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POPIISH PAGAN

The FICTION of

A PROTESTANT HEATHEN.

In a Conversation betwixt a Gentleman of the STATES of HOLLAND a *Deist* by Profession, and a Doctor of Heathen *Mythology*.

Faithfully Translated from the *DUTCH*.

*Martirii gestans virgo Martina coronam,
Ejecto hinc Martis numine, Tempa tenet.*

Mars hence expell'd; *Martina*, martyr'd Maid,
Claims now the Worship, which to him was paid.

Dr. CONYERS MIDDLETON's Translation, Page 169.

THUS CORRECTED

Mars hence expell'd; *Martina* *Virgin*, crown'd
Martyr, names now the Temple, GOD has own'd.

By CHRISTIANUS.

*Answer a fool according to his folly, lest he be wise
in his own conceit.* Proverbs xxvi. 5.

L O N D O N :

Printed in the YEAR MDCCLXIII.

POPISH PAGAN

THE HISTORY OF

A PROTESTANT HEATHEN.

In a Conversation between a Gentleman of the
STATE of IRELAND and a Duke by Protestants
and a Doctor of Divinity M. D. 1720.

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A. O. M. D. 1720.



THE
P R E F A C E.

 HAD once Thoughts of dedicating this Translation to Dr. *Conyers Middleton*, Author of the inimitable *Letter from Rome*, with its *Prefatory Discourse*; judging no one could have so just a Title to my little Labor, as he, from whom our *Dutch Mythologist* has not been ashamed, not only to borrow the greatest share, I may say, his whole Part in this Dispute; but likewise to adopt the very Letter itself as his own. But, Alas! the unexpected News of the Death of that renown'd Gentleman, publish'd lately in our Papers, has deprived me at once of a *
Worshipful

* I am sensible that the Doctor will have the Word *Worship* to import nothing less than *Divine Adoration*; therefore, I do here sincerely protest that, by calling him *Worshipful*, a Title due to every *Justice of the Peace*, I never thought him,

Worshipful *Patron*, *Benefactor* and *Protector*.

'Tis true, *Panegyric* when bestow'd upon a Person that is either *Physically* or *Morally* dead, is less subject to be censur'd as *Flattery*; it cannot, by tickling the Ears, swell the *Imagination* with *Self-Conceit*; but then I hope my Reader will not be offended, if I frankly own my narrow *Circumstances* will not allow me to throw away time; nor am I acquainted with the *Generosity* of the *Doctor's Heirs*.

What therefore remains for me only to do is, to obviate an *Objection* or two, which probably may startle some into a *Doubt* whether the Persons introduced as *Disputants* in this *Conversation* are not *fictitious*.

Some will perhaps say, they cannot be such as the *Title-Page* speaks them; because it is plain from the *Prelude*, that the *Doctor* is a *Parson*, and by consequence, should be a *Doctor of Divinity*, rather than of *Heathen Mythology*. ---- But if we consider that it is

nor shall think him *Adorable* in any State whatsoever. The same Declaration I make concerning the Word *Protector*, another *Deifying* Term of his; tho' 'tis what he himself sues for in his *Epistle Dedicatory*.

no new thing for Parents to mistake a Child's Vocation, and apply a Youth to what neither *Nature* nor *Grace* ever intended him, the Difficulty will soon vanish. It is also manifest, that no great Knowledge of *Divinity* is required for the reading our *Common-Prayer*, or the making of an elegant Sermon.

No Papist will deny but that this often happens among them even; tho' they boast, that *Divinity* in their Universities is a Science easilier attain'd to; where Youth is first train'd up in the Art of reasoning, and then have prepared for them the Doctrines of the Scriptures, the Fathers, and the Synodical Decrees of the Prelates of the Church, *the essential Parts of that Learning properly belonging to the Character of a Divine*, ranged under certain Heads.

Besides, if a Man has all his Life time been wrapp'd up in the *Classics*, *human Literature* and *pedantic Observations*; if the main of his Studies has been in the *Heathen Poets*, &c. it must be much more rational to conclude him a *DoctORIZED Mythologist*, excepting an Error in the *Commencement*.

The second Objection concerns his Friend ----- Who can be persuaded that a *profest. Deist* should pretend to know so much of Popery; much less shew so much Zeal in it's Defence, in an Article he would scarce think worth his while diving into?

I answer; it is very well known that among the *Literati* there are a great many Deists in *Holland* as well as elsewhere; and many, without doubt, have made it their Diversion, as this Gentleman owns of himself, to pry into the Tenets of the several Sectaries that have divided *Christendom* within little more than two hundred Years. Some have done it with a better Motive. The Author of *Monf. De Fenelon's* Life declares of himself, that being “ born in a free Country where
 “ the Mind of Man discovers itself in all
 “ it's Forms without Restraint, he ran thro'
 “ the greatest Part of the Religions there
 “ professed in the Search of Truth. The
 “ Fanaticism or the Contradiction which
 “ prevails in all the different Systems of the
 “ Protestants gave him an Aversion to all
 “ Sects of Christians. ”

But “ as his Heart was not corrupted by
 “ the great Passions, his Understanding
 “ could

“ could not relish the Absurdities of Atheism; . . . So, that he then thought to “ take Refuge in sober Deism; ” tho’, as the Event proved, *Pyrrho’s* * Golden Chain, was not strong enough to bind his tottering Conscience.

I have not related this Example with a View of assigning a Cause for *Deism*; but as a Proof, that a Deist, *ipso facto*, that he is such, is not therefore to be imagin’d unacquainted with Religions; and our *Deist* has given a very good Reason why he made *Popery* the Subject of his Curiosity.

As for his Zeal in Defence of a *Papish* Article; the Supposition is a Mistake. All the Zeal he shews is in Defence of his Friend’s Honor, by instilling into him, if possible, common Sense; and persuading him not to embark further into a Science, quite without the Limits of his Sphere, the *Art of Demonstration*.

This however puts me in mind of a third Difficulty not so easily digested --- If the Gentleman’s Zeal to preserve his Friend’s

* A *Greek* Philosopher, first Founder of the *Scepticks*; a Sect much in Fashion now-a-Days.

Credit was so ardent, how came their private Colloquies to see Light? It is not likely that the Doctor himself would have publish'd them ----

I cannot say it is; and, to be sincere, the Question is what I cannot give a positive Answer to ---- A Friend of mine, sensible of my Misfortunes, sent me the *Dutch Copy*, thinking that by the Translation of it, for want of better Employ, I might make a Penny. How he came by it, is what I never thought of inquiring into, in my Letter of Thanks: yet, if one may give Liberty to conjecture, something may be alledged in the *Deist's* Behalf.

It is very likely that after each Meeting, when retired, he penn'd down what had been said *pro* and *con*; perhaps too, he added at his leisure Hours such Texts as in the Dispute he could scarce cite exactly *verbatim*; which done, the whole might have been communicated to a third Person, and by this Means become public, *Præter intentionem*.

After all, if what has been alledged to justify the *Title-Page* is not sufficient to convince the Reader that it is genuine; I
hope

hope at least, he will not think he has a Right to arraign the Translator.

The Author of the Catholic Christian, publish'd in *English*, may wonder perhaps no Mention is made in this Preface of his Performance; but as he is a *Noun Substantive* among us, I will conclude with expressing my Satisfaction in the Pleasure his learned *Antagonist* would have felt, was he alive, to find his Glory making it's way thro' the Continent.

N. B. *It was not in my Power to examine all the Citations in fonte; nor, had it been, should I have thought it my Duty. Indeed, as to those of the Scripture, I have been particularly careful to make use of our Protestant Translation; however should any Mistake be found among them, or the rest, I will willingly correct it the first Opportunity that is offer'd.*



THE PRINCIPLES

The first principle is that the
 law is the rule of conduct for
 the community. It is the
 standard by which the actions
 of individuals are judged.
 The second principle is that
 the law is the will of the
 community. It is the expression
 of the collective conscience.
 The third principle is that
 the law is the instrument
 of justice. It is the means
 by which the rights of
 individuals are protected
 and the wrongs are
 redressed.

The fourth principle is that
 the law is the foundation
 of the state. It is the basis
 upon which the government
 is built. The fifth principle
 is that the law is the
 guardian of the public
 interest. It is the force
 which maintains the
 order and stability of
 the community.





A

POPISH PAGAN

The FICTION of

A PROTESTANT HEATHEN.

*In a Conversation betwixt a DEIST and a
Doctor of HEATHEN MYTHOLOGY.*

CHAP. I.

The P R E L U D E.

DEIST.



HIS is kind, Doctor, to come and pass a few Weeks with an old School-Fellow and Fellow-Traveler ---- I have some Dozens of *Lacrymæ Christi* left, that are super-excellent ; we will see 'em out ---- He was a *toping Papist* that baptized it, without doubt ; an honest Fellow ---- What Mirth did it afford us while we were among those *Italian Pagans*, to find their superstitious Priests had taken the Hint, and
adopted

adopted the Name to make People believe this the *Nectar*, Christ shed to regale their *Demi-Gods* with----But how do you do, Doctor? You did not use to look so down in the Mouth; what is the Matter.

MYTHOLOGIST. Very well, Sir; thanks be to *Jupiter*.

DEIST. Have you seen a *Popish Book* lately printed, intitled *The Catholic Christian Instructed, &c*?

MYTHO. Seen it, Sir! Yes I have seen it: And tho' I am not disposed at present to be merry, I can assure you "it gives me a sensible
" Pleasure to observe, what these Missionaries of
" *Rome* are forced to confess, that my little Per-
" formance is a real Obstacle to their Designs;
" and that one of the first Steps necessary to-
" wards advancing the *Popish* Interest in *Holland*,
" is to overthrow the Credit both of the Letter
" and it's Author."

DEIST. This is glorious, indeed!---- I have often observed 'tis their common Cant, that *God* and the Devil are always at odds; and they will tell you to this very Day, that a *Serpent* was the Destruction of Man's Happiness; that a *Messias* was necessary to overthrow it's Sovereignty---- I can't help thinking the subtle Animal would feel a sensible Pleasure, was he as sensible of his Exploit--- This puts me in mind of *Achelous*'s fighting for *Deianira*; there was only one that dared

to attack him, and tho' he turn'd himself into a Serpent at last, he could not withstand the invincible *Hercules*. *

MYTHO. Hold, Sir! You carry the Jest too far.

DEIST. It came into my Head, Doctor; and I could not stifle it----Both this and the *Lacrymæ Christi*, with a little of your Embroidery, might have cut a good Figure in your *Memoirs*---- But surely, Doctor, this *Papist* Writer meant to establish you a Reputation rather than blast your Credit.

MYTHO. He “ has thought fit, in a Preface “ to his Work, to attempt a Confutation of my “ *Letter from Rome*, which every Reader, he “ says, whether Protestant or Papist, would “ expect, that he should take some Notice of, “ as it is directly levell'd at their Ceremonies, “ and has been so well received, as to pass thro' “ three Editions within the compass of a few “ Years.”

DEIST. Well! And I hope you will thank him for the Compliment---- One of your Politeness can do no less.

MYTHO. Yes, Sir; since he likes the Sport he shall have enough on't---- “ I cannot think

* Ovid. Lib. ix. *Metam. Fab. 1. Nec tam.*

*Turpe fuit vinci, quam contendisse decorum est;
Magnaque dat nobis tantus Solatia Victor.*

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“ it strange, that a Man, whose avow'd Design
 “ and sole Employment amongst us is to make
 “ Converts to the *Romish Church*, should treat a
 “ Work with some Acrimony, that was publish'd
 “ with no other View, than to blast his Hopes,
 “ and obstruct his Endeavours, to delude the
 “ People of this *Republic*.”

DEIST. No, no; You and I are too well acquainted with their *Bigotry* to think this strange
 ---- We were both Eye-witnesses of that *Splendor* and *Majesty* with which we saw GOD every where adored; with what Zeal the Memory of *Christian Heroes*, whom the *Almighty* has signalized as *Favorites*, and crown'd with *Eternal Bliss*, is preserved; how they are *Honor'd* and *Venerated* by all, from the lowest to the highest Rank of Mankind; what care they take to furnish every Place, even the *public Roads* and *Streets*, with proper Objects to fill the Minds of the *Illiterate*, with what their *Saviour* had done for them, and to spur the *slothful* on to an Observance of the *Gospel* Virtues, in Imitation of their Fore-fathers; particularly to frequent Prayer.

When we saw all this practis'd, and in *sovereign Contempt* of what even had been our early *Entertainment*, first *Knowledge*, and our only *Delight*, the *Heroes* of *Ovid*, *Virgil*, &c. with the whole Tribe of Pagan Deities; oh! How our Spirits hurried with Indignation! --- For my part, I was for a long time resolv'd, in spite of *Jude*, to blaspheme

See Page
 128. Edit.
 4. Letter
 from *Rome*.

blaspheme and ridicule the whole *Popish* Revelation --- You, I know, was confined by Rules of Conformity within a narrower Compass --- However the World must allow your *learned Pen*, as Immortal as are the Gods it has deliver'd from *Popish Slavery* --- But let us hear your *Adversary*.

MYTHO. " Our *Catholic* therefore, in the Execution of *his* Task, sets out with a general Accusation against me of *foul Play*, and *Dis- ingenuity*, and a *Resolution* to suppress the Truth."

DEIST. Sure the Man was Blind; for tho' some Truths are not to be told at all Times, you have given broad Hints --- Pray, what are his Proofs?

MYTHO. He pretends " my Charge against them is grounded only on certain Ceremonies and Observances of less Moment, without taking Notice of the substantial Parts of their Religion; their Belief of the Scriptures; of the Three Creeds; of the Trinity; the Eucharist, Sacrifice, &c. which none will pretend to be derived to them from the Pagans."

DEIST. I must own, Doctor, you was a little too religiously Scrupulous in some Points --- Had I been in your Place I would certainly have lash'd them in their Fundamentals --- To prove the *Belief of Scriptures*, the *Three Creeds* and the *Trinity* compatible with *Heathenism*, might indeed seem an Undertaking adapted only to the
Genius

Genius of a *Bedlamite* Divine; but all the World knows, that the Heathens offer'd Sacrifices, and what does it signify *what*, or to *whom*, as long as you could make out the Derivation?

Nor do I think you ought to have left their Creed wholly untouch'd--- For Example, upon that Article, *he descended into Hell*, our Apostle

Lib. ii.

Inf. c. 16.

Calvin was bold enough to assert " That Christ's corporal Death was not sufficient for to redeem us; but that after having despair'd on the Cross, he suffer'd the Death of his Soul; that is to say, his Soul after a corporal Death, suffer'd the Pains of the damn'd in Hell."

Now supposing Christ to be GOD, here are three outrageous Blasphemies; and I doubt not but you might as safely have applied the Fable of *Orpheus's* Journey into Hell to redeem his Beloved *Eurydice*: Strip it of it's Poetical Dress, I will answer you may shape it fit.

Ovid. Metam. Lib. x. Fab. 1.

Ad Stygia Tanaria est ausus descendere porta.

You see, Doctor, I have not forgot all the darling Stories of my youthful Days, tho' my Employ has taken another turn for some Years past.

* *Luther Tom. iii. Wittemp. in Sp. 16.* Says: As Christ suffer'd, with exceeding Pains the Death of the Body; so it seems he suffer'd afterwards the Death of the Soul in Hell. *Epinus* a learned *Lutheran* says the same, in *Pf. 16.* and *Mr. Fulk* and *Parkins* avow this to be the express Doctrine of *Illiricus*, *Latimer*, and *Loffius*--- See *Pax vobis* by *E. G.* Preacher of the Word. Anno 1685. Page 35.

MYTHO.

MYTHO. Sir, was it feasonable to enlarge upon my Plan, I could fwell my Letter into a *Folio* Volume; but, as you yourself juſtly obſerved, I am obliged now and then to wear a Gown----Beſides you ſee this *Popiſh* Author has already *artfully thrown out* a Diſtinction between *Ceremonies* and *Subſtantials*; and what for, but “ to confound the true ſtate of the Queſtion, “ and to prepoſſeſs the Reader with a Notion, “ that inſtead of *Popery*, I am attacking Chriſtianity itſelf, and ſuſtaining the Cauſe of “ Infidelity, not of Proteſtantiſm? ” What would theſe *Papiſts* have ſaid, had I attack’d their Creed?

DEIST. Pray, Doctor, give me leave to aſk you one Queſtion---- My Religion you know is *Deiſm*; yet I have made it my Diſverſion to pry into the Tenets of moſt Sectaries, but particularly into thoſe of the Church of *Rome*, being inſpired with an early Hatred of a People I had ſo often heard deſcribed as Monſters of Barbarity and Folly, ſo that nothing in our Travels ſurprized me more than the great *Candor, Humanity* Page 119. *and Politenefs we found in all thoſe whom we had the Honor to converſe with at Rome, tho’ your Character and Profeſſion were well known; and the particular Civilities we received from Perſons of the firſt Diſtinction both in the Church, and the Court*---- Let me now aſk you one Queſtion

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tion ---- Is not the *Creed* a Part of *Popery* or the *Religion of the present Romans* ?

MYTHO. Yes it is, and what then ?

DEIST. What then ! Does not your Letter in it's *Title-Page* promise an *exact Conformity between Popery and Paganism, or the Religion of the present Romans derived from that of their Heathen Ancestors* ? And can this be made out without taking notice of the *Substantial Parts* of their *Religion* ? Without touching upon their *Creed* ?

MYTHO. What do you mean, Sir ? Are you turn'd *Papist* at last ?

DEIST. No Doctor, no ; not so warm ! I told you before, *Revelation* is a Jest to me. ---- I am not for *Despotick Power* ---- A Liberty of thinking and saying what I please is my Profession ---- But would you not be sorry to hazard a Victory by the slip of a Pen ?

MYTHO. No danger ; nor did my Pen slip ---- My *Protestant* Readers, the *Illiterate* at least, and some few *bigot* Ladies have a large Stock of *implicit Faith* when ever the Dispute is turn'd against *Popery* ; they will take the *Title-Page* for granted ---- And as to the *Papists*, I have a double *Salvo* for them ---- In the first Place, I shall tell them “ that it is *Popery* alone, “ *not their Belief*, with which I am engaged ; “ or that System of Ceremonies and Doctrines, “ which

“ which is peculiar to the *Romish Church*, as
 “ distinguish’d from other *Christian Churches*:
 “ the Source of which I have undertaken to lay
 “ open, by an historical Deduction of Facts,
 “ to trace it’s Origin in a direct Line, from *Pa-*
 “ *gan* down to *Popish Rome*. ”

DEIST. A cunning Distinction! I fancy I can guess at your second *Salvo* ---- No Book of this Nature is bound to answer *exactly* the *Title* it’s Author is pleas’d to give it ---- Nor can they prove that *beggarly* Precept, *thou shalt not bear false Witness against thy Neighbour*, was intended to favor them, even supposing it still in force ---- *Leviticus xxv. 36, 37.* it’s forbid to take *Usury* from a *Brother*, no mention made of a *Stranger*; and I have heard some say the *Jews* are still fond of the Distinction.

MYTHO. Sir, your Observation, tho’ just, would be improperly penn’d ---- My Business must be only to continue the Charge, by “ examining
 “ our Author’s Exceptions to it, in the Order
 “ as they lie in his Preface, and by vindicating
 “ all the particular Proofs of it, alledged in my
 “ Letter, to which he has thought proper to
 “ give an Answer; the chief of which, as he
 “ tells us, are, *Incense, Holy Water, Lamps*
 “ *and Candles, Votive Offerings, Images, Chapels*
 “ *on the Way-sides and Tops of Hills, Processions,*
 “ *Miracles.* On these I shall join issue with
 “ him, and endeavour to shew, that his De-
 B 2 “ fence

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“ fence of them is not only frivolous and eva-
 “ five, but tends rather to confirm, than to con-
 “ fute the Inference, which I have drawn from
 “ them. ” *

DEIST. Shake Hands, Doctor; I love my old Friend for his Courage; and there is not a Man in all the United-Provinces more capable of performing the Task ---- If you will admit me once more a Companion, we will confer Notes.

MYTHO. With all my Heart.

DEIST. And what if I should act the *Catholic*? It may be of some Service perhaps, towards stopping their Mouths. --- You know, Doctor, in a *Paper War*, we must not only think what we ourselves can invent; but likewise what an Adversary can answer; what he may let pass, what he will grant, and what he will deny: and tho' I would not have you to be nice with the *Rules of right Reasoning*, yet *Sophistry* should not be too plain ---- But you must allow me to deliver with Freedom what I judge the *Papists* may think or say.

MYTHO. Sir, I accept your gracious Offer ---- Your Pass-time, you say, is to pry into the *Christian Tenets*; so that you may possibly furnish now and then a necessary Thought ----

* N. B. Our *Mythologist* entirely forgot this Promise, as one may judge by his never aiming, in the least, to put it in Execution.

My Years, I must own, have been mostly spent in the Exercise of my Profession.

DEIST. Before we enter upon the Subject, I must propose one Objection against your *Plan* in general, which did not occur that Moment ---- If I am not mistaken, 'tis *Popery alone* you declare to engage with " or that System of Ceremonies and Doctrines, which is peculiar to the *Romish Church*, as distinguish'd from other *Christian Churches*."

MYTHO. Very right.

DEIST. And these Ceremonies and Doctrines you specify to be *Incense, Holy Water, Lamps,* &c. On these you join Issue with your Antagonist.

MYTHO. I do so; and will make good my Promise, I warrant.

DEIST. One query first ---- Is not the *Russian Greek Church* a *Christian Church*?

MYTHO. I have always heard it is.

DEIST. It certainly is not Part of the *Romish Church* ---- They all *protest* against the *Pope's Supremacy* ---- *Rome* looks upon them as *Heretics* for denying the *Procession of the Holy Ghost from the Son*, &c. And as guilty too of several gross Superstitions.

MYTHO. I am glad of that ---- The Papists are but too many already; and the greater they compute the Number of *Heretics*, the longer will be the List of Protestants.

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DEIST. True, Doctor; but I find these *Russian* Protestants are fond of *Incense, Holy Water, Candles, Votive Offerings, Images, and Processions.*

MYTHO. *Mabillon* speaks of their Images; but where the deuce have you pickt up the rest?

DEIST. *Alex. Ross* is my Voucher in his ΠΑΝΣΕΒΕΙΑ, or *View of all Religions* --- I suppose *Miracles* in *Russia* are *soure Grapes*; he does not say they boast of them: Nor does he mention *Chapels on the Way-sides and Tops of Hills*; but “ they place such Virtue in the
“ Cross, that they advance it in all their High-
“ ways, on the Tops of their Churches, on the
“ Doors of their Houses, and are upon all Oc-
“ casions signing themselves with it, &c. --- ”
Now the Conclusion is this: If you insist upon *Incense, Holy Water, &c.* being peculiar to the *Roman Church*, the *Papists* will proclaim you guilty of a notorious Falshood at your first setting out; or of supine Ignorance, a Crime I would

Thus according to *Dr. Conyers Middleton, Page 179. Edit. 4.* the Doctrine of the *Real Presence* in the Sacrament of the *Eucharist* involves a piece of *Idolatry* peculiar to *Papish Rome*; tho' according to his *Lutheran Brethren*, who make no small Number among his *all Protestants*, this same Doctrine is a revealed Article of the *Christian Faith*. It is probable that the Doctor does not know how *Luther* himself treated the *Zuinglians*, &c. upon this Subject, and therefore I would advise him to peruse the *Bishop of Meaux's History of Variations*, before he publishes a fifth Edition

not

not have them so much as suspect you are capable of.

MYTHO. How so, Sir?

DEIST. The Case is evident---- For how can *Ceremonies* or *Doctrines*, call them as you please, be *peculiar* to the *Romans* that are practis'd by the *Greeks*? How can the *Romish Church* be said to be *distinguish'd* by such *Ceremonies* from other *Christian Churches*; except you can prove them *Pagan* in *Italy* and not in *Russia*---- *Every Man of Sense will discern the Fallacy.*

MYTHO. Is that all? Really, Sir, you are soon scared---- The *Papists* will have enough to do to answer for themselves, without cudgeling their *Brains* about *Russia*---- As for *Alex. Ross*, you say he is an *English* Author; and who, in the Name of *Hector*, will think of him, in *Holland*?

DEIST. However, Doctor, you can't say but I meant well. Let us come now to the Point.

C H A P. II.

Of the foremention'd CEREMONIES in GENERAL.

DEIST. “ **A**S to several of these Articles,
“ your Antagonist, I find,
“ makes one general Apology; --- that you are
B 4 “ mistaken,

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“ mistaken in thinking every Ceremony used by
 “ the Heathens, to be Heathenish, since the
 “ greatest Part were borrow’d from the Worship
 “ of the true GOD ; in Imitation of which the
 “ Devil affected to have his Temples, Altars,
 “ Priests, and Sacrifices, and all other Things,
 “ which were used in the true Worship. --- This
 “ he applies to the Case of *Incense, Lamps, Holy*
 “ *Water,* and *Processions* ; and adds, --- that if
 “ you had been as well read in the Scriptures as
 “ you would seem to be in the Heathen Poets,
 “ you would have found the Use of all these in
 “ the Temple of GOD, and that by GOD’S own
 “ Appointment.”

MYTHO. “ I shall not dispute with him
 “ about the Origin of these Rites ; whether they
 “ were *first instituted by Moses,* or were of *prior*
 “ *Use and Antiquity among the Ægyptians.* The
 “ Scriptures favor the last ; which our *Spencer*
 “ strongly asserts, and their *Calmet* and *Huetius*
 “ allow.”

DEIST. And to tell you my real Sentiment ;
 he would value no more what our *Spencer* asserts,
 than what our *Calvin* asserts --- What you say of
Calmet and *Huetius,* may perhaps be only a Lo-
 gician’s *Transfeat* to an out of the way Argument.
 --- At least he will scarce take your Word for it,
 or think himself obliged to know any thing of
 the Matter till you bring Proof --- But the Scrip-
 tures, you say, favor the last ; this indeed, well
 defended,

defended, might stand a short Siege: and if you will undertake, *Manichæan* like, to demonstrate *two Gods*, and the *evil GOD the Author of the Old Testament*. I will answer for it, you will strike the last Blow: otherwise I am afraid your Adversary's Argument will hold it's Ground.

MYTHO. Not at all; for " should we grant
" him all that he can infer from his Argument,
" what will he gain by it?"

DEIST. What will he gain, Doctor! Why he will gain this; that your whole Letter from the *Title-Page* to the *Finis*, is proved, by his Argument, one continued *Imposture*; all a *Bite*, entirely grounded upon this one false *Principle*:---
Whatsoever the HEATHENS practised in their WORSHIP is IDOLATROUS, let who will practise it---- Nay, he will tell you, your *Principle* is blasphemous in it's *Consequence*; because it makes *GOD* the Author of an *Idolatrous Religion*.

MYTHO. But, Sir; " were not all those
" *beggarly Elements* wiped away by the spiritual
" *Worship of the Gospel*? Were they not all
" annull'd, on the Account of their *Weakness*
" and *Unprofitableness*, by the more perfect Reve-
" lation of *JESUS CHRIST*?"

DEIST. Hold, Doctor; be a little more guarded in your Expression---- If you think to make bold with *Moses*, they will not allow you the same Liberty with *GOD* --- The Dispute about
the

the Origin of these *Rites* in Question, will not be whether they were first instituted by *Moses*; but *whether they were first instituted by GOD himself*--- *Moses*, say they, was only GOD's Herald, appointed to promulge the Law--- Now, was I persuaded that GOD instituted these *Rites*, whether first or not; I, who am not Scrupulous, should think it an *impious Blasphemy* to call them *beggarly*.

Gal. iv. 9. MYTHO. Why so? Did not St. Paul call
 Heb. vii. them *weak* and *unprofitable*?
 18.

DEIST. Yes, he did; and if you will believe the *Catholics*, it was because GOD did not institute any *Rites* of the Old Law, as *Instruments* or *Channels*, by which he convey'd Grace into the Soul; this was a Privilege *in Petto* for the Sacraments of the Gospel--- But, say what you will, the Word *beggarly*, in our Language, is an *Epithet* that carries with it a *contemptible*, a *very affronting* Sound--- I would advise you to leave it out.

MYTHO. May be I may in my next Edition
 --- To go on with my Discourse, “ if then I
 “ should acknowledge my Mistake, and recall
 “ my Words; and instead of *Pagan*, call them
 “ *Jewish Ceremonies*, would not the Use of
 “ *Jewish Rites* be abominable still in a *Christian*
 “ *Church*, where they are expressly abolish'd and
 “ prohibited by GOD himself?”

DEIST.

DEIST. I have told you already what fort of a Mistake it is, and, what must become of your Letter if it is a Mistake---- But, Dear Doctor, consider you are to personate the Divine---What! Are all and every one of GOD'S Institutions, promulg'd by *Moses*, become *abominable*? Is the *Tithing Law* now *abolish'd*, *prohibited* by GOD *himself*, because it was once a *Jewish Rite*? Or must it still be stiled *Jewish*? This would make a *P---n* swear---- Pray, where did we take the Hint from for Churching of Women?

MYTHO. Sir, I can prove what I have advanced--- “ But to pursue my Adversary's Argument a little farther: While the *Mosaic Worship* subsisted by divine Appointment in *Jerusalem*, the Devil likewise, as he tells us, *bad Temples* and *Ceremonies of the same kind*, in order to draw Votaries to his *Idoltrous Worship*, which after the Abolition of the *Jewish Service*, was carried on still with great *Pomp and Splendor*; and above all Places at *Rome*; the principal Seat of his Empire. Now it is certain, that in the early times of the Gospel, the *Christians of Rome* were celebrated for their zealous Adherence to the *Faith of Christ*, as it was deliver'd to them by the *Apostles*. ”

DEIST. Right!

MYTHO. Yes, and “ pure too from every Mixture of *Jewish* or *Heathenish Superstition*. ”

DEIST.

