securities to the conscience of their disciples.

To this we add, that which is usual in the Church of *Rome*, the *Praxis Ecclesiæ*, the Practice of the Church. Thus if an Indulgence be granted upon condition to visit such an Altar in a distant Church; the Nuns that are shut up, and Prisoners that cannot go abroad, if they address themselves to an Altar of their own with that intention, they shall obtain the Indulgence. *Id enim confirmat Ecclesiæ praxis*, says *Fabius*; The practice of the Church in this case gives first a probability in speculation, and then a certainty in practice.

Scrutin. Sacerd. de Indulg.

practice. This inſtance, though it be of no concern, yet we uſe it as a particular to ſhew the Principle upon which they go. But it is practicable in many things of greateſt danger and concern. If the queſtion be, Whether it be lawful to worſhip the Image of the Croſs, or of Chriſt, with Divine worſhip? Firſt, there is a Doctrine of S. *Thomas* for it, and *Vaſquez*, and many others; therefore it is probable, and therefore is ſafe in practice; *& ſic eſt Eccleſiæ praxis*, the Church alſo practiſes ſo, as appears in their own Offices: And S. *Thomas* makes this uſe of it; *Illi exhibemus cultum latriæ in quo ponimus ſpem ſalutis: ſed in cruce Chriſti ponimus ſpem ſalutis. Cantat enim Eccleſia, O Crux ave ſpes unica, Hoc paſſionis tempore, Auge piis juſtitiam, Reiſq; dona veniam. Ergo Crux Chriſti eſt adoranda adoratione Latriæ.* We give Divine worſhip (ſays he) to that in which we put our hopes of ſalvation; but in the Croſs we put our hopes of ſalvation; for ſo the Church ſings, (it is the practice of the Church)

3. Part. q. 25. art. 4.

Vide etiam Pontif. cap. de benedictione novæ crucis, f. 163.

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Church) *Hail O Croſs, our onely hope in this time of ſuffering; increaſe righteouſneſs to the godly, and give pardon to the guilty:* therefore the Croſs of Chriſt is to be ador'd with Divine Adoration.

By this Principle you may embrace any Opinion of their Doctors ſafely, eſpecially if the practice of the Church do intervene, and you need not trouble your ſelf with any further inquiry: and if an evil cuſtom get amongſt men, that very cuſtom ſhall legitimate the action, if any of their grave Doctors allow it, or Good men uſe it; and Chriſt is not your Rule, but the Examples of them that live with you, or are in your eye and obſervation, that's your Rule. We hope we ſhall not need to ſay any more in this affair; the pointing out this rock may be warning enough to them that would not ſuffer ſhipwreck, to decline the danger that looks ſo formidably.

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Sect. VIII.

AS theſe Evil Doctrines have general influence into Evil Life; ſo there are ſome others, which if they be purſued to their proper and natural iſſues; that is, if they be believ'd and practis'd, are enemies to the particular and ſpecifick parts of Piety and Religion. Thus the very prayers of the Faithful are, or may be, ſpoil'd by Doctrines publickly allowed, and prevailing in the Roman Church.

For 1. they teach, *That prayers themſelves* ex opere operato, *or by the natural work it ſelf, do prevail: For it is not eſſential to prayer for a man to think particularly of what he ſays; it is not neceſſary to think of the things ſignified by the words:* So *Suarez* teaches. *Nay, it is not neceſſary to the eſſence of prayer, that he who prays ſhould think* de ipſa locutione, *of the ſpeaking it ſelf.* And indeed it is neceſſary that they ſhould all teach ſo, or they cannot tolerably pretend to juſtifie their

De Orat. l. 3. c. 4.

prayers

prayers in an unknown Tongue. But this is indeed their publick Doctrine: For prayers in the mouth of the man that ſays them *are like the words of a Charmer, they prevail even when they are not underſtood*, ſays *Salmeron*. Or as *Antoninus*, *They are like a pretious ſtone, of as much value in the hand of an unskilful man, as of a Jeweller.* And therefore Attention to, or Devotion in our prayers, is not neceſſary: For the underſtanding of which, ſaith Cardinal *Tolet*, when it is ſaid that you muſt ſay your prayers or offices attently, reverently and devoutly, you muſt know that Attention or Advertency to your prayers is manifold: 1. *That you attend to the words, ſo that you ſpeak them not too faſt, or to begin the next verſe of a Pſalm, before he that recites with you hath done the former verſe; and this attention is neceſſary. But* 2. *there is an attention which is by underſtanding the ſenſe, and that is not neceſſary: For if it were, very extremely few would do their duty, when ſo very few do at all underſtand what they ſay.*

Sum. part. 3. tit. 23.

Vide etiam Jacobum de Graſſiis de orat. l. 2. Inſtruct. Sacer. c. 13. n. 5. & 6.

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3. *There is an attention relating to the end of prayer, that is, that he that prays, conſiders that he is preſent before God, and ſpeaks to him; and this indeed is very profitable, but it is not neceſſary:* No, not *ſo much.* So that by this Doctrine no attention is neceſſary, but to attend that the words be all ſaid, and ſaid right. But even this *attention is not neceſſary that it ſhould be actual, but it ſuffices to be virtual, that is, that he who ſays his office, intend to do ſo, and do not change his mind, although he does not attend: And he who does not change his mind, that is, unleſs obſerving himſelf not to attend, he ſtill turn his mind to other things, he attends:* meaning, he attends ſufficiently, and as much as is neceſſary; though indeed ſpeaking naturally and truly, he does not attend. If any man in the Church of *England* and *Ireland*, had publiſhed ſuch Doctrine as this, he ſhould quickly and deſervedly have felt the ſeverity of the Eccleſiaſtical Rod; but in *Rome* it goes for good Catholick Doctrine.

Now although upon this account

Devo-

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Devotion is (it may be) good; and it is good to attend to the words of our prayer, and the ſenſe of them; yet that it is not neceſſary, is evidently conſequent to this. But it is alſo expreſly affirm'd by the ſame hand; There ought to be devotion, that our mind be inflam'd with the love of God, though if this be wanting, without contempt, it is no deadly ſin. *Eccleſiæ ſatisfit per opus externum, nec aliud jubet*, ſaith *Reginaldus*: If ye do the outward work, the Church is ſatisfied, neither does ſhe command any thing elſe. Good Doctrine this! And it is an excellent Church, that commands nothing to him that prays, but to ſay ſo many words.

Ibid. n. 7.

Vbi ſupra.

Well! but after all this, if Devotion be neceſſary or not, if it be preſent or not, if the mind wander, or wander not, if you mind what you pray, or mind it not, there is an eaſie cure for all this: For Pope *Leo* granted remiſſion of all negligences in their ſaying their offices and prayers to them, who after

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after they have done, ſhall ſay this prayer, [*To the Holy and Undivided Trinity, To the Humanity of our Lord Jeſus Chriſt crucified; To the fruitfulneſs of the moſt Bleſſed, and moſt Glorious Virgin* Mary, *and to the Univerſity of all Saints, be Eternal praiſe, honor, vertue and glory, from every Creature; and to us remiſſion of ſins for ever and ever, Amen. Bleſſed are the bowels of the Virgin* Mary, *which bore the Son of the Eternal God; and bleſſed are the paps which ſuckled Chriſt our Lord:* Pater noſter. Ave Maria.] This prayer, to this purpoſe, is ſet down by *Navar*, and Cardinal *Tolet*.

Ubi ſupra cap. 13.

This is the ſum of the Doctrine, concerning the manner of ſaying the Divine offices in the Church of *Rome*, in which greater care is taken to obey the Precept of the Church, than the Commandments of God: [*For the Precept of hearing Maſs is not, to intend the words, but to be preſent at the Sacrifice, though the words be not ſo much as heard, and they that think the contrary, think ſo without any probable reaſon,*]

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reaſon,] ſaith *Tolet*. It ſeems there was not ſo much as the Authority of one grave Doctor to the contrary; for if there had, the contrary opinion might have been probable; but all agree upon this Doctrine, all that are conſiderable. *Ibid. n. 6.*

So that between the Church of *England*, and the Chnrch of *Rome*, the difference in this Article is plainly this, They pray with their lips, we with the heart; we pray with the underſtanding, they with the voyce; *we pray, and they ſay prayers.* We ſuppoſe that we do not pleaſe God, if our hearts be abſent; they ſay, it is enough if their bodies be preſent at their greateſt ſolemnity of prayer, though they hear nothing that is ſpoken, and underſtand as little. And which of theſe be the better way of ſerving God, may ſoon be determin'd, if we remember the complaint which God made of the Jews, *This people draweth neer me with their lips, but their hearts are far from me:* But we know, that we are commanded to *ask in faith*, which

which is ſeated in the underſtanding, and requires the concurrence of the will, and holy deſires; which cannot be at all, but in the ſame degree in which we have a knowledge of what we ask. *The effectual, fervent prayer of a righteous man prevails:* But what our prayers want of this, they muſt needs want of bleſsing and proſperity. And if we loſe the benefit of our prayers, we loſe that great inſtrumentality by which Chriſtians are receptive of pardon, and ſtrengthened in faith, and confirm'd in hope, and increaſe in charity, and are protected by Providence, and are comforted in their ſorrows, and derive help from God: *Ye ask, and have not, becauſe ye ask amiſs*; that is Saint *James* his rule. They that pray not as they ought, ſhall never obtain what they fain would.

Hither is to be reduc'd, their fond manner of prayer, conſiſting in vain repetitions of Names, and little forms of words. The Pſalter of our Lady, is an hundred and fifty *Ave Maries*, and

and at the end of every tenth, they drop in the Lords Prayer, and this with the Creed at the end of the fifty, makes a perfect Rosary. This indeed is the main entertainment of the peoples Devotion; for which cause *Mantuan* call'd their Religion,

——— *Religionem*
Quæ filo insertis numerat sua
murmura baccis.

A Religion that numbers their murmurs by berries fil'd upon a string: This makes up so great a part of their Religion, that it may well be taken for one half of its definition. But because so few do understand what they say, but all repeat, and stick to their numbers, it is evident they think to be heard for that. For that or nothing; for besides that, they neither *do* nor *understand*: And all that we shall now say to it is, That our Blessed Saviour reprov'd this way of Devotion, in the Practise and Doctrines of the Heathens: Very like to which

is

is that which they call the *Pſalter of Jeſus*; in which are fifteen ſhort Ejaculations, as [*Have mercy on me*, * *Strengthen me**, *Help me**, *Comfort me*, *&c.*] and with every one of theſe, the name of *Jeſus* is to be ſaid thirty times, that is in all, four hundred and fifty times. Now we are ignorant how to diſtinguiſh this from the βαττολογία, or vain repetition of the Gentiles; for they did juſt ſo, and Chriſt ſaid, they did not do well; and that is all that we pretend to know of it. They thought to be heard the rather for ſo doing; and if the people of the Roman Church do not think ſo, there is no reaſon why they ſhould do ſo. But without any further arguing about the buſineſs, they are not aſham'd to own it. For the Author of the Preface to the *Jeſus Pſalter*, printed by *Fouler* at *Antwerp*, promiſes to the *repetition* of that ſweet Name, *Great aid againſt temptations, and a wonderful increaſe of grace.*

Ohe jam deſine Deos uxor gratulando obtundere, niſi illos tuo ex ingenio judicas, ut nil credas intelligere niſi idem dictum eſt centies. Heautontim. act. 5. ſcen. 1.

Sect.

Sect. IX.

But this miſchief is gone further yet: For as *Cajetan* affirms, *Prayers ought to be well done; Saltem non malè, at leaſt not ill.* But beſides, that what we have now remark'd is ſo, *not well*, that it is very ill; that which follows is directly bad, and moſt intolerable. For the Church of *Rome* in her publick and allowed offices, prays to dead men and women, who are, or whom they ſuppoſe to be beatified; and theſe they invocate as Preſervers, Helpers, Guardians, Deliverers in their neceſsity; and they expreſly call them, *their Refuge, their Guard and Defence, their Life, and Health*: Which is ſo formidable a Devotion, that we for them, and for our ſelves too, if we ſhould imitate them, are to dread the words of Scripture, *Curſed is the man that truſteth in man.* We are commanded to *call upon God in the time of trouble*; and it is promiſed, *that he will deliver us,*

Summa Cajetan. v. oratio.

Jerem. 17. 5. Pſal. 115. 9. & 146. 3. & 118. 8. & 50. 15. Heb. 4. 16. Mat. 11. 28. John 6. 37.

us, and we ſhall glorifie him. We find no ſuch command to call upon Saints; neither do we know who are Saints, excepting a very few; and in what preſent ſtate they are, we cannot know, nor how our prayers can come to their knowledge; and yet if we did know all this, it cannot be endured at all, that Chriſtians, who are commanded to call upon God, and upon none elſe, and to make all our prayers *through Jeſus Chriſt*, and never ſo much as warranted to make our prayers *through Saints departed*, ſhould yet chooſe Saints for their particular Patrons, or at all relie upon them, and make prayers to them in ſuch forms of words, which are only fit to be ſpoken to God; prayers which have no teſtimony, command, or promiſe in the Word of God, and therefore, which cannot be made in faith, or prudent hope.

Neither will it be enough to ſay, that they only deſire the Saints to pray for them; for though that be of it ſelf a matter indifferent, if we were

ſure

ſure they do hear us when we pray, and that we ſhould not by that means, ſecretly deſtroy our confidence in God, or leſſen the honour of Chriſt our Advocate; of which becauſe we cannot be ſure, but much rather the contrary, it is not a matter indifferent: Yet beſides this, in the publick Offices of the Church of *Rome*, there are prayers to Saints made with confidence in them, with derogation to Gods glory and prerogative, with diminution to the honour of Chriſt, with words in ſound, and in all appearance the ſame with the higheſt that are uſually expreſs'd in our prayers to God, and his Chriſt: And this is it we inſiſt upon, and reprove, as being a direct deſtruction of our ſole confidence in God, and too neer to blaſphemy, to be endured in the Devotions of Chriſtians. We make our words good by theſe Allegations;

1. We ſhall not need here to deſcribe out of their didactical writings, what kind of prayers, and what cauſes

of confidence they teach towards the Bleſſed Virgin *Mary*, and all Saints: Onely we ſhall recite a few words of *Antonnius* their great Divine, and Archbiſhop of *Florence*, *It is neceſſary that they to whom ſhe converts her eyes, being an Advocate for them, ſhall be juſtified and ſaved.* And whereas it may be objected out of *John*, that the Apoſtle ſays, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.* (He anſwers) *That Chriſt is not our Advocate alone, but a Judge: and ſince the juſt is ſcarce ſecure, how ſhall a ſinner go to him, as to an Advocate? Therefore God hath provided us of an Advocateſs, who is gentle, and ſweet, in whom nothing that is ſharp is to be found.* And to thoſe words of St. *Paul, Come boldly to the Throne of Grace:* (He ſays) *That* Mary *is the Throne of Chriſt, in whom he reſted, to her therefore let us come with boldneſs, that we may obtain mercy, and find grace in time of need*; and adds, that Mary *is called* full of grace, *becauſe ſhe is the means and cauſe of Grace,*

Sum. part. 4. tit. 15.

1 Jo. c. 2. 1, 2.

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Grace, by transfuſing grace to mankind;] and many other ſuch dangerous Propoſitions: Of which who pleaſe to be further ſatisfied (if he can endure the horror of reading blaſphemous ſayings) he may find too great abundance in the *Mariale* of *Bernardine*, which is confirm'd by publike Authority, *Jacobus Perez de Valentia**, and in *Ferdinand Quirinus de Salazar**, who affirms, *That the Virgin* Mary *by offering up Chriſt to God the Father, was worthy to have* (*after a certain manner*) *that the whole ſalvation and redemption of mankind ſhould be aſcrib'd to her; and that this was common to Chriſt and the bleſſed Virgin his Mother, that ſhe did offer and give the price of our Redemption* truly and properly; *and that ſhe is deſervedly call'd the Redeemer, the Repairer, the Mediator, the Author and cauſe of our ſalvation.* Many more horrid blaſphemies are in his notes upon that Chapter; and in his Defence of the Immaculate Conception, publiſhed with the Privilege of *Philip* the III.

Bernardin de Buſtis, de Concept. Mariæ. 1. part. ſerm. 1. part. 2.

* *In Cantic. Mar. Magnificat.*

* *Comment. in 8. Proverbia in verſ. 19.*

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of *Spain*, and by the Authority of his Order. But we inſiſt not upon their Doctrines delivered by their great Writers, though every wiſe man knows that the Doctrines of their Church are delivered in large and indefinite terms, and deſcend not to minute ſenſes, but are left to be explicated by their Writers, and are ſo practis'd and underſtood by the people; and at the worſt, the former Doctrine of *Probability* will make it ſafe enough: But we ſhall produce the publick practice of their Church.

And firſt, it cannot be ſuppos'd, that they intend nothing but to deſire their prayers; for they rely alſo on their merits, and hope to get their deſires, and to prevail by them alſo: For ſo it is affirm'd by the Roman Catechiſm, * made by the Decree of the Council of *Trent*, and publiſhed by the Popes command; [*The Saints are therefore to be invocated, becauſe they continually make prayers for the health of mankind, and God gives us many benefits by their merit and favour: And it is lawful*

* *Tit. de Sanctis.*

lawful to have recourſe to the favour or grace of the Saints, and to uſe their help; for they undertake the Patronage of us.] And the Council of *Trent* does not *Seſſ. 9.* onely ſay it is good to fly *to their prayers*, but *to their aid*, and *to their help*; and that is indeed the principal, and the very meaning of the other. We pray that the Saints ſhould intercede for us, *id eſt, ut merita eorum nobis ſuffragentur*; that is, that their Merits ſhould help us, ſaid the Maſter of the Sentences. *Atq; id confirmat Eccleſiæ praxis*, *to uſe their own ſo frequent expreſsion in many caſes.*

Continet hoc Templum Sanctorum
corpora pura,
A quibus auxilium ſuppleri, poſcere cura.

This Diſtich is in the Church of S. *Laurence* in *Rome*. *This Church contains the pure bodies of Saints, from whom take care to require that help be ſupplied to you.* But the practice of the Church tells their ſecret meaning beſt. For beſides what the Common people are taught to do, as to pray to S. *Gall*

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for the health and fecundity of their Geeſe, to S. *Wendeline* for their Sheep, to S. *Anthony* for their Hogs, to S. *Pelagius* for their Oxen; and that ſeveral Trades have their peculiar Saints; and the Phyſicians are patroniz'd by *Coſmas* and *Damian*, the Painters by S. *Luke*, the Potters by *Goarus*, the Huntſmen by *Euſtachius*, the Harlots (for that alſo is a Trade at *Rome*) by S. *Afra* and S. *Mary Magdalene*; they do alſo rely upon peculiar Saints for the cure of ſeveral diſeaſes; S. *Sebaſtian* and S. *Roch* have a ſpecial privilege to cure the Plague, S. *Petronilla* the Fever, S. *John* and S. *Bennet* the Abbot to cure all Poiſon, S. *Apollonia* the Tooth-ach, S. *Otilia* Sore eyes, S. *Apollinaris* the French Pox, (for it ſeems he hath lately got that imployment, ſince the diſcovery of the Weſt Indies) S. *Vincentius* hath a ſpecial faculty in reſtoring ſtollen goods, and S. *Liberius* (if he pleaſe) does infallibly cure the Stone, and S. *Felicitas* (if ſhe be heartily call'd upon) will give the teeming Mother a fine Boy. It were ſtrange

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if nothing but Interceſsion by theſe Saints were intended, that they cannot as well pray for other things as theſe; or that they have no Commiſſion to ask of theſe any thing elſe, or not ſo confidently; and that if they do ask, that S. *Otilia* ſhall not as much prevail to help a Fever as a Cataract; or that if S. *Sebaſtian* be called upon to pray for the help of a poor femal ſinner, who by ſad diſeaſes pays the price of her luſt, he muſt go to S. *Apollinaris* in behalf of his Client.