A POPISH PAGAN the Fiction of

DEIST. So far I dare say he will join Hands, excepting you mean to call GOD's *Institutions*,
) *Jewish Superstitions*.

MYTHO. But “ after a Succession of Ages,
 “ as they began gradually to deviate from that
 “ *Apostolic Simplicity*, they introduced at dif-
 “ ferent times into the Church the particular
 “ Ceremonies in question. ”

DEIST. You suppose what you should prove---
 Your Antagonist will naturally ask you how
 many Ages had pass'd before the *Roman Chri-*
stians began to deviate; and what you mean by
Apostolic Simplicity. --- If you mean a Worship
 that is chiefly interior, sincere, humble, and not
 mix'd with *Falsity* and *Error*, he will tell you
 none preach it but themselves, witness his own
 little Book. Read his sixteenth Chapter and you
 will find that, as *Rome* was once the principal
 Seat of the *Devil's Empire*, now it is the prin-
 cipal Seat of GOD's *Empire*. --- But if, by an
Apostolic Simplicity you mean treating GOD like
 a *Cobler*, without Ceremony; serving him with-
 out *Pomp* or *Grandeur*; he will call this *Calvi-*
nistical Folly; and you will scarce persuade a
Papist to envy our Devotion.

MYTHO. But Sir; did the Apostles worship
 GOD with *Pomp* and *Grandeur*?

DEIST. They would certainly have done so,
 had they had it in their Power.

MYTHO. How do you know that?

DEIST.

DEIST. All in good time --- Can you prove they would not ?

MYTHO. They did not, and is not this Proof enough.

DEIST. Admirably clinch'd! --- But in the Name of Wonder how could they then shew that Pomp and Splendor with which Christians adore the Almighty now? --- You forget, Doctor, the Persecutions the Christians at *Rome*, and every where else, lay under for three hundred Years, till the first Christian Emperor *Constantine the Great*, took them into his Protection,
and

Read in *Eusebius Lib. 3. c. 33. &c. Vitæ Constantini*, the Description of a beautiful stately Piece of Architecture *Constantine* erected at *Jerusalem*, adorn'd with most exquisite Workmanship, marble Pillars, it's Cieling lined with the purest Gold, with an *Altar* placed in the middle. Which the Historian says, the Emperor furnish'd with Ornaments, and Donaries of Gold, Silver, and Jewels, not to be number'd --- *Nec dici potest quot quantisque Ornamentis & donariis partim ex auro & Argento, partim ex gemmis illud diversimodè venustavit.* Ibid. c. 43. Vid. Hist. Eccl. Lib. 10. c. 4.

S. Hier. in Cap. 8. Zachar. Tom. 3. Edit. B B. Pag. 1746. *In tantam rabiem persecutorum feritas excitata est, ut etiam conciliabula nostra destruerent, divinos libros ignibus traderent, omnes insulæ, metalla, carceres Confessorum & Martyrum catenatis gregibus implerentur. Quis eo tempore crederet rursùm Ecclesias construendas ab his ipsis qui ante destruxerant? Non quod iidem homines fuerint; sed quod eadem Regalis potestas, quæ prius sedebat in insidiis cum divitibus, & quasi Senatus-consulto, Christi nomen conabatur extinguere, nunc expensis Reipublicæ Ecclesiarum Basilicas extruat, & exaltet in summa fastigia; ut non solum Laquearia & tecta fulgentia*
6213

and built them, as did his Mother St. *Helena*, most magnificent and pompous Churches. But I would not have you date hence the Defection of the Romans from the *Apostolic Simplicity*; this would be speaking your Mind too plain.

MYTHO. I don't know what I may do if I am vex'd.

DEIST. No Doctor, no; you had better prove that Christians still ought always to serve GOD, as if they were in a State of Persecution, sculking about in Holes and Corners; it would come to the same.

MYTHO. But what, Sir! Did the Apostles make use of *Ceremonies* too, in their *Divine Service*?

DEIST. Neither you nor I can prove the contrary. --- Without the help of Revelation; the *Law of Nature* tells me there is a GOD; that he alone ought to be adored in *Spirit* and *Truth*, as Sovereign Lord and Creator of the Universe, on whom all things essentially depend, as Philosophers term it, *in esse, fieri, & conservari*; and if this same Law has inspired all Nations with a Notion that earthly Princes are to be treated with *Ceremony*, served with *Grandeur* and *Magnificence*; with what *Ceremony*, with what

auro decoret, sed parietes diversi marmoris vestiatur crustis, & divinos Libros quos prius tradebat incendio, nunc deauratos & purpuratos & gemmarum varietate distinctos in custodiam Romani veneratur Statús.

Magnificence

Magnificence ought we to serve the KING OF KINGS? Ought not the Body to pay Homage to it's Maker as well as the Soul? Is it not equally dependent?--- And Experience teaches us that *Ceremonies* expressive of those Sentiments of *Adoration, Gratitude, Joy, Sorrow, Admiration, &c.* in which the Soul cannot be too often employ'd; Experience, I say, teaches us that such *Ceremonies* increase and inflame those very Sentiments from which they flow--- 'Tis true, a *Hypocrite* may shew a pious Out-side; but what then? Must a Lamb cast off his Skin, because a Wolf now and then cloaths himself in a Lamb's-Skin? For my Part, I never could imagine an *inactive Orator* felt himself the Passions he mean'd to imprint; and tho' his Thoughts might be bright, he always left me as he found me--- There can scarce be any vigorous Action of Life within, but it will manifest itself by *external Symptoms*--- Now, this is Reason, Doctor, without Revelation; and as I believe the Apostles were good Men in their way; this is the Reason why I believe they served GOD with all the *Ceremony, Pomp and Splendor* their Circumstances would permit.

MYTHO. This was not your way of talking when we were at *Rome* together.

DEIST. Education, Doctor, Education! I told you already, that was the Reason I talk'd then like an *Atheist*--- Such are the strange Effects
of

of Education, that I know an *English* Clergyman of *Cambridge University*, once a Tutor to a Baronet's Son, now a Parish-Vicar; who own'd that, after he was a grown Man, he thought all the Fictions he had been taught in *Virgil*, *Ovid*, &c. were real Truths: This you will say is surprising---But to return to myself: I cannot but be persuaded there is a GOD; and that Nature.

MYTHO. Stuff! We have had enough of your *Law of Nature*! --- You forced me to interrupt the Thread of my Discourse upon the *Popish Ceremonies*---I was going to ask "whence we can think it probable that *the Romans* should borrow them? From the *Jewish*, or the *Pagan Ritual*? From a Temple, *remote*, despised and demolish'd by the *Romans* themselves, or from Temples and Altars perpetually in their View, and subsisting in their Streets; in which their Ancestors and Fellow-Citizens had constantly worshipp'd?"

DEIST. To this Rhetorical Repetition your Antagonist has answer'd already that they took them from the *Bible*.

MYTHO. From the *Bible*!

DEIST. Yes, Doctor, from the *Bible*; and the Answer will stand good, till you prove they had no Bible, or that their *Christian Ancestors* were *Heathen Mythologists*; and not *Divines*; which I am afraid will be a hard Task.

But

But before you proceed, tell me; ---- what was it you would be at just now, by saying, “ the Christians of *Rome* were celebrated for their “ zealous Adherence to the Faith of CHRIST, “ as it was deliver’d to them by the *Apostles*, “ pure from every Mixture either of *Jewish* or “ *Heathenish Superstition* ? ” What do you mean by Superstition? Would you make us believe the *Primitive* Christians of *Rome* abominated every *Mosaic Law* the *Jews* had been tied to by Divine Appointment? If so, I am confident you never read the *Acts of the Apostles*: Turn over to the fifteenth Chapter, and you will find that the Apostles and Ancients being assembled re-enacted that once *Jewish Law*, of abstaining from *Things strangled and from Blood*; and publish’d it, with a *Visum est enim Spiritui Sancto & nobis*, as necessary to be observed then by the converted *Gentils*.

For it seem’d good to the Holy Ghost and to us, &c. verse 28.

Now, Doctor, what will the Papists think of that bold Assertion of yours, viz. “ The Use of “ *Jewish Rites* is abominable in a *Christian Church*, where they are expressly abolish’d, and “ *prohibited* by GOD himself? ” It is likely they will teach you a piece of Divinity, you will be obliged to own yourself unacquainted with. All those Rites, say they, that are *Types* or *Figures* of a future *Messias* are, without doubt *prohibited*; they would be *abominable* in a *Christian Church*: It would be likewise abominable to pretend that

Christians are still subject to the *Mosaic Law*, or to any one *Branch* of it; *as such* thus far they will allow you to conclude from *St. Paul*; but if you infer that there is no one *Law*, no one *Ceremony* in the *Jewish Ritual* that a Christian Church can adopt, the *Quakers* will thank you; but the *Papists* will certainly send you to School to learn *Logick*; and one or other may be impudent enough to mention the unlucky *Bridge*.

Pons Asi-
notum.

MYTHO. I expect they will treat me with better *Manners*; at least till they are discharged of *Paganism*.

DEIST. My Opinion is, they will make you the same Compliment upon your *Paganism* or *Heathenish Superstition*, as upon your *Jewish Superstition*: They will send you to the same School----Your Adversary has told you, I need not repeat it, where they took the *Ceremonies* from, you ground your Accusation upon; it is your *Business* to prove they could not.

MYTHO. “ The Question can hardly admit
 “ any Dispute: The Humor of the People, as
 “ well as Interest of a corrupted Priesthood would
 “ invite them, to adopt such Rites, as were
 “ native to the Soil, and found upon the Place;
 “ and which long Experience had shewn to be
 “ useful, to the Acquisition both of Wealth and
 “ and Power. Thus by the most candid Con-
 “ struction of this Author’s Reasoning, we must
 “ necessarily call their Ceremonies *Jewish*; or by
 “ pushing

“ pushing it to it’s full length, shall be obliged
 “ to call them, *Devilish.*”

DEIST. Why, Doctor! You are in a Passion! Sure you will never pretend that, *your calling a Priesthood corrupted* is a Demonstration of their adopting a *Pagan Ritual*, when they could find all they wanted elsewhere---- Then, to say the *Rites* instituted by Almighty GOD were calculated *for the Acquisition both of Wealth and Power*; and, by pushing Fury to it’s full length, to call them *Devilish*; what will the World think? None but an *Atheist* or a *Manichæan* can be the Author of such Language.

But that your Argument may appear in it’s full Glory, I will form it into a Syllogism--- *According to your Adversary, GOD instituted the Jewish Ceremonies in question for his own Service, and the Devil, an artful Mimic, borrow’d them for his; but, as you will have it, it is indisputable that the Roman Christians could not derive their Ceremonies from the Jewish Ritual; therefore, by your Adversary’s reasoning, we must necessarily call them Jewish; or by pushing it to it’s full length, shall be obliged to call them Devilish.*--- Do but add that the *Minor* is *Euclid’s Lib. cc. Prop. 1000.* and that the *Consequence* is evident, by *Idem simul esse & non esse necesse est*; and the Argument perhaps may catch some Fool or other.

C H A P. III.

Of *I N C E N S E*.

MYTHO. **S**IR, I think I have sufficiently *smoked* our Catholic upon his *general Apology*; we will come now to Particulars.

DEIST. 'Tis no great Matter, call it *Apology* or *Proof*.

MYTHO. " He observes that I begin my
" Charge with the Use of *Incense*, as the most
" notorious Proof of their Paganism, and, *like*
" *an artful Rhetorician*, place my strongest *Argu-*
" *ment in the Front*."

DEIST. I cannot say but 'tis reasonable enough to suppose so.

MYTHO. " Yet he knows that I have as-
" sign'd a different Reason for offering that the
" first: Because it is *the first thing*, that strikes
" the Senses, and surprisef a Stranger, upon his
" Entrance into their Churches."

DEIST. That is, a Stranger to Scripture; as we were when we travelled----Was I to enter one of their Churches now, it would be apt to put me in mind of what St. *John* tells us he saw once in a Vision. * The Candles too, generally
more

* Revelat. viii. 3, 4. *An other Angel came and stood at the Altar, having a golden Censer: And there was given unto him much Incense, that he should offer it with the Prayers of the Saints*

more numerous than their Censers, upon every Altar, struck my Senses full as much; and would naturally make me think of what the good old *Simeon* said of Christ. † But be the Reason what it will, our *Catholic* will not think it worth a Contest.

MYTHO. I am full as indifferent, and therefore “ it shall be my strongest Proof, if he will “ have it so, since he has brought nothing, I am “ sure, to weaken the Force of it.”

DEIST. Perhaps, poor Man, he was too dull to see any Force it had.

MYTHO. “ He tells us that there was an “ *Altar of Incense in the Temple of Jerusalem;* “ and is surpris'd therefore, how I can call it “ *Heathenish.*”

DEIST. 'Tis true, he speaks of that same Altar, and sends you to *Exodus xxx.* where you may find how the *Incense* was to be made by GOD's own Ordinance---- And had I not known your Drift, I should have been equally surpris'd to hear you call it *Heathenish* in a Country where you would pass for a Christian; and, by consequence, bound to believe the *Scriptures*:

Saints upon the golden Altar, which was before the Throne of GOD--- And the Smoke of the Incense (which came) with the Prayers of the Saints, ascended up before GOD, out of the Angel's Hand.

† Luke ii. 32. *A Light to enlighten the Gentils, and the Glory of thy People Israel.*

A POPISH PAGAN the Fiction of

MYTHO. I call it so notwithstanding; because, tho' GOD's own Ordinance, " yet it is
 " evident, from the Nature of that Institution,
 " that it was never design'd to be perpetual;
 " and that during it's Continuance, GOD would
 " never have approved *any other Altar*, either in
 " *Jerusalem* or any where else. "

DEIST. I suppose you will stile this a Demonstration too by and by --- There was an Altar of *Incense* in GOD's Temple; but, it was not to be perpetual; therefore, it is *Heathenish*. --- But, you say, 'tis evident that during the continuance of that Altar, GOD would never have approved any other Altar; either in *Jerusalem*, or any where else --- Our Catholic will tell you it is evidently a *Fiction*, and perhaps he will send you to your Pagan Library to find it a Father. In reality, who can imagine that, had there been a whole City or a Republic of such Families as was that of *Cornelius* in the *Acts*; and they had built Temples to the true GOD with an *Altar of Incense* in each; who, I say, can be so simple as to imagine GOD would have refused them his Approbation?

*A devout
 Man, and
 one that
 fear'd GOD
 with all
 his house,
 &c. chap.
 x. 2.*

MYTHO. " But let him answer directly to
 " this plain Question; was there ever a Temple
 " in the World not strictly *Heathenish*, in which
 " there were *several Altars*, all smoking with
 " *Incense*, within one View, and at one and the
 " *same Time*."

DEIST.

DEIST. Answer me directly to this; was there ever a Nation in the World, not strictly *Heathenish*, in which there were several Cities or Towns, with *several stately Churches within one View*? “It is certain you must answer in the “Negative.”

MYTHO. 'Tis true, Sir; yet it is certain, that there were many such Nations in the Pagan World; and are as many still in the *Christian World*; and since there never was an Example of it but what was *Paganish*, before the times of *Christianity*, how is it possible that it could be derived to them from any other Source? Or when we see so exact a Resemblance in the Copy; how can there be any Doubt about the Original?

DEIST. Surely, Doctor, you won't print this! Your Gown is a pretty *Income*----I was talking the other Day with a *Person of Rank*, tho', by the by, an *Atheist in Praxis*, upon this very Subject---His Opinion too was, that Churches were certainly *Heathenish*; that both a considerable Revenue and Power would accrue to the *Republic* if they were down, and we should have no *Sons of the Clergy* to provide for; that therefore he was resolved to make the Motion in our next general Assembly

N. B. In my Copy, for *Nations*, I found *Temples*; for *World*, *Rome*; for *Cristianity*, *Popery*; but No-body, I believe, will doubt but I have follow'd the sincerest Reading in the Margin.

of the States for their Destruction----Nor, says he, can I find any Reason why every Master of a Family might not be it's own Priest, as it was before the *Mosaic Law*.

MYTHO. Well, Sir; and what of all this?

Gen. viii.
12, 33.

DEIST. Why, Doctor, you know the Consequences---Besides it's likely every Priest might erect an *Altar*, as *Noe*, *Abraham* and *Jacob* did; and I know you hate an *Altar* as much as you do *Incense*.

MYTHO. True, Sir; 'tis *Incense* and *Altars* I am quarrelling with----Had they continued in the Possession of my old Friends But what has been said of Churches is *under the Rose*. I am in no Apprehension of their being destroy'd, or of any Motion being made towards it; for you all know that Gentlemen of our Cloth are of *singular Service*, if it be only to keep out *Popery*, and preserve our Liberty of thinking and saying what we please of Religion. To return therefore to the Charge. "What my Antagonist alledges
 " in favor of *Incense* is nothing to the purpose;
 " that it was used in the *Jewish Church*, and is
 " of great *Antiquity* in the *Christian Church*; and
 " that it is mention'd with Honor in the *Scriptures*; which frequently compare it to *Prayer*,
 " and speak of it's *sweet Odors ascending up to*
 " GOD, &c. which figurative Expressions, he
 " says, would never have been borrow'd by the
 " sacred Penmen from *Heathenish Superstition*."

DEIST.

DEIST. Neither the *Jewish* nor the *Christian* Church is of any Authority with us Deists; nor the Scripture, more than an other History; so that we may say all this *is nothing to the Purpose*. Yet I am so far of his Mind, that I cannot believe *sacred Penmen*, supposing them such, would borrow such Expressions from *Heathenish Superstition* --- This seems to me false Heraldry.

MYTHO. Why so? Are “ such Allusions
“ less proper, or is the thing itself less sweet,
“ for it’s being applied to the Purposes of Ido-
“ latry. ”

DEIST. No; nor for it’s being applied to the Purposes of Christianity --- But when *David* said: *Let my Prayer be directed before thee as Incense*, &c. I presume it was to the true GOD *Psalm, cxli. 2.* he spoke, and that he was better versed in *Moses’s Ritual* than in *Jupiter’s*. --- However, if, rather than the Papists should escape, you will stand to it, that the *sacred Penmen* could not know what was done in the Church of the true GOD, and therefore must have form’d their *Similes* upon an *Idolatrous Worship*; the Papists will have the Pleasure, at least, of suffering the Calumny in good Company.

MYTHO. Sir, Incense *constantly was* applied to the Purposes of Idolatry “ in the times even
“ of the *same Penmen*, and according to their
“ own Accounts, on the *Altars of Baal*, and
“ the other *Heathen Idols*. ”

DEIST,

DEIST. Good, Dear Doctor, your Antagonist has told us already, that the Devil is an artful Mimic; --- The Question now is, whether, therefore, the Allusion is less proper, or the thing itself less sweet, *less sacred*, when applied to *sacred Purposes*, and 'on the *Altar of GOD?* You should have been proving the *Affirmative* all this time; and I do not perceive you have so much as aim'd at it. --- You should prove that Man's Reason was only given him to copy by what he could see; and that the Papists could have no other Original to copy by than a *Pagan Ritual*. Till you have done this, your Parallel must appear ridiculous; and let me tell you, every Christian must judge your *Innuendo*, concerning the *sacred Penmen*, impious.

MΥTHO. Pray, Sir; " when *Jeremiab* rebukes the People of *Judab* for *burning Incense to the Queen of Heaven*, can one help imagining, that he is prophetically pointing out the Worship now paid to the *Virgin*, to whom, they actually burn *Incense* at this Day under that very Title? "

Chap. xliv. 17. See Chap. vii. 18.

DEIST. I know, was a *Papist* here, he would send you to *St. Jude* to see your own Picture prophetically portray'd. --- For my Part, I confess freely, I never so much as once thought of the *Virgin* when I read that Rebuke, and I have read it often; and for what I know, you are the first Prophet the D----I ever reveal'd the Application

Application to --- Answer me one Question ---
As a Christian don't you believe CHRIST is
GOD ?

MYTHO. Yes as a Christian, I do.

DEIST. Then certainly you believe the *Virgin Mary is Christ's Mother, the Mother of GOD*; which is a *Title* she glories in more, than she would in that of being *Queen of twenty thousand Heavens*, if there were so many.

MYTHO. That may be.

DEIST. May be, Doctor! What do you mean? It is certainly so, if she be a Woman of Sense --- And as to the *Title* that affronts you so much; I must own that, had I the Disposal of the Places in Heaven, as they say Christ has, I would certainly make my Mother *Queen of Heaven*; for she was one of the best of Mothers to me; so that I cannot wonder that Christ should favor his with the Dignity.

MYTHO. Hold, Sir! Are not our Wives dearer to us than our Mothers? Methinks you ought to give your Wife the Preference.

DEIST. In Heaven, they say, there is neither *Marrying* nor giving to *Marriage* --- I should chuse to have my Wife in the *Elysian Fields*, Doctor.

MYTHO. Well judged!

DEIST. Tho' I think we are somewhat out of the Road --- Have we done with *Incense* ?

MYTHO.

MYTHO. One Remark more will complete the Victory --- “ If it be a just ground for retaining a Practice in the *Christian Church*, because it was enjoin’d to the *Jews*; what will our *Catholic* say for those Usages, which were actually prohibited to the *Jews*, and never practis’d by any, but by the *Heathens* and the *Papists* ? ”

DEIST. Not knowing how long your Story may last, I must beg leave to interrupt you --- The very Supposition you here set out with is a false one --- Our *Catholic* indeed proves that *Incense* cannot be call’d *Heathenish* in their *Churches*; but by an *Atheist* because it was enjoin’d by GOD himself to the *Jews*; because the Prophet *Malachi*, as his Words are render’d in the Protestant Bible, foretells *Chap. i. ver. 11.* that in the Church of Christ *Incense shall be offer’d* in every Place to GOD’S holy Name; because St. *John*, who undoubtedly was no Heathen, in his *Revelat. Chap. v. ver. 8.* and *Chap. viii. ver. 4.* &c. represents to us Odors and *Incense* burning before GOD in the Heavenly *Jerusalem*; because, infine, *Holy David* desired that his *Prayer* might ascend as *Incense* in the Sight of GOD; thus it is our *Catholic* has proved that their *Incense* is not *Heathenish*: --- But should you ask him what Reason, what just Ground there is for instituting the Use of *Incense* in a *Christian Church*, he will not answer, because it was enjoin’d to the *Jews*; no, he

he seems to understand too well his Profession : He will tell you, it can serve now for the self same Purposes, *baring Sacrifice* ; it speaks Honor and Respect ; it is now as proper a *Symbol* of Prayer, and by consequence proper to put People in Mind of praying, and what their Prayers ought to be, to ascend to the *Throne* of the Almighty. --- If you and I do not like the Admonition, what then ? Is praying to the true God *Heathenish*, because the *Heathens* pray'd to their false Gods ?

MYTHO. We have had enough of *Incense*.
 “ What will our *Catholic* say for those Usages
 “ which were actually prohibited to the *Jews*
 “ and never practised by any, but by the *Hea-*
 “ *thens* and the *Papists* ? ”

DEIST. You don't mean *eating Swine-Flesh*, I hope ; for I know none that have practised it since the Prohibition, but the *Heathens*, and the *Papists* with their *By --- Blow* Descendants.

MYTHO. Sir, you have a mind to be merry --- But what I mean is a matter of too great a Concern for a Jest --- “ *All the Ægyptian Priests,*
 “ as *Herodotus* * informs us, *had their Heads*
shaved

* One would be apt to guess, the Doctor thought *Herodotus* and *Commodus* were Contemporaries with *Moses* --- Or did he design his Readers should imagine a thousand or eleven hundred Years betwixt *Moses* and *Herodotus*, and about sixteen
 or

Lewitic.
xxi. 5.
Ezech.
xliv. 20.

“ *shaved and kept continually bald.* Thus the
 “ Emperor, *Commodus*, that he might be ad-
 “ mitted into that Order, *got himself shaved and*
 “ *carried the God Anubis in Procession.* And
 “ it was on this Account most probably, that
 “ the *Jewish Priests* were commanded *not to shave*
 “ *their Heads, nor to make any Baldness upon*
 “ *them.* Yet this *Pagan Razure or Tonsure*, as
 “ they chuse to call it, on the *Crown of the*
 “ *Head*, has long been the distinguishing Mark
 “ of the *Romish Priesthood.*”

DEIST. And you ask me what our *Catholic* will say to this? Why really, Doctor, I am afraid he will say you are *Brain-sick*, and leave you to *Rave* alone. --- We were both Eye-Witnesses that a great Part of their *Priests* wear *Periwigs*; a great many wear much more of their *own Hair* than you or most of our *Parsons*; a great many wear *Calots* or *Caps* to cover their *Tonsure*. --- After all, I never saw a Set of Men in all my

or seventeen hundred betwixt *Moses* and *Commodus*, too trifling a space of Time for a Change in *Religion* and *Manners* among Heathens? But was one of our own Countrymen, buried somewhat upwards of two hundred Years ago only, now to rise again, he could not know his own Country by either.

N. B. *There is no prophane History whatsoever that can Light us up to within six hundred Years of Theseus, or the War of Troy; which happen'd three hundred Years after Moses's Time.* --- See Note p. 60. Vol. I. of *Plutarch's Lives* in English.

Travels that took more Delight in this *Pagan Rasure* than your Brotherhood, not excepting your own beloved Self. But the *Romish Priests*, you say, wear a *Tonsure* as a distinguishing Mark; and why so? To put them in Mind, that the *Master* they profess to serve wore a *Crown of Thorns* --- Their Crime is, that neither you nor I like such Remembrance-Books, and this is the reason why you rail at them; first because they will not allow the *Mosaic Laws* abominable; and secondly, because they will not observe them.

MYTHO. Sir; will our *Catholic* deny that GOD commanded the *Jewish Priests* not to shave their Heads, in opposition to the *Ægyptian Priesthood*?

DEIST. Yes, he would; if he thought it worth his while to shew you cite Scripture Texts at random --- But, I dare say, to please you he will allow *Beard* and all: Tho' one might be apt to infer against you and our *Spencer*, that GOD in giving the *Mosaic Law* did not copy after the *Heathens*.

MYTHO.

We are taught *Levitic. xix. 28.* and *Deuter. xiv. 1.* Where the Law concerning shaving and scarifying is repeated, that the whole *Jewish Nation*, and not the *Priesthood* only, was forbid to mourn for the Dead after this manner; viz. by rounding the Corners of their Heads, marring the Corners of their Beards, or making Cuttings in the Flesh; which either was or had been a way of Mourning practised by some; tho' I don't find, the Scripture

MYTHO. That's nothing--- I will go on with my Argument---- " It was on the same Account, " we may imagine, that the *Jewish Priests were* " *forbidden to make any Cuttings in their Flesh:* " Since that likewise, was the common Practice " of certain *Priests, and Devotees among the* " *Heathens,* in order to acquire the Fame of a " more exalted Sanctity. Yet the same Discipline, " as I have shewn in my Letter, is constantly " practis'd at *Rome,* in some of their solemn " Seasons and Processions, in Imitation of those " *Pagan Enthusiasts:* As if they search'd the " Scriptures, to learn, not so much what was " enjoin'd by the true Religion, as what had " been useful at any time in a false one, to " delude the Multitude, and support an Impos- " ture."

DEIST. One would be apt to believe, was St. Paul alive, and you in the same Humor, you would first dub him a *Pagan Enthusiast,* and then proclaim him Captain of the *Flagellantes;* as if he search'd the *Scriptures, to learn, &c.*

MYTHO. Did St. Paul make *Cuttings in his Flesh?*

Scripture mentions who. One thing I take to be certain; which is: That the hooking in this Law here is altogether as impertinent to what *Herodotus,* who knew nothing of those Times, is said to relate, and *Commodus* to have done the second Age of the *Christian Æra,* as it is to our *Mythologist's Commentum; ignorantia dicam, an malitia?* Both.

DEIST.

DEIST. If one may venture to believe him, he was so far from being in Love with it, that he did not treat it with good Manners: Nay, I cannot help thinking he chastised his Body with more Severity, a great deal, than any one you saw in the Procession to St. Peter's--- Mark what he says of himself: *Contundo corpus meum, & in servitutem redigo*; thus your Friend Beza has translated Ὑποπιάζω, and Dr. Hammond tells us it signifies to beat *Black* and *Blue*. Now you know the Blood is pretty near the Skin; and as 'tis likely St. Paul did not make a sham Fight, nor cudgel himself with an Oaken Stick, he must have made use of some such Instruments you saw at Rome; and this, as he says, *lest that by any means when I have preach'd to others, I myself should be a cast-away, a Reprobate*--- A little after, he exhorts the *Corinthians* to imitate his Example: *Be ye followers of me, as I also am of Christ*. Methinks, Doctor, I have given you a Sermon without intending it.

1 Cor. ix.
ver. ult.

Ibid. c. xi.

C H A P. IV.

Of HOLY WATER.

DEIST. **B**UT I perceive, Doctor, our *Catholic* brings the same Authority in Defence of *Holy Water*, that he brought for *Incense*. He says, *we find mention of Holy*
 D Water,

Water, that is, Water sanctified for Religious Uses, in the most sacred Records of the Divine Law; long before the Heathens abused it to their Superstition.

MYTHO. Yes, and what is more wonderful, he adds, “that I might with as good a Grace, have proved the *Sacrament* of Baptism to be Heathenish. It is surprizing to hear such a Defence from any one, who calls himself a Christian.”

DEIST. I suppose you mean the Parallel: Or else I cannot think it surprizing that a Christian should defend his *Thesis* by Scripture.

MYTHO. Yes, Sir; I mean his Parallel-----
 “The *Sacrament* of Baptism was ordain’d by
 CHRIST, in the most solemn Manner, and
 for the most solemn Purpose, as the essential
 Rite of our Initiation into his Church; while
 there is not the least Hint in any Part of the
 Gospel, that any other Water was either
 necessary or proper, or useful in any Degree
 to the washing away of Sin.”