But if any of the Roman Doctors ſay, That they are not tied to defend the Superſtitions of the Vulgar, or the abuſed: They ſay true, they are not indeed, but rather to reprove them, as we do, and to declare againſt them, and the Council of *Trent* very goodly forbids all Superſtitions in this Article, but yet tells us not what are Superſtitions, and what not; and ſtill the world goes on in the practice of the ſame intolerable follies, and every Nation hath a particular Guardian-Saint, and every City, every Family, and almoſt

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every Houſe, and every Devouter perſon almoſt chuſes his own Patron-Saint, whoſe Altars they more devoutly frequent, whoſe Image they more religiouſly worſhip, to whoſe Reliques they more readily go in Pilgrimage, to whoſe Honour they ſay more *Pater noſters*, whoſe Feſtival they more ſolemnly obſerve; ſpoiling their prayers, by their confidences in unknown perſons, living in an unknown condition, and diminiſhing that affiance in God and our Lord Jeſus Chriſt, by importune and frequent addreſſes to them that cannot help.

But that theſe are not the faults of their people onely, running wilfully into ſuch follies, but the practice of their Church, and warranted and taught by their Guides, appears by the publick prayers themſelves; ſuch as theſe, *O generous* Mary, *beauteous above all, obtain pardon for us, apply grace unto us, prepare glory for us. Hail, thou Roſe, thou Virgin* Mary, *&c. Grant to us to uſe true wiſdom, and with the elect to enjoy grace, that we may with*

Ex curſu horarum beatæ Mariæ.

melody

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melody praiſe thee; and do thou drive our ſins away: O Virgin Mary *give us joys.* Theſe, and divers others like theſe, are in the Anthem of our Lady. In the Roſary of our Lady this Hymn is to be ſaid;

Reparatrix & Salvatrix deſperantis animæ,
Irroratrix & Largitrix Spiritualis gratiæ,
Quod requiro, quod ſuſpiro, mea ſana vulnera,
Et da menti te poſcenti gratiarum munera,
Ut ſim caſtus & modeſtus, &c.
. . . . . .
Corde prudens, ore ſtudens veritatem dicere,
Malum nolens, Deum volens pio ſemper opere.

That is, [Thou Repairer and Saviour of the deſpairing Soul, the Dew-giver and Beſtower of ſpiritual grace, heal my wounds, and give to the mind that prays to thee, the gifts of grace, that I may be chaſte, modeſt, wiſe in heart, true in my ſayings, hating evil, loving God in holy works:] and much more

to

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to the ſame purpoſe. There alſo the bleſſed Virgin *Mary*, after many glorious Appellatives, is prayed to in theſe words, [Joyn me to Chriſt, govern me always, enlighten my heart, defend me always from the ſnare of the Enemy, deliver us from all evil, and from the pains of Hell.

So that it is no wonder that Pope *Leo** the X. calls her *a Goddeſs*, and *Turcelin** the Jeſuit, *Divinæ majeſtatis, poteſtatíſq; ſociam. Huic olim cœleſtium, mortaliúmq; principatum detulit. Ad hujus arbitrium (quoad hominum tutela poſtulat) terras, maria, cœlum, naturámq; moderatur. Hâc annuente, & per hanc, divinos theſauros, & cœleſtia dona largitur*; the companion or partner of the Divine Majeſty and Power. To her he long ſince gave the principality of all heavenly and mortal things. At her will (ſo far as the guardianſhip of Men requires) he rules the Earth and Seas, Heaven and Nature: And ſhe conſenting, he gives Divine treaſures and Celeſtial gifts. Nay, in the Maſs-books penned 1538. and us'd in

* *Ad Recanatenſes de Lauretana imagine, apud Bembum l. 8. ep. 17.*

* *In epiſt. dedicat. hiſtor. Laurean.*

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in the Polonian Churches, they call the B. Virgin *Mary*, *Viam ad vitam, totius mundi gubernatricem, peccatorum cum Deo reconciliatricem, fontem remiſſionis peccatorum, lumen luminum*; the way to life, the Governeſs of all the world, the Reconciler of ſinners with God, the Fountain of Remiſſion of ſins, Light of Light, and at laſt ſalute her with an *Ave univerſæ Trinitatis Mater*, Hail thou Mother of the whole Trinity. *Fol. 323, 324, 325.* *Fol. 327. Vide epiſt. Andr. Dudithii quinque Eccleſ. epiſc. edit. A. D. 1590. ſine loci & typographi nomine.*

We do not pick out theſe onely, as the moſt ſingular, or the worſt forms; for ſuch as theſe are very numerous, as is to be ſeen in their Breviaries, Miſſals, Hours of our Lady, Roſary of our Lady, the Letany of our Lady, called *Litania Mariæ*, the *Speculum Roſariorum*, the Hymns of Saints, Portuiſes and Manuals. Theſe onely are the inſtances which amongſt many others preſently occurr. Two things onely we ſhall adde, inſtead of many more that might be repreſented.

The firſt is, That in a Hymn which they (from what reaſon or Etymology we

we know not, neither are we concern'd) call a *Sequence*, the Council of *Conſtance* did invocate the B. Virgin, in the ſame manner as Councils did uſe to invocate the Holy Ghoſt; They call her the *Mother of Grace, the remedy to the miſerable, the fountain of mercy, and the light of the Church*; attributes proper to God and incommunicable; *they ſing her praiſes, and pray to her for graces, they ſing to her with the heart, they call themſelves her ſons, they declare her to be their health and comfort in all doubts, and call on her for light from Heaven, and truſt in her for the deſtruction of Hereſies, and the repreſsion of Schiſms, and for the laſting Confederations of peace.*

The other thing we tell of, is, That there is a Pſalter of our Lady, of great and ancient account in the Church of *Rome*; it hath been ſeveral times printed, at *Venice*, at *Paris*, at *Leipſich*; and the title is, [The Pſalter of the Bleſſed Virgin, compil'd by the Seraphical Doctor St. *Bonaventure*, Biſhop of *Alba*, and Pres-

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Presbyter Cardinal of the Holy Church of *Rome.*] But of the Book it ſelf, the account is ſoon made; for it is nothing but the Pſalms of *David*, an hundred and fifty in number are ſet down; alter'd indeed, to make as much of it as could be ſenſe ſo reduc'd: In which the name of *Lord* is left out, and that of *Lady* put in; ſo that whatever *David* ſaid of God and Chriſt, the ſame prayers, and the ſame praiſes they ſay of the Bleſſed Virgin *Mary*; and whether all that can be ſaid without intolerable blaſphemy, we ſuppoſe needs not much diſputation.

The ſame things, but in a leſs proportion and frequency, they ſay to other Saints.

In Canticis quæ vocant ſequentia. Dominic. ante aſcenſionem Domini.

O Maria Magdalena
Audi vota laude plena,
Apud Chriſtum chorum iſtum
Clementer Concilia.
Ut fons ſummæ pietatis
Qui te lavit à peccatis,
Servos ſuos, atq; tuos
Mundet datâ veniâ.

O *Mary Magdalen*, hear our prayers, *which are full of praiſes*, and moſt cle-

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clemently *reconcile this company unto Christ:* That the Fountain of Supreme Piety, who clensed thee from thy sins, giving pardon, may clense us who are *his servants and thine.* These things are too bad already, we shall not aggravate them by any further Commentary; but apply the premises.

Now therefore we desire it may be considered, That there are as the effects of Christs death for us, three great products, which are the rule and measure of our prayers, and our confidence; 1. *Christs merits.* 2. *His Satisfaction.* 3. *His Intercession.* By these three we come boldly to the Throne of Grace, and pray to God *through Jesus Christ.* But if we pray to God through the Saints too, and rely upon their 1. *Merits.* 2. *Satisfaction.* 3. And *Intercession*; Is it not plain that we make them equal with Christ, in kind, though not in degree? For it is publickly avowed and practis'd in the Church of *Rome*, to rely upon the *Saints Intercession*; and this intercession to be made valid by *the Merits of the Saints*: [We pray thee, O S. *Jude* the

Vide speculi in Rosarior. sequentias; & Breviar. Rom.

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the Apoſtle, that by *thy Merits* thou wouldſt draw me from the cuſtom of my ſins, and ſnatch me from the power of the Devil, and advance me to the inviſible powers ;] and they ſay as much to others. And for their *Satisfactions*, the treaſure of the Church for Indulgences is made up with them, and the ſatisfactions of Chriſt: So that there is nothing remaining of the honor due to Chriſt our Redeemer, and our Confidence in him, but the ſame in every kind is by the Church of *Rome* imputed to the Saints: And therefore the very being and Oeconomy of Chriſtianity, is deſtroyed by theſe prayers ; and the people are not, cannot be good Chriſtians in theſe devotions ; and what hopes are laid up for them, who repent to no purpoſe, and pray with derogation to Chriſts honour, is a matter of deepeſt conſideration. And therefore we deſire our charges not to be ſeduc'd by little tricks and artifices of uſeleſs and laborious diſtinctions, and proteſtations againſt evidence of fact, and with fear and trembling to con-

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conſider, what God ſaid by the Pro-
Jerem. 2. 13. phet, *My people have done two great evils, they have forſaken me, fortem, vivum*, the ſtrong and the living God; *fontem vivum*, ſo ſome copies read it, *the living fountain, and have digged for themſelves ciſterns*, that is, little phantaſtick helps, *that hold no water*, that give no refreſhment; or, as S. *Paul* expreſſes it, *they worſhip* and invocate *the creature* παρὰ τὴν κτίσιν *beſides the*
Rom. 1. 25. *Creator*; ſo the word properly ſignifies, and ſo it is us'd by the Apoſtle in other
* places. And at leaſt let us remember
*1 Cor. 3. 11. Gal. 1. 8. 2 Kings 17. thoſe excellent words of S. *Auſtin*, *Tutius & jucundius loquar ad meum Jeſum, quàm ad aliquem ſanctorum ſpirituum Dei*; I can ſpeak ſafer and more plea-
Lib. 1. cap. 2. de Viſitatione infirmorum: aſcrip. S. Aug. ſantly or chearfully to my Lord Jeſus, than to any of the Saints and Spirits of God. *For that* we have Commandment, *for this* we have none; *for that* we have example in Scriptures, *for this* we have none; there are many promiſes made *to that*, but *to this* there is none at all; and therefore we cannot in faith pray to them, or at all rely upon them for helps.

Which

Which Conſideration is greatly heightned by that proſtitution of Devotion uſual in the Church of *Rome*, παυδημεὶ, to every Upſtart, to every old and new Saint. And although they have a ſtory among themſelves, That it is ominous for a Pope to Canonize a Saint, and he never ſurvives it above a twelve-moneth, as *Pierre Mathieu* obſerves in the inſtances of *Clement* the IV. and *Adrian* the VI. yet this hinders not, but that they are tempted to do it frequently. But concerning the thing it ſelf, the beſt we can ſay, is what Chriſt ſaid of the Samaritans, *They worſhip they know not what.* Such are S. *Fingare*, S. *Anthony* of *Padua*, S. *Chriſtopher*, *Charles Borromæus*, *Ignatius Loyola*, *Xaverius*, and many others; of whom Cardinal *Beſſarion* * complain'd, that many of them were ſuch perſons whoſe life he could not approve; and ſuch, concerning whom they knew nothing, but from their Parties, and by pretended Reve-

John 4. 22.

Vide libr. de Sanctis Hiberniæ nuper Latinè edit. per D. Picardum Pariſienſem.

* *Apud Trithem. in methid. hiſtor. l. 4. Apud Aug. Triumphum de Ancona, q. 14. ad. 4. & quæſt. 17. ad. 4. verſ. Harmannum.*

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lations made to particular and hypochondriacal persons. It is a famous saying of S. *Gregory*, That the bodies of many persons are worshipped on Earth, whose souls are tormented in Hell: and *Augustinus Triumphus* affirms, That all who are canonized by the Pope cannot be said to be in Heaven. And this matter is beyond dispute; for *Prateolus* tells, that *Herman*, the Author of the Heresie of the *Fratricelli*, was for twenty years together after his death honoured for a Saint, but afterwards his body was taken up and burnt. But then since (as *Ambrosius Catharinus* and *Vivaldus* observe) if one Saint be call'd in question, then the rest may; what will become of the Devotions which are paid to such Saints which have been canonized within these last five Centuries? Concerning whom we can have but slender evidence that they are in Heaven at all. And therefore the Cardinal of *Cambray*, *Petrus de Alliaco*, witnes that so many new Saints were not canoniz'd. They are indeed so many, that in the Church of *Rome* the

Lib. de Reform. Eccles.

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the Holy-days, which are called their *Greater Doubles*, are threeſcore and four, beſides the Feaſts of Chriſt and our Lady, and the Holy-days which they call *Half double Feſtivals*, together with the Sundays, are above one hundred and thirty. So that beſides many Holy-days kept in particular places, there are in the whole year about two hundred Holy-days, if we may believe their own *Gavantus*; which, beſides that it is an intolerable burthen to the poor Labourer, who muſt keep ſo many of them, that on the reſt he can ſcarce earn his bread, they do alſo turn Religion into Superſtition, and habituate the people to idleneſs, and diſorderly Feſtivities, and impious celebrations of the day with unchriſtian merriments and licentiouſneſs. We conclude this with thoſe words of S. *Paul*, *How ſhall we call on him on whom we have not believed?* Chriſt ſaid, *Ye believe in God, believe alſo in me.* But he never ſaid, Ye have believed in me, believe alſo in my Saints. No: For *there is but one*

De Faſtis Sanctor. 7. 10

Rom. 10. 14.

1 Tim. 2. 5.

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Mediator between God and man, the man Chriſt Jeſus. And therefore we muſt come to God, not by Saints, but onely by Jeſus Chriſt our Lord.

Sect. X.

THere is in the Church of *Rome* a horrible impiety taught and practiſed, which, ſo far as it goes, muſt needs deſtroy that part of holy life which conſiſts in the holineſs of our Prayers; and indeed is a Conjugation of Evils, of ſuch evils, of which in the whole world a ſociety of Chriſtians ſhould be leaſt ſuſpected; we mean the infinite Superſtitions and Incantations, or Charms us'd by their Prieſts in their Exorciſing poſſeſſed perſons, and conjuring of Devils.

There was an Eccleſiaſtical book called *Ordo Baptizandi cum modo Viſitandi*, printed at *Venice A. D.* 1575. in which there were damnable and diabolical Charms, inſomuch that the Spaniſh Inquiſitors in their Expurgatory *Index*, printed at *Madrid A. D.* 1612.

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1612. commanded *deleatur tota exorciſmus* Luciferina, cujus initium eſt, Adeſto Domine tui famuli*; that all that Luciferian Exorciſm be blotted out. But whoever looks into the *Treaſure of Exorciſms and horrible Conjurings* (for that is the very title of the Book printed at *Colein* A. D. 1608) ſhall find many as horrid things, and not cenſur'd by any Inquiſitors as yet, ſo far as we have ever read or heard. Nay, that very *Luciferina*, or Devilliſh Exorciſm, is reprinted at *Lyons*, A. D. 1614. in the *inſtitutio baptizandi*, which was reſtored by the Decree of the Council of *Trent*: So that though it was forbidden in *Spain*, it was allowed in *France*. But as bad as that are allowed every where in the Church of *Rome*: The moſt famous, and of moſt publike uſe are *The Treaſure of Exorciſms*, of which we but now made mention; the *Roman Ritual*, The *Manual of Exorciſms*, printed at *Antwerp*, A. D. 1626. with

* *Ne miretur lector eruditus quod exorciſmus apud Inquiſitores ſit fœminini generis. fortaſſe diſpenſatum fuit cum bonis viris in hoc articulo. An potius factum quia bonus Angelus nunquam, mali autem Genii ſæpiſſime ſub forma fœminiva apparuere: quod notavit Trithemius.*

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Approbation of the Bishop, and privilege of the Archdukes; the *Pastorals* of several Churches, especially that of *Ruræmund*; and especially the *Flagellum Dæmonum*, The Devils whip, by Father *Hierom Mengus* a Frier Minor; which the Clergy of *Orleans* did use in the Exorcising of *Martha Brosser*, A. D. 1599. the story whereof is in the Epistles of Cardinal *D'Ossat*, and the History of the Excellent *Thuanus*.

Lib. 133.

Now from these Books, especially this last, we shall represent their manner of casting out Devils; and then speak a word to the thing it self.

Their manner and form is this,

Flagellum Dæmonum. dosum. 3.

First, They are to try the Devil by Holy water, Incense, Sulphur, Rue, which from thence, as we suppose, came to be called *Herb of Grace*, and especially S. *Johns* wort, which therefore they call *Devils flight*; with which if they cannot cast the Devil out, yet they may do good to the Patient; for so Pope *Alexander* the

Vide Raimun Lullium. lib 2 de quinta essentia.

first,

firſt promis'd and commanded the Prieſts to uſe it for the ſanctifying and pacifying the people, and driving away the ſnares of the Devil: And to this, it were well if the Exorciſt would rail upon, mock and jeer the Devil; for he cannot endure a witty and a ſharp taunt, and loves jeering and railing, no more than he loves holy water; and this was well tried of old againſt an Empuſe that met *Apollonius Tyanæus* at Mount *Caucaſus*, againſt whom he rail'd and exhorted his company to do ſo.

Philoſtrat. de vita Apollon. ii.

Next to this, the Exorciſt may ask the Devil ſome queſtions; What is his name? How many of them there are? For what cauſe, and at what time he entered? and, for his own learning, by what perſons he can be caſt out? and by what Saint adjur'd? who are his particular enemies in Heaven? and who in Hell? by what words he can be moſt afflicted? (for the Devils are ſuch fools that they cannot keep their own counſel, nor chooſe but tell, and when they do, they al-

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ways tell true:) He may also ask him by what Covenant, or what Charm he came there, and by what he is to be released? Then he may call *Lucifer* to help him, and to torment that Spirit (for so *they cast out Devils, by Belzebub the Prince of the Devils*;) and certainly *Lucifer* dares not but obey him. Next to this, the Exorcist is cunningly to get out of the Devil, the confession of some Article of Faith, for the edification of the standers by (whom he may by this means convince of the truth of Transubstantiation, the reality of Purgatory, or the value of Indulgences) and command him to knock his head three times against the ground, in adoration of the Holy Trinity. But let him take heed what Reliques he apply to the Deuil; for if the Reliques be counterfeit, the Devil will be too hard for him. However, let the Exorcising Priest be sure to bless his pottage, his meat, his ointment, his herbs; and then also he may use some Schedules, or little rolls of paper, containing in them holy words; but he must be sure

ſure to be exercis'd and skilful in all things that belong to the conjuring of the Devil: Theſe are the preparatory documents, which when he hath obſerv'd, then let him fall to his prayers.