DEIST. By this Profession of Faith of yours, your Antagonist will ne’er be able to guess whether you believe *Baptism* itself necessary, proper, or useful in any Degree to the washing away of Sin.

MYTHO. ’Tis sufficient, Sir, to shew that
 “his Zeal seems to have carried him beyond his
 Prudence; and he forgets what Ground he is
 treading,

“ treading, if he fancies, that he can defend in
 “ this Protestant Country what he might affirm
 “ with Applause in a *Popish*; that the *Institutions*
 “ of CHRIST stand upon no better Foundation
 “ than the *Injunctions of the Pope*, or at least of
 “ the *Popish Church*.

DEIST. As soon as *The Catholic Christian, &c.*
 appear'd, I made it my Business to enquire into
 the Character of the Author; and all that knew
 him told me, he is a Man of *great Learning*,
 and of an *unfeign'd Piety*; so that I can scarce
 imagine he would chuse to be condemn'd by
 his own Church as *Impious*; which would cer-
 tainly be all the *Applause* he would meet with,
 was he to pronounce, in a *Popish Country*, that the
Institutions of CHRIST stand upon no better
 Foundation, than the *Injunctions of the Pope*, or
 the *Popish Church*. But I suppose, Doctor, you
 talk by the *Rule of Contraries*; * for it is noto-
 rious,

* We have heard one ask in full Convocation; “ Why else
 “ do I hear some explaining the Divine Nature of CHRIST in
 “ such a Manner, as that the same might be almost said to be
 “ in any Angel? Why else do I hear others acknowledging,
 “ that nothing can be true which is not demonstrable by human
 “ Knowledge: That Reason is sufficient to instruct us in our
 “ whole Duty: That it is possible, Hell Torments may not be
 “ eternal; and that a Man who had been a grievous Sinner in
 “ Life might appease the Wrath of an offended GOD, without the
 “ Interposition of one to make Expiation for him?” *The Dean*
of Winchester his Character of the English Clergy, &c. Page 36.
 --- Another as gravely replies. “ Out of thy own Mouth will

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rious, that here one may both Say and Print, with the Applause of Numbers, that the *Institutions of CHRIST* stand upon no better Foundation than, &c. that is, upon no Foundation at all.

MYTHO. What does he then mean by the Comparison?

DEIST. Lord, Doctor! Can't you see? He tells you in the same Place, that *Holy Water* with them is a *Memorial of Baptism*, as

“ I answer thee. Just before . . . you ask, *What was the Reason that St. Paul insisted so much upon Justification by Faith, but St. James as much upon Justification by Works: Why truly, that they endeavour'd, you say, to accommodate their Discourses for the Benefit of those to whom they were deliver'd.* If you will allow then, Mr. Dean, that these two great Apostles, whom you affirm to have been both of the same Opinions, might very prudently and justly enforce such different, if not contrary Doctrines with Regard to so fundamental a Point, only to render their Discourses more suitable to those they were deliver'd to; why will you not allow the present Clergy to make some small Concessions to the Unbelievers amongst us, in order to reclaim them from their fatal Errors? For I think it is only common Charity as well as Reason to conclude, that whenever they do make Concessions of that Nature, they do it with that good End in View.”

Heavens! What is Religion come to now! Believe, if you will, nothing can be true that you cannot demonstrate--- Believe St. Paul's Epistle to be the *Word of GOD*; or St. James's;--- or neither;---or Both!---Horrid! Believe, if you will, GOD the Author of contrary Doctrines!---And this is what this Gentleman files immediately after *a moderate and complying Conduct, not bearing upon the Edges, but steering in the Middle.* Ibid. Page 14. Dedic.

that

that in the Old Law was a Figure of it: And if you will but take Pains to read his Book Chap. ii. and xxviii. you will find he teaches a vast Difference between the two----- What therefore he means by the Comparison is this:-----That Man who will not scruple to censure and ridicule as *Heathenish* every Rite the Pagans once mimic'd, tho' it had been instituted by GOD himself, would not stick if he dared to censure and ridicule even *Baptism* as *Heathenish*; but you are that Man, who will not scruple to censure and ridicule as *Heathenish* every Rite the Pagans once mimic'd, tho' it had been instituted by GOD himself, therefore, you would not stick, if you dared, to censure and ridicule even *Baptism* as *Heathenish*: Your Reason would be, because the *Pagans* of old in entering into their *Temples* used to be sprinkled with *Water*, long before CHRIST instituted that *Sacrament*. This I take to be the Purport of his Argument; only instead of saying what you *would do*, he *modestly* says what you *might do*. Now, Doctor, what do you imagine he will think of your Surprize?

MYTHO. I neither know, nor care what he thinks.

DEIST. All a Sham, indeed, Doctor; for the sake of introducing an old, thread-bare, tatter'd Calumny.

MYTHO. Let him say what he will ---- “ I have mention’d one Use of their *Holy Water*, in a Festival at *Rome*, call’d *the Benediction of Horses*, which seems to perplex him. He dares not deny the Fact, yet labors to render it suspected, and declares; that tho’ he had spent the greatest Part of his Life abroad, he had never seen nor heard of any such thing.”

Page 141.
Eidit. iv.

DEIST. You forget to take Notice, that he could not find in the *Roman Calendar* a Festival call’d the *Benediction of Horses*, as you was pleas’d to term it in your Letter; and can you blame him for not being too credulous? -- But you fancy he is *perplex’d*, and tho’ he dares not deny the Fact, yet he *labors* to render it suspected --- I cannot see he has *toil’d* much; nor any Reason he could have to *perplex* himself --- However, I think he has given you a fly *Innuendo* that you was once an *Idolater*.

MYTHO. Sure, Sir, I could not overlook an Accusation of that Nature!

DEIST. I cannot tell that neither --- Tell me, should you employ a *Pick-Pocket* to exercise his Function, and it comes to be known, would you not be deem’d a *Pick-Pocket* in the Eyes of the World?

MYTHO. Without doubt.

DEIST. ’Tis the very same to employ a Man to perform an *Idolatrous* Action; only *Idolatry* is a Crime of a much *deeper die* in the Sight of God.

Now

Now this is what he has put you in mind of, from the *authentic Testimony* you have obliged the World with of *Eighteen-Pence* in your Note-Book of Expences.

Ibid.

MYTHO. Is that all?

DEIST. I thought you was not scrupulous. Go on.

MYTHO. 'Tis certain, Sir, our *Catholic* doubts of the Fact; "but whatever he thinks, or would seem rather to think of it, I know the thing to be true from the Evidence of my own Eyes: Yet as I had no desire, that the Reader should take my bare Word for that, or any other Fact in the Letter, I took Care to add such Testimonies of it, as every one will allow to be authentic." *

DEIST:

* N. B. Dr. *Conyers Middleton* in his *Prefatory Discourse* Page 15. makes the same Declaration Word for Word; yet a Friend of his has put him in mind, that his citing *Hospinian*, *Scaliger*, and *Spanheim*, Protestants, *Pell-mell* with *Catholics* was only in order to impose upon his Reader, and make him believe the *Catholic Cause* abandon'd by it's own Communion: That the *Antiquaries*, he is pleas'd to refer to, concerning *St. Oreste*, are of a Trade at *Rome* with the Man at *London*, who shews the Tombs in *Westminster Abbey* at Two-pence a Head; ---and that something less excusable than *Ignorance* must have influenced him in his false Translations: *Durant. e. g. de Rit. lib. 1. c. 5.* is made to say, in *English*, by the Doctor Page 152. "That the Images of our Saints often work signal Miracles, by procuring Health to the Infirm, and appearing to us often in Dreams, to suggest something of great Moment for our Service." Whereas *Germanus* Patriarch of *Constantinople*, whose Words the Doctor mistook for *Durant's*,

DEIST. AS to the Fact in question you may be very easy --- By what I have read myself in the *Catholic Christian*, the Author will not dispute it I dare say --- All you can infer from his Doubt is, that he never was at *Rome*, at least upon *St. Anthony's Day*; and that he has too much Sense to be too credulous.

MYTHO. That is not all --- I infer moreover,
 “ if he really be a Stranger to so extraordinary a
 “ Practice,

says that the *Saints*, not their *Images*, have procured Health to the *Infirm*, and appear'd, &c. *Extra omnem controversiam est, Sanctorum Imagines mirifica designare miracula, ut & debilibus valetudo bona PER EOS concilietur, sæpeque in somniis apparentes optima quæque nobis consulant.* --- Another Falsification of the like Nature is his accurate Version of the two *Latin Verses*, I chose to place on the *Title-Page* of this Work. And a third is his Translation of *Mabillon's Account* of the melting of *St. Januarius's Blood*, *Page 209.* no less liable to the Imputation of Fraud: *Mabillon's Words* in plain *English* import, --- that the *Blood*, when placed near the *Head*, is seen, or seems, to melt, that part of the *Phyal* being set uppermost, from which it ought naturally to fall into the lower Part; in the interim a *Mass* or two are celebrated, while the *Blood* is dropping. *Ad præsentiam capitis colliquifera videtur, ampullâ ea parte, qua sanguis naturaliter in subjectam ampullæ partem cadere debet, suspensâ; missa interim una duæve, dum sanguis decidat, celebrantur. Mabill. Iter. Ital. p. 106.* cited by *Dr. Cony. Midd.* and Paraphrased thus: “ *Mabillon's Account* of the Fact seems
 “ to solve it [the melting of *St. Januarius's Blood*] very
 “ naturally, without the Help of a *Miracle*: For during the
 “ time that a *Mass* or two are celebrated in the Church; the
 “ other Priests are tampering with this *Phyal of Blood*, which is
 “ suspended all the while in such a Situation, that as soon as
 “ any part of it begins to melt by the Heat of their Hands, or
 “ other

“ Practice, he must be an improper Advocate of
 “ a Cause, of which he owns himself to be
 “ ignorant.”

DEIST. Give me leave, Doctor, I think you
 are quite out.----A Man must be but a *Two-*
penny Divine that can't judge, when the Case is
 stated whether an Action be *Idoltrous*, or no, I
 am sure: seeing it would not make him a *Penny*
 wifer.

“ other Management, it drops of course into the lower side of
 “ the Glass which is empty; upon the first Discovery of which,
 “ the Miracle is proclaim'd aloud, to the great Joy and Edi-
 “ fication of the People.”---See, *Friendly Advice to C*---rs
M---n, *D. D.* Page 39, &c.----I could not help inserting
 here these few Remarks, to do Justice to my Country, by
 letting the *Doctor* see we have not all abandon'd both *Honor* and
Truth---'Tis to be hoped, and I really believe, few are capable
 of swallowing every Lye and idle Story he is bold enough to
 think the Public pleas'd with, even at the Expence of his own
 Reputation.----I have look'd too in the *English Catholic Tran-*
slation, for his pretended *Papish* Falsifications of Scripture, Page
 66 and 67. but can't find one of them; nor do I know of any
Catholic Divine that alledges them in Proof of those Points the
Doctor mentions. However, for the better Understanding of
 what *St. Paul* says, *Heb. xi. 30.* I will venture to send him to
Joshua vi. where he will find that they *encompass'd* JERICHO,
 in Procession, with the *Ark of the Lord*, once a Day for six
 Days, and on the seventh Day, *seven times.* In the *interim*;
 be it known to the *Doctor* that there is a *Collection*, printed in
Germany, of above a *thousand Texts*, very much abus'd in
 the first *Protestant Translation* that ever was. As for the *in-*
genious Author *Mr. Serces*; tho' I never read him, I can guess
 at his Merits by the *Doctor's* Praises; and with as little Danger
 of erring, as in judging of a *Saint* by *Fox's Calendar.*

MYTHO.

A POPISH PAGAN *the Fiction of*

MYTHO. "The learned *Mabillon*, as I have
 " observed, intimates his Surprise at this, as well
 " as many other Parts of their Worship, which
 " he had never seen, till he travell'd into *Italy*;
 " but instead of defending, chuses either to
 " drop them in Silence, or to give them up as
 " superstitious; which might have been the Case
 " also of our *Catholic*; if he had been better in-
 " form'd of the Facts, which he has undertaken
 " to vindicate."

DEIST. Did you never hear talk of *Don Quixot*, and his Exploits? I must own, Doctor, you sound your own Trumpet to Perfection.---- Has not our *Catholic* proved by Reason itself, that it is *pious* to bless, to beg GOD'S Blessing upon, any thing GOD has created for Man's Use and Benefit? Does he not shew the Practice is warranted by Scripture? Read his twenty eighth Chapter, where he tells you why and wherefore; and cites *St. Paul's* Words. And for fear you should be disposed to believe nothing but Gospel, the only Rule you just now call'd for to judge *Holy Water* by, he has prevented you by alledging Gospel Proof, that the *Ministers of CHRIST* have a Power over the Devil; and by Consequence, to restrain him from *hurting; disquieting; or abusing any of GOD'S Creatures to our Harm*---- Now to disprove all this, you must prove the Words of *St. Paul* false: You must prove, that the Devil has no Inclination to hurt his *Enemies*,
 and

and those *he is afraid of losing*; or that GOD upon no account leaves him in a Capacity. But, believe me, Ridicule is no Argument with Men that believe a reveal'd Religion and profess it.

MYTHO. If it be so easy to judge a Case as you make it, how came *Mabillon* to be surpris'd at this, and many other Parts of their Worship? What was the Reason he did not defend them? No, Sir, 'tis plain he chose rather to drop them in Silence, or to give them up as *superstitious* ----
 "But if these Men of Learning, and Teachers
 "of Religion, know so little of what is done at
 "Rome, how easy must it be to impose upon the
 "poor Catholics in Holland, and keep them in
 "the Dark, as to the more exceptionable Parts
 "of their Worship, which are openly avow'd
 "and practis'd abroad, to the Scandal of all the
 "Candid, and Moderate even of their own
 "Communion."

DEIST. If Recrimination was a Justification, I am afraid, your Antagonist would not want for Matter without the help of *mean Artifice*. As to the *poor Catholics in Holland* I do not perceive, by what Conversation I have had with them, they are under any Apprehension from that Quarter. Those in *Amsterdam* see things often Bless'd; and tho' it be not usual among them to bless Horses, I have heard them say they cannot comprehend why it may not be *piously* done, since GOD has destin'd them so serviceable to Mankind ---- Nay,
 one

one of them, who had read your Letter, told me t'other Day, that, as he did not doubt but the Doctor had chosen *the most exceptionable Parts of their Worship* to display his Wit upon, he was become a *stancher Catholic*, if possible, than ever: And it will be very much if some of our *Religious Protestants*, finding the *Letter* so little answer it's *Title-Page*, &c. don't suspect you have engaged in a bad Cause; for, let me tell you, I have heard some *Mutterings* amongst us.

To your *Queries* concerning the learned *Mabillon's* defending and proving; your Antagonist will answer, he knows of no *Knight Errant*, *Mabillon* had to encounter; that according to Page 142. your *Letter*, he makes no other *Reflection* upon *bleſſing of Horſes*, than that it was new and unusual to him: Now a great many things in different Countries, may be noted by Travellers *new* and *unusual* to them without the least Surprise.* But some Parts of their Worship, you say, *Mabillon* chuses to drop in Silence; if so, 'tis to be supposed you don't know what they are, and therefore cannot talk pertinently upon them.

* For Example; was one of our illiterate Protestants to go into Denmark and see *Crucifixes* in Protestant Churches, with several Ceremonies of the Roman Church, and his Protestant Brethren obliged to go to Confession before they receive the Sacrament he would be surpris'd at it: But one of our learned Protestants could behold all this without the least Surprise; tho' what they saw would be equally *new* and *unusual* to both: See *Pat. Gordon's Geographical Grammar*.

Others you are for making the Papists believe *he gives up as Superstitious*; make them believe then you are a Man of your Word, or you will not be believed neither in that, nor in what you so confidently assert of *the Scandal of all the Candid, and Moderate of their own Communion.*

MYTHO. Well, Sir, say what you will, I will insist upon it, that our *Catholic* is ashamed of this *Benediction of Horses*; and since “ he is
 “ so much ashamed of it, I can give him such
 “ Light into the Origin of it, as will make him
 “ proud of it probably for the future; from a
 “ Story, that I have observed in *St. Jerom*;
 “ which shews it to be grounded on a *Miracle*,
 “ and derived of a *Saint*: I mean *St. Hilarion*;
 “ the Founder of *the Monastic Orders in Syria*
 “ and *Palæstine.*”

DEIST. Depend on't, he will take *St. Jerom's* Word at any time; and if he answers the Description I have had of him, he will give you thanks for any new Discovery of this kind.

MYTHO. The Story is this:----“ A Citizen
 “ of *Gaza*, a Christian, who kept a Stable of
 “ running Horses for the *Circensian Games*,
 “ was always beaten by his Antagonist, an
 “ Idolater; the Master of a rival Stable.
 “ For the Idolater, by the help of certain
 “ Charms, and diabolical Imprecations, con-
 “ stantly damped the Spirits of the Christian's
 “ Horses, and added Courage to his own. The
 “ Christian

“ Christian therefore in Despair, applied him-
 “ self to St. *Hilarion*, and implored his Affi-
 “ stance: But *the Saint* was unwilling to enter
 “ into an Affair so frivolous and prophane; till
 “ the Christian urging it as a necessary Defence
 “ against these Adversaries of GOD, whose In-
 “ sults were levell’d not so much at him, as at
 “ the Church of CHRIST; and his Entreaties
 “ being seconded by the Monks, who were
 “ present; the Saint order’d his earthen Jugg,
 “ out of which he used to drink, to be fill’d
 “ with Water and deliver’d to the Man: who
 “ presently *sprinkled his Stable, his Horses, his*
 “ *Charioteers, his Chariot, and the very Bounda-*
 “ *ries of the Course with it.* Upon this, the
 “ whole City was in wondrous Expectation:
 “ The *Idolaters* derided what the Christian was
 “ doing; while the *Christians* took Courage, and
 “ assured themselves of Victory; till the Signal
 “ being given for the Race, the Christian’s
 “ Horses seem’d to fly, whilst the *Idolater’s*
 “ were laboring behind, and left quite out of
 “ Sight; so that the *Pagans* themselves were
 “ forced to cry out, *that their God Marnas was*
 “ *conquer’d at last by CHRIST!*”

DEIST. More than you would have done,
 Doctor, had you been present.

MYTHO. “ Thus this memorable Function,
 “ borrow’d originally from the *Pagan Sprinklers*
 “ of the *Circensian Games*, appears to be as
 “ ancient

“ ancient almost in the Church as *Monkery* itself,
 “ and one of the first Inventions, for which
 “ *Popery* stands indebted to that religious In-
 “ stitution.” *Hier. Tom. iv. p. 80. Ed. B.*

DEIST. Are not you indebted, Doctor, for this *Popish Legend*, to our *Catholic*? He sends his Readers to *St. Jerom*, among the rest, in the *Life of St. Hilarion*, to be inform'd of the *Miracles* that have been wrought by *Holy Water* ---- But, be that as it will; I doubt very much whether your *Rallery* in the Conclusion will not be taken, by every *Christian*, for a Piece of *impious Wit*. A *Papist's* Remarks upon the Story will be these ---- In the first Place, as you relate it, it does not appear that the *Pagan sprinkled his Stable, his Horses, &c.* with what Face then can you infer that the *memorable Function*, as you call it, was borrow'd from the *Pagan Sprinklers*? Secondly, It appears that, tho' the Devil loved *Pagan Sprinkling*, as you have taken Pains to

Holy Water was in use among *Christians* before this. For in the *Reign of Constantin* the first *Christian* Emperor, when the *Jews* by *Magical Enchantments* hinder'd the building of a Church, we have in *St. Epiphanius* this blessing of *Water* used effectually by the *Holy Count Joseph*: Who after he had made the *Sign of the Cross* upon it, pray'd thus: *In the Name of Jesus of Nazareth, may this Water have Power against the Magical Charms and Enchantments they have used, and may it restore to the Fire it's natural Force, that the House of GOD may be finish'd.* See *Plain and rational Account of the Catholic Faith.* Edit. 3. Page 101.

Page 137, shew in your *Letter*, yet he loves *Holy Water*
 &c. full as little as you do, and therefore would not

adopt it one of his Rites. Thirdly, This Story shews what *Faith* the *Primitive Christians* of the fourth Age had in *Holy Water*, who certainly could know, with more ease and better than you, what the Apostles had taught the Christians of the first Age. Fourthly, Tho' St. *Hilarion* might think the Petition made to him by this *Citizen of Gaza* too trifling, yet the Event was Demonstration that GOD approved of the *Faet*; and it proves the Truth of St. *Paul's* Words, every
 1 Tim. iv. Creature is sanctified by the Word of GOD
 45. and Prayer---- But what is still more remarkable is to come.----

You must know that Dr. *Conyers Middleton* has lately publish'd a Book in *England*, in which he relates this self same Story, and upon it a Friend of his directed to him the following

Friendly
 Advice to
 C-----rs
 M-----n
 D. D.
 Page 32.

Note.-----“ They say, he means the *Papists*,
 “ that as you took the Pains to trace this *Bene-*
 “ *diction of Horses* up to the Reign of *Julian*
 “ the *Apostate* (who I dare say was as angry at
 “ what happen'd at *Gaza* as you can be for your
 “ Heart) and cite St. *Jerom's* Account of it,
 “ you ought not to have suppress'd what he re-
 “ lates as the Consequence of the Fact, *viz.* That
 “ many *Pagans* were so fully convinced of
 “ CHRIST'S superior Power above their Idol
 “ *Marnas*, that they not only confess'd it in

“ Words,

“ Words, as you acknowledge, but immediately
 “ became *Christians*. What could be your Mo-
 “ tive for secreting this remarkable Circumstance,
 “ you best know; but, some will be apt to
 “ think, you rather wish perhaps, that they had
 “ remain’d *Pagans*, than have been beholden
 “ for their Conversion to a *Popish* Miracle.” To
 conclude this Affair: If you will follow my Ad-
 vice, never cite *Jerom*, *Augustin* or any of the
Popish Fathers; no, not even Scripture. ’Tis a
vulgar Saying, Every Cock may crow upon his
 own Dunghill; and those are *Legendaries* some
 of the *Popish Priests* are such *stupid Fools* as to
 waste their best Spirits upon.

C H A P. V.

Of LAMPS and CANDLES.

DEIST. **N**OW, Doctor, we are come “ to
 “ the *Lamps* and *Candles* which
 “ are constantly burning before the Altars of
 “ their Saints;” of GOD, I should have said:
 What has our *Catholic* to say for these?

MYTHO. Why, “ he tells us once more;
 “ that tho’ the Devil had procured them to be
 “ set up in his *Temples*, yet they were appointed
 “ originally by GOD for the Service of his *Taber-*
 “ *nacle*; and were not therefore Heathenish, but
 “ the *Mosaic* Worship.”

E

DEIST.

Dutch. DEIST. One may rationally believe the *Father of Lyars* was cunning enough not to tell the *Pagans* from whence he copy'd their *Rites*, that they might take them for *Originals*.----- This Argument of your Antagonist, in plain *English*, speaks you guilty of the same Art ---- Your whole Work, as I said before, is calculated to make the Ignorant believe what was the *Original* is only a *Copy*, and what was but a *Copy* is the *Original*; by which *Stratagem*, whatsoever you find practis'd in the *Catholic Church* and by the *primitive Christian Saints*, for that the *Idolaters* once aped the same, you immediately stigmatize it as *Idolatry*; and, to make the Pill go down the more glibly, or else, rather than own yourself ignorant of Scripture and it's Antiquity, you even charge GOD himself with being a *Copist*.

MYTHO. Sir, "to this I need not repeat, " what I have already said on the forging Articles."

DEIST. Right, Doctor; Repetitions, except they be well managed, are but fulsom Meat.

MYTHO. "I had deduced the Origin of " these Lamps from *Ægypt*, upon the Authority " of *Clemens Alexandrinus*: But he declares, that " *Clemens* says no such thing."

DEIST. One of you, I am sure, must be mistaken; or worse.

MYTHO. "Yet he does not think fit to tell " us, what it is that he has said, nor how near " it

“ it approaches to the *Interpretation*, which I
 “ have given of it---- *Clemens* expressly ascribes
 “ the Invention of Lamps to the *Ægyptians*,
 “ in which he is follow’d by *Eusebius*; and since
 “ Lamps were used in all the *Pagan Temples*
 “ from the earliest Times of which we have any
 “ Notice, I take it for a necessary Consequence,
 “ that the *Ægyptians* were the first who made
 “ use of them likewise in their *Temples*. ”

DEIST. Your Antagonist, I dare say, Doctor,
 was he here, would tell you neither *Clemens* nor
Eusebius would have been so silly as to draw the
 Consequence; therefore, for you to father it up-
 on *Clemens* first, and now to call it an *Interpre-*
tation, whatever he said, he would certainly think
 it, adding *Stupidity* to *Forgery*.---- Nor can I be
 angry with him for not troubling his Reader
 with *who was the Inventor of Lamps*; the rather,
 because I believe he had a mind to spare you, by
 leaving the World at Liberty to think you might
 have been misled ---- To set you right in *Chrono-*
logy, I will ---- be bold to hazard one Repetition
 ---- Our *Catholic* has said, that the five Books of
Moses are Records of a far more ancient Date
 than any you can produce for the Use of Incense
 among the Heathens; he will say the same of
Lamps. In *Exodus* you may find the Description
 of a *Tabernacle*, a Place of Worship, and all it’s
 rich Appurtinances, *Lamps*, *Candlesticks*, *In-*
cense, &c. not framed after an *Ægyptian Model*,

Chap. 25.
 &c.

but by a PATTERN SHEWED to *Moses* ON THE MOUNT; and he will defy you to prove the *Being* of a *Heathenish* Temple in *Ægypt* before it. How then can you assert, that *Lamps* were used in all the *Pagan Temples* from the earliest times, of which we have any Notice, and therefore take it for a necessary Consequence, that the *Ægyptians* were the first who made use of them in their Temples; how can you say this without owning yourself ignorant of those Times of which *Scripture* alone can give us any account to be depended upon? ---- But there is another Argument come into my Head not inapplicable to the whole Subject of your Dispute ---- We will suppose the *Pagans* were the first that built Temples; made use of *Lamps*, &c. And we must own it was the Devil first inspired them with a Notion of paying to himself the *Honor* due only to GOD. Now, what taught them these external Ceremonies were proper Testimonials of such Sentiments of Piety which naturally flow from a strong Disposition to Divine Worship? Proper, I call them, because GOD approved them in his own Worship: But by whom were the *Pagans* taught this? If by the Devil, then he knew them to be such, and what wonder if he struggled for them? If Nature was their *Dictatrix* in this Point, it's Rules are still the same. ---- This, Doctor, is an unlucky *Dilemma* every ordinary Reader will be capable of improving:

proving: And I cannot help thinking myself, when I am serious, but that the Devil was as cunning in stripping our Reformation of those Sentiments, in *Holland*, where among so many Religions we can find none, as he was formally in adopting them.

MYTHO. Be all that as it will. " this at least
 " is certain, that the Use of *Lamps* in Christian
 " Churches was condemn'd by many of the
 " *primitive Bishops and Presbyters*, as Superstitious and *Heathenish*. But all these our *Catholic*
 " makes no Scruple to brand with the Title of
 " *Heretics*; tho' many of them, perhaps, might
 " more truly be call'd, the *Protestants of the*
 " *Primitive Church*."

DEIST. He will make you a Present of them all *to a Man*; --- But since there were so many that you can't name all, you might mention Pref. Page 13.
 some few --- Your Antagonist indeed has named *Vigilantius* and *Faustus* the *Manichean*; and I can tell you for your Comfort, he will never scruple copying after *St. Jerom* and *St. Augustin*.

MYTHO. Sir, I will instance particularly *Vigilantius*; who, by all that I have been able to observe about him, incurred the Charge of *Heresy* for no other Crime, than that of writing against *Monkery*; *the Celibacy of the Clergy*; *praying for the Dead*; *worshipping the Reliques of Martyrs*; and *lighting up Candles to them*, after the manner of the *Pagans*.

DEIST. I have heard too, that he call'd *Continency* a *Heresy*, and *Modesty* the *Nursery of Lust* --- However this may do for the Present: Tho' should our Catholic unluckily think of our *unmarried Parsons and Ladies*, it would sound but a course Compliment. --- But I do not see why we have not as good a right to *Faustus*: He hated *Virginity* as much as yourself; and no less ridiculed *Temples, Altars, Incense, Lights, &c.*

MYTHO. "But St. *Jerom* has given the most rational Definition of *Heresy*, where he says, that those who interpret Scripture to any Sense, repugnant to that of the Holy Spirit, tho' they should never withdraw themselves from the Church yet may be justly call'd *Heretics.*"

DEIST. Much more, if they withdraw themselves from the Church.

MYTHO. "By which *Criterion*, the *Romish Church* will be found much more *Heretical*, than any of those, who either in ancient or modern Times, have separated themselves from it's Communion on the account of it's *Doctrines.*"

Some Years ago, tho' within the Memory of Man, a Noble Peer of the upper House discarded an Intimate for a *Peccadillo* with one of his Maids --- Whether this Affront sent Mr. *Chap* on a Tour through *Italy* in search of new *Modes*, I cannot say: But had his Lordship stood indebted for his Education to a *Vigilantius* surely Gratitude had obliged him to let every Servant in his Family have her *fill*.

DEIST.