Now for the prayers, they alſo are publickly deſcrib'd in their Offices before cited; and are as followeth,

The Prieſt ties his ſtole about the neck of the poſſeſſed with three knots, and ſays, O ye abominable Rebels againſt God, I conjure you Spirits, and adjure you, I call, I conſtrain, I call out, I contend and conteſt, where ever you are in this Man, by the Father, Son, and Holy Ghoſt [*then he makes three* †] *by the moſt powerful name of God, Heloy, the ſtrong and admirable, I exorciſe you, and adjure you, and command you, by the power I have, that you incontinently hear the words of my conjuring, and perceive your ſelves overcome, and command you not to depart without licenſe, and ſo I bind you with this ſtole of jucundity; in the name of the Father* †, *Son* †, *and Holy Ghoſt* †, *Amen.*

Amen. Then he makes two and thirty crosses more, and calls over one and thirty names of God in false Hebrew, and base Greek, and some Latine, signifying the same names; and the two and thirtieth is by the sign of the Cross, praying God to deliver them from their enemies. Then follow more prayers, and more adjurations, and more conjurations (for they are greatly different you must know) and aspersions of holy water, and shewings of the Cross, and signings with it. Then they adjure the Devil (in case the names of God will not do it) by S. Mary, *and S.* Anne, *by S.* Michael, *and St.* Gabriel, *by* Raphael, *and all Angels and Arch-angels, by the Patriarchs, and by the Prophets, and by his own infirmity, by the Apostles, and by the Martyrs;* [and then after all this, if the Devil will not come out, he must tarry there still, till the next Exorcism; in which] *The Exorcist must rail at the Devil, and say over again the Names of God, and then ask him questions, and read over the sequences of the Gospels; and after that tell him, that he hath power over him,*

him, for he can tranſubſtantiate bread into Chriſts body; and then conjure him again, and call him damn'd Devil, unclean Spirit, and as bad as he can call him; and ſo pray to God to caſt him out of the mans mouth and noſe, lips and teeth, jaws and cheeks, eyes and forehead, eye-brows, and eye-lids, his feet, and his members, his marrow, and his bones, and muſt reckon every part of his body [to which purpoſe, we ſuppoſe it would be well if the Exorciſt were well skill'd in *Laurentius*, or *Bauhinus* his Anatomy] *And if he will not go out yet, there is no help but he muſt chooſe, till the third Exorciſm: In which, beſides many prayers and conjurations in other words to the ſame purpoſe, the Exorciſt muſt ſpeak louder* [eſpecially if it be a deaf Devil, for then indeed it is the more neceſſary] *and tell the Devil his own, and threaten him terribly, and conjure him again, and ſay over him about ſome twenty or thirty names or titles of Chriſt, and forbid the Devil to go any whither, but to the centre of the world, and muſt damn him eternally to*

the

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the Sulphurous flames of Hell, and to be tormented worſe than Lucifer *himſelf, for his daring to reſiſt ſo many great Names; and if he will not now obey, let him take fire and brimſtone, and make a fume, whether the poſſeſſed will or no, until the Devil tells you all his mind in what you ask him:* [the liver of *Tobias* his fiſh were a rare thing here, but that's not to be had for love or money:] *And after this he conjures him again by ſome of the names of God, and by the Merits, and all the good things which can be ſpoken or thought of the Moſt Bleſſed Virgin, and by all her names and titles, which he muſt reckon, one and forty in number, together with her Epithets, making ſo many* †, *and by theſe he muſt caſt him headlong into Hell.*

But if the Devil be ſtubborn (for ſome of them are very diſobedient) there is a fourth, and a fifth, and a ſixth Exorciſm, *and then he conjures the earth, the water, and the fire to make them of his party, and commands them not to harbour ſuch villainous Spirits, and commands Hell to hear him, and*

obey

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obey his word, and conjures all the Spirits in Hell to take that Spirit to themselves (for it may be they will understand their duty better than that stubborn Devil, that is broke loose from thence.) But if this chance to fail, there is yet left a remedy that will do it. *He must make the picture of the Devil, and write his name over the head of it, and conjure the fire to burn it most horribly and hastily*; [and if the picture be upon wood or paper, it is ten to one that may be done.] After all this stir, *Sprinkle more holy water, and take* Sulphur, Galbanum, Assa fœtida, Aristolochia, Rue, St. Johns wort; *all which being distinctly blessed, the Exorcist must hold the Devils picture over the fire, and adjure the Devil to hear him; and then he must not spare him but tell him all his faults, and give him all his names, and* Anathematize *him, and curse not onely him, but* Lucifer *too, and* Beelzebub, *and* Satan, *and* Astaroth, *and* Behemot, *and* Beherit, *and all together*; [for indeed there is not one good natur'd Devil amongst them

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them all;] *and then pray once more, and so throw the Devils picture into the fire, and then insult in a long form of crowing over him, which is there set down.*

And now after all, if he will not go out, there is a seventh Exorcism for him with new Ceremonies. *He must shew him the consecrated Host in the Pix, pointing at it with his finger, and then conjure him again, and rail at him once more; to which purpose, there is a very fine form taken out of* Prierius, *and set down in the* Flagellum Dæmonum; *and then let the Exorcist pronounce sentence against the Devil, and give him his oath, and then a commandment to go out of the several parts of his body, always taking care that at no hand he remain in the upper parts*; and then is the Devils Qu. to come out, if he have a mind to it (for that must be always suppos'd) and then follows the thanksgivings.

This is the manner of their devotion, describ'd for the use of their Exorcists; in which is such a heap of folly, madness

neſs, ſuperſtition, blaſphemy, and ridiculous guiſes and playings with the Devil, that if any man amongſt us ſhould uſe ſuch things, he would be in danger of being tried at the next Aſſizes for a Witch, or a Conjurer; however, certain it is, what ever the Devil loſes by pretending to obey the Exorciſt, he gains more by this horrible debauchery of Chriſtianity. There needs no confutation of it, the impiety is viſible and tangible; and it is ſufficient to have told the ſtory.

Onely this we ſay, as to the thing it ſelf.

The caſting out of Devils is a miraculous power, and given at firſt for the confirmation of Chriſtian Faith, as the gifts of Tongues and Healing were, and therefore we have reaſon to believe, that becauſe it is not an ordinary power, the ordinary Exorciſms caſt out no more Devils, than Extreme Unction cures ſickneſſes. We do not envy to any one, any grace of God, but wiſh it were more modeſtly pretended, unleſs

leſs it could be more evidently prov'd. *Origen* condemned this whole procedure of conjuring Devils long ſince. *Quæret aliquis ſi convenit vel Dæmones adjurare. Qui aſpicit Jeſum imperantem Dæmonibus, ſed etiam poteſtatem dantem Diſcipulis ſuper omnia dæmonia, & ut infirmitates ſanarent, dicet, quoniam non eſt ſecundùm Poteſtatem datam à ſalvatore adjurare Dæmonia. Judaicum enim eſt:* If any one asks, Whether it be fit to adjure Devils? He that beholds Jeſus commanding over Devils, and alſo giving power to his Diſciples over all unclean ſpirits, and to heal diſeaſes, will ſay, that to adjure Devils is not according to the power given by our Bleſſed Saviour; For it is a Jewiſh trick: and S. *Chryſoſtom* ſpake ſoberly and truly, *We poor Wretches cannot drive away the flies, much leſs Devils.*

Tract. 35. in Matth.

In illa verba, [Qui credit in me majora faciet.]

But then as to the manner of their Conjurations and Exorciſms; this we ſay, If theſe things come from God, let them ſhew their warranty, and their books of Precedents: If they come.

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come not from God, they are ſo like the Inchantments of *Balaam*, the old Heathens, and the modern Magicians, that their Original is ſoon diſcovered.

But yet from what principle it comes, that they have made *Exorciſts* an Eccleſiaſtical Order, with ſpecial words and inſtruments of collation; and that the words of Ordination giving them power onely over poſſeſſed Chriſtians, Catechumens or Baptized, ſhould by them be extended and exercis'd upon all Infants, as if they were all poſſeſſed by the Devil; and not onely ſo, but to bewitched Cattel, to Mice and Locuſts, to Milk and Lettice, to Houſes and Tempeſts; as if their Charms were *Prophilactick*, as well as *Therapeutick*; and could keep, as well as drive the Devil out, and prevent ſtorms like the old χαλαζοφύλακες, of whom *Seneca* makes mention: Of theſe things we cannot gueſs at any probable principle, except they have deriv'd them from the Jewiſh *Cabala*, or the Exorciſms, which it is ſaid

Quæſt. natur. l. 4. c. 6.

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Solomon us'd, when he had conſented to Idolatry.

But theſe things are ſo unlike the wiſdom and ſimplicity, the purity and ſpirituality of Chriſtian devotion; are ſo perfectly of their own deviſing, and wild imaginations; are ſo full of dirty ſuperſtitions, and ignorant fancies, that there are not in the world many things, whoſe ſufferance and practice can more deſtroy the Beauty of Holineſs, or reproach a Church, or Society of Chriſtians.

Sect. XI.

TO put our truſt and confidence in God onely, and to uſe Miniſteries of his own appointment and ſanctification, is ſo eſſential a duty owing by us to God, that whoever truſts in any thing but God, is a breaker of the firſt Commandment; and he that invents inſtrumental ſupports of his own head, and puts a ſubordinate miniſterial confidence in them, uſurps the rights of God, and does not purſue the

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the interests of true Religion, whose very essence and formality is to glorifie God in all his attributes, and to do good to man, and to advance the honour and Kingdom of Christ. Now how greatly the Church of *Rome* prevaricates in this great Soul of Religion, appears by too evident and notorious demonstration: For she hath invented *Sacramentals* of her own, without a Divine warrant, Δεῖ γὰρ περὶ τῆς θείων καὶ ἁγίων τῆς πίστεως μυστηρίων μηδὲν τὸ τύχον ἄνευ τῆς θείων παραδόσεως γεγραφῶν, said S. *Cyril*. Concerning the holy and Divine mysteries of Faith or Religion, we ought to do nothing by chance, or of our own heads, nothing without the Authority of the Divine Scriptures: But the Church of *Rome* does otherwise; invents things of her own, and imputes spiritual effects to these Sacramentals; and promises not onely temporal blessings and immunities, and benedictions, but the collation or increment of Spiritual graces, and remission of venial sins, and alleviation of pains due to mortal sins, to them who

Cyril Hierosol. Catech. 4.

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ſhall uſe theſe Sacramentals: Which becauſe God did not inſtitute, and did not ſanctifie, they uſe them without faith, and rely upon them without a promiſe, and make themſelves the fountains of theſe graces, and produce confidences, whoſe laſt reſort is not upon God, who neither was the Author, nor is an Approver of them.

Of this nature are Holy Water, the Paſchal Wax, Oyl, Palm-boughs, Holy Bread (not Euchariſtical) Hats, *Agnus Dei's*, Meddals, Swords, Bells, and Roſes hallowed upon the Sunday called *Lætare Jeruſalem*; ſuch as P. *Pius* the ſecond ſent to *James* the II. of *Scotland*, and *Sixtus Quintus* to the Prince of *Parma*: Concerning which, their Doctrine is this, That the blood of Chriſt is by theſe applied unto us, that they do not onely ſignifie, but produce ſpiritual effects, that they blot out venial ſins, that they drive away Devils, that they cure diſeaſes, and that though theſe things do not operate infallibly, as do the Sacraments, and

Bellarm. de cultu ſanct. lib 3. cap. 7. ſect. ſecunda propoſitio, & ſect ſecunda ad delectionem.

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and that God hath made no expreſs Covenant concerning them, yet by the devotion of them that uſe them, and the prayers of the Church, they do prevail.

Now though it be eaſie to ſay, and it is notoriouſly true in Theology, that the prayers of the Church can never prevail, but according to the grace which God hath promis'd; and either can onely procure a bleſsing upon natural things, in order to their natural effects, or elſe an extraordinary ſupernatural effect, by vertue of a Divine promiſe; and that theſe things are pretended to work beyond their natural force, and yet God hath not promis'd to them a ſupernatural bleſsing (as themſelves confeſs;) yet beſides the falſeneſs of the Doctrine, on which theſe ſuperſtitions do rely, it is alſo as evident, that theſe inſtrumentalities produce an affiance and confidence in the Creature, and eſtrange mens hearts from the true Religion and truſt in God, while they think themſelves bleſſed in their own in-

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ventions, and in digging to themſelves Ciſterns of their own, and leaving the Fountain of Bleſsing and Eternal Life.

To this porpoſe the Roman Prieſts abuſe the people with Romantick ſtories out of the Dialogues of S. *Gregory*, and venerable *Bede*; making them believe, that S. *Fortunatus* cur'd a mans broken thigh with Holy Water, and that S. *Malachias* the Biſhop of *Down* and *Conor*, cur'd a mad-man with the ſame medicine; and that Saint *Hilarion* cur'd many ſick perſons with Holy Bread and Oyl (which indeed is the moſt likely of them all, as being good food, and good medicine;) and although not ſo much as a Chicken is now a-days cur'd of the Pip by Holy Water, yet upon all occaſions they uſe it, and the common people throw it upon Childrens Cradles, and ſick Cows Horns, and upon them that are blaſted; and if they recover by any means, it is imputed to the Holy Water: And ſo the Simplicity of Chriſtian Religion, the Glory of our Depen-

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pendence on God, the Wiſe Order and Oeconomy of Bleſsings in the Goſpel, the Sacredneſs and Myſterioufneſs of Sacraments and Divine Inſtitutions, are diſorder'd and diſhonour'd: The Biſhops and Prieſts inventing both the Word and the Element, inſtitute a kind of Sacrament, in great derogation to the Supreme Prerogative of Chriſt; and men are taught to go in ways which Superſtition hath invented, and Intereſt does ſupport.

But there is yet one great inſtance more of this irreligion. Upon the Sacraments themſelves they are taught to rely, with ſo little of Moral and Vertuous Diſpoſitions, that the efficacy of one is made to leſſen the neceſsity of the other; and the Sacraments are taught to be ſo effectual by an inherent vertue, that they are not ſo much made *the inſtruments* of Vertue, as the *Suppletory*; not ſo much *to increaſe*, as *to make amends* for the want of Grace: On which we ſhall not now inſiſt, becauſe it is ſufficiently

remark'd in our reproof of the Roman Doctrines, in the matter of Repentance.

Sect. XII.

AFter all this, if their Doctrines as they are explicated by their practice, and the Commentaries of their greatest Doctors, do make their Disciples guilty of *Idolatry*, there is not any thing greater to deter men from them, than that danger to their Souls which is imminent over them, upon that account.

Their worshipping of Images we have already reprov'd upon the account of its novelty and innovation in Christian Religion. But that it is against good life, a direct breach of the second Commandment, an Act of Idolatry, as much as the Heathens themselves were guilty of, in relation to the second Commandment, is but too evident by the Doctrines of their own Leaders.

For if to give Divine honour to a Creature be Idolatry, then the Doctors of the Church of *Rome* teach their

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their people to commit Idolatry : For they affirm, That the ſame worſhip which is given to the Prototyp or Principal, the ſame is to be given to the Image of it. As we worſhip the Holy Trinity, and Chriſt, ſo we may worſhip the Images of the Trinity, & of Chriſt; that is, with *Latria*, or Divine honour. *This is the conſtant ſentence of the Divines, The Image is to be worſhipped with the ſame honour and worſhip, with which we worſhip thoſe whoſe image it is,* ſaid *Azorius*, their great Maſter of Caſuiſtical Theology. And this is the Doctrine of their great St. *Thomas*, of *Alexander* of *Ales*, *Bonaventure*, *Albertus*, *Richardus*, *Capreolus*, *Cajetan*, *Coſter*, *Valentia*, *Vaſquez*, the Jeſuiſts of *Colein*, *Triers* and *Mentz*, approving *Coſter's* opinion. *Inſtit. moral. par. 1. l. 9. c. 6.*

Neither can this be eluded by ſaying, that though the ſame worſhip be given to the Image of Chriſt, as to Chriſt himſelf, yet it is not done in the ſame way ; for it is *terminatively* to Chriſt or God, but *relatively* to the image, that is, to the image for God's

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or Chriſts ſake. For this is that we complain of, that they give the ſame worſhip to an image, which is due to God; for what cauſe ſoever it be done, it matters not, ſave onely that the excuſe makes it in ſome ſenſe, the worſe for the Apology. For to do a thing which God hath forbidden, and to ſay it is done for God's ſake, is to ſay, that for his ſake we diſpleaſe him; for his ſake we give that to a Creature, which is God's own propriety. But beſides this, we affirm, and it is of it ſelf evident, that whoever, Chriſtian or Heathen, worſhips the image of any thing, cannot poſsibly worſhip that image *terminatively*, for the very being of an image is *relative*; and therefore if the man underſtands but common ſenſe, he muſt ſuppoſe and intend that worſhip to be relative, and a Heathen could not worſhip an image with any other worſhip; and the ſecond Commandment, forbidding to worſhip the *likeneſs of any thing in Heaven and Earth*, does onely forbid that thing which is in Heaven to be worſhipped

ſhipped by an image, that is, it forbids onely a relative worſhip: For it is a contradiction to ſay, this is the image of God, and yet this is God; and therefore it muſt be alſo a contradiction, to worſhip an image with Divine worſhip *terminatively*, for then it muſt be that the image of a thing, is that thing whoſe image it is. And therefore theſe Doctors teach the ſame thing which they condemn in the Heathens.

But they go yet a little further: *The Image of the Croſs* they worſhip with Divine honour; and therefore although this Divine worſhip is but relative, yet conſequently, the *Croſs it ſelf* is worſhipped *terminatively* by Divine adoration. For the Image of the Croſs hath it relatively, and for the Croſſes ſake, therefore the Croſs it ſelf is the proper and full object of the Divine adoration. Now that they do and teach this, we charge upon them by undeniable Records: For in the very Pontifical publiſhed by the Authority of Pope *Clement* the VIII.

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theſe words are found, *The Legats. Croſs muſt be on the right hand, becauſe* Latria, *or Divine honour is due to it.* And if *Divine honour relative* be due to the Legates Croſs, which is but the Image of Chriſts Croſs, then this Divine worſhip is terminated on Chriſts Croſs, which is certainly but a meer Creature. To this purpoſe are the words of *Almain*, *The Images of the Trinity, and of the Croſs, are to be ador'd with the worſhip of* Latria; that is, Divine. Now if the Image of the Croſs be the intermedial, then the Croſs it ſelf, whoſe Image that is, muſt be the laſt object of this Divine worſhip; and if this be not Idolatry, it can never be told, what is the notion of the Word. But this paſſes alſo into other real effects: And well may the Croſs it ſelf be worſhipped by Divine worſhip, when the Church places her hopes of ſalvation on the Croſs; for ſo ſhe does, ſays *Aquinas*, and makes one the argument of the other, and proves that the Church places her hopes of ſalvation on the Croſs, that

Edit. Roman. p. 672.

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is, on the inſtrument of Chriſts Paſſion, by a hymn which ſhe uſes in her offices; but this thing we have remark'd above, upon another occaſion. Now although things are brought to a very ill ſtate, when Chriſtians are ſo probably and apparently charg'd with Idolatry, and that the excuſes are too fine to be underſtood by them that need them; yet no excuſe can acquit theſe things, when the moſt that is, or can be ſaid is this, that although that which is Gods due, is given to a Creature, yet it is given with ſome difference of intention, and metaphyſical abſtraction, and ſeparation; eſpecially, ſince, if there can be Idolatry in the worſhipping of an Image, it is certain, that a relative Divine worſhip is this Idolatry; for no man that worſhips an Image (in that conſideration or formality) can make the Image the laſt object: Either therefore the Heathens were not Idolaters in the worſhipping of an Image, or elſe theſe men are. The Heathens did indeed infinitely more violate the firſt Commandment; but againſt

againſt the ſecond, preciſely and ſeparately from the firſt, the tranſgreſsion is alike.