DEIST. Good God! Doctor! What a *Hodge Podge* of *Heretics* have you made Protestancy, should our *Catholic* take it in his Head to attack it instead of your *Worship*? I never yet met with two *Hollanders* in a Company, when Religion was the Topic, but they contradictorily differ'd in interpreting Scripture; nay, I defy you to find me the Man, that interprets Scripture, that is not contradicted by Hundreds that shall contradict each other, even in those Points contain'd in our *opposite Professions of Faith* publish'd since our *happy* Reformation began: Can all these Interpretations be according to *the Holy Spirit*? Is not Scripture as interpreted by each Man, each Protestant's Rule of Faith? Does not every Protestant claim an equal Right? What a handle have you given your Adversary here would he make use of it? But there is no Danger. He knows too well what a *Definition* is, and what a *Criterion* is, to call St. *Jerom's* Assertion either, *in rigor*. But he would tell you, he knows of no *ancient* or *modern Heretics* who have separated themselves from the Communion of the *Romish Church*, but on the account of her *Doctrines*; that is, of their *Doctrines* being condemn'd by Her's: Nor was ever any *Heretic* condemn'd by her, but call'd her *Heretical* in his turn; for *Self-conceit*, *Recrimination* and *Obstinacy* are the *three essential Constitutives* of a Rebel, whether to *Church* or *State*.---- After all, Doctor; I cannot

forbear saying, and I hope you will not take it amiss, if you print this Comparison between the *Romish Church* and all *Ancients* and *Moderns* who have separated from her, there is not a *Man of Sense* of your own *Communion*, that knows what *Heretics* have been, since even *Luther* first started an *Apostle*, but will blush to find among us.....

MYTHO. Sir, speak your Mind out; I know you are my Friend.

DEIST. No, Doctor; it may be easily gueft.

MYTHO. Then it shall go.

DEIST. That is your Affair. In the *interim*, since you are so fond of citing *St. Jerom*, and for a Sentence no *Papist* will deny, when it is pronounced against a Person, who *wittingly* and *willingly interprets* Scripture *wrong*, or *obstinately* persists in his *Error* when admonish'd by due Authority; ---- here is another of the same *Popish Saint*. --- “ In obedience to no one but CHRIST, “ I am join'd in Communion with your Holiness “ ('tis to Pope *Damasus* he writes) that is, to “ the Chair of *Peter*: Upon that Rock I know “ the Church is built; whosoever out of this “ House eats the Lamb, he is a Prophane. If

Ego nullum primum, nisi Christum sequens, Beatitudini tuæ, id est, Cathedræ Petri, communionem confocior; super illam Petram ædificatam Ecclesiam scio; quicumque extra hanc domum Agnum comederit, profanus est. Si quis in Arca Noë non fuerit, peribit regnante Diluvio. Non novi Vitalem, Meletium respuo, ignoro Paulinum. Quicumque tecum non colligit, spargit.

S. Hier. Epist. 57. ad Damasum. Tom. 4. Part. 2. Pag. 19.

“ any

“ any be not in the Ark of *Noë*, he shall perish
 “ whilst the Deluge rages. Whosoever doth
 “ not gather with you, he scatters.” ---- What
 do you think, Doctor, of this *Criterion*? But
 hear how he describes *Vigilantius*; and 'tis likely
 he had better Intelligence of him than any you
 can come at elsewhere. “ There has started up
 “ on a sudden, says St. *Ferom*, *Vigilantius* or
 “ rather *Dormitantius*, who with an unclean
 “ *Spirit* battles it against the Spirit of CHRIST,
 “ and denies that the Tombs of the Martyrs
 “ are to be venerated. Vigils, he says, are to
 “ be condemn'd. Chastity *he calls* Heresy,
 “ Modesty the Nursery of Lust. Condemn'd
 “ by the Authority of the Roman Church, he
 “ rather Belch'd than Breath'd in the midst
 “ of Pheasants and Swine's Flesh ---- That *Cal-*

*Exortus est subito Vigilantius, seu verius Dormitantius, qui
 immundo Spiritu pugnet contra Christi Spiritum, & Martyrum
 neget Sepulchra veneranda: damnandas dicit esse Vigilias;
 Continentiam hæresim; Pudicitiam libidinis Seminarium
 Ille Romanæ Ecclesiæ autoritate damnatus, inter phasides aves
 & carnes suillas non tam emisit Spiritum quam eructavit ---
 Iste caupo Calaguritanus Suæ venena perfidiæ Catholicæ
 Fidei sociare conatur; impugnare Virginitatem, odisse Pudi-
 citiam; in convivio sæcularium contra Sanctorum jejunia pro-
 clamare Pro nefas! Episcopos sui sceleris dicitur habere
 consortes; si tamen Episcopi nominandi sunt, qui non ordinant
 Diaconos, nisi prius uxores duxerint; nulli cælibi credentes
 Pudicitiam; imo ostendentes quam sanctè vivant qui malè de
 omnibus suspicantur: & nisi prægnantes uxores viderint Cle-
 ricorum, infantesque de ulnis Matrum vagientes, Christi Sa-
 cramenta non tribuunt. S. Hier. adv. Vigilantium. initio.*

“ *gurian*

“ *gurian* Huckster endeavours to blend the
 “ Venom of his Perfidy with the Catholic Faith ;
 “ to impugn Virginity, to hate Modesty ; to
 “ cry out against the Fasts of the Saints, in
 “ secular Banquets. Strange Villany ! He is
 “ said to have Bishops Companions of his wicked-
 “ ness ; if such are to be named Bishops, who
 “ ordain not Deacons unless they be first mar-
 “ ried ; not believing any single Person can be
 “ Modest ; yea, shewing how holily they live
 “ who suspect all of Evil ; and unless they see
 “ Clergymen’s big-bellied Wives, and Infants
 “ crying in their Mother’s Arms, they do not
 “ give the Sacraments of CHRIST.” I don’t
 know how you may admire this Piece of Paint-
 ing ; ’tis my Opinion you would not like it,
 was it intended your own Picture : And, to tell
 you the Truth, if ’tis put to my Choice, upon
 my *Death-Bed*, whose Company I would keep in
 the next World, *Vigilantius’s* or *St. Jerom’s*, I
 should not be long in determining for *St. Jerom’s* ;
 tho’ you should trumpet *Vigilantius* the greatest
 Saint, that either the *primitive* or the *modern*
Protestant Church ever had.



C H A P. VI.

Of DONARIA or VOTIVE OFFERINGS.

MYTHO. “ **M**Y next Instance, Sir, of
 “ the *Popish Paganism* is, the
 “ Number of their *Donaria* or *Votive Offerings*
 “ hanging around *the Altars of their Saints*:
 “ Where our Author having nothing to alledge
 “ from Scripture, nor any Example from Anti-
 “ quity, but what is purely *Heathenish* is forced
 “ to change his Tone, and to declare; that
 “ things innocent in themselves cannot be ren-
 “ der’d unlawful, for having been abused by the
 “ Heathens; and that it cannot be disagreeable
 “ to the true GOD, that those, who believe
 “ themselves to have received Favors from him
 “ by the Prayers of his Saints, should make a
 “ public Acknowledgement of it.”

DEIST. By your double Art of *Affimilation*
 and *Application*, there is no Devotion you cannot
 turn into pure *Heathenism*. You could *Metamor-*
phose the History of the *Creation*, the *Giants*, the
Deluge into *Heathenish Fictions*; and prove the
Trinity was *Plato’s System*, above three hundred
 Years before the *Christians* thought of it. ---- But
 however you may seem to be out of Humor with
Gratitude to GOD at present; was his *Britanic*
Majesty to call you over to the *See of Canterbury*,
 I dare say, on this Condition you would in *per-*
petuam

petuam rei memoriam, gladly erect him a *Marble Statue*, as a *Votive Offering*, all *Presbyter* as you are; ay, and pull off your *Hat* too, every time you pass'd it, without the least Remorse of Conscience: seriously Speaking; is *Scripture* or *Antiquity* necessary to convince a Man that *Gratitude* is a *Virtue*? That *Memorials* of Favors received from Heaven are Testimonies of a grateful Soul? One really would imagine you had cited a wondrous deal of *Scripture* to prove *Incense*, *Lamps*, &c. *Heathenish* in the Churches of the true GOD; whereas instead of this, you have proved all that shew *Pagans*; and because you don't love *Scourges*, you tell us, GOD forbid *Cuttings in the Flesh*. Your Discovery too of the *Invention* of *Lamps* out of *Clemens Alex.* and *Eusebius*, is full as great a Proof of your Skill.

Your Antagonist has not once mention'd *Scripture*, but the very *Word* has thrown you into a violent Fit of the Spleen; therefore when he is sparing, take care not to conclude, hastily, all is gain'd----His intent may be, to try your Behaviour in a *Fool's Paradise*. For Example, in this present case he might have sent you to *Theodoret*, who relates the same approved Practice in his Days: He might have bid you read *Gen. xviii.* where we find that *Jacob* set up a *Stone for a Pillar*, as a grateful Memorial of the Apparition he was favor'd with, in the same Place; which he calls a *dreadful Place* and the
House

House of GOD.----*Joshua* likewise, by *GOD'S* Order, commanded *twelve Stones* to be fix'd as a *Memorial unto the Children of Israel for ever*, of their Passage through *Jordan*.---- Your Antagonist might have told you this, and concluded; that the Devil, had he not known it before, might have learn'd from *Scripture Facts* that a *public Acknowledgment of Blessings received* is a Practice agreeable to *GOD*. Chap. iv.

MYTHO. What Sir! “ Can a Practice be
“ *stiled agreeable to GOD*, or call'd Innocent,
“ which is a confess'd Copy of Paganish Super-
“ stition? ”

DEIST. No, Doctor; but a Practice ought to be stiled agreeable to *GOD*, which is a proved Destruction of Paganish Superstition; a confess'd Copy of *Jacob's* and *Joshua's* Devotion.

MYTHO. Can that Practice be stiled agreeable to *GOD* “ which tends to weaken our De-
“ pendence on *GOD*, and to place it on those,
“ who are not probably in a Condition, either
“ *to bear or to help us?* ”

DEIST. No; but that Practice ought to be stiled agreeable to *GOD*, that daily puts us in mind of our Dependence on *GOD*, and of having recourse to him in our Afflictions and Wants; of our Obligation of acknowledging *GOD'S* infinit Goodness and Mercy to Mankind, and our own Unworthiness; of honoring those whom *GOD* has glorified, and begging the Continuation
of

Phil. xi. of that *Charity* they had while Mortals, for us
 12. left behind to *work out our Salvation in fear and trembling.*

MYTHO. But, can a Practice be stiled agreeable to GOD, “ which imprints the same Veneration for the *Christian Saints*, that the *Pagans* “ paid to their *Subordinate Deities*; and transfers “ the Honor due to GOD, to the Altars of departed Mortals? ”

DEIST. No, Doctor, no; but that Practice ought to be stiled agreeable to GOD, which, instead of banishing *Religion* and *Altars*, keeps them both in the Possession of GOD, *the sole Author and Giver of all Good*; which imprints a due Veneration for GOD’S Saints, acknowledging in them no Power of helping us but by Prayer, and fulfilling GOD’S Will; which teaches us to “ neglect no Means by which we may be forwarded in our Progress to a happy Eternity; “ and therefore to pray ourselves without “ ceasing, and procure the Prayers of our Brethren in Heaven as well as of those on Earth; “ that GOD may have the Honor and we the “ Profit of so many more Prayers.”

Catholic Christian
 ch. xxiv.

MYTHO. Such a Worship,

DEIST. What Worship, Doctor? Such a Worship as I have described?

MYTHO. No, Sir; that which I have described: “ Such a Worship, I say, so far from “ being Innocent *even*, must necessarily be con- “ demn’d

“ demn’d by all unprejudiced Men as Prophane
 “ and Idolatrous, as it will more evidently appear
 “ to be, from our Consideration of the next Ar-
 “ ticle, their *Worship of Images.*”

DEIST. Doctor, there is not a *Papist*, I am sure, in the four Quarters of the World, that will not condemn, and, to speak their own Language, *anathematize* it, by *Bell, Book and Candle*, as Prophane, *Idolotrous, Paganish, Heathenish*, and whatever you will: But then they will draw an ugly Consequence out of your Reasoning, which is, that, *The Honor they pay to the Saints being the Honor you judge only due to GOD, you only worship GOD as a Creature*; and what is this but being an Atheist? Let me advise you to con our *Catholic* well over, and if the Preface is not sufficient to clear up your Understanding, read Chap. 24, 25, 26, 27. or you may come to be answer’d in the Words of the *Royal Prophet*:
 “ Be ye not as the Horse, and Mule, which *Psalms*
xxxii.
 “ have no Understanding.”

C H A P. VII.

Worship of I M A G E S, &c.

MYTHO. “ **O**N this Head, our Catholic
 “ pours out all his Rage
 “ against me.” You have taken Notice of it,
 Sir, I don’t doubt.

DEIST.

DEIST. Yes, Doctor, I have read him; tho' I can't say he is Master of much Rage, if he has bequeath'd to you all he had.

MYTHO. He "charges me with Slander and " Misrepresentation, and notorious Untruths."

DEIST. And you have charged their whole Church with *Superstition* and *Paganism*.

MYTHO. He says, "that I am no better " Friend to Christianity than to Popery; that I " imitate the ancient *Heretics*, and Copy my " Arguments from the *Apostate Julian*." *

DEIST. You have call'd the *Cross*, that is, the Banner of CHRIST, *ridiculous*; and said their whole Church has copy'd their *Worship* from the *Heathen Idols* ---- Now allowing you both in the wrong, which you will say is a Contradiction; whether is guilty of the greatest *Outrage* and *Clamor*? You who attack the *greatest Body* of Christians in the whole World, in one *Communion*, in which you yourself must own there are a great many Prelates and Doctors eminent for their Learning; you who charge all with *Idolatry*, the blackest of Crimes, and their whole

* Thus does Dr. Conyers Middleton Copy his Spleen against *Reliques* from the same *Julian*, from *Eunomius*, and from *Eunapius* a Pagan Writer of the same Age. See St. Greg. Naz. Orat. iii. T. 1. p. 76, 77. St. Jerom, Lib. cont. *Vigilantium* and *Eunapius* in *Ædesio*. See all this and more in a Book call'd *The true Church of Christ*, &c. Printed Anno 1715, from Page 368. Part III.

Priesthood *with deluding the Multitude, and supporting the Imposture for the sake of Wealth and Power*; or your Adversary, who, in Defence of that Church, charges one Man alone with *Slander and Misrepresentation*; with *being no better Friend to Christianity, &c?* In my humble Opinion, an unbiass'd Multitude will not think you have Reason to complain your Stock is too low. --- 'Tis true, he'll say, I know CHRIST himself was call'd a *Blasphemer*, and no wonder if his *Spouse* must undergo the same Fate; but is this is an Argument that I must stand mute?

MYTHO. By this at least, our *Catholic* "shews, in what manner he would silence me
"if he had me under his Discipline."

DEIST. He would scarce undertake to make a *Black White*; but he would teach you, that *Calumny* is a damnable Sin, and the greater, the more Persons it is levelled against, and the blacker the Crime is that they are charged with.

MYTHO. "But I can easily forgive his
"Railing, while I find myself out of his Power;
"and rejoice that we live in a Country, where
"he can use a Liberty, which no *Popish* Govern-
"ment would indulge to a Protestant."

DEIST. Doctor, was our *Republic* to indulge the *Papists*, prior Possessors, the same Liberty with the rest of our Fellow-Subjects, it would only be acting according to the establish'd *Principles* of our *Reformation*: So a *Popish* Govern-

F
ment,

ment, by not allowing more *Religions* than one, acts according to it's *Principles*; now I cannot help thinking it commendable, in any *Set of People*, to act according to *Principle*, tho' the Judgment may err in it's Choice; and, you know, we acknowledge no *Infallibility*.-----
Revenge and *Spite* can never be mistaken for *Virtues*.---- To do the *Catholics* Justice, I have always heard the whole Circle of my *Catholic Acquaintance*, not a few, speak with a great deal of *Gratitude* of the *Lenity* of the *Government* in tolerating to them a Share of that Liberty every other Subject, let him be of what Persuasion he pleases, claims a Right to. But in answer to your Reflexion, they would say: Was any of the *Popish Priests* so mad as to publish an *infamous Libel* to traduce all the *Reform'd Churches, Bishops* and *Presbyters*, as *Mahometans*, he would pass his time very ill, even under a *Popish* Government; and any *Protestant* might, without being at the pains of Writing, by a bare Presentation of his *Church's Articles*, expose the *Impostor*, and have him punish'd. They would add; that they do not doubt but your *Antagonist* freely forgives you, not because he *finds himself out of your Power*; but because he has learn'd the LORD'S PRAYER.

MYTHO. Sir, " the ground of all this Clamor, is, my treating their Image Worship, as Idolatrous."

DEIST.

DEIST. I hope you do not count this a *Pec-
cadillo*, Doctor! Had you only said, you your-
self could not pray before an *Image* without pay-
ing it a *Divine Adoration*, or that you knew of
no other *Worship*, 'tis probable your Antagonist
would have pitied your Ignorance in Silence:
But, as it is, in Proof of your *Slander* and *Mis-
representation*, he thought himself obliged to put
you in mind of your *genteely* behaved way of
expressing yourself, when you tell your Reader;
that, was he in one of the *Popish* Churches, " he
" would not be long in Suspence, before he saw
" the finishing Act and last Scene of *genuine*
" *Idolatry*, in Crouds of bigot Votaries, pro-
" strating themselves before some *Image of Wood*
" *or Stone*, and paying divine Honors to an *Idol*
" of their own erecting."

Letter
from *Rome*
Edit. iv.
Page 156.
Catholic
Christian.
Pref. Page
9.

MYTHO. " Yet he does not pretend to con-
" tradict my Facts; but the Inference only that
" I draw from them; and since he cannot over-
" throw my Premises, is the more enraged at
" my Conclusion."

DEIST. Indeed, Doctor, you will expose
yourself egregiously --- What great piece of Rage
is there in your *Antagonist's* saying " some may
" possibly apprehend, from the way that the
" Doctor speaks of the Martyrs of CHRIST,
" that he is no greater Friend to *Christianity* in
" general than he is to *Popery*: For tho' some
" ancient *Heretics* have objected of old to the

“ Catholic Church, as he now does, that we
 “ had but changed our *Idols* in worshipping the
 “ Saints instead of the *Pagan Deities*, which was
 “ the Objection of *Vigilantius* and of *Fauftus the*
 “ *Manichean*, as we learn from the Writings of
 “ St. *Jerom* against *Vigilantius*, and of St. *Au-*
 “ *gustin* against *Fauftus* Lib. xx. c. 21. yet no
 “ one, that pretended to the Name of *Christian*,
 “ ever ventured to prefer the *Pagan Deities*
 “ before the *Martyrs* of CHRIST. This was
 “ an Extravagance that none but *Julian* the
 “ *Apostate* was capable of, from whom the
 “ *Doct̄or* has copied it.”-----Now all this is
 Fact, you cannot deny it.

But, say you, *he does not pretend to contradict*
my Facts : ---- That is strange. Have you not

He was
Bishop of
Alexan-
dria from
the Year
 412, till
 444.

St. CYRIL ALEX. To this Objection of *Julian*, that *Chri-*
stian Religion is worse than the *Jews*; because the *Jews*
 worship a GOD, whereas *Christians* worship a *Wretch*, or rather
many Wretches; “ reply’d, We neither believe, that the *Saints*
 “ are Gods, nor do we give them divine Worship, but only a
 “ relative Honor. Yet we Honor them very much; because
 “ they stood up courageously in the Defence of Truth----’Tis
 “ not therefore any Inconvenience; or rather it was necessary,
 “ that those who had behaved themselves with so much Worth,
 “ should have perpetual Honors.” *Lib. 6. cont. Julian.*

THEODORET thus accosts the Heathens: “ Why do you,
 “ that have made Gods of so many dead Men, quarrel with
 “ us, who do not make Gods, but Honor the *Martyrs* as most
 “ faithful Witnesses and Servants of GOD.” *Tom. 1v. Edit.*
Par. Anno 1642. p. 597. These two Witnesses, St. *Cyril* and
Theodoret are sufficient Proof, from whom the *Doct̄or* copies
 his Accusation. See, *The True Church of Christ shew’d, &c.*
 Part III. Page 275.

told

told us we might see them paying *divine Honors* to an Idol of their own erecting? And will you impose so much upon our Judgments, as to tell us now you did not intend this as a *Fact*, but as an *Inference only*? Or can you have the Assurance to say, your *Antagonist* does not contradict it? I see, Doctor, you are all of a Piece.---- 'Tis true; while we were in *Italy*, we saw Crouds of People in *Churches* upon their *Knees* praying before the *Images and Pictures* of *CHRIST* and his *Saints*: A disconsolate Spectacle for us then to amuse upon! But *Proserpina*, your ever faithful Friend in Distress, flew soon to your Relief, and presenting you with two Labels, on one of which was writ, *imagine yourself in a Heathen Church expecting a Sacrifice*; on the other, *he cast out Devils by Beelzybub the Prince of the Devils*; the Vision revived your drooping Spirits: You immediately assured me, you could read the inmost Recesses of every *Papist's Heart* diametrically opposite to his *Profession*; and prove *Idolatry still in Possession of it's full Glory*----How this can be done and a *Christian Outside* preserved, I own am at a Loss to guess; particularly since I have read your Letter and your Antagonist's Answer.-----The Undertaking has reduced you to a Necessity of making *Facts* and *Inferences*, *Premises* and *Conclusion*, one and the self same thing of ridiculing all that a *Christian* calls *Sacred*.
 ----Supposing I should demonstrate, from your

Letter
 from Rome
 Page 156.
 Matth. xii.
 24.

own *Letter* that you hate Christianity; what would you say?

MYTHO. Say, Sir! I hope I have not spoke so plain as that comes to, neither.

DEIST. You have spoke so plain that the Task is not difficult: Will you hear it?

MYTHO. Yes; I can hear it.

DEIST. All who hate CHRIST and his *Saints* hate *Christianity*: But, you hate CHRIST and his *Saints*: *Therefore*, you hate *Christianity*.

MYTHO. Prove the *Minor*.

DEIST. I will so--- All who hate the *Pictures* and *Images* of CHRIST and his *Saints*, hate CHRIST and his *Saints*: *But*, you hate the *Pictures* and *Images* of CHRIST and his *Saints*: *Therefore*, you hate CHRIST and his *Saints*.

MYTHO. I defy you, Sir, to prove the *Major* of this *Syllogism*.

DEIST. Do you, Doctor? Patience! Does not a *uniform*, *constant* and *universal* Experience furnish an evident Proof?

MYTHO. It does, without doubt.

DEIST. But, a *uniform*, *constant*, and *universal* Experience teaches us, that whatsoever is the Affection of our Soul towards a *Person*, whether *Love* or *Hatred*, the same extends in Proportion to his *Picture*, and *vice versa*; therefore, if you hate a *Person* you cannot but hate his *Picture*; if you hate a *Picture* you cannot but hate the *Person* it represents. The same of
Love.

Love. ---- Who can say that, where they have a true *Love*, a real *Honor* and *Esteem* for a *Person*, they do not likewise *Love* and *Esteem* his *Picture*, and desire to have it by them? Are they not pleased in looking upon it? Do they not give it the most *honorable* Place, and value it above things, in Price, ten times the Value?

MYTHO. I hate this *Syllogistical* way of Reasoning. 'Tis rank *Popery* I will maintain it. *I know it to be true from the Evidence of my own Ears*

DEIST. There, Doctor, there is the *Picture* of my Dear Wife; I would not part with it for the Guineas that could cover it; tho' it is not, by one tenth, so handsome.

MYTHO. I own, Sir, I cannot be so sensible.

DEIST. I do not pretend to determine how sensible you can be of *Love*; but your Hatred must be very keen when you call the *Images* and *Pictures* of CHRIST and his *Mother*, &c. by the odious Name of *Idols*.

MYTHO. Sir, " I had defined *Idols*, upon
 " the Authority of St. *Jerom*, to be *Images* of
 " the *Dead*: Where our *Catholic* is simple
 " enough to imagine, that I included in my
 " Definition, *all Images and Pictures whatso-*
 " *ever of the Dead*; and calls it therefore a
 " Brat of my own, which I falsely father upon
 " St. *Jerom*."

DEIST. Well he might: For I am convinced St. *Jerom* was not so simple as to call *Images of the Dead, a Definition of Idols.*

MYTHO. “ Yet every Man must see, that I
 “ could mean no other *Images*, but such as had
 “ *Temples, Altars* and a *Religious Worship* in-
 “ stituted to them; for such are all the *Images*
 “ of the *Popish Church*; and of all such *Images*
 “ of the *Dead*, I shall affirm again with St. *Jerom*,
 “ that they are true and proper *Idols.* ”

DEIST. But unless you play your Cards more cunningly, tho' you may increase your Reputation of a Foul-Player, you will inevitably be *beasted every Shuffe.* ---- What do you intend by this bold Assertion, *such are all Images of the Popish Church?* ---- A *Fact* or an *Inference?* Is it to be one of your *Premises*, or a *Conclusion?* You know as well as I, and every one knows that has travelled with any Curiosity, that no such thing is to be found in *Catholic Countries* as an *Image* or a *Picture* to which a *Temple, Altar,* or a *Religious Worship* is instituted.

Hence, Doctor, I conclude: Our *Catholic* will not appear so *simple* as you would have him; *First*, because you own, you intended *Images of the Dead* as a *Definition*; which, to be good for any thing, must *contain the whole thing defined, and belong to nothing else*: *Secondly*, because it is plain, that, by saying “ St. *Jerom* “ has determin'd the Word *Idol* to the very
 “ case

“ case in Question, telling us, that by *Idols are*
 “ *to be understood the Images of the Dead,*” you
 meant to put a trick upon your Readers, by
 making them believe, that every *Picture* or *Image*
 in a *Christian Church* must be an *Idol*. Without
 this Stratagem, you knew, that the *Fathers* and
 the *Christian Emperors* condemning *Images* in
 the *Pagan Churches* would be nothing to the
 Purpose.

Letter
 Page 156.
 Com. in
Isa. xxxvii.
Idola in-
telligimus
Imagines
mortuorum

But, what is the Reason, Doctor, you do not
 mention another Text of St. *Jerom* your Antago-
 nist has furnish'd you with: *The Saints are not*
to be call'd the Dead but the Living? Would not
 this somewhat spoil your Sport?

Sancti non
appellan-
tur mortui
sed viven-
tes. Lib.
cont. Vi-
gilantium.

MYTHO. Sir, “ it is not my present Design
 “ to enter into a formal Discussion of the Nature
 “ of Idolatry.”

DEIST. However strange this may appear,
 you are certainly much in the right on't: For
 this would bring on a formal Explication of the
 Words; *Superstition, Worship, &c.* and unravel
 the whole *Mystery of Iniquity*--- Besides, 'tis best,
 you know, to fish in troubled Water.

MYTHO. *Idolatry* “ according to every Sense
 “ of it, as our Divines have * fully demonstrated,
 “ is

* Notwithstanding that Dr. *Middleton* boasts so often of his
 Demonstrations; yet, allowing him first two Years to Study
Logic, a Catholic will defy him to form any one Argument in
 his own Writings, or in any of his Predecessors of the same
 Kidney,

“ is now exercis'd in *Popish Rome*, upon the
 “ very same Principles, on which it was for-
 “ merly practis'd in *Pagan Rome*.”

DEIST. That is; upon *Scripture* and the
Christian Creed---Stoutly said, Doctor! And in-
 deed, what signifies mincing the Matter? The
 Sincerity of your Intention will crown your
 Labors as it did theirs---I remember to have
 Epist. 557. heard or read, that the learned *Grotius* in a Letter
 to the Protestant *John Gerard Vossius*, tells him,
 they who did not believe the Popes to be Anti-
 christ, nevertheless judg'd it necessary to give
 such *Interpretations* for the Public Good of *Pro-*
 Epist. 571. *testant Religion*---The same *Vossius* answers, that
 he himself having told a certain *Minister* of
Dorcht, whom he calls, *Thick-Skull*, that he
 should not impose on the People, even against
 Popery; that *Minister* presently ask'd him, if he
 was for taking the *Papists* part, whom, said he,
 we cannot run down too much, that the People
 may the more detest their Church. This, adds
Vossius, is much the same as some said to me at
Amsterdam: Why should not we say the *Pope* is
Antichrist? Must we leave off saying so, and
 make the People leave our Communion more and
 more, as if too many did not leave it already?

Kidney, into a *Syllogism* which carries the least appearance of
 a Demonstration of any one Point in Question. On the con-
 trary; it will evidently shew itself set to the Tune of the
Doodle Noodle Barrister; and an evident Insult upon Reason.

MYTHO.

MYTHO. “ The purpose of my *Letter*, is
 “ to illustrate this Argument by the more sensi-
 “ ble Evidence of Fact; and in spite of the
 “ Cavils and evasive Distinctions of their Schools,
 “ to shew *their Worship of Images or of Saints*,
 “ call it which they will, to be properly and
 “ actually *Idolatrous*.”

DEIST. Without so much as letting us know
 what Idolatry is; what you mean by it.---- But
 now you put me in mind of *School-Distinctions*,
 I wonder, Doctor, it never came into your Head
 before, to place them among the *Pagan Rites* ---
 Did you never hear 'em stigmatized as *Popery* by
 some of our *Controvertists*? Or, are not *Popery*
 and *Paganism* synonymous Terms? Or, is it be-
 cause you have experienced a *Distinction* to be
 now and then a Balsamic, and so think it worthy
 your *Worship*, as, they say, some *Pagans* hereto-
 fore worshipp'd an *Onion* for some such like
 Reason?

MYTHO. Where have I made use of Di-
 stinctions?

DEIST. I will only Instance in three.---Your
Letter in it's *Frontispiece*, carries an *exact Con-*
formity between Popery and Paganism, or the Re-
ligion, &c. to verify which, and screen yourself
 from an Objection, *Distinguo*, say you; that is,
 a Conformity between that *System of Ceremonies*
and Doctrines peculiar to the Romish Church, and
Paganism, I grant; *an exact Conformity between*
the

the Popish Religion and Paganism, I deny. ---- So will the Word *peculiar*, if you remember, require another Distinction, to save you from attacking the *Greek Protestants*.

Strom. 1.
i. c. 16.

Letter
Page 144.

Again; according to you, *Clem. Alex.* ascribes the *first Use of Lights or Lamps in Temples* to the *Ægyptians*: *Distinguo*, say you once more; that is, *Clem. Alex.* really does so, I deny; that it is my Interpretation of his saying only, they first invented Lamps, I grant.

Again, *Images of the Dead*, say you, and upon the Authority of *St. Jerom*, is the *Definition of Idols*; to justify which you have another *Distinguo*: Not all Images, but some Images.

MYTHO. And do you call these their *School-Distinctions*?

DEIST. I beg pardon, Doctor: this is another *Distinction* I did not think of ---- Their *School-Distinctions*, like the Chymist's *Limbeck*, separate the *pure Element* from *Mud* and *Dross*; whereas it is a Wit's Province to confound *Ideas*. ---- But, after all, is there no real difference between *Idols* and those *Images* or *Pictures* we saw in the *Popish Churches*?

MYTHO. Sir, " our Author defines *Idols*,
" to be such *Images* only as are set up for Gods,
" and honor'd as such; or in which some Di-
" vinity or Power is believ'd to reside by their
" Worshippers; who accordingly offer Prayers
" and

“ and Sacrifice to them, and put their trust in
“ them. ”

DEIST. He tells you likewise that his Defini- Pref. Page
tion is “ according to the Ecclesiastical Use of ”
“ the Word, adopted by the Holy Fathers and
“ all Antiquity. ”

MYTHO. Yes, and “ such, says he, were
“ the Idols of the Gentiles. ”

DEIST. He adds, “ and such were those
“ Images of the Dead, of which St. Jerom
“ speaks. ”

MYTHO. “ And such, I shall venture to
“ say, are the Idols of Papists. ”

DEIST. Right! I thought it would not be
long before you attack'd their *Creed*.

MYTHO. “ What else can we say of those
“ *miraculous Images*, as they are call'd, in every
“ great Town in *Italy*, but that some *Divinity*
“ or Power is universally believed to reside in
“ them? ”

DEIST. The Papists will tell you; if you
have *Free-will* to speak truth, you may say, what
you know they all say and believe, that they
are nothing but Pieces of Painting or Carving;
a meer Representation of some *Mystery* or *Holy*
Personage; with no more Power residing in
them than in a Stone or a Block of Wood.

MYTHO. “ Are not all their People per-
“ suaded, and do not all their Books testify, that
“ those Images have sometimes *moved themselves*
“ from

“ from one Place to another; have *wep't, talk'd,*
 “ and *wrought many Miracles?* And does not
 “ this necessarily imply an extraordinary Power
 “ residing in them? ”

DEIST. From this Inference of yours, a *Pa-*
pist will be apt to conclude, you either believe
there is no GOD; or you believe his *Omnipotence*
confined to Heaven. In my Opinion; it betrays
 such an unpardonable piece of Ignorance in one
 who is supposed to preach the Truth sometimes;
 that, tho it might perhaps pass in one of our
 Country Churches, 'tis surprizing how you can
 think of hazarding your Reputation upon it *in*
Print.

MYTHO. Pray, why so, Sir?

DEIST. Why, Doctor; Don't you know
 that *Aprons* and *Handkerchiefs*, nay even a *Sba-*
dow, are said to have *wrought Miracles?*

MYTHO. Popish Miracles, without doubt?

DEIST. That's the case! 'Tis likely you
 Chap. xix. have not had time to turn over the *Acts of the*
 12. *Apostles*. We find there; that from *St. Paul's*
Body were brought unto the Sick, Handkerchiefs,
or Aprons, and the Diseases departed from them,
 &c. The same *miraculous Cures* are said to have
 Chap. v. been perform'd by *St. Peter's Shadow*. ---- Now
 15. 16. the Question will be, whether the *Believers*, who
 had experienced such Wonders, thought any *Di-*
vinity or *Power* resided in those *Handkerchiefs* or
Aprons; or in *St. Peter's Shadow?* You dare not
 say

say they did. No, Doctor; if those Miracles were wrought, and you dare not deny it; they were certainly wrought by GOD himself. The whole Power was his own, and resided in him.

Did not the Poor Man's *Ax-bead* move from the bottom to the top of the Water and swim, upon *Elisba's* casting in a *Stick*? Was not *Naaman* the Syrian cured of a *Leprosie* by dipping himself *seven times* in the River *Jordan* by the Holy *Prophet's* Prescription? And would you persuade your Reader that *Elisba*, or the *poor Man*, and *Naaman*, thought the *Divinity* or some *Power* resided in the *Iron*, *Water*, or the *Earth* *Naaman* took with him into *Syria*? Or, can you with your Magisterial Gravity dogmatize, that those Miracles necessarily imply an extraordinary Power residing in a Shadow, &c.

2. al. 4.
Kings
chap. vi.
Ibid.
chap. 5.

Did not Almighty GOD speak to *Moses* from above the *Mercy Seat* made of pure *Gold*; from between the two *Cherubims*, which he order'd to be made of the same Matter and placed there? And a *Papist* would ask you, if he cannot now as easily form a *Voice* as it were from an *Image*, or *Tears* trickling down it's *Cheeks*, either to punish, or in detestation of such like *Antichristian Impieties*, your Letter, he will say, utters in almost every Page. ---- You may perhaps tell us once more, that all these Examples are *nothing* to the purpose; but, was I in your place, I would not answer, that *Miracles are ceased*: This
can

Numb.
vii. 89.
Exod. 25.

can be no Prop to our Inference; and it may come to be return'd with a *surly* Distinction; *inter Hollandos*, concedo; *inter Catholicos*, nego. As much as to say, *Miracles* are *Pearls* too valuable to be thrown away upon *Scepticism* and *Infidelity*.

MYTHO. The Question is not about what *Naaman* or *Elifka*, &c. believed; but what the Papists believe. " In the High-Street of *Loretto* " which leads to the *Holy House*, the Shops are " fill'd with *Beads*, *Crucifixes*, *Agnus's Dei's*, " and all the Trinkets of *Popish* Manufacture; " where I observed *printed Certificates*, or Te- " stimonials, affixed to each Shop, declaring " all their Toys to have been *touch'd by the blessed* " *Image*: which Certificates are provided for " no other Purpose, but to humor the general " Persuasion both of the Buyer and the Seller, " that some *Virtue* is communicated by that " Touch, from a *Power residing in the Image*."

Tit. chap.
i.

DEIST. Who told you so? Have you really a mind to pass for a *Cretian*? Had any *Papist* a handful of that *Ground* GOD himself pronounced

Exodus iii. *Holy*, and *Moses* was not allow'd to stand upon, but bare footed; had he a Sprig of the *Bush* that *burnt* without *consuming*, or a *Handkerchief*, that had touched *St. Paul's Body*, he would be fonder of them than of an *Agnus Dei* or *Beads*, and esteem them *Holy Reliques*; yet was one to ask him if either had any *Virtue* or *Power* communicated

communicated to it, or residing in it; he would answer without delay, the Question could have only enter'd the Head of a dull Man. But what can a Christian judge of your Affection towards their SAVIOUR, when you call the *Crucifix*, a *Trinket*, a *Toy*? I need not repeat this Argument.

MYTHO. “ In one of the Churches at *Lucca*,
 “ they shew an *Image of the Virgin with the*
 “ *Child JESUS* in her Arms, of which they re-
 “ late this Story, that a blaspheming Game-
 “ ster, in Rage and Despair, took up a Stone
 “ and threw it at the Infant, but the Virgin, to
 “ preserve him from the Blow, which was
 “ levell'd at his Head, shifted him instantly
 “ from her right Arm into the Left, in which
 “ he is now held; while the Blasphemer was
 “ swallow'd up by the Earth upon the Spot;
 “ where the Hole, which they declare to be un-
 “ fathomable, is still kept open and inclosed
 “ only with a Grate, just before the Altar of the
 “ Image. The Virgin however received the
 “ Blow upon her Shoulder, whence the Blood
 “ presently issued, which is preserved in a Cry-
 “ stal, and produced with the greatest Ceremony,
 “ by the Priest in his Vestments, with Tapers
 “ lighted, while all the Company kiss the
 “ sacred Relique on their Knees. Now does not
 “ the Attestation of this Miracle naturally tend
 “ to persuade People, that there is an *actual*
 “ *Power residing in the Image*, which can defend

Mr.
 Wright's
 Travels at
 Lucca.

“ itself from Injuries, and inflict Vengeance on
 “ all, who dare to insult it? ”

Vide Inf.
 Page 117. DEIST. Upon my Word, Doctor, I thought
 you was going to ask me, whether this *Miracle*
 does dot tend to persuade People that the *Image*
 is made of *Flesh* and *Blood*. But if the Story be
 true, don't you think the *Blasphemer* was justly
 punish'd?----No-body will suppose you do.-----
 For all that, was any one to throw a Stone, in a
Rage, at my *Mother's Picture* or my *Son's*, my
 Passion would scarce be idle, if my Sword was ;
 and the Villain would take care how he enter'd
 my House again.

La vie de
S. Dominic
 p. 599.
 4^{to} a Paris
 1647.
 p. 602. MYTHO. “ One of the most celebrated
 “ *Images in Italy* is that of *St. Dominic*, of
 “ *Surriano in Calabria*, which, as their Histories
 “ testify, was brought down from Heaven about
 “ two Centuries ago, by the *Virgin Mary* in
 “ Person, accompanied by *Mary Magdalene* and
 “ *St. Catharine*. Before this glorious Picture, as
 “ they affirm, *great Numbers of the Dead have*
 “ *been restored to Life*, and hundreds from the
 “ *Agonies of Death*; the *Dumb*, the *Blind*, the
 “ *Deaf*, the *Lame* have been cured, and all sorts
 “ of *Diseases* and *mortal Wounds* miraculously
 “ heal'd: All which Facts are attested by public
 “ Notaries; and confirm'd by the Relations of
 “ Cardinals, Prelates, Generals and Priors of
 “ that Order; and the Certainty of them so
 “ generally believed, that from the ninth of
 “ July

“ July to the ninth of *August*, the Anniverfary
 “ Festival of the Saint, they have always counted
 “ above a hundred thousand Pilgrims, and many
 “ of them of the higheft Quality, who come
 “ from different Parts of *Europe*, to pay their
 “ Devotions, and make their Offerings to this
 “ Picture.”

DEIST. You are acquainted, Doctor, and fo
 am I, with feveral of the *Popifh* Perfuaſion,
Men of great Probity, Politeneſs and Humanity:
 And tho’ it cannot be preſumed we know all who
 deſerve that Character, yet I expect to hear you
 have found out ſome among thoſe *Notaries,*
Cardinals or *Prelates*; or, at leaſt, among thoſe
 of the *Quality*, who would ſcarce think it their
 Intereſt to be chowſed of their Senſes and Money
 to boot. Tell me; how many have feign’d
 themſelves Dead, or ſwell’d their Legs, &c. to
 carry on the Farce? Sure, you have ſpared no
 Pains to make Discoveries, ſince you was re-
 ſolved to engage your Honor!

Prefatory
 Diſcourſe.
 C. M.
 Page 115.

MYTHO. Before I enter upon my Reflections
 I muſt tell you another Story. “ *Aringbus,*
 “ touching upon this Subject, in his elaborate
 “ Account of *Subterraneous Rome*, obſerves; that
 “ the Images of the Blessed Virgin ſhine out con-
 “ tinually by new and daily Miracles, to the
 “ Comfort of their Votaries, and the Confuſion of
 “ all Gain-fayers.”

Roma Sub-
terranean.
 Tom. 2.
 P. 464.
 §. 13.

DEIST. Then I am pretty sure he did not know you.

MYTHO. “ Within these few Years, says he,
 “ under every Pope successively, some or other
 “ of our sacred Images, especially of the more
 “ ancient, have made themselves illustrious, and
 “ acquired a peculiar Worship and Veneration
 “ by the Exhibition of fresh Signs; as it is no-
 “ torious to all, who dwell in this City. But
 “ how can I pass over in silence the Image of
 “ St. *Dominic*; so conspicuous at this Day for
 “ it’s never ceasing Miracles; which attract the
 “ Resort and Admiration of the whole Christian
 “ World. This Picture, which, as pious Tra-
 “ dition informs us, was brought down from
 “ Heaven, about the Year of our Redemption,
 “ 1530, is a most solid Bulwark of the Church
 “ of CHRIST, and a noble Monument of the
 “ pure Faith of Christians, against all the im-
 “ pious Opposers of Image-Worship. The vene-
 “ rable Image is drawn indeed but rudely, with-
 “ out the help of Art or Pencil; sketched out
 “ by a celestial Hand; with a Book in it’s right,
 “ and a Lilly in his left Hand; of a moderate
 “ Stature, but of a grave and comely Aspect,
 “ with a Robe reaching down to the Heels.
 “ Those who have written it’s History, assert,
 “ that the Painters in the Attempt to copy it,
 “ have not always been able to take similar
 “ Copies; because it frequently assumes a diffe-
 “ rent,

“ rent Air, and Rays of Light have been seen
 “ by some to issue from it’s Countenance ; and
 “ it has more than once removed itself from one
 “ place to another. The Worship therefore of
 “ this Picture is become so famous thro’ all
 “ Christendom, that multitudes of People, to
 “ the *Number of one hundred thousand and up-*
 “ *wards*, flock annually to pay their Devotions
 “ to it, on the Festival of the Saint : And tho’
 “ it be strange, which I have now related, yet
 “ what I am going to say is still stranger, that
 “ not only the *original Picture*, made not by
 “ human but by heavenly Hands, is celebrated
 “ for it’s daily Miracles, but even the *Copy* of it,
 “ which is piously preserved in this City, in the
 “ Monastery call’d *St. Mary’s above the Minerva*,
 “ is famous also in these our Days for it’s per-
 “ petual Signs and Wonders, as the numberless
 “ votive Offerings hanging around it, and the
 “ Bracelets and Jewels which adorn it, testify.”

DEIST. What, Doctor, do you mean by all
 this? To reason me into *Popery*? Miracles at-
 tested by *public Notaries*; confirm’d by *Cardinals*
 and *Prelates*; believed by thousands; by many
 even of the *highest Quality*; notorious to the
 whole *City of Rome*, &c. without the least Proof
 of Forgery; and such Miracles too! Would not
 this make an Atheist stagger? You may indeed
 convince the World, by such Relations, that you
 are a *Sceptic*; but you will never prove that God’s

Laws contradict the Dictates of Reason, which inspires a *Respect* and *Veneration* for every thing that represents what is *Holy*, or belongs to what is *Holy*: And you know very well, that this is all every *Catholic* means by *Worship* in point of Images.

See *Cath.*
Christ.
Page 251.

MYTHO. Sir, was you in the least Danger, what I have to say would soon set you to rights again.----“ All their Apologists indeed declare, “ what our Catholic also says on this Head, “ that they do not ascribe these Miracles to any “ Power in the Image itself; but to the Power “ of GOD; who is moved to work them by the “ Prayers and Intercession of his Saints, for the “ Benefit of those who have sought that Inter- “ cession before their Pictures or Images; and “ in order to bear Testimony to the Faith and “ Practice of the Church in this particular Ar- “ ticle.”

DEIST. It is not the first time the Devil has been forced to tell the Truth---- Did you not tell me just now that some *Divinity* or *Power* is universally believed to reside in *Images*? “ That “ Certificates declaring all their Toys to have “ been *touch'd by the Blessed Image of Loretto*, “ are provided for no other Purpose, but to “ humor the general Persuasion of the Buyer “ and Seller, that *some Virtue* is communicated “ by that Touch from a Power residing in the “ *Image*? ” And now you tell me, that all their
Divines

Divines teach *point Blank* the Reverse; that all their *Apologists* give you the Lye--- Can any Man of Sense be brought to imagine, that the People *universally* believe the Reverse of what they are taught, or are ignorant of what all their Divines declare, and what they have in their *Catechisms* transcribed from the Decrees of their Councils? I mean in a Country where they are taught, that it is from the Pastors of the Church they must understand the true Sense of reveal'd Doctrines. Can any Man of Sense be persuaded, that *Bishops* and *Priests* of different, extensive, and distant Nations, of different Interests can combine in carrying on a Delusion, in Opposition to what they all explicitly Teach and Profess? Indeed, Doctor, this is an *unlucky Omen*; it smells Rank.

MYTHO. " But, Sir, how can we think it
 " possible, that the Deity can be moved to exert
 " his Power so wonderfully for the Confirmation
 " of such ridiculous Stories, of *Pictures and*
 " *Statues sent down from Heaven*; which while
 " they blasphemously impute to the Workman-
 " ship of *Saints, or Angels, or of GOD himself,*
 " are yet always so rudely and contemptibly per-
 " form'd, that a moderate Artist on Earth would
 " be ashamed to call them his own? "

DEIST. The Question, if I understand it, will not be, what we have a mind to think *pos- sible* or *ridiculous*.--- In a Dispute with a *Papist*, it will not signify one Straw what a thousand of

us think. You know, we can subscribe, with an Oath even, to Articles; and not think ourselves obliged to believe half of them----But who ever told you that *Miracles* are wrought in Confirmation of *Pictures and Statues sent from Heaven*? Not our Catholic. 'Tis but a Moment since you gave us, in his Name, two quite different Reasons; and *all their Apologists*, you own, alledge the same; not even *Aringbus* excepted.---- As to the particular Story of *St. Dominic's Picture being brought from Heaven*, or any other; every Papist will think himself at full Liberty to *believe it, disbelieve it, or suspend his Judgment*, according as he judges the Authority, it's grounded upon, *more or less* prevalent. By what I myself have read in their Divines, I can venture to answer for it; prove you but the Story false, or any other *Miracle*, they shall join with you, not only in calling it *ridiculous*; but also in branding the Impostor an *Impious Knave*: Yes, and thank you for the Discovery; tho' they will tell you at the same time that, if ridiculing was proving, the Belief of a God would have been banish'd long ago our *Republic*.

MYTHO. Pray, Sir! How can you answer for the Thanks my Discoveries would meet with?

DEIST. Very rationally, and without the least fear of a Papist's flinching: Because their Divines all teach, that it is a *dammable Sin* to forge a *Miracle*, or to publish *Counterfeits* for
true

true ones; not one of them dare to deny, but that it is a *damnable* Sin to make GOD the Author of a Lye, tho' the Lye be in itself, in their Language, a *venial* Sin only.

MYTHO. But, Sir; is it not blasphemous to impute the Workmanship of an Image, a moderate Artist would be ashamed to call his own, to the *Saints*, or *Angels*, or to GOD *himself*? *

DEIST. Your *Antagonist* would tell you, that either you look upon *Blasphemy* to be no Sin; or you are as little capable of judging what it is, as you affect to be of judging what *Worship* is. For my Part I own I should think it *Atheistical*, to allow the *Shame* of the best Artist in the Universe to prescribe Rules to the *Omnipotent* ---- I can adore the Divine Will in the Production of a *Gnat*, with the same Submission as in the Production of an *Angel*.

MYTHO. " Is it at all credible, that the
 " Saints in Heaven should be as busy and am-
 " bitious as their Votaries are on Earth to ad-
 " vance the peculiar Honors of their several
 " Altars, by their continual Intercessions at the
 " Throne of Grace? "

* We learn from *Origen*, Lib. 6. *cont Celsus*, that this Heathen derided the Christians for worshipping, as GOD, a *little deform'd Man*. I will not imitate our *Mythologist* so far as to pretend every Simile demonstrates an Ape; but I will venture to say, the same Spirit that furnish'd *Celsus* with his Objection was the Doctor's Prompter.

DEIST. I gueſs'd where you had been dipping; and take it from me, the Papiſts will doubt whether or no you believe there are any *Saints in Heaven*. They will be ſure you have no Notion of that *State of Blifs*; no more than a *Heathen*. They will teach you, that in Heaven there is neither Ambition nor Hurry: That the Saints, without the leaſt Buſtle, can be employ'd in glorifying GOD, to whom they know all *Honors* and *Altars* belong, and execute at the ſame time what Orders he is pleaſed to charge them with for the Increate of his Glory upon Earth; that they can likewise pray for us Mortals without the leaſt Danger of being tired.

MYTHO. But is it at all credible “ that
 “ their whole Care above, if they really have
 “ any which reaches to things below, ſhould
 “ be employ'd, not for the general Advance-
 “ ment of Religion and Piety among Men,
 “ but of their own private Glory and Worſhip,
 “ in preference to all their Competitors? No
 “ the Abſurdity of ſuch Notions and Practices
 “ makes it neceſſary to believe, that they were
 “ all occaſionally forged for the Support of ſome
 “ lucrative Scheme; or to revive the expiring
 “ Credit of ſome favorite Superſtition, which
 “ had been found highly beneficial to the Con-
 “ trivers of ſuch Forgeries.”

DEIST. Pray, Doctor, what lucrative Scheme have you to ſupport? What favorite Superſtition have

have you to revive? Those that don't know you might ask the Question; for these Noodle *Notions* of the Saints being *Busy* and *Ambitious*, &c. of their neglecting the *General Advancement of Religion and Piety*, &c. such *Notions*, I say, with you, are Conclusions so monstrously absurd, that they must of necessity have been occasionally forged by a *Hobbs*; and tho' you have adopted them, was your *Benefice* or *Protestantism* in Danger, as they are not, I am afraid they would not prove so *highly Beneficial* as you may imagine.

MYTHO. Sir, you mistake me. ---- The absurd *Notions* I mention are Inferences I draw from the *Popish Practices* ---- What I call *Forgeries* are their *Miracles*. ---- “ For the very
 “ Effect, of which they boast, as a Proof of
 “ the Miracle, betrays the Fraud; and the Mul-
 “ titude of *Pilgrims* and *Offerings*, to which
 “ they appeal, instead of demonstrating the
 “ Truth of the Fact, does but expose the real
 “ Ground of the Imposture. ”

DEIST. Just so, Doctor, have I, in my younger Days, with many of my Companions, argued against, or rather ridiculed *Divine Providence* itself. ---- But if those *Notions* are your Inferences, where is the Mistake in saying you have adopted them? I could never imagine them the *Product* of a *Popish Brain* ---- Pray, Doctor, against our next Meeting put this last Sentence of yours into a *Syllogism*, that we may better comprehend

comprehend the Fraud with the Force of your Demonstration, or Imposture, call it which you please; but be sure not to forget the Fox in the Fable, that quarrell'd with every one's Tail because he had lost his own ---- Example, you know, is a strong Incentive.

I could likewise wish you would oblige the World with your *learned Comments* upon the Miracles related by St. *Augustin*. He can furnish you, *Lib. xxii. de Civ. Dei, c. viii. and in his Sermons* with upwards of *threescore and ten*, wrought in his Diocese, when he was Bishop about the Year 425, at the Reliques of the glorious Martyr St. *Stephen* in less than two Years time. He assures us even of a greater Number wrought at the same *Saint's Reliques*, during that time, in other Parts of *Africa*. Among these, he mentions *Lucillus*, a Bishop near *Hyppo*, miraculously cured of a *Fistula*; and a blind Woman, who recover'd her *Sight* by putting *Flowers*, which had touch'd the *Reliques*, to her Eyes ---- Of those done in his own Diocese, he relates three Persons raised to *Life*, with other Miraculous Cures; at some of which he himself was present.

Now, your Admirers will doubtless be glad to hear you *holding forth* upon, what *Divinity* and *Power* St. *Augustin* thought resided in those *Reliques*; what *Virtue* he imagin'd was communicated from them to the *Flowers*: How *Busy*
and

and Ambitious he fancied St. Stephen in advancing the peculiar Honor of his Altar, and promoting his own private Glory and Worship in Preference to his Competitors, with a Neglect of the General Advancement of Religion and Piety among Men --- Or if these Inferences be stupid Atheistical Blaphemies, as St. Augustin would certainly have judged them; tell us, what would he have said of the Logician, and his Skill, that concluded them?

If here is not matter enough to work upon; the same Saint, *loc. cit. Civ. Dei. & Lib. ix. Confess.* and St. Ambrose *Epist. liv. in Edit. Benedict. Epist. xxii.* will inform you of many others, and most Authentic Miracles, done at the Reliques of the Holy Martyrs Gervasius and Provasius, at Milan, Anno 386, of that of a blind Man, call'd Severus, who approaching to the Reliques, was before all the People, presently restored to his Sight, St. Ambrose also present. --- Miracles done at the Tomb, and by the Intercession of St. Felix, a Priest of Nola, are attested by St. Paulinus, *Carm. 16. 21, 22.* and St. Augustin *Epist. cxxxvii. & Lib. de cura pro mortuis cap. xvi.* As others at the Reliques of St. Andrew, St. Luke, and St. Timothy, are attested by St. Jerom *Lib. cont. Vigilantium*, and by St. Gregory Nazianzen, *Orat. iii. que est 1. cont. Julianum. Tom. i. Edit. Par. 1630. Page 36. -----* Numbers of such Legends you may find in the
Popish

Popish Antiquities, give yourself but the trouble to search ---- Nor would it be amiss, I think, to close the *Rear* with that remarkable Passage of *Theodoret*, who was Bishop from about the Year 420, till 457 or 58. “ We sing often, says he, “ to GOD every Day the Praises of the *Martyrs* ; “ and those that are in Health, pray that it may “ be continued ; those that are Sick, pray that “ they may be cured ; those that want Children, “ pray for that Blessing, &c. Those who are “ about to take a Journey, ask of the *Martyrs* “ that they would be their *Companions*, and “ Guides upon the Road. Such as are return’d “ safe acknowledge the *Favour* ; not approach- “ ing to them as if they were *Deities* ; but pray- “ ing to them as most sanctified Men, and de- “ siring them to be *Intercessors* for them. *And “ that those who ask faithfully, obtain their “ Requests ; it appears by the Donaries witnessing “ their Cures.* For some hang up the *Resem- “ blances of Eyes*, some of *Feet*, others of *Hands*, “ made of *Gold* or *Silver*. Which their Lord, “ how small and inconsiderable so ever the Gifts “ be, disdains not to accept, measuring the Gift “ by the Ability of the Giver ---- These shew the “ *Martyrs* Power, and that the GOD whom “ they worshipp’d, is the true GOD.” Thus *Theodor. de curandis Græcorum affectionibus* Serm. viii. qui est de *Martyribus*, Tom. iv. Edit. Par. Anno 1642. p. 605. D.

MYTHO. Sir, I don't know what I may do if provok'd. " But to return to my Antagonist: " If we should ask him once more, whether " there ever was a Temple in the World, not " purely Heathenish, in which there were *any* " *Images erected on Altars*, for the purpose of " any Religious Worship whatsoever; he must " be obliged to answer in the Negative."

DEIST. 'Tis very probable, he will scarce think it worth his Breath to contradict you: But if you will take a trip into *Russia* you may find there Churches, neither *purely Heathenish* nor yet *Popish*, full of *Images* --- And in *Denmark*, among your *Lutheran Brethren*, you will perhaps meet *Crucifixes*.

See Gordon's Geography.

MYTHO. " He would be forced likewise to " confess, that there were many such Temples " in *Pagan Rome*, and particularly the *Panttheon*, " which remains still in *Christian Rome*; on " who's numerous Altars as there formerly stood " the *Images* of as many *Pagan Divi* or *Idols*, " so there are now standing the *Images* of as " many *Popish Divi* or *Saints*; to whom the " present Romans *pay their Vows* and offer " Prayers, as their Inclinations severally lead " them to this or that particular Altar: And no " Man will pretend to say, that there is not *the* " *greatest Conformity* between the present and the " ancient *Temple*; or that it would not be difficult to furnish out a private Room more " exactly

This every Papist will say is False, because all Vows are made to God alone.

“ exactly to the Taste of the *old Romans*, than
 “ this *Popish Church* stands now adorn’d with all
 “ the Furniture of their *old Paganism*. ”

DEIST. That is to say, Doctor; whether we adore GOD, honor his *Saints* and beg their Intercessions; or adore *Beelzebub* with his *infernal Legions*; the Worship is all the same---- It is to say; no Man will pretend but that the *Images* of a *Crucified SAVIOUR*, his *Virgin Mother* with those of the *twelve Apostles*, are *exactly* to the Taste of the *old Romans*; the Furniture of their *old Paganism*; they speak an exact Conformity with the *Idols* of *Jupiter*, *Venus*, *Bacchus*, &c. these *Pagan Divi*, and those *Popish Divi* are all of the same *Clan* ---- What will a Christian be obliged to call this, Doctor, *by pushing it to it's full length*?

C H A P. VIII.

The same SUBJECT continued.

MYTHO. “ **W** E are inform’d by *Plato*,
 “ that there were *Images* in
 “ the Temples of *Ægypt* from the earliest An-
 “ tiquity. ”

DEIST. What do you mean by the earliest Antiquity? *Plato* could learn nothing to be depended upon of the Times that preceded *Moses*, but from Scripture.

MYTHO.

MYTHO. Well, Sir; ---- “ and it appears
 “ evidently from Scripture, that they subsisted
 “ there as well as in *Palæstine*, before the time
 “ of *Moses*.”

DEIST. No-body will deny but that there
 were *Images* in *Ægypt* and elsewhere before the
 time of *Moses*; but that they were in *Temples*
 before his time, is so far from appearing *evi-*
dently from *Scripture*, that it does not appear
 there was a *Temple*.

MYTHO. Sir, the *being* of a *Temple* before
Moses's time is a Point I shall not insist upon;
 but you will own there were *Images*.

DEIST. I have already told you, no-body
 denies it.

MYTHO. “ The strict Prohibition of them
 “ therefore to *the Jews*, while several other
 “ Rites of the *Heathens* were indulged to them, in
 “ condescension to their peculiar Circumstances
 “ and carnal Affections, carries a strong Inti-
 “ mation, that *Images* are of all things the *
 “ most

* *Alex. Ross*, who cannot be suspected of inventing Lyes to
 defame the Reformation, after he has number'd in one Que-
 stion *twenty four Sects* sprung from *Lutheranism*, concludes
 thus: “ Hence we may see what a dangerous Gap hath been
 “ made since *Luther* began to oppose the Church of *Rome*, for the
 “ little *Foxes* to destroy *CHRIST*'s Vineyard; *what multitudes*
 “ of Tares have grown up among the good Corn in the Lord's
 “ Field; *what troublesome Frogs*, worse than those of *Ægypt*,
 “ have crawl'd into most *Men's Houses*; *what Swarms* of
 “ Locusts have darken'd the Sun of Righteousness whilst he

“ most dangerous to true Religion ; as tending
 “ naturally to corrupt it, by introducing Super-
 “ stition and Idolatry into the Worship of GOD.”

DEIST. Remember, Doctor, how you concluded our last Discourse ---- Can any mortal Man alive believe *true Religion* or the *Worship of one GOD* Part of your Concern ? No, Doctor, no ; you have verified the good old Proverb, *As we converse so we become*, you have Idolized every *Hero*, Heathen History or Fiction has furnish'd your darling Study ; and now, Spleen and Rage at their Disgrace has engaged you to pawn your All for a *Letter of Mark* to make Reprisals, without allowing you a Screen ---- However for fear you should continue proclaiming every Falshood a Demonstration, and after all plead the Want
 of

“ *was shining in the Firmament of his Church.*” *Seet.* 8. 9.
 12. *View of all Religions.* And *Seet.* 12. 9. 12. speaking of
 the *English* Nation in particular he says : “ We received Chri-
 “ stianity as soon as any Nation in *Europe* : Whether by the
 “ preaching of *St. Peter*, or *St. Paul*, or *Simon Zelotes*, or
 “ *Joseph of Arimathea*, I know not ; but all agree we re-
 “ ceived it very early, and have continued ever since in the
 “ Profession thereof ; neither was there ever any Nation more
 “ devout and zealous in the Advancement thereof, as our
 “ goodly *Temples, Monasteries, Hospitals, Colleges* and *Schools*
 “ can witness ; but alas ! now *Quantum mutamur ab illis Au-*
 “ *gigenis* ? What is there left among us, but the bare *Skele-*
 “ *ton of Religion*, the *Vital Substance* thereof being eat up
 “ and consumed by *Heresies* and *Blasphemies*, worse than any
 “ *Sarcophagus*. I may here with *Jeremiah* complain, that
 “ from the *Daughter of Sion* all her *Beauty* is departed, her
 “ Princes

of a charitable Admonisher ; here is your Answer ---- You suppose, in the first Place, that *Images* were strictly forbid the *Jews* ; that is, you equivocate still. Your *Antagonist* has proved the Supposition false from the Command GOD lay'd upon the *Jews* to make *Images* ; even the *Image* of a *Brazen Serpent* for the miraculous healing of those who were bit by the *fiery Serpents*. Secondly ; you suppose that several other *Rites* of the *Heathens* were indulg'd to the *Jews* ; this again your *Antagonist* has flatly deny'd, and the Denial still stands good : What then must the Conclusion be, drawn out of such Premises ? ---- A Christian, he would say, would rather have argued thus : 'Tis evident from Scripture that GOD commanded the *Jews*, tho' prone to *Idolatry*, to make two *Cherubims* of beaten *Gold*,

Exod.xxv.
Numb.xxi.
See *Cath.*
Christ.
Page 248.

“ Princes are become like Harts, &c. How is the Gold become
“ so dim, and the most fine Gold changed, and the Stones of
“ the Sanctuary are scatter'd in every Corner of the Streets,
“ &c.” By this short Sketch our *Doctor* might have learn'd
that there is *one thing much more dangerous to true Religion,*
than *Images*.

Addit. The same Author, having given a Description of the *Ranters*, 9. 16. makes the following Remark, which, I don't doubt, will be as great a Pleasure to a certain *English Doctor* as the above-mention'd must have been to the *Dutch-Mythologist*. “ But this Age, says he, which is *much more*
“ fruitful of Religions, than of *Good-works*, of *Scripture*
“ *Phrases* than of *Scripture Practices* ; of *Opinions* than of
“ *Piety* ; has spawn'd more *Religions*, than that *Lady of Hol-*
“ *land* did *Infants* : ” That is, more than one for every Day in the Year.

and to place them over the *Ark of the Covenant* in the very *Sanctuary* of his *Temple*; therefore *Images* ought not to be stiled *dangerous to true Religion*, much less the *most dangerous of all things*, &c.

Again, if GOD prescribed to the *Jews* any *Rites* the *Heathens* had made use of; no Man can deny, a *Manichean* excepted, but such *Rites* were in themselves *Innocent* at least, and not *Idolatrous*. Thus, you see, Doctor, with what *Arms* you have provided your *Adversary*, instead of proving your Text.

MYTHO. “ The *Christian Emperors*, as I
“ have intimated in my Letter, strictly prohi-
“ bited their *Pagan Subjects*, to *light up Candles*,
“ *offer Incense*, or *hang up Garlands to senseless*
“ *Images*: For these were then reckon'd the
“ *notorious Acts of genuin Paganism*. ”

DEIST. So would *our Catholic* reckon them now in a *Pagan Temple*; what is more, such he would reckon *bowing, kneeling, praying, adoring*, &c. But, why was you so unsincere, Doctor, in your Letter, as to leave your Readers to guess whether or no the Prohibition did not extend to the *Christian*, as well as to the *Pagan Subjects*? Or rather, to incline us to judge the Prohibition was universal? I knew, 'tis true; but a *Papist* has a right to ask the Question ---- However he cannot say but your *Interpretation* makes amends.

MYTHO.

MYTHO. Sir, the Papists are ready enough to censure every Communion but their own; and “ yet we now see all these very Acts, I “ *have mention’d*, perform’d every Day in *Popish* “ Countries to the Images of the *Popish Saints*.”

DEIST. The Disparity is this, Doctor; the Images of the *Popish Saints* are Images of *Saints* indeed; but the Images of the *Pagan Divi*, were Images of *Devils*, either possess’d or obses’d by *Devils*. Now you may plead the Cause of a *Romulus* as long as you please, and panegyryze his Virtues, you will never persuade a *Papist* to pay him, or any thing that belongs to him, the least *Respect* or *Veneration*; they would not buy your Favor at so dear a Purchase.

MYTHO. “ In a Word, since there never “ was an *Image* in the Temple of the true GOD, “ in any Age of the World; yet a perpetual Use “ of them in all the Temples of the *Heathens*, “ it is in vain, to dispute about the Origin; the “ thing is evident to a Demonstration; they “ must necessarily be derived to *the present* “ *Romans*, from those, who always used, and “ not from those who always detested them; “ that is, from their *Pagan*, not their *Christian* “ *Ancestors*.”

DEIST. What do you say, Doctor? Was not *Salomon’s Temple* a Temple of the true GOD? I should not at all wonder if you are told the D---l owed you a Shame for defending his Cause

A POPISH-PAGAN the Fiction of
 so ridiculouſly, ---- You put me in mind of *Punch*
 in the *Puppet-show*;

In blustering Mood he kicks, and ſwears
Nonſenſe is Demonſtration.

Witness
 our Cu-
 ſtom, that
 was, of
 burning
 the *Devil*,
 the *Pope*
 and *Pre-
 tender*.

Strange! Becauſe the Devil is an Ape, muſt it
 be an evident Conſequence, evident to a Demon-
 ſtration, that our Reason extends itſelf no farther
 than mimicing? How far you may answer for
 your own, I will not ſay; but I have told you
 already, Nature itſelf forces us to love and deſire
 the *Images* of thoſe we eſteem and value; and
 there is not a *Cobler* or a *Porter* in the World,
mentis compos, but knows as well as the ableſt
Divine, that a Perſon may be *honor'd* or *affronted*
 by a *Reſpect* or *Contempt* levell'd at his *Picture*.

Are not Malefactors hang'd or burn'd in
Effigies? Do we not ſee the *Pictures* and *Images*
 of our Friends and Sovereigns treated with *Honor*
 and *Reſpect*? And will you conclude, that this
 is a Leſſon taught us only in a *Heathen School*?
 No, Doctor, no; this Tendency of our Paſſions
 to *Representatives*, and whatſoever belongs to
 the Object of our *Love* or *Hatred*, proceeds cer-
 tainly from an *inbred Principle* of *Nature*; to
 deny it, is to give the Lye to the general Voice
 of all Mankind; 'tis affronting Reason, to put a
 trick upon our Underſtanding. ---- So that, tho'
 your ſtiling the *Primitive Fathers*, who encour-
 aged *Pictures* in *Chriſtian Churches*, *Pagan An-
 ceſtors*

cestors of the *present Romans* is a scurrilous Piece of Impiety, no Christian will dispute your *Title* to; yet to pretend they must have taken their Instructions from the *real Pagans*, is such a Piece of Nonsense, that you will never be believed to speak as you think.

MYTHO. Sir, “ they may quibble as long
 “ as they please, and talk of their *Decrees* and
 “ *Canons*, * contrived to amuse the Public, and
 “ elude the *Arguments of Protestants*, by subtle
 “ and specious Distinctions, while every Travel-
 “ ler, who sees what passes at the Shrine of
 “ any *celebrated Saint*, or *miraculous Image* in
 “ *Italy*, will be convinced by ocular Demon-
 “ stration, that their People are train’d up, in-
 “ structed and encouraged to believe, that there
 “ is a *Divinity or Power residing in those Images*,
 “ and that they actually *offer up Prayers and put*
 “ *their Trust* in them.”

He means the Calumnies of some few mad Men of the same Persuasion with himself.

DEIST. You may as well tell us, whether they do or no, you will have it so; all the World shall believe it, tho’ at the same time you take care to tell them what you say is not true. --- For all that, I hope the Catholics will continue a better Opinion of Travellers, for my own sake --- They may be sure that there is not one Protestant Traveller in a thousand that intends to defile the *Press* with his *Memoirs*; and fewer there are *Sapientipotents* to thank you for the Compli-

* Ridiculous beyond measure!

ment you pass upon their Judgments. But, Doctor, if neither *Decrees* nor *Canons*; add, nor *Catechisms*, nor *Professions of Faith*; nor the *Writings of their Divines* made public to all the World, and which, you yourself say, teach that there is *no Divinity or Power residing in Images* of any Kind; that they neither *offer up Prayers to them, nor put their trust in them*; if all this, I say, is not sufficient Proof of a People's *Belief*, and what they are train'd up to, how can any *Protestant Church in Christendom* prove her *Belief in Christ*. You might talk till *Doom's-Day*, was an *Adversary* to take it into his Head to dispute this Article, he would not want for such Arguments as you are pleased to call *ocular Demonstrations*. And as to your own Person in particular, he would pretend to prove by *real Demonstration*, that you don't believe one *Article of the Creed*; nor would one *Distinction*, or *Interpretation*, or *Quibble*, call it which you please, save your *Bacon*.

MYTHO. But, Sir; “ If there is no such
 “ Belief amongst them, as this *Catholic* affirms,
 “ for what Purpose do they expose those *Images*
 “ so solemnly, and carry them about *Processio-*
 “ *nally* on all Occasions of public Distress. ”

DEIST.

How very different is this *Mythologist's* scurrilous Language from the Dean of *Winchester's* Reflection in his Sermon preach'd before the Convocation on the second of *December* last, and
 printed

DEIST. Common Sense, when join'd with common Honefty, would say ; it is to move the People by the Sight of those *Images*, to glorify GOD and thank him for the Blessings bestow'd upon his *Saints* ; to excite the People at the same time, to implore GOD'S Mercy, and beg the *Saints* to join their Prayers, for a speedy Deliverance.

MYTHO. " Is there any Charm in a Block
 " of Wood or Stone to produce Rain, or avert
 " a Pestilence ? Or can *senseless Images* have
 " any Influence towards moving the Will of
 " GOD ? No ; their Priests are not so silly as
 " to imagine it. "

DEIST. No, Doctor ; nor so silly as to teach it. But they will tell you, both Scripture and

printed by Order ; in which speaking of *Non Residence*, he says : " Even among the *Roman Catholics*, this *Non resident*
 " *tribe* are, it is said, very rare : So that if we were to con-
 " sider them not with regard to what they believe, but to the
 " Diligence with which they look after their Flocks, we should
 " think that they were the Reform'd at present, and our Re-
 " formation was still to come ? " See *the Dean of Winchester's Character of the English Clergy*, &c. Page 40. --- And
 Page 17. the following remarkable piece of Advice the Dean
 gives his Brethren ; *viz. They should so manage Matters, that*
if they must take a Diversion, or indulge in a lawful Pleasure
now and then, it should appear to be accidental, and not as
if they had sought after it, or voluntarily embraced it ; his
 Translator, a Member of the lower House of Convocation,
 cries out : " What Pharisee ever taught or practis'd such a
 " gross piece of Hypocrisy ! *What Popish Priest ever counte-*
 " *nanced such a monstrous Prevarication.* "

Experience

Experience has taught them, that there is a very great *Charm*, if the Word may be allow'd, in the *Prayers* of the Faithful and of the *Saints*; and that they have a great Influence towards moving the Will of GOD.

MYTHO. Sir, you are out; quite out, indeed. --- “ The sole End of producing them
 “ is, not to move GOD, but the Populace; to
 “ persuade the deluded Multitude, that there is
 “ a *Power in the Images* that can draw down
 “ Blessings upon them from Heaven: A Doc-
 “ trine that repays all their Pains of inculcating
 “ it, by a perpetual Supply of Wealth to the
 “ Treasury of the Church. This therefore, as
 “ it appears from undeniable Facts, is the uni-
 “ versal Belief of all *Popish* Countries; grounded
 “ as they all assert, on the Evidence of perpet-
 “ ual Miracles, wrought by the particular
 “ Agency of these *sacred Images*, of which I
 “ could produce innumerable Instances from
 “ their own Books. ”

DEIST. None of them will doubt but Almighty GOD has wrought innumerable Miracles in Favor of those who have, before a Picture, begg'd his Aid, and the Saint's Intercession, with *Confidence*, *Humility*, and *Perseverance*; yet they will not believe one of your chusing without very good Authority --- How is it possible they should, when you have the assurance to tell us, *they all assert their Belief of a POWER IN IMAGES is grounded*

grounded on the Evidence of perpetual Miracles, wrought by the PARTICULAR AGENCY of these IMAGES; tho' never any one, Man, Woman, or Child among them, ever told you they were Fools enough to believe any such thing; tho' their common Catechisms; tho' all their *Apologists*, you have own'd, give you the Lye? How can you possibly expect any Man of Sense will believe, as I said before, you believe yourself. ---- 'Tis but this Moment you told us, that *their Priests*, who are no small Part of the *Universal*, the *All*; are not so silly as to imagine it. How unluckily some Persons want Memory! Not that you will be suspected to have repeated this out of an itching to tell the Truth; don't mistake me: No; 'tis plain you meant it only for the sake of repeating them Knaves ---- But we will hear your Reason once more, since you seem to take so much Pleasure in it ---- The *Popish Priests* teach their People from their tender Infancy, that there is no *Power* or *Virtue* residing in any Image whatsoever; their Books of Instruction both in *Latin* and the *Vulgar Tongues* deliver the same Doctrine; not one can be produced that teaches the contrary: You know all this; yet you will have it that these very Priests produce Images in Processions to persuade the deluded Multitude, that there is a Power in them that can draw down Blessings from Heaven: A Doctrine that repays all their Pains of inculcating it, by a perpetual

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perpetual Supply of Wealth to the Treasury of the Church. Can any thing be more monstrously Nonsensical? But, Pray Doctor; what great Wealth did you or I see in the *Church Treasury in Italy*? The Churches themselves, 'tis true, are a great many of them richly adorn'd; but did we find their Clergy's Table better set forth than ours? ---- One would think if they all agreed to be Knaves together, they might as well agree to be Knaves for something ---- Should they all commence *Protestants* at once, who could rob them of their *Benefices*? And, what *you know by Experience* is no weak Bait, every one might enjoy his *Help-Mate*; free from the Drudgery of a long and daily *Divine Office*, and tendering the Sacraments to the *Well* and *Sick* ---- What would it signify how the Churches are furnish'd?

MYTHO. I cannot think our *Catholic*, in a *Protestant* Country, will have the Impudence to call all *Protestants* Knaves.

DEIST. No, Doctor; nor do I think he will in any Country ---- You and he are of a quite different Profession ---- Nay, I am sure there is no *Catholic* but believes there are People *morally* honest in all *Communions*; tho' they think we err in Religion, and thereby have deprived our People of all the *Sacraments* but *Baptism*, which our SAVIOUR instituted as *Channels* for the *Conveyance* of Divine Grace, to enable us to observe the *Law of Nature*. A great many even have
abolish'd

abolish'd *Baptism*; and our *Calvinists*, you know, don't think it so mighty necessary as to leave good Company, or put themselves in a Hurry, rather than a Child should die without it. As to the Sacrament of the Lord's Supper, whether taken in one or both Kinds; * if it be nothing but *Bread* and *Wine* it will do full as well, to eat the *One* and drink the *Other* at home; a little Memory will compleat the rest: And such is the Sentiment of ninety nine in a hundred according to sober Computation, witness Practice. ---- See a plain Account of the Nature and End of the Sacrament, &c. London, Anno 1735. But surely, the *Catholics* may take the Liberty of censuring as *Knaves* their *Priests*, who fly from their Vows and commence *Infidels* to GOD ---- Experience even has taught us, not one of these *Renegados* will stick at dirty Work: And put them upon our *Japan* Vessels, they can, with as little Remorse as yourself, tread upon a *Crucifix*, and profess *we are not Christians, we are* See *Moll's Geography.*
Hollanders.

Before

* Dr. Conyers Middleton in his Prefatory Discourse Page 79. pretends that " Our SAVIOUR *Matth. xxvi. 27.* expressly commanded all his Disciples to Drink of the Cup; " Without taking notice of what his Adversary had told him Page 62. viz. that the *All* that were then present were the twelve Apostles only, who fulfill'd the Precept; *And they all drank of it.* *St. Mark xiv. 23.* but perhaps the Doctor did not know

Before I quit this Paragraph, I must desire you will, at your Leisure, tell me your Opinion of *David's* Sentiments concerning the *Ark*, when he with all his People, thirty thousand, fetch'd
 2 Sam. vi. it in Proceſſion from *Abinadab's* Houſe, and *Uzzab* was ſtruck Dead for daring to touch it ---- Did *David* and his People imagine there was a *Divinity*, a *Power*, a *Virtue* in the *Ark* which could *inſliſt Vengeance*, on all who dared to *inſult* it? My Reason for inſiſting upon your Answer is, becauſe I find our *Catholic* has recommended this Story to your Peruſal with the following Smart Reflexion: “ I fear the Doctor has no
 Pref. Page “ great Opinion of this kind of Monuments
 17. “ of Antiquity; the leſs, becauſe he finds

know that our Bleſſed SAVIOUR had ſeventy Diſciples beſides. St. Luke x. 1.

Again, he ſays our SAVIOUR “ Declared, *that without drinking, they could have no life in them*, John vi. 53.” Without drinking what? A little Wine? Our SAVIOUR's Words are; *Verily, verily I ſay unto you, except ye eat of the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.* The belief of this is what the Doctor Page 179. calls “ an Extravagance reſerved for *Poper* alone; and what “ an *old Roman* could not but think too groſs, even for “ *Aegyptian Idolatry* to Swallow.” Thus it is he makes bold with CHRIST himſelf, and contemptibly exchanges GOD's Authority for a *Cicero's* Ridicule of *Pagan Folly*: But can he reverse the Decrees of the *All-Powerful*? If he cannot, I am afraid he will find himſelf in a poor Pickle at that Tribunal, where neither *Quibble* nor *Ridicule* can withſtand the Evidence of this one Demonſtration: *GOD has ſaid ſo, therefore it is true.*

“ therein

“ therein frequent mention of Miracles, which
 “ are things he can never Digest, wherever he
 “ meets them.”

There is likewise one thing more I would recommend to your Consideration----By prying into the *Popish* Divines, I perceive 'tis an universally received Opinion among them, that every Clergyman who enjoys an *Ecclesiastical Benefice* is obliged under *mortal Sin* to give to the *Poor* all above what is sufficient for his *decent Maintenance*, avoiding all Extravagancies, and his Conscience is charged with it; can you remember to have seen this Doctrine in our *Protestant* Casuists? A Man of your *Genious*, may easily afford us some Rallery or; &c. upon the Subject. But, now let us hear a few more of your pretty Stories, for I see you are in a travelling mood.

MYTHO. “ In a Collegiate Church of Regular Canons, called *St. Mary of Impruneta*,
 “ about six Miles from *Florence*, there is a *miraculous Picture of the Virgin Mary*, painted by
 “ *St. Luke*, and held in the greatest Veneration
 “ thro' all *Tuscany*.”

DEIST. I know the *Tuscans* are *Christians*, and by consequence I can easily believe they have a vast Veneration for every thing that belong'd to CHRIST; particularly for his *Virgin Mother*.

MYTHO. This Picture, “ as oft as that State
 “ happens to be visited by any Calamity, or involved in any peculiar Danger, is sure to be
 “ brought

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“ brought out, and carried in Proceſſion thro’
 “ the Streets of *Florence*; attended by the *Prince*
 “ himſelf, with all the *Nobility*; *Magiſtrates* and
 “ *Clergy*; where it has never fail’d to afford them
 “ preſent Relief in their greateſt Difficulties.”

DEIST. Tho’ I cannot wonder that CHRIST, who loved his *Mother* without doubt, ſhould alſo love her *Picture*; yet it is very ſurprizing that ſuch *venerable* Perſonages as *Magiſtrates*, *Nobility*, and PRINCES, ſhould liſt themſelves among the *deluded Multitude*.--- Surely, Doctor, the Prayers of the *Tuſcans* are very fervorous on theſe Occaſions. One would imagine GOD intended to render this *Picture* full as famous, as was once the *Pool Bethſeda*; and ſhew that the *Catholics* are as much his Favorites as ever the *Jews* were. One thing I am pretty certain of; had our Republic ſuch a *Picture*, without their Religion thy would eſteem it an ineſtimable Treafure.

John v.

MYTHO. “ In Teſtimony of *what I have*
 “ *related* they produce Authentic ACTS and Re-
 “ cords, confirm’d by public Inſcriptions, ſetting
 “ forth all the particular Benefits miraculoſly
 “ obtain’d from each Proceſſion; and the ſeveral
 “ Offerings made on that Account to the *ſacred*
 “ *Image*, for many Centuries paſt, down to
 “ theſe very Times: From the Notoriety of
 “ which Facts it became a Proverb over *Italy*,
 “ that the *Florentines* had got a *Madonna*, which
 “ did for them, whatever they pleaſed.”

DEIST.

DEIST. The Proverb, I must own, sounds somewhat too familiar, as most Proverbs do ---- But can you say, your favorite *Pagans*, *Herodotus*, *Plutarch*, *Virgil*, *Ovid*, *Cicero* and such like, produce *authentic Acts and Records* for Proof of what they relate?

MYTHO. " Among the numerous Incriptions of this Sort, there is one in the Church of *Impruneta*, to this Effect; ---- That the sacred Image being carried with solemn Pomp into *Florence* when it was visited by a Pestilence for three Years successively, and received with pious Zeal by the great Duke, *Ferdinand II.* and the whole Body of the People, who came out to meet it, and having marched about the City for three Days in Procession, the Fierceness of the Pestilence began miraculously to abate, and soon after entirely ceased. Upon which the Magistrates of Health, by a general Vow of the Citizens, made an Offering of ten thousand Ducats of Gold to be employ'd in providing Portions for twenty young Women of *Impruneta* to be disposed of annually in Marriage, and placed that Inscription as a Monument of so signal a Benefit, *A. D. 1633.*"

DEIST. I hope, Doctor, you are provided with authentic Testimonies of the Falsity of this *Inscription*; or else, was a *Papist* to tell me, a *Sceptic* could not desire a stronger Proof for any

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historical Fact, I should not know how to give him a rational Denial. Pray instruct me.

MYTHO. By and by---- At present I must go on with my Story---- “ During the time of
 “ these Processions, they always inscribe certain
 “ Hymns, or Prayers, or Elogiums of the Virgin,
 “ over the Doors and other conspicuous Places
 “ of each Church, where the Image reposes itself
 “ for any time; in order to raise the Devotion
 “ of the People towards the sacred Object before
 “ them.”

DEIST. I suppose you mean, *towards the Virgin*, whose *Picture* they have *before them*---- And indeed, when once a People is persuaded that CHRIST is GOD; to be devout to the *Mother of GOD* is only following the Dictates of *natural Reason*.

MYTHO. “ In a Procession made *A. D. 1711*,
 “ the following Inscription was placed over the
 “ principal Gate of one of their great Churches
 “ ---- The Gate of celestial Benefit. The Gate
 “ of Salvation. Look up to the Virgin herself.
 “ Pass in to me all ye who desire me ---- Who-
 “ soever shall find me, will find Life and draw
 “ Salvation from the Lord. For there is no one,
 “ who can be saved, O most Holy Virgin, but
 “ thro’ Thee. There is no one, who can be
 “ deliver’d from Evils, but thro’ Thee--- There
 “ is no one, from whom we can obtain Mercy,
 “ but thro’ Thee.”

DEIST.

DEIST. In what Language, Doctor, was this Inscription ?

MYTHO. In *Latin*.

DEIST. Then it was not made to delude the Populace, I presume. But, pray, let us have it in *Latin*.

MYTHO. You shall so ----- “ Janua cœlestis
 “ Beneficii. Janua Salutis. Ipsam Virginem at-
 “ tendite. Transite ad me omnes qui concupisci-
 “ tis me ---- Qui me invenerit, inveniet vitam &
 “ hauriet salutem a Domino. Nemo enim est qui
 “ salvus fiat, O Sanctissima, nisi per te. Nemo
 “ est qui Liberetur a malis nisi per te. Nemo
 “ est cujus misereatur Gratia nisi per te.”

DEIST.

For the Information of the Ignorant and the Weak, the following *Notandum*, is the Catholic literal Meaning of the figurative Expressions in this Inscription. -----

N. B. First, CHRIST himself being the *celestial Benefit*, our *Salvation*; *Mary*, the Mother of CHRIST, is call'd the *Gate* thro' which this *celestial Benefit*, our *Salvation* enter'd the World. Secondly, *Come to me all you who desire me*, is an Invitation to all, that desire to partake of her Glory, to follow her Example, in the Virtues of *Humility*, *Purity*, *Obedience*, &c. and to beg her Prayers. Thirdly, *Whosoever shall find me*, viz. in their Hearts by Love, must love my Son, who is my GOD and his GOD; and if he loves my Son he will obey his Commandments, and by Consequence will find Life and draw Salvation from him, the Lord. Fourthly, There is no one Saved, no one deliver'd from Evils, no one on whom our SAVIOUR, who is all *Grace*, has *Mercy*, but thro' Thee; because it was Thee alone he was pleas'd to chuse for his Mother; and by Consequence, it was Thee and thy *Obedience* he made an Instrument of Man's Redemption, by demanding thy Consent, *Luke* i. 38. --- Fifthly,

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DEIST. I did not doubt but you would make the most of a Translation ---- Had you turn'd the last Sentence into *English* thus: *There is no one on whom Grace has Mercy, but thro' Thee*; instead of saying, *from whom we can obtain Mercy*; it would but have been, what the World calls *fair-dealing*. Again, a School-Boy would have given a better Turn to *Transite ad me*, than your *Pafs in to me*: And was you to ask an *Italian* to translate the two following Sentences, instead of your *can be* he would say *is*, without the least loss of their Beauty.---- You will perhaps say, these are childish Criticisms---- So be: But when a few innocent *Hyperboles* are *metamorphos'd* into *Herculean Clubs* by one that would pass for a Man of some Learning, is it not to be supposed he expects to be laugh'd at?

Mary indeed opens, &c. Her Charity being great, *viz.* proportion'd to the Dignity of the *Mother of God*, she mercifully prays for all; so that all partake, or may partake of her Prayers, if they are not obstinately rebellious against her Son's Commands. *Captives* have been *redeem'd* by her Prayers, the *Sick* have been *cured*, the *Sad* comforted; the *Sinner* has obtain'd *Grace* to repent, and by consequence *Pardon*, by her Prayers; so have the *Just* received increase of *Grace* by their Good-works, to which *God*, moved by the *Virgin's* Prayers, inspired them. And as all Good is to the *Glory* of the *whole Trinity*; as there is *Joy* in the *Presence* of the *Angels of God*, over one *Sinner* that repents, Luke xv. 10. by Consequence, the *Virgin*, by her *Prayers* being instrumental to a *Sinner's* Repentance, is an Instrument to the *Joy* of the *Angels*, and the *Glory* of the *whole Trinity*.

MYTHO. Sir, in the Conclusion, of *the fore-said Inscription*, are these Expressions; “ *Mary* “ indeed opens the Bosom of her Mercy to all; “ so that the whole Universe¹ receives out of her “ Fulness. The Captive, Redemption; the Sick, “ a Cure; the Sad, Comfort; the Sinner, Pardon; “ the Just, Grace; the Angel, Joy; the whole “ Trinity, Glory.” Now what can we say of a “ Devotion so extravagant and blasphemous, but “ that it is a Revival of *the old Heresy of the Col-* “ *lyridians*; maintain’d by a *Set* of silly Women; “ who fell into their *foolish Error* or Madness, “ as *Epiphanius* calls it, *thro’ an Excess of Zeal* “ *towards the blessed Virgin*, whom they resolv’d “ to advance into a *Goddeſs*, and to introduce “ the Worship of Her as such into the Chri- “ stian Church.”

DEIST. Doctor, I know the *Catholic Tenets* so well, that I cannot think there is the least Danger, tho’ their Devotions have always been the same to the Blessed Virgin, ever since even Christianity was in it’s Infancy; so that, ’tis my Opinion, our *Catholic* in return will make you the Compliment St. *Jerom* made to *Vigilantius*:
O infelicem hominem, & omni lacrymarum fonte plangendum! And I make no doubt but St. *Epiphanius* would have rank’d you among the *Anti-* Her. 79.
dicomarianite Heretics, had you been in his time, for your *excesssive Contempt* of the Mother of GOD.
 ---- As to the *Inscription* that scandalizes you so

extremely: Expect no better Satisfaction from a *Papist*, than the Verdict CHRIST passed once *Matth. xv.* upon the *Pharisees*: ---- *Let them alone; they are* 14. *blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.*

I myself could furnish you with much more *authentic* Memoirs for a Controversy of this Concern, than any you can call from such insignificant Vouchers, and full as pithy. For
 In the second Age of Christi- Example ---- *St. Irenæus* says: As *Eve*, by her Disobedience, was the *Cause of Death*, &c. so was *Mary*, by her Obedience, made, the *Cause of her own and all Mankind's Salvation* ---- *Tertullian*:
 In the third Age. The *Sin that Eve committed by believing*, *Mary* blotted out by believing. ---- *St. Anselm* calls *Mary*,
 Twelfth Age. the *Repairer of the lost World*, *Queen of Angels* ---
St. Bernard styles her, *Repairer of our Proto-*
parents; Life-giver to their Posterity ---- In fine,
 you

S. Irenæus. Lib. iii. c. 33. *Sicut Eva inobediens facta, & sibi & universo generi humano causa facta est mortis: Sic & Maria, --- Virgo obaudiens, & sibi & universo generi humano causa facta est salutis.* Tertull. Lib. de carne Christi c. 17. in Virgine factum esse ait, *Ut quod per ejusmodi Sexum abierat in Perditionem, per eundem Sexum redigeretur in salutem. Credidit Eva serpenti, credidit Maria Gabrieli. Quod illa credendo deliquit, hæc credendo delevit.* S. Anselm. Lib. de Excellentia Virginis Mariæ, *Orbis perditæ Reparatricem, Reginam Angelorum.* S. Bern. Hom. 2. in Evang. *Missus est, Parentum Reparatricem, Posterorum Vivificatricem. In periculis, in angustiis, in rebus dubiis Mariam cogita, Mariam invoca.* To these may be added *Photius's* Sermon upon the Nativity of the *Blessed Virgin*: *Sed tu, O Virgo & Verbi Parens Propitiatio mea*

you might fill a *Folio* Volume with such Expressions, in Praise of the Blessed Virgin, drawn from the *ancient Christian Fathers*.

But what I wonder at most is, that St. *Epiphanius* himself is not number'd among the *silly Collyridians*, since 'tis to him you own yourself beholden for the Knowledge of this *silly Sect*. Had you employ'd a little more time in perusing his Works you would probably have stumbled upon some of his high Flights in Praise of the same *Lady*---- The *Grace*, says he, *of the Holy Virgin is immense* She is a *golden Urn con-*

mea ac Refugium apud Filium tuum, ac Deum nostrum intercedens, ac Mediatrix accedens, Laudatores tuos, ab omni sorde omnique maculâ depurgatos, cœlesti thalamo dignos effice. See The true Church of Christ, &c. Part 3. Page 255. *Annus* 1715.

S. *Epiphanius*, de *Laudibus Beatæ Mariæ Virginis*, Tom. ii. Pag. 292. Edit. Par. 1622. *Gratia Sanctæ Virginis est immensa, Quæ est urna aurea continens manna cœlestè; quæ sitientes perennis fontis dulcedine satiat. . . . solo Deo excepto cunctis superior existit; ipsa enim est cœli & terræ Mediatrix. . . . Per te, ô Sancta Virgo, medius obstructionis Paries inimicitias dissolvit: per te, Pax cœlestis donata est mundo: per te homines facti sunt Angeli: per te homines appellati sunt amici, servi, & filii Dei; per te homines fiduciam habent in cœlo erga Altissimum.* Thus, this Saint was not afraid to express his Esteem of the Blessed Virgin. And if the Doctor will take the Pains to read him *Hær.* 79. §. 7. he will find the Doctrine of all Catholics perfectly well express'd, between the two opposite Errors of the *Collyridians* and the Doctor's Friend's, the *Antidico---Marianites*--- Let *Mary* be honor'd, says St. *Epiphanius*, ἐν τιμῇ ἕσσω. But let only the Father, Son and Holy Ghost be adored, ἡ ἐσοκωείδω.

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taining the celestial Manna;..... those that are dry she fills with the Sweetness of an ever running Fountain..... GOD alone excepted, she is superior to all;..... she is Mediatrix of Heaven and Earth..... thro' Thee, O Holy Virgin, the middle Wall of Obstruction dissolves Enmities: Thro' Thee heavenly Peace was given to the World: Thro' Thee Men became Angels; thro' Thee Men were call'd Friends, Servants and Sons of GOD;..... thro' Thee Men have their Confidence in GOD.

Now, Doctor; you cannot be ignorant of what is meant by all this Rhetoric. You have pass'd too much of your time away upon Cicero, not to be acquainted with *Figures and Tropes* ---- You know the Church of Rome believes CHRIST to be GOD, King of Heaven, King of Angels; that CHRIST is Mercy, Grace, Salvation, &c. She believes Mary, tho' a pure Creature, the Mother of GOD; Mother therefore of the King of Heaven, &c. Titles that sufficiently justify all that Church has ever said in her Praise. ---- In effect; is it possible to imagine any one can Love and Honor CHRIST, that does not Love and Honor his Mother? Can we imagine CHRIST will love those who contemn Her? Can Reason help concluding her Intercession to the Throne of Grace must be powerful, her Charity extensive? No; and therefore the Catholics, conformable to their Belief, are taught to say daily: *Holy Mary, Mother of GOD, pray for us Sinners, now and*

and at the Hour of our Death, Amen. That is, they are taught to desire a *Creature* to Petition the *Creator*.

You know all this to be literally true; and you ought to know that a *Catholic* never will say to CHRIST, as Man, *pray for us*, for fear it should give Occasion to believe him only Man: and for you to pretend the *Popish Devotions* to the Blessed Virgin, all full of that same Phrase, *pray for us*, are a Revival of the *old Heresy of the Collyridians*, an Introduction of the *Worship* of the Blessed Virgin, as a *Goddeſs*; what can you think People will conclude, but that you have *shaked Hands* with *common Veracity*? If you will follow my Advice; tread in *Clark's* and *Whiſton's* Steps; or you may perhaps like *Chubb* for a better Guide: Work upon proving CHRIST *is not* GOD; you will certainly catch them here, because they will never deny they adore him ---- Or else prove that, *pray for us*, is an Act of Adoration or supreme Worship; due to GOD alone: And to push your Argument to it's full Length, insist upon it that it is the self same thing to desire a *Saint* to pray to GOD, as to desire an *Imp* to pray to *Beelzebub*.

MYTHO. Sir, " I cannot dismiss the Story
 " of this *wonderful Picture*, without giving the
 " Reader some Account of it's Origin, as it is
 " deliver'd by their Writers, not grounded as
 " they say, on vulgar Fame, but on public
 " Records,

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“ Records, and Histories, confirm’d by a per-
 “ petual Series of Miracles ---- When the In-
 “ habitants of *Impruneta* had resolv’d to build a
 “ Church to the Virgin, and were digging the
 “ Foundations of it with great Zeal, on a Spot
 “ mark’d out to them from Heaven; one of
 “ the Laborers happen’d to strike his Pick-Ax
 “ against something in the Ground, from which
 “ there issued presently a complaining Voice or
 “ Groan. The Workmen being greatly amazed,
 “ put a stop to their Work for a while, but
 “ having recover’d their Spirits after some Pause,
 “ they ventured to open the Place, from which
 “ the Voice came, and found the miraculous
 “ Image. ”

DEIST. Now you have done with your Story, tell us; how many Popish Vouchers have you for it?

MYTHO. I took it from a Book intitl’d, *Memorie Istoriche della Miraculosa Immagine, &c. in Firen.* 1714. Quarto, Page 85, 202, 234, 53.

DEIST. So that the Author of every Story-Book you can pick up must pass upon the Public for, *they produce; their Writers; they say; they affirm, &c.* In the Stile, I suppose, of a Traveller. However I see nothing impossible in the Account you have given us concerning the *Origin* of this *Miraculous Picture*, tho’ ’tis a Story, I believe, few *Catholics* will think it worth their while to go to *Impruneta* to search their Archives
 for ----

for ---- But supposing it false; does this prove the Inscription, *in the Church of Impruneta*, false; which according to your Account is not, now even much above a hundred Years standing? Does it prove that *Marriage Portions* were never given to *twenty young Women* of that Place?

MYTHO. Sir, “ this calls to my Mind a
 “ *Pagan* Story, of the same Stamp, and in the
 “ same Country, preserved to us by *Cicero*, con-
 “ cerning the Origin of Divination. That a
 “ Man being at Plough in a certain Field of
 “ *Etruria*, and happening to strike his Plough
 “ somewhat deeper than ordinary, there started
 “ up before him out of the Furrow, a Deity,
 “ whom they call’d *Tages*. The Plough-man
 “ terrified by so strange an Apparition made
 “ such an out-cry, that he alarm’d all his Neigh-
 “ bours, and in a short Time drew the whole
 “ Country around him; to whom the GOD, in
 “ the hearing of them all, explain’d the whole
 “ Art and Mystery of Divination: Which all
 “ their Writings and Records affirm’d to be the
 “ Genuin Origin of that Discipline, for which
 “ the old *Tuscans* were afterwards so famous.” *

DEIST.

* I have often heard say, “ Travellers lye by Authority; ” but it was never known, Translators could claim the Privilege; nor is it to be thought, the Doctor would impose on so great a Man as *Cicero* ---- Those therefore, that may have the Curiosity to read this ridiculous Story in *Cicero* himself, should take Notice that by *Records*, our Doctor means *conjuring Books*; that
 by

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DEIST. Did you ever read the Creed, Doctor, without being put in Mind of *Orpheus's* descent into Hell? ----- I expected you would smile.

MYTHO. Well I may ----- “ These two
“ Stories, forged at different Times, in the
“ same Country, and for the same End of sup-
“ porting an Idolatrous Worship, bear such a
“ Resemblance to each other, that every one
“ will see the one to have been a bungling Imitation of the other. ”

DEIST. You have bungled it with a Witness; and so bungled it, that even with the Help of it's Embroidery, *viz. forged at different times, in the same Country, and for the same End of supporting an Idolatrous Worship;* none but a *Tages* or a *Cousin German* could have divined a Resemblance.

Your Argument, Doctor, if it may be allow'd this Nonsensical Appellation, is, I suppose, what you would have call'd, an *Argumentum a pari*; and must run thus: ---- The *Pagan Tuscans*, to support an *Idolatrous Worship*, forged the starting up of a *Tages* out of a Furrow, before the Plough, who taught *them the whole Mystery of Divination*; therefore, *a pari*, the *Christian Tuscans*, to support an *Idolatrous Worship*, forged

by all the Tuscan Writers, he means only *some Conjurers*. ---- And if *Cicero* does not say that the *Tuscans* either believed or called their *Tages* a *Deity*, we ought with Gratitude to acknowledge the important Discovery of an *Idol* hitherto perhaps unknown to the whole Tribe of *Heathen Mythologists*.

the

the Invention of the *Blessed Virgin's Image*, under Ground, while they were digging the *Foundations* of a Christian Church at *Impruneta* ---- Now our *Catholic* will say, and all the World will agree, that when a repeated Calumny is brought in *begging the Question*, as the only Disproof of an *Historical Fact*, it is a strong Proof that the *Calumniator* is *Nonplus'd*.

MYTHO. Indeed! ---- They shall see that ---- They shall see I can shew my Teeth still.

DEIST. I did not mean, Doctor, they would pretend to put a *Padlock* upon your Mouth, or clap your Pen in Chains: According to them, every Man has *Free-will* ---- If a Man will walk *in the way of Cain*, and run *greedily after the error of Balaam for a Reward*, and perish even *in the Gain-saying of Core, Dathan and Abiron*, who can hinder him?

Epist.
Jude v.
11.
See Gen.
iv. &
Numb. xvi.
& 22.

MYTHO. I will " Say of the *Popish Madonna*, what *Cicero* says of *the Pagan Tages*,
" *that none can be so silly as to believe that a*
" *GOD was ever dug out of the Ground; and that*
" *an Attempt to confute such Stories would be as*
" *silly as to believe them.*"

DEIST. Right! Then our *Catholic*, and all of his Persuasion, in your own Judgment stand acquitted.

MYTHO. 'Tis true, Sir; betwixt Friends, my Design in collecting these *Memoirs*, was not to declare the real Sentiments of a *Papist* to my

Protestant

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Protestant Readers; but to admonish our *Papists*, by *unquestionable Facts and Instances*, by *ocular Demonstration*, with what Colours of Folly and Impiety I could paint their Practices, with the Help only of *Equivocations, Sophistry, Calumny*, and a magisterial Air, when push'd to their full length and exerted without Reserve or Restraint; and to lay before them a Sketch of what Forgeries and Impostures I have at *Will*, to cloud their Church, if their *Popish* Priests continue multiplying of Profelytes.

DEIST. *Ex ungue Leonem!*

MYTHO. For Example: I would tell them, that “ their constant Method of recurring to
 “ different Saints in their different Exigencies, is
 “ nothing else, as many Writers have observed,
 “ but an exact Copy of the Pagan Superstition,
 “ grounded on a popular Belief, that their *Saints*,
 “ * *like the old Demons*, have each their distinct
 “ Provinces, or Præfectures assign'd to them;
 “ some over particular Countries, Cities, Socie-
 “ ties, and even the different Trades of Men;
 “ others over the several Diseases of the Body,
 “ or the Mind; others over the Winds, the Rain,
 “ and various Fruits of the Earth.” †

DEIST,

* The Doctor's linking the *Mother of GOD* and the *twelve Apostles* in one Chain with the *old Demons*, is another evident Demonstration that he is no Christian.

† Some may be apt to think this Account of the *Popish popular Belief*, is intended as a Grotesk Comment upon *CHRIST'S* Promise,

DEIST. This is riff raff Stuff indeed ---- But, give me leave, Doctor; who are these *Observers* you would make the *Simple* believe so clear-sighted? Reformers? I take it for granted, the Papists will put you in mind of *Tertullian's* Golden Rule; here it is, examine it well: ----

“ Nobis & si quærendum esset adhuc & semper,
 “ ubi tamen quæri oportet? Apud Hæreticos
 “ ubi omnia extranea & adversaria nostræ fidei,
 “ ad quos vetamur accedere? Quis servus cibaria
 “ ab extraneo, ne dicam ab Inimico Domini sui
 “ sperat? Quis Miles ab infœderatis, ne dicam

Promise, read *Rev. ii. 26, 27.* “ And he that overcometh and
 “ keepeth my Works unto the End, to him will I give Power
 “ over the Nations: (and he shall rule them with a Rod of
 “ Iron: As the Vessels of a Potter shall they be broken to
 “ Shivers) even as I received of my Father.” But, I am of
 Opinion, the Doctor knew nothing of the Matter; ----like
 Wits of an Infidel Age, he shot at random.

If we were still to search *for Truth*, where must Enquiry be made? Among Heretics, where all is foreign and contrary to our Faith, whom we are forbid to approach? What Servant hopes for Food from a Stranger, not to say his Master's Adversary? What Soldier, except a Deserter, a Renegado, a Rebel, receives Pay from a Non-Confederate King, not to say an Enemy? The old Woman even (*Luke xv.*) sought for her *Dyachma* within her own House: The Importunate even (*Luke xi.*) knock'd at his Neighbour's Door: The Widow even (*Luke xviii.*) had recourse to a Judge that was not an Adversary, tho' he was hard-hearted. No one can expect Support where Destruction attends him: No one is enlighten'd by him, by whom he is darken'd. Let us therefore seek within our own, and of our own, and from our own. *Tertull. Lib. de Præscriptionibus. c. 12.*

“ hostibus

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“ hostibus Regibus, donativum & stipendium
 “ captat, nisi planè desertor, & transfuga &
 “ rebellis? Etiam anus illa intra tectum suum
 “ drachmam requirebat: etiam Pulsator ille
 “ Vicini januam tundeat: etiam Vidua illa,
 “ non inimicum, licet durum Judicem interpel-
 “ labat. Nemo inde strui potest, unde destrui-
 “ tur. Nemo ab eo illuminatur, a quo conte-
 “ nebratur. Quæramus ergo in nostro, & a
 “ nostris, & de nostro.” You must therefore
 find them out some better Voucher.

MYTHO. Sir, nothing so easy. What will they think of *Origen*?

DEIST. What *Origen*! Who do you mean, Doctor?

MYTHO. Mean! Why *old Origen*: Don't you know him?

DEIST. *Origen* the *Alexandrian* Priest!

MYTHO. The same.

DEIST. The *Origen* that writ eight Books against our Friend *Celsus*, fifteen hundred Years ago?

MYTHO. Ay, the very same.

DEIST. And he it is, that is to testify that the modern *Romans* are *Pagans*; to bear witness of their present popular Belief! But, Doctor, jesting aside: I know you are so far from pretending to Miracles, you mortally hate them; and the *Witch of Endor* is no more; how will you contrive?

MYTHO. Verily, Sir, I see it is high time to adjourn our Dispute---- Did ever mortal Man see a Book in Print without a Margent.---- Let me tell you, *Orig. con. Cels. viii. p. 399.* will cut no small Figure in a clear Letter: It would sound nobly *ex Cathedra.* Besides;

*Of the Truth of my Story if any does doubt,
We have Witnesses ready to swear it all out.*

Yes, and " that GOD's Rebuke to the Aposta-
" tizing Jews, is full as applicable to the Papists,
" for committing Whoredoms with their Idols,
" and saying, *I will go after my Lovers, who*
" *give me my Bread and my Water; my Wooll*
" *and my Flax; mine Oil and my Drink----* for
" *they did not know, that I gave them their Corn*
" *and Wine and Oil, and multiplied their Silver*
" *and Gold, which they prepared for Baal."*
Hosea ii. 5, 7.

DEIST. *Vevent les gens d'esprit!* Shake Hands, Doctor, the Day is our own, by Jove!

P. S.

It must be own'd our Deist is extremely polite in sending the Doctor to Bed flush'd with Victory---- Had St. Jerom been there he had certainly told him what he told Vigilantius: Diabolus nunquam plus quam per os tuum deprehenditur blasphemasse. Tho' a modern Papist, in all probability

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would

Proverbs
xxvi. 4.

would chuse rather to follow the Wise-man's Pre-
script: Answer not a fool according to his folly,
lest thou also be like unto him.

The second Evening's Conversation came to the
Translator after the former was sent to the Press.
There is likewise a Third, which he thought proper
to omit, because the Public has been already pro-
mised a particular Treatise concerning Miracles.





A S E C O N D

EVENING'S CONVERSATION.

*The same Subject of I M A G E S, &c.
continued.*

DEIST.



ELL, Doctor!----If our *Catholic* had been here last Night, you had prepared him a Scouring.----I could not forbear Laughing, even a Sleep.

MYTHO. Ha, ha, ha!----I fancy he would soon have wish'd himself in a warmer Climate.----I had cool'd his Courage for him----Ha, ha, ha!

DEIST. Ay--- And was he but sensible of his Escape; --- poor Man! How he would hug himself *incog.*--- But I cannot think you have done with him yet---- You have denounced *Popes, Cardinals, Bishops, Priests, Emperors, Kings, Princes, Nobility, Gentry, Judges, &c. &c.* all, and by far the greatest All in the Christian Universe of one Belief; you have denounced them

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all a Pack of vile *Impostors*; *Villains* for whom hanging is too good.--- What, if we should raise a *Hue and Cry*, and burn them all in *Effigies*?

MYTHO. What I have advanced I will stand to.

DEIST. No Question, Doctor; you are sure enough.

MYTHO. And now, if you please Sir, we will pursue our *Catholic*---- He has the Assurance, notwithstanding so many pregnant Demonstrations ----

DEIST. And every Syllable a *Sesquipedale*.

MYTHO. Sir; I repeat it again: What I say I will stand to.

DEIST. Why so grim, Doctor, all on a sudden? A *Papist* might have thrown in the Reflexion; and you have allow'd me to personate your *Antagonist*.---- Pr'ythee let us hear him out. Wherefore ----

MYTHO. Sir; what I was going to say is this---- “ Our Catholic proceeds to affirm, that
 “ all the Devotion paid to their Saints extends no
 Pref. Page “ farther, than to desire their Prayers; and that
 9, 10, 12. “ the Pictures and Images of them, which we see
 “ in their Churches, are no more than mere Me-
 “ morials, design'd to express the Esteem, which
 “ they retain for the Persons so represented; or
 “ as Helps to raise their Affections to heavenly
 “ things; and that every Child amongst them
 “ knows this to be true.”

DEIST.

DEIST. Perhaps it may prove improper; or you might add, that they *respect* those *Memorials* and *honor* them; and then inform your Readers once more, that all the *Popish Apologists* speak the same Language.

MYTHO. " Yet I have demonstrated ----

DEIST. Again!

MYTHO. Yes; " I have demonstrated, from
" their public * Incriptions, as well as the ex-
" plicit Testimonies of their Writers." ----

DEIST.

* The Incriptions here mention'd are; 'tis to be supposed; those transcribed by Dr. *Middl.* Page 178. Edit. 4. who, with *Boldonius*, finds Fault in particular with " the Absurdity of
" putting the *Saints before God himself*; and imitating too
" closely the ancient Incription, . . . where the same Impro-
" priety is committed in regard to *Jupiter*." ---- Let who will applaud the Doctor's Zeal for the Glory of his *Jupiter*, or imitate his *Spleen* against the *Saints*, because the *Papists*, forsooth, have robb'd the *Heathen Gods* of their *Epithets* and restored them to the right Owners: My Intention is only to free the *Protestant Reader* of a *Pharisaical Qualm*, in case it should happen to threaten---- Let him therefore turn to *St. Luke* i. 42. where *St. Elizabeth*, inspired by the *Holy Ghost*, mentions the Happiness of the *Mother*, before that of the *SON*; and to *Rev.* i. 4, 5. where *St. John*, in his Blessing to the Churches of *Asia*, mentions the *Seven Spirits* before *JESUS CHRIST*. And as to the *Powers, Characters and Attributes*, as the Doctor calls them, apply'd to the *Saints*; there is not a *Protestant Poet* or *Rhetorician* that would scruple, in a *Declamation*, to honor the *King* with them all. --- Not one of them signifies so much, by far, as *Sacred Majesty*; not one of them carries so strong an Import as *most High, most Mighty, and Illustrious Princes*; Titles given to our *Dukes* of the *Blood Royal*.

Mantuanus, it seems, as cited by the Doctor Page 177. Edit. 4. has taken the Liberty to express by one Word the

DEIST. What.

MYTHO. " That those Images are placed
 " by them in their Churches, as the proper
 " Objects of religious Adoration; † and that
 " they ascribe to their *Divi*, or *Saints*, who are
 " represented by them, the very same Titles,
 " Powers and Attributes, which the Heathens

Worship, the *Pagans* paid heretofore to their *Mars*, and the
Worship now paid by the *Christians* to St. *George*;

*Ut Martem Latii, sic nos Te, Dive Georgi,
 Nunc colimus, &c.*

Thus did the Sacred Pen-man, 1 *Chron.* xxix. 20. express by
 one Word the *Worship* paid to GOD and the King: " And all
 " the Congregation blessed the LORD GOD of their Fathers,
 " and bowed down their Heads, and *worshipped* the LORD and
 " the King." I hope no Christian will imagin it was one and
 the self same *Worship* paid to Both. --- Nor will I find Fault
 with the Doctor's Translation of the foregoing *Latin Verse*:

*As Mars our Fathers once ador'd, so now
 To thee, O George, we humbly prostrate bow;*

Because every pious Child may be said to do the same, when he
 kneels down and asks his Father's Blessing; *i. e.* to pray for
 him. If the Word *prostrate* be intended to mean any thing
 more, it is all the Doctor's own.

† See Dr. *Middleton's Prefatory Discourse*, Page 51. --- If
N. Bailey be acknowledged a competent Judge of our Language,
Adore and *Worship* are Terms equally equivocal. --- 'Tis agreed
 they are so in other Languages --- *Adorable*, when applied to
 Men, denotes *Worthy of all Honor and Respect*: And *Adoration*,
 does not only signify the *supreme Worship* due to GOD alone;
 but likewise *Respect*, *Reverence*, *Submission*. However, 'tis
 plain our *Heathen*, as well as Dr. *Middleton*, would have only
supreme Worship or *divine Adoration* understood by their
 Readers; and therefore they are answer'd accordingly.

" ascribed

“ ascribed to their *Deities* ; invoking them as
 “ *Tutelary Divinities* ; as *presiding over their*
 “ *Temples, and the Affairs of Men* ; as most
 “ *powerful, invincible, and always ready to help*
 “ *and relieve their Votaries*. All which is con-
 “ firm’d by the constant *Stile* of their *Prayers*,
 “ and the express *Language* of their *Liturgies*,
 “ *Missals* and *Breviaries*, set forth at *Rome* by
 “ public Authority : In which the *Virgin* is
 “ call’d the *Mother of Mercy*, *Hope of the*
 “ *World, the only Trust of Sinners* ; and the
 “ *Saints* address’d to under the *Titles of Inter-*
 “ *cessors, Protectors, and Dispensers of Grace.*”

DEIST. What a strange Medley is here,
 Doctor! --- To begin at the Fag-end --- I myself
 have read in a *Popish Legend*, much of a Date
 with *Popery*, a Sentence wherein the *Apostles* are
 stiled *Ministers of CHRIST, and Dispensers* or 1 Cor. iv.
Stewards of the Mysteries of GOD ; the *Latin* ^{1.}
 Word made use of is *Dispensator* ; nor do I
 doubt but this same Sentence may be found tran-
 scribed in some *Liturgy, Missal* or *Breviary* ----
 I am likewise sure, the *Papists* esteem the *Apo-*
stles great *Saints* ; they look upon the *Mysteries of*
GOD as so many *Graces*, and very great *Graces*,
 by him instituted for the *Salvation of Mankind*.
 --- Now Doctor ; what do you think their Answer
 will be ? ---- This, or some such like. ---- *GOD*
 chose *Saints* for his *Ministers*, and the *Dispensers*
 of his *Mysteries* ; ----- the *Devil*, to be even with
 K 4 him,

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him, chose *Luther, Calvin, &c. &c. &c.* and *novissimis temporibus* your own dear Worship, for his *Ministers* and the *Dispensers of his Mysteries* :---- Tit for Tat ; ---- why must the Doctor be jealous ?

Secondly, --- What *Protection* it is they expect and beg of the *Saints*, you yourself sufficiently explicate by adding the Word, *Intercessors*. * Not but that they believe, at the same time, the *Saints* very powerful, and always ready to execute *GOD'S* Commissions.

Thirdly, ---- When a *Popish Priest* christens a Child, he gives it the Name of some *Christian Saint*. Churches consecrated by *Popish Bishops* to the Service of Almighty *GOD* are also commonly call'd by the Name of a *Christian Saint*, v. g. *St. Peter's Church, St. Paul's Church, St. George's Church, &c.* --- Why so ? --- To excite the Faithful to beg particularly of those *Saints*, whose Names they and their respective Churches bear, to *intercede* for them at the Throne of Mercy ; and thus become their *Patrons* and *Protectors*. For this same End, have distinct *Societies* of different Trades chose their *Patrons*. ---- But to say, as you say ; that the *Papists* *invoke them as tutelary Divinities* ; or that any *Saint*, even the *Mother of GOD* herself, was ever call'd a *Divinity* or a *Deity* by a *Papist* ; is what, in sober *Latin*,

* If *Dr. Cony. Midd.* had been desirous the World should take Notice of it, it would probably have been dignified, like the rest, with *Italics*.

ought to be stiled *putidum mendacium*: A Reformation Calumny of the grossest Size. If you pretend it as an *Inference* you have demonstrated, your *Antagonist* would say, your Demonstrations, if they demonstrate any thing, demonstrate you an *Atheist*; by demonstrating that you have no *Idea* of a GOD, but what is compatible with that of a *depending Supplicant*; an *Idea* fix'd upon every *Saint* by the express Language of all the *Papish Liturgies, Missals, and Breviaries* that ever were publish'd. --- This same double Answer is as easily adapted to that other Assertion of yours, *viz. that Images are placed by Papists in their Churches, as the proper Objects of Religious Adoration.* --- You may, if you will, demonstrate till Doom's-Day; the only rational Conclusion must be this: --- As you have no Notion of the *Essence* and *incommunicable Perfections* of an *INCREATED BEING*; by Consequence, neither have you a just Notion of the *SOVEREIGN WORSHIP* due only to such a *BEING.* --- You are unacquainted with every *Worship*, the *Motive* of which is not *Flesh*; and therefore you conclude every such *Worship* must be that the Divines stile *Supreme.*

Fourthly, --- No *Papist*, as ever I could hear of, ever stiled a *Saint*, no not even the *Mother of GOD*, a *Self-existent*; an *Eternal*; an *Omniscient*; an *Omnipotent*, *reaching from End to End*, mightily, and sweetly ordering all things;

an

an Immense ; an Independent ; our Creator ; Author of Nature and Grace ; Immutable ; Essential Unity ; Essential Truth ; Essential Goodness ; Essential Mercy ; Essential Justice, &c. --- I mention all these Divine Attributes and Perfections, Doctor, because I know they are not the Objects of your Thoughts, the Subject of your Meditations --- No Papist, I say, will ascribe to a Saint any one of these Perfections ; tho' every *Papist* will tell you, that the Minds of Thousands are daily employ'd upon them. --- But to deny that the Saints are *very powerful* ; that their *Intercession* is very prevailing with Almighty GOD towards obtaining for us our pious Requests ; that they are always ready to help us thus, and relieve us ; to deny all this, is to betray a stupid Ignorance of the Glory they enjoy, and deny them now that Charity * they were possess'd of when in this *State of Tryal*. --- I suppose likewise they may be justly stiled, by a Christian, *invincible* ; they whom neither *Tribulation*, nor *Distress*, nor *Persecution*, nor *Famine*, nor *Nakedness*, nor *Peril*, nor *Sword*, nor all the racking Tortures of Hell's Invention, could *separate from the Love*

Rom. viii.
35.

* Perhaps Dr. Middleton will play with this Word too --- Thousands there are and Thousands of Protestants that understand nothing by it but an Alms. The *Deist's* meaning is the *Love of GOD for his own Sake, because he is infinitely amiable ; and the Love of our Fellow-Creatures for GOD's Sake*. I hope the Reader will excuse this *catechistical Remark*, considering 'tis to instruct the *Ignorant*.

of CHRIST: They whom all the infernal Powers, *with all your Might, Doctor, superadded,* cannot dispossess of their *present Felicity.*

Fifthly, ---- But I perceive, Doctor, what frets you most is the Devotion paid by *Catholics* to the *Blessed Virgin*; the Reason of which has been already given, and one must give up all claim to common Sense to deny it's being just ---- You know very well 'tis highly ridiculous to pretend we *Love and Adore* the *Son*, while we refuse to *Love and Honor* the *Mother*. And this, says the Papist, the cunning *old Sophister* knows full as well; and therefore endeavours where he can to extirpate the *latter*, that the *former* may vanish by consequence.

Sixthly, ---- The *Catholics* make no Difficulty of calling the *Blessed Virgin, Mother of Mercy*; because they can demonstrate *GOD to be MERCY*; because they believe *CHRIST GOD*, and that the *Blessed Virgin is his Mother*; and by consequence the *Mother of GOD*, therefore the *Mother of Mercy*. ---- Now no-body can deny that *GOD is MERCY* but an *Atheist* or a *Heathen*; nor can any one deny that *CHRIST is GOD* without affirming *Christianity an Imposture* and commencing *Deist* ---- But, say they, there is no vast Distance between a *Speculative Deist*, and a *Practical Atheist*: Ergo.

Seventhly, ---- But, Doctor; tell me; where did you find those Words? *Hope of the World; the only Trust of Sinners.* MY-

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MYTHO. Sir, you may read at your leisure the "*Salve Regina, and the Office Beatae Virginis.*"

DEIST. I have read those Prayers, and have a strong Fancy you cite False---- That the *Papists* place a great Confidence in the *Blessed Virgin's* Intercession, 'tis manifest: 'Tis likewise evident that She is often call'd upon to be our Advocate, to intercede for us; and the Prayers that close the Hours, in the Office, are adres'd to GOD, to beg his Blessings thro' her Intercession. And is not this, in plain *English*, to beg of GOD that he would hear our Prayers and Her's too? Is not this centering their *Hope* in GOD? But let us suppose a Case that is very possible---- A young Gentleman, who has had a Christian Education, becomes a Criminal, and is legally condemn'd for the first Fact---- Tho' he sincerely repents; yet he is loth to die, and therefore draws up two Petitions; one to *his Majesty* and the other to a *noble Peer*---- In this he earnestly entreats his *Lordship* in the most engaging Terms, to intercede with the *King* for his Pardon---- He tells him, *he is his only Hope, his only Trust; that he shall always esteem him his Deliverer, his Protector.*---- Now; would any Man of common Sense conclude from such Expressions, that *this unfortunate Criminal made a King of his Noble Patron*; or that *he had no Hope or Confidence in the King's Mercy*?---- Or, must not a Man be impiously mad

mad even to pretend, he will demonstrate this *Criminal's Hope is not center'd in GOD alone*; or that *he transform'd his Lordship into a GOD*?

MYTHO. Sir; do you suppose this Criminal to be a *Papist*; ---- Or any thing else?

DEIST. Doctor; to suppose him any thing, would not suppose him a Christian; and therefore you may suppose him a *Papist* if you will.

MYTHO. Then I am your Man; and I hope you will not tell me I am void of common Sense, or impiously mad.

DEIST. Nay, Doctor; what I would tell you, is not the Question. -----

MYTHO. Sir; did you ever take Notice of what *Maldonatus* has, in *Matth. v. 35*? I happen'd to light upon it by chance.

DEIST. What is that, pray?

MYTHO. Why, " he calls it *an impious and silly Error of the * Protestants, to think that no Religious Worship is due to any but to GOD.*" †

DEIST. Very likely.

* He means those that rail against *Papists*, and bellow a *Hue and Cry of Popish Idolatry*.

† N. B. The Reader is desired to be always mindful, that *our Heathen* would have him by *Worship* understand *Adoration*; and by *Religious Worship*, *Divine Adoration*. Therefore where ever he meets with *Worship* in a *Popish Writer*, he concludes his Work done; -- Just in the same Manner as I should, was I to pretend to demonstrate a *Man an Ass*, because *he is an Animal*.

MYTHO.

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MYTHO. " And some of *their expurgatory*
 " *Indexes* go so far, as to expunge all those
 " Passages of the *Primitive Fathers*, which
 " teach, *that Creatures ought not to be adored.* "

DEIST. This I call doing Business.--- But
 pray, if one may be so bold, where did you
 meet with this *Bouncer*?

MYTHO. Sir, if the *Papists* want farther
 Satisfaction, let them read "*Index Expurgat.*
 "*Madrid. 1612.*"

DEIST. What! That great, huge, thick,
 big Book? 'Tis but just now, you sent them a
 hunting among *Liturgies, Missals and Breviaries*;
 and cut them out a Journey to *Rome* before they
 begin the Sport.--- There is a good deal of
Protestant-implicit-Faith scatter'd here and there,
 enough for this and ten times more; but the
Papists will beg your *Worship's* Pardon; and as
 a just Compliment due to your Merits, they
 will assure you, that, had you not purchased a
Charter from the *Father of Lyars*; you never
 could have arrived to the Perfection of so
 thorough-paced a Mimic.

But Doctor; one Question.--- Is there any
 such Thing as a *Religious Worship*, but what
 ought to have GOD for it's *immediate Object*?

MYTHO. No certainly.

DEIST. To avoid quibbling, take notice; ---
 by a *Religious Worship*, I mean a *Worship* that
 does not belong to *common and civil Life*, as

Grotius * explicates it; a *Worship* that has not *Nature* for it's Motive, but *Grace*; something, infine, *supernatural*. --- Once more then; --- is *GOD* alone the *immediate* Object. of every such *intelligible Worship*?

MYTHO. What have I been demonstrating all this while?

DEIST. What follows--- All those who affirm *GOD* alone the *immediate* Object of every *intelligible Religious Worship*, are *Atheists* or *Heathens*; --- but You, and some few more of the same *Kidney*, affirm *GOD* alone the *immediate* Object of every *intelligible Religious Worship*; ergo, you and some few more, &c. are *Atheists* or *Heathens*. --- I know you are not averse to Repetitions, Doctor; and what persuades me this may be more welcome in it's new Dress, is the great Labor it has cost you yourself, to demonstrate the *Minor*. The *Major* is proved thus: --- All those who affirm *GOD* alone the *immediate* Object of every *intelligible Religious Worship*, affirm him the *immediate* Object of a *Religious Worship* which evidently speaks it's Object a *depending Creature*; but, those who affirm *GOD* the *immediate* Object of such a *Religious Worship*, must be

* *Ambigua est religiosi cultus Appellatio. Nam & religiosus est honos qui soli DEO defertur: & religiosus est, qui ON DEUM defertur Angelis & Apostolis. Neque enim is, honor ad communem civilemque vitam pertinet. Grotius, in Animadvers. Rivet. Pag. 43.*

A POPISH PAGAN *the Fiction of*

Atheists or Heathens : ergo, all those who affirm GOD alone the *immediate Object* of every intelligible *Religious Worship*, are *Atheists or Heathens*.

MYTHO. Hold, Sir! Not so fast! There is no such *Religious Worship* intelligible, that *evidently* speaks it's Object a *depending Creature* ; --- I'll maintain it.

DEIST. You will!

MYTHO. Yes --- I see well enough what you would be at. --- The next Inference is, that the *Religious Worship* the *Papists* pay to a *Saint* speaks *evidently* it's Object a *depending Creature* ; and, if *evidently*, then 'tis impossible for them to imagin a *Saint* to be a GOD. --- But I'll maintain the Supposition is false.

DEIST. You seem to have a good Guess, Doctor ; and notwithstanding your Positiveness in contradicting the Supposition, I will venture to prove it. ----

The *Respect* and *Honor* paid to a *Saint* on account of the *supernatural Favors* and *Perfections* he has received and still receives, in their Continuation, from a SUPREME OMNIPOTENT BEING, his CREATOR and ours ; *Petitions* directed to a *Saint* to beg of him to entreat his CREATOR to extend those *Favors* and *Perfections* to us Mortals ; all this, I say, is a *Religious Worship* very intelligible, but it *evidently* speaks the *Saint*, who is it's Object, a *depending Creature* ; ergo. --- Now for your Proof.

MYTHO.

MYTHO. Sir; your Argument is what I did not expect: It may serve for another Meeting. We will go on if you please with our Materials already prepared.

DEIST. Willingly, Doctor; willingly.

MYTHO. " The Abbot *de Marolles* ----

DEIST. Pray, who is he?

MYTHO. A *French Memoire*-Writer.

DEIST. Oh! Mighty well!

MYTHO. " *The Abbot de Marolles* relates a
 " Conversation, in which he was once engaged,
 " with a *Capuchin*, who had been employ'd in
 " several Missions, and a celebrated Preacher of
 " *France*; in the Presence of an *Hugonot* Gen-
 " tleman; for whose sake the *Abbot* took occa-
 " sion to speak of *Images* in the same moderate
 " Strain, in which our *Catholic* thinks fit to
 " treat them in his present Address to Protestants;
 " --- *That they were placed in their Churches, not*
 " *for the People to adore, or put their Trust in*
 " *them; but to edify their Senses, by the repre-*
 " *sentation of holy Things. But the Abbot's Dis-*
 " *course gave Offence both to the Frier and the*
 " *Preacher; they ----*

Memoires
de M. de
Marolles.
Par. I. p.
146.

DEIST. To judge by the *Echantillon* you give us of *Monf. L'Abbe's* Penetration, one may pronounce him no Conjuror. I never heard any *Catholic* say, *Images* were placed in Churches, *for the People to Adore, or put their Trust in them.* But, is there no *Respect* or *Veneration*, but what

L

involves

involves Adoration? Yes certainly there is. --- Must one of Necessity place a Trust in every thing we revere? No sure, no. --- Thus would common Sense have reason'd; and thus, 'tis probable we shall hear the *Capuchin* and *Preacher* reason if the Tale be compleat. But I can fancy already Mons. *L'Abbé* of a different Opinion; and therefore, from what he had said was not, he ridiculouſly concluded all to be said of *Images* was, that they *edify Peoples Senses by representing holy Things*. And do you call this, Doctor, speaking in our *Catholic's moderate Strain*? --- It sounds pitiful, indeed it does, Doctor, to conceal the Sentiments of an *Antagonist*, for the sake of a silly Tale cull'd out of a *Memoire-Writer*. --- But let us hear the *Frier* and the *Preacher*.

MYTHO. Sir, you are apt to be too much in haste, or you would not interrupt me so often ---

DEIST. Dear Doctor, you know long Stories are tedious without a Parenthesis now and then to display their Beauties --- Come; let us hear the *Frier* and *Preacher*.

MYTHO. You shall --- offended, poor Souls!
 “ they insisted on a higher Degree of Veneration,
 “ urged ----

DEIST. Pray Doctor, don't be Angry. --- What Degree of Veneration had Mons. *L'Abbé* allow'd to *Images*? I heard of none.

MYTHO.

MYTHO. ---Sure, Sir!---Is it not a kind of Veneration to honor them with a Place in their Churches?

DEIST. Always!--- If so; some of our reform'd Churches *venerate Moses* and *Aaron* more than CHRIST.--- Tho' perhaps the Reason may stand thus;---was CHRIST's *Image* placed in our Churches, the People might grow so fond of him, as to *adore* him, if they knew how: Whereas *Moses's Horns* keep off all Danger of *Idolatry* both in respect to himself and his Companion; for let *Horns* be ever so fashionable and becoming, 'tis Love begets them, not they Love. This puts me in mind of a Story, I have heard. ---'Tis but short.---“ A *Jew* with a *Protestant* “ *Acquaintance* went once into a *Popish Chapel* “ in *Amsterdam*, out of Curiosity: They had “ not been there two Minutes before the *Jew*, “ pointing at the *CRUCIFIX*, says to his “ Companion; ---was it not for these People, “ *that Man* had been forgot long ago in this “ Country.” --- I hope, Doctor, you will excuse this Interruption, too long I own; but I promise you, should your *Memoire* last an Hour, it shall go current.

MYTHO. Really Sir; had it not been for the Reflection on CHRIST's *Image* and *Moses's Horns*, my Patience had tired;--- but that is excellent;--- tho' not quite *Sterling* yet, 'tis excellent--- it pleases me prodigiously.

A POPISH PAGAN *the Fiction of*

DEIST. Come then, let us have the *Tale* out.
 MYTHO. That you shall see wherefore the
Frier and Preacher not only insisted on a higher
 Degree of Veneration; but they “*urged the*
 “*Stories of their miraculous Images, and the*
 “*extraordinary Devotion, that was paid by the*
 “*Pope, the Bishops, and the whole Church to*
 “*some of them, which had been known to speak,*
 “*or were brought down from Heaven, or made*
 “*by the Hands of Apostles and Angels; or had*
 “*been consecrated on the account of some particular*
 “*Virtues, and were carried for that Reason in*
 “*Processions; and worshipped on Altars, as well as*
 “*the sacred Reliques; whose Miracles could not*
 “*be contested by any, but obstinate Heretics, who*
 “*would sooner renounce the Testimony of their*
 “*Senses, than be convinced of their Errors. In*
 “*short the Capuchin declared, that the Authority*
 “*of the Church was the sole Rule of Faith; and*
 “*that to resist it, was a manifest Rebellion, and*
 “*worthy of the last Punishment. And this Opinion*
 “*after all, maintain'd by the Frier, is the*
 “*genuin Notion of Image-worship, which pre-*
 “*vails at this Day in the Romish Church, and*
 “*especially in Italy, as I have fully demonstrated*
 “*by the Facts above recited.*”

DEIST. I cannot think, Doctor, but you
 will seem afraid your *Antagonist*, as well as your
 Protestant Readers, should doubt of your being
 a *Demonstrator* --- And I wonder full as much,
 you

you will think of citing a *French Memoire-Writer* in a Work, which you intend All-Protestants shall take for Gospel --- A *Frenchman*, you know, is the Object of our Aversion; and the bitterest Satire we can invent. For, tho' the *Sorbon* has of late Years produced a set of People call'd *Jansenists* or *Quesnelliſts*; who are *Calvinists* by Principle; tho' in their exterior Worship, till better times, *Catholics*; and, by consequence, Men of the properest Complexion imaginable to carry on our All-Protestant Reformation; yet such is our *Antipathy* to that Nation, that we look upon a *Frenchman* and a Liar to be almost synonymous Terms: I myself have travell'd through *France*, and been *incog.* in several different Conversations; particularly at *Paris*; where the *Gallican Privileges* have been the common Topic of every one's Admiration and Zeal. --- Once, I remember, I inconsiderately ask'd the following Question: Gentlemen, what are those *Gallican Privileges* you talk so much of? When up-started a *Sorbonist*, a *Petit Colet* complimented with the Title of *Mons. L'Abbé*, an *Eleve* of *Port Royal*, and cry'd out: *Mais Monsieur; croyez vous le Pape infallible donc!* You may imagin I was surprized --- But that very Moment the Decree pass'd to take the Pope to pieces. They dissected his whole Conduct; and each claim'd his Share in prescribing Rules

A POPIſH PAGAN the Fiction of
 and Laws to the *Court of Rome*; for Popes,
 Cardinals, and Biſhops; and Deſtruction to
 Religious Orders, or what you call *Monkery*;
 and all this with an Air that *demonſtrated*, inſtead
 of one *infallible*, a full dozen. A thing as com-
 mon to theſe Gentlemen as it is to a *Frenchman*
 to talk: 'Tis their true *Characteriſtic*. --- Now
 ſuppoſing your *Antagoniſt* ſhould aſk you, whether
 your *Abbot* was not a Crow of the ſame Neſt ---
 For my Part, I know no more of him, than
 what you have been pleaſed to tell me. --- He
 may perhaps be one of that *modern Sect*, in the
 Republic of Literature, call'd *Egotiſts*; who, to
 trumpet a Victory, delight in making Men of
 Senſe talk Nonſenſe; or are ever inſulting over
 the imagin'd Ignorance of their Fore-fathers, to
 purchaſe a Reputation of being witty or learned;
 when, God knows! If they have any thing good,
 they themſelves are ſenſible 'tis only a *Copy*.

But be your *Memoire-Writer* who he will, I
 dare ſay your *Antagoniſt* will not think him worth
 his Notice, for two Reaſons. *Fiſt*, Becauſe we
 are told by the *Capuchin*, that 'tis a *maniſeſt*
Rebellion, and worthy of the laſt Punishment to
reſiſt the Authority of the Church; and this ſame
 Man is ſaid to declare, in the ſame Breath, *that*
the Authority of the Church is the ſole Rule of
Faith: A Propoſition diametrically oppoſite to
 the Doctrine of that Church; by which we are
 taught,

taught, as an Article of her Faith, that the *Scripture* and *Apostolical Traditions* are also *Rules of Faith*. --- Is not this Nonsense?

Secondly, Neither the *Capuchin* nor the *Preacher* could be ignorant of what their Church commands all *Bishops* and *Instructors* to teach, viz.

“ that the Images of CHRIST, of the Virgin-
 “ Mother of GOD, and of other Saints are to
 “ be had and kept especially in Churches, and
 “ that due Honor and Veneration is to be paid
 “ to them; *not that any DIVINITY OR*
 “ *VIRTUE, for which they should be worshipped,*
 “ *IS BELIEVED to be IN THEM; or that any*
 “ *thing is to be ask'd of them, or that TRUST*
 “ *is to be put in them, as did heretofore the*
 “ *Gentils, who placed their Hopes in Idols;*
 “ but because the Honor which is given to
 “ them, is refer'd to the *Prototypes* represented

Conc. Trid.
SS. 25.
De Invo-
catione, &c.

Pf. cxxxiv.
alias
cxxxv.

Mandat Sancta Synodus omnibus Episcopis, & cæteris docendi munus curamque sustinentibus, ut, Fideles diligenter instruant, docentes Imagines . . . Christi, Deiparæ Virginis, & aliorum Sanctorum, in templis præsertim habendas & retinendas, eisque debitum honorem & venerationem impertiendam; Non quod credatur inesse aliqua in iis Divinitas, vel virtus, propter quam sint colendæ, vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit figenda; veluti olim fiebat a Gentibus, quæ in Idolis spem suam collocabant; sed quoniam honos, qui eis exhibetur, refertur ad Prototypa, quæ illæ representant; ita ut per imagines quas osculamur, & coram quibus caput aperimus & procumbimus, Christum adoremus; & Sanctos, quorum illæ similitudinem gerunt, veneremur. Conc. Trid. SS. 25. De invocatione, veneratione, & reliquiis Sanctorum, & sacris imaginibus.

“ by them ; so that by the *Images*, which we
 “ kifs, and before which we pull off our Hats
 “ and Kneel, we *adore* CHRIST, and venerate
 “ the Saints, whose Likeness they bear.” Now
 is it likely that the *Capuchin*, who sticckled so
 much for his *Church's Authority*, should prove
 himself, that very instant, a *Rebel*, *worthy of the*
last Punishment? No, Doctor ; such Stories as
 these will not go down with Men of Sense. ---
 Go on, Doctor.

N. B. FIRST,

By the Extract Dr. *Middleton* has given us in
French from *Monf. L'Abbè* one may easily see,
 that a Story loses nothing by an Infidel Pen ---
 These Words, *qui vouloit quelque chose de plus*,
 said by *Monf. Hersaut*, are *Englisb'd* by the
 Doctor thus: *They insisted on a higher Degree of*
Veneration: What we are told of all, *viz. L'un*
& l'autre marquerent mesmes les respects
extraordinaires, this the Doctor translates, *they*
. . . . urged the extraordinary Devotion, &c. and
 for *reverées sur les Autels*, we have given us,
worshipped on Altars. --- But what still more be-
 trays the Doctor's *Malice* or *want of Understanding*,
 is the following Sentence: “ The *Capuchin*
 “ declared, that the Authority of the Church
 “ was the sole Rule of Faith ;” which is what
 his *Memoire-Writer* does not say. His Words
 are ; --- *Le Capucin estima, qu'il falloit defendre*
tout

tout ce que L'Eglise reçoit ; --- que cela seul estoit la regle de la Foy. “ The Capuchin was of
 “ Opinion, we should maintain all that the
 “ Church receives ; that that alone was the Rule
 “ of Faith.” ----- What alone ? ---- What the
 Church receives. --- He neither said, *qu'elle seule ;*
 nor *que son Authorité seule ;* nor *seule regle.* ----

N. B. SECONDLY,

The Character our Deist gives of the *Quesnelists* is literally true. They are all *Infallibles* to a Man, and some say there is a Club of these *Dissecters* and *Sovereign Law-givers* in our great *Metropolis* : But what Progress they make in the *Reformation* --- *Trade* is not so easily determin'd. I myself once happen'd to break in upon one of them, and it was pleasant enough to hear him facetiously dictating an *Anatomy Lecture* upon the Court of *Rome*, to a Lady who had had her Education at *Paris*. Soon after I was enter'd the Discourse fell upon the Council of *Trent*, and one thing I remember particularly said, which was this: --- “ Father *Paul's* History of that Council
 “ was sincere as to the Facts, tho' a Grain of
 “ Allowance was to be given for a little *Em-*
 “ *broidery* : But, in his Judgment truly, *Monf.*
 “ *Dupin's* History was a just Medium between
 “ Father *Paul's* and *Palavicinus's*.” ---- Now,
 'tis pretty well known that Father *Paul's* History was sent over *Sheet by Sheet*, as it was composed,

to

to King *James I.* who at length Publish'd the whole with the Advice and Corrections of *George Abbot*, Archbishop of *Canterbury*. * And *Burnet* has taken Care to let the World know, that the same *Father Paul* was a good *Protestant* in a *Monk's* Dress; that our *English Liturgy* was his *Pattern*; that he endeavour'd to bring the *Venetian Republic* to a Separation from not only the *Court*, but also the *Church of Rome*; and thought himself in a *corrupted Church* and an *idolatrous Communion*; where nevertheless he remain'd; *heard Confessions* and *said Mass*; softening the *Reproaches* of his *Conscience* by omitting a great Part of the *Canon*, and holding his *Tongue* in those Parts of the *Office* that were against his *Conscience*. This is, *jura, perjura, secretum pandere noli*, with a *Witness*. See *Bishop Burnet's* *Life of William Bedell*, *Bishop of Kilmore* in *Ireland*, to whom the *Hypocrite* discover'd the *Secrets* of his *Soul*.

* *Hoc non prætermittam, quo certius omnibus innotescat, scriptam esse a Patre Paulo Veneto Theologo, (Historiam Conc. Trid.) ortis jam inter Pontificem Paulum V. & Rempublicam Venetam diffidiis, missasque propediem ad Regem nostrum Jacobum singulas separatim Schedas secundum Ordinem quo successive compilabantur; qui consulente & corrigente Domino Abbatio Archiepiscopo Protestantium Cantuariensi, totam farraginem tandem collectam, in lucem edidit; Archiepiscopum vero de exemplaribus fideliter accurateque describendis, non nimis fuisse anxium verendum est. Franc. Davenport. Summa Veteris Theol. &c. Dial. 23. in fine.*

Archbishop *Abbot's* Character drawn by the Earl of *Clarendon* runs thus: " He had been
 " Head or Master of one of the poorest Col-
 " leges in *Oxford*, and had Learning sufficient
 " for that Province. He was a Man of very
 " morose Manners, and a very sour Aspect,
 " which in that time was call'd Gravity; made
 " Bishop before he had been Parson, Vicar, or
 " Curate of any Parish Church in *England*, or
 " Dean or Prebend of any Cathedral Church;
 " and was in Truth totally ignorant of the
 " true Constitution of the Church of *England*,
 " and of the State and Interest of the Clergy, as
 " sufficiently appear'd through the whole Course
 " of his Life. He consider'd *Christian Religion*
 " no otherwise than as it *abhorr'd and reviled*
 " *Popery*, and valued those Men most who did that
 " the most *furiously*. For the strict Observation
 " of the Discipline of the Church, or the Con-
 " formity to the Articles or Canons establish'd, he
 " made little Enquiry, and took less Care; and
 " having himself made a very little Progress in
 " the ancient and solid Study of Divinity, he ad-
 " hered only to the Doctrine of *Calvin*, and for
 " his Sake did not think so ill of the Discipline
 " as he ought to have done." See, *The Lives*
 " and Characters, &c. of Protestant Bishops, &c.
 " by *John Le Neve*, who tells us likewise, it was
 " by means of *Antonius de Dominis*, that *Abbot*
 " got *Father Paul's* History of the Council of
 " *Trent*

“*Trent* transmitted in MS. by Parcels into
 “*England.*” ---- Such were the *Fabricators* of
 that famous, and so much boasted, *Protestant*
History of a Popish Council!

As to *Dupin*, the great Favorite of the *Hol-*
landers and as much applauded by the *Socinians*,
 especially by *Monf. Le Clerc*, one cannot read him
 without wondering at his Pride and Impudence
 ---- Often disgraced by the *Catholics* on account
 of his scurrilous and impious Assertions, he as
 often solemnly retracted, and as often return'd
 to the Vomit; so that he was deservedly stiled
 by them the *Proteus* * of their Days.

MYTHO. “ I have said in my *Letter*, that
 “ *several of the ancient Heroes were more worthy*
 “ *of Veneration, than some of the modern Saints,*
 “ *who have dispossessed them of their Shrines; and*
 “ *that I should sooner pay divine Honors to the*
 “ *Founders of Empires, than to the Founders of*
 “ *Monasteries.* ”

Letter
 Page 164.
 Edit. 4.

DEIST. What you said was this: “ For my
 “ part I should sooner be tempted, to prostrate
 “ myself before the Statue of a *Romulus* or an
 “ *Antonine*, than that of a *Laurence* or a *Da-*
 “ *mian*; and give Divine Honors rather with
 “ *Pagan Rome*; to the Founders of Empires,
 “ than with *Popish Rome*, to the Founders of
 “ *Monasteries.* ” ---- What do you think? Will

* A Sea God, who turn'd himself into all Shapes.

not they call you a pitiful Interpreter of your own Words, much more of other People's.

MYTHO. I do not know but they may, and like *our Author* "aggravate *what I have said* " into a heavy Charge against me; as if I were " offended, to see the *Heathen Temples converted* " into *Christian Churches*, and had actually pre- " ferr'd the *Pagan Deities*, before the *Martyrs of* " CHRIST."

DEIST. What Preference you have given and to whom, must plainly appear to every one that reads your Letter.

MYTHO. Yes; and nevertheless " according " to his Custom, he either widely mistakes, or " willfully misrepresents my meaning."

DEIST. I am afraid, Doctor, he understood it but too well, I have not yet observ'd one Example of what you are pleased to call *his Custom* --- Let us hear him speak for himself. " The " Doctor, it seems, is offended that the *Pan-* " *theon* and other Temples of the *Pagans* have " been changed into Churches of the Blessed " Virgin and the Saints; and thinks that the " old Possessors (the Heathen Deities) had a " better Title to them than the Mother of " CHRIST or his Martyrs; and declares, that " he should be much more inclined to pay his " Devotion to a *Romulus* or an *Antonine*, than to " (the illustrious Martyrs) *Laurence* or *Damian*, " Page 33, 34. " All literally true, without the

the least tittle of a Mistake or Misrepresentation: And the following Remark is as just. “ I suppose, by the same Rule, he must take it very ill to find so many Popish Churches, nigher home, changed into Protestant Temples, without so much as taking the Pains to new christen them: So that without going to Rome, we may find a *Laurence* an *Alban*, and a great Number of other *Romish* Saints in the very Heart of *London*. For since he openly declares, that the *Pagan* Deities had a juster Title to Religious Veneration than any of these Saints, consequently a Church of *St. Laurence* must needs give him more Offence than a Temple of *Bacchus*.” I add, or of *Venus* either. *Pref. Page 12, 13.*

If to reverence is not to Worship, how came the Doctor to translate just now, *reueres worshipped*?

MYTHO. Sir; “ as to the genuin Saints and Martyrs of the Christian Church, that is, all those, who, in past Ages, have lived according to the Rules of the Gospel, or died in Defence of it, I reverence them as highly, as they ought to be revered by any Christian, yet shall never be induced to Worship * them: I

* So says Doctor Middleton. --- But Chamier, a Protestant Divine, assures us, the reform'd Churches agree that there is a *Worship* due to Saints and Angels; and that there are *Examples and sacred Precepts* for both. Ergo, the Doctor is not an All --- Protestant --- “ *Quia post Deum, suæ sunt inter Creaturas differentia; primo Angelorum tum etiam Humanum: --- Consentitur etiam in hoc, esse quemdam CULTUM*

“ I consider them as illustrious Proofs of the
 “ Excellence of the Christian Doctrine; and
 “ shining Examples of Piety and Fortitude to
 “ all succeeding Ages. ”

DEIST. This Interpretation, Doctor, like that upon *Origin*, is a Day too late. Besides it makes bad worse ---- 'Tis evident, in the Extract of your Letter, which I have given, there is no Distinction made between *Ancient* and *Modern Saints*; and tho' your Supposition of *Worshipping*, that is, of *paying divine Honors