The ſame alſo is the caſe in their worſhipping the conſecrated Bread and Wine: Of which how far they will be excuſed before God by their ignorant pretenſions and ſuppoſitions, we know not; but they hope to ſave themſelves harmleſs by ſaying, that they believe the Bread to be their Saviour, and that if they did not believe ſo, they would not do ſo. We believe that they ſay true; but we are afraid that this will no more excuſe them, than it will excuſe thoſe who worſhip the Sun and Moon, and the Queen of Heaven, whom they would not worſhip, if they did not believe to have Divinity in them: And it may be obſerved, That they are very fond of that perſuaſion, by which they are led into this worſhip. The error might be ſome excuſe, if it were probable, or if there were much temptation to it: But when they chooſe this perſuaſion, and have nothing for it but a tropical expreſsion

preſsion of Scripture, which rather than not believe in the natural, uſeleſs, and impoſsible ſenſe, they will defie all their own reaſon, and four of the five operations of their ſoul, Seeing, Smelling, Taſting and Feeling, and contradict the plain Doctrine of the Ancient Church, before they can conſent to believe this error, that Bread is chang'd into God, and the Prieſt can make his Maker: We have too much cauſe to fear, that the error is too groſs to admit an excuſe; and it is hard to ſuppoſe it invincible and involuntary, becauſe it is ſo hard, and ſo untempting, and ſo unnatural to admit the error. We do deſire that God may find an excuſe for it, and that they would not. But this we are moſt ſure of, that they might, if they pleas'd, find many excuſes, or rather juſt cauſes for not giving Divine honour to the Conſecrated Elements; becauſe there are ſo many contingencies in the whole conduct of this affair, and we are ſo uncertain of the Prieſts intention, and we

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can never be made certain; that there is not in the whole order of cauſes any invalidity in the Conſecration; and it is ſo impoſſible that any man ſhould be ſure that *Here*, and *Now*, and *This* Bread is Tranſubſtantiated, and is really the Natural body of Chriſt; that it were fit to omit the giving Gods due to that which they do not know to be any thing but a piece of bread, and it cannot conſiſt with holineſs, and our duty to God, *certainly* to give Divine Worſhip to that thing, which though their doctrine were true, *they cannot know certainly* to have a Divine being.

Nemini poteſt per fidem conſtare ſe recepiſſe vel minimum ſacramentum. Eſtq; hoc ita certum ex fide ac clarum eſt nos vivere. Nulla eſt via, qua citra revelationem noſſe poſſumus intentionem miniſtrantis, vel evidenter, vel certo ex fide. Andreas Vega, lib. 9. de juſtific. c. 17.

Non poteſt quis eſſe certus certitudine fidei ſe percipere verum Sacramentum: Cum Sacramentum ſine intentione Miniſtri non conficiatur, & intentionem alterius nemo videre poteſt. Bellarm. lib. 3. cap. 8. ſect. Dicent.

Sect. XIII.

AND now we ſhall plainly repreſent to our charges, how this whole matter ſtands. The caſe is this, The Religion

Religion of a Chriſtian conſiſts in Faith, and Hope, Repentance and Charity, Divine Worſhip and Celebration of the Sacraments, and finally in keeping the Commandments of God. Now in all theſe, both in Doctrines and Practiſes, the Church of *Rome* does dangerouſly err, and teaches men ſo to do.

They do injury to Faith, by creating new Articles, and enjoyning them as of neceſsity to ſalvation. * They ſpoil their Hope, by placing it upon Creatures, and devices of their own. * They greatly ſin againſt Charity, by damning all that are not of their opinion, in things falſe or uncertain, right or wrong. * They break in pieces the ſalutary Doctrine of Repentance, making it to be conſiſtent with a wicked life, and little or no amendment. * They worſhip they know not what, and pray to them that hear them not, and truſt on that which helps them not. * And as for the Commandments, they leave one of them out of their Catechiſms and Manuals, and while they

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contend earneſtly againſt ſome Opponents for the *poſsibility* of keeping them all, they do not inſiſt upon the *neceſsity* of keeping any in the courſe of their lives, till the danger or article of their death. * And concerning the Sacraments, they have egregiouſly prevaricated in two points. For not to mention their reckoning of ſeven Sacraments, which we onely reckon to be an unneceſſary, and unſcholaſtical error; they take the one half of the principal away from the Laity; and they inſtitute little ſacraments of their own, they invent Rites, and annex ſpiritual graces to them, what they pleaſe themſelves, of their own heads, without a Divine Warrant or Inſtitution: and, * At laſt perſuade their people to that which can never be excuſ'd, at leaſt, from Material Idolatry.

If theſe things can conſiſt with the duty of Chriſtians, not onely to eat what they worſhip, but to adore thoſe things with Divine Worſhip, which are not God: To reconcile a wicked life with

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with certain hopes and expectations of Heaven at laſt, and to place theſe hopes upon other things than God, and to damn all the World that are not Chriſtians at this rate, then we have loſt the true meaſures of Chriſtianity; and the Doctrine and Diſcipline of Chriſt is not a Natural and Rational Religion; not a Religion that makes men holy, but a confederacy under the conduct of a Sect, and it muſt reſt in Forms and Ceremonies, and Devices of Mans Invention. And although we do not doubt, but that the goodneſs of God does ſo prevail over all the follies and malice of mankind, that there are in the Roman communion many very good Chriſtians; yet they are not ſuch as they are Papiſts, but by ſome thing that is higher, and before that, ſomething that is of an abſtract and more ſublime conſideration. And though the good people amongſt them are what they are by the grace and goodneſs of God, yet by all or any or theſe opinions they are not ſo: But the very beſt ſuffer diminution,

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and allay by theſe things; and very many more are wholly ſubverted and deſtroyed.

CHAP. III.

The Church of Rome *teaches Doctrines, which in many things are deſtructive of Chriſtian Society in general, and of Monarchy in ſpecial: Both which, the Religion of the Church of* England *and* Ireland *does by her Doctrines greatly, and Chriſtianly ſupport.*

Sect. 1.

THat in the Church of *Rome*, it is publikely taught by their greateſt Doctors, That it is lawful to lye, or deceive the queſtion of the Magiſtrate, to conceal their name, and to tell a falſe one, to elude all examinations, and make them inſignificant and toothleſs, cannot be doubted by any man that knows how the Engliſh Prieſts have behav'd themſelves in the times of Queen *Elizabeth*, King *James*, and the

the Bleſſed Martyr King *Charles* I. *Emonerius* wrote in defence of it; and Father *Barnes* who wrote a Book againſt Lying and Equivocating, was ſuſpected for a Heretick, and ſmarted ſeverely under their hands.

To him that asks you again for what you have paid him already, you may ſafely ſay, you never had any thing of him, meaning ſo as to owe it him now. It is the Doctrine of *Emanuel Sà* and *Sanchez*; which we underſtand to be a great lye, and a great ſin, it being at the beſt a deceiving of the Law, that you be not deceiv'd by your Creditor; that is, a doing evil to prevent one; a ſin, to prevent the loſing of your money.

If a man asks his wife if ſhe be an Adultereſs, though ſhe be, yet ſhe may ſay, *ſhe is not*, if in her mind ſecretly ſhe ſay [*not with a purpoſe to tell you:*] ſo Cardinal *Tolet* teaches. And if a man ſwears he will take ſuch a one to his wife, being compelled to ſwear; he may ſecretly mean, [if hereafter ſhe do pleaſe me.] And if a man ſwears to

Inſtruct. Sacerd. l.4.c.21. a.22.

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a Thief, that he will give him Twenty Crowns, he may ſecretly ſay, [If I pleaſe to do ſo,] and then he is not bound. And of this Doctrine *Vaſquez* brags, as of a rare, though new invention, ſaying, it is gathered out of St. *Auſtin*, and *Thomas Aquinas*, who only found out the way of ſaying nothing in ſuch caſes and queſtions, ask'd by Judges; but this invention was drawn out by aſsiduous diſputations. * He that promiſes to ſay an *Ave Mary*, and ſwears he will, or vows to do it, yet ſins not mortally, though he does not do it, ſaid the great *Navar*, and others whom he follows. * There is yet a further degree of this iniquity; not onely in words, but in real actions, it is lawful to deceive or rob your Brother, when to do ſo is neceſſary for the preſervation of your fame: For no man is bound to reſtore ſtollen goods, (that is) to ceaſe from doing injury, with the peril of his credit. So *Navar*, and Cardinal *Cajetan* and *Tolet* teaches; who adds alſo, *Hoc multi dicunt, quorum ſententiam poteſt quis tutâ conſcientiâ ſequi.*

In 3 Tom. 4. qu. 93. art. 5. dub. 13.

Manua'. c. 13. n. 7.

Apud Tolet. inſtruct. Sacerd. l. 5. c. 27.

ſequi. Many ſay the ſame thing; whoſe Doctrine any man man may follow with a ſafe Conſcience. Nay, to ſave a mans credit, an honeſt man that is aſham'd to beg, may ſteal what is neceſſary for him, ſays *Diana.*

Now by theſe Doctrines a man is taught how to be an honeſt Thief, and to keep what he is bound to reſtore; and by theſe we may not onely deceive our Brother, but the Law; and not the Law onely, but God alſo, even with an Oath, if the matter be but ſmall: It never makes God angry with you, or puts you out of the ſtate of grace. But if the matter be great, yet to prevent a great trouble to your ſelf, you may conceal a truth, by ſaying that which is falſe; according to the general Doctrine of the late Caſuiſts. So that a man is bound to keep truth and honeſty, when it is for his turn; but not, *if it be to his own hinderance*; and therefore *David* was not in the right, but was ſomething too nice in the reſolution of the like caſe in the fifteenth

In compend. p. 335. Lugduni, A. D. 1641.

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Pſalm. Now although we do not affirm, that theſe particulars are the Doctrine of the whole Church of *Rome*, becauſe little things, and of this nature, never are conſidered in their publick Articles of Confeſsion; yet a man may do theſe vile things (for ſo we underſtand them to be) and find juſtifications and warranty, and ſhall not be affrighted with the terrors of damnation, nor the impoſition of penances: he may for all theſe things be a good Catholick, though it may be, not a very good Chriſtian. But ſince theſe things are affirm'd by ſo many, the opinion is probable, and the *practice ſafe*, ſaith Cardinal *Tolet*.

Ubi ſupra.

But we ſhall inſtance in things of more publike concern, and Catholick Authority. No Contracts, Leagues, Societies, Promiſes, Vows, or Oaths, are a ſufficient ſecurity to him that deals with one of the Church of *Rome*, if he ſhall pleaſe to make uſe of that liberty, which may and many times is, and always can be granted to him.

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For firſt, it is affirmed, and was practiſ'd by a whole Council of Biſhops at *Conſtance*, that Faith is not to be kept with Hereticks; and *John Hus*, and *Hierom* of *Prague*, and *Savanarola*, felt the miſchief of violarion of publick faith; and the ſame thing was diſputed fiercely at *Worms*, in the caſe of *Luther*, to whom *Cæſar* had given a ſafe conduct, and very many would have had it to be broken; but *Cæſar* was a better Chriſtian than the Eccleſiaſticks and their party, and more a Gentleman. But that no ſcrupulous Princes may keep their words any more in ſuch caſes, or think themſelves tied to perform their ſafe conducts given to Hereticks, there is a way found out by a new Catholick Doctrine; *Becanus* ſhall ſpeak this point inſtead of the reſt, [*There are two diſtinct Tribunals, and the Eccleſiaſtical is the Superior; and therefore if a Secular Prince gives his Subjects a ſafe conduct, he cannot extend it to the Superior Tribunal; nor by any ſecurity given, hinder the Biſhop or the Pope to exerciſe their juriſdiction:*] Theol. Schola.

on:] And upon the account of this, or the like Doctrine, the Pope and the other Eccleſiaſticks did prevail at *Conſtance*, for the burning of their Priſoners, to whom ſafe conduct had been granted. But theſe things are ſufficiently known by the complaints of the injur'd perſons.

But not only to Hereticks, but to our friends alſo we may break our promiſes, if the Pope give us leave. It is a publick and an avowed Doctrine, That if a man have taken an Oath of a thing lawful and honeſt, and in his power, yet if it hinders him from doing a greater good, the Pope can diſpenſe with his oath, and take off the Obligation. This is expreſly affirm'd by one of the moſt moderate of them, *Canus* Biſhop of the *Canaries*. But beyond diſpute, and even without a diſpenſation, they all of them own it, That if a man have promiſed to a woman to marry her, and is betrothed to her, and hath ſworn it, yet if he will before the conſummation, enter into a Monaſtery, his Oath ſhall not bind him,

Relect. de panitent.

him, his promiſe is null; but his ſecond promiſe, that ſhall ſtand. And he that denies this, is accurſed by the Council of *Trent*. *Seſ. 8. can. 6.*

Not onely husbands and wives eſpouſed may break their vows and mutual obligation, againſt the will of one another; but in the Church of *Rome* children have leave given them to diſobey their Parents, ſo they will but turn Friers: And this they might do, Girls at twelve, and Boys at the age of fourteen years; but the Council of *Trent* enlarged it to ſixteen: But the thing was taught and decreed by Pope *Clement* the III. and *Thomas Aquinas* did ſo, and then it was made lawful by him and his Scholars; though it was expreſly againſt the Doctrine and Laws of the preceding ages of the Church, as appears in the Capitulars of *Charls* the Great. But thus did the Phariſees teach their Children to Cry *Corban*, and neglect their Parents; to pretend Religion, in prejudice of filial piety. In this particular *Erodius* a French Lawyer, an excellently learned

Cap. cum virum de regularibus. Aquin. 2. 2. q. 88. art. 9. Lib. 1. c. 101.

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learned man, ſuffered ſadly by the loſs, and forcing of a hopeful ſon from him, and he complain'd moſt excellently in a book written on purpoſe upon this ſubject.

But theſe miſchiefs are Doctrinal, and accounted lawful: But in the matter of Marriages and Contracts, Promiſes and Vows, where a Doctrine fails, it can be ſupplied by the Popes power: Which thing is avowed and own'd, without a cover: For when Pope *Clement* the V. condemn'd the Order of Knights Templers, he diſown'd any juſtice or right in doing it, but ſtuck to his power, *Quanquam de jure non poſſumus, tamen ex plenitudine poteſtatis dictum ordinem reprobamus*; that is; though by right we cannot do it, yet by the fulneſs of power we condemn the ſaid Order: For he can diſpenſe always, and in all things where there is cauſe, and in many things where there is no cauſe; *ſed ſub majori pretio*, under a greater price, ſaid the tax of the *Datary*; where the price of the ſeveral diſpenſations, even *in cauſâ turpi*

Thom Walſingham.

turpi, in baſe and filthy cauſes, are ſet down.

Intranti nummo quaſi quodam
Principe ſummo
Exiliunt valvæ, nihil auditur
niſi ſalve.

Deſerunt aurum & argentum & reportant Chartas, Car. Cuſan.

Nay the Pope can diſpenſe *ſuprà jus*, *contra jus*; above Law, and againſt Law and right, ſaid *Moſconius* in his books of *the Majeſty of the Militant Church*: For the Popes Tribunal and Gods is but one; and therefore every reaſonable creature is ſubject to the Popes Empire, ſaid the ſame Author: And what Diſpenſations he uſually gives, we are beſt inform'd by a gloſs of their own upon the Canon Law, *Nota mirabile, quod cum eo qui peccat Diſpenſatur, cum illo autem qui non peccat non Diſpenſatur*: It is a wonderful thing that they ſhould diſpenſe with a Fornicator, but not with him who marries after the death of his firſt wife. * They give Divorces for Marriages in the fourth degree, and give Diſpenſation to marry in the ſecond. Theſe things are a ſufficient charge, and yet evi-

Li. 1. de ſummo Pontif. vide etiam Jacobum de Terano: & Raviſ. de concile. du Trent.

Cap. quia circa Extra. de Bigamis.

evidently so, and publikely owned.

Cap. proposui. de conces. præbenda, n. 20.

We need not aggravate this matter, by what *Panormitan* and others do say, that the Pope hath power to dispense in all the Laws of God, except the Articles of Faith; and how much of this they own and practise, needs no greater instance, than that which *Volaterran* tells of Pope *Innocent* the VIII. that he gave the *Norvegians* a Dispensation, not only to *communicate*, but to *consecrate* in bread onely.

As the Pope by his Dispensations undertakes to dissolve the Ordinances of God; so also the most solemn Contracts of men: Of which a very great instance was given by Pope *Clement* the VII. who dispensed with the Oath which *Francis* the I. of *France* solemnly swore to *Charls* the V. Emperor, after the Battel of *Pavy*, and gave him leave to be perjur'd. And one of the late Popes dispens'd with the Bastard Son of the Conde *D' Olivarez*, or rather, plainly dissolv'd his marriage which he made and consummated with

Isabella

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Iſabella D' Azueta, whom he had publikely married when he was but a mean perſon, the ſon of *Donna Marguerita Spinola*, and under the name of *Julian Valeaſar*. But when the *Conde* had declar'd him his ſon and heir, the Pope diſſolv'd the firſt marriage, and gave him leave under the name of *Henry Philip de Guzman*, to marry *D. Juana de Valeſco*, Daughter to the Conſtable of *Caſtile*.

And now if it be conſidered, what influence theſe Doctrines have upon Societies and Communities of men, they will need no further reproof than a meer enumeration of the miſchiefs they produce. They by this means legitimate adulterous and inceſtuous marriages, and diſanul lawful Contracts: They give leave to a Spouſe to break his or her Vow and Promiſe; and to Children to diſobey their Parents, and perhaps to break their Mothers heart, or to undo a Family. No words can bind your faith, becauſe you can be diſpens'd with; and if you ſwear you will not procure a Diſ-

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Diſpenſation, you can as well be diſpenſ'd with for that perjury as the other; and you cannot be tied ſo faſt, but the Pope can unlooſe you. So that there is no certainty in your promiſe to God, or faith to men, in Judicatories to Magiſtrates, or in Contracts with Merchants; in the duty of Children to their Parents, of Huſbands to their Wives, or Wives to their contracted Husbands, of a Catholick to a Heretick; and laſt of all a Subject to his Prince cannot be bound ſo ſtrictly, but if the Prince be not of the Popes perſuaſion, or be by him judg'd a Tyrant, his Subjects ſhall owe him no obedience. But this is of particular conſideration, and reſerv'd for the III. Sect.

Sect.

Sect. II.

THere is yet another inſtance, by which the Church of *Rome* does intolerable prejudice to Governments and Societies: In which although the Impiety is not ſo apparent; yet the evil is more own'd, and notorious, and defended; and that is, the Exemption of their Clergy from the Juriſdiction of Secular Princes and Magiſtrates, both in their Eſtates and Perſons: Not onely in the matters of Simony, Hereſie, and Apoſtaſie, but in matters of Theft, Perjury, Murther, Adultery, Blaſphemy and Treaſon: In which caſes they ſuffer not a Clergy man to be judged by the Secular power, untill the Church hath quit him, and turn'd him over, and given them leave to proceed. This was verified in the Synod of *Dalmatia*, held by the Legats of Pope *Innocent* the III. and is now in the Church of *Rome*, pretended to be by Divine Right: [*For it cannot be proved, that*

Si Imperator dist. 96. & c. Eccleſia S. M de conſtitut. A.D. 1199. Can. 5. De Clericis l. 1. c 30. ſect. quarto objiciunt.

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Secular Princes are the Lawful Superiors and Judges of Clergy men, unleſs it can be prov'd, that the Sheep are better than the Shepherd, or Sons than their Fathers, or Temporals than Spirituals,] ſaid *Bellarmine*: And therefore it is a ſhame (ſays he) to ſee Princes contending with Biſhops for precedency, or for Lands. For the truth is this, (whatever the cuſtom be) the Prince is the Biſhops Subject, not the Biſhop the Princes: For no man can ſerve two Maſters, the Pope is their own Superior, and therefore the Secular Prince cannot be. So both *Bellarmine* and *Suarez* conclude this Doctrine out of Scripture.

De Offic. Chriſtiani Prin. l. 1. c. 5.

Suarez. defenſ. contra ſect. Anglic. l. 4. c. 17. ſect. 15, 16, & 18.

And although in this, as in all things elſe, when he finds it for the advantage of the Church, the Pope can diſpenſe; and diverſe Popes of *Rome* did give power to the Common-wealth of *Venice*, to judge Clergy men, and puniſh them for great offences; yet how ill this was taken by *Paulus* V. at their hands, and what ſtirs he made in Chriſtendom concerning it, the

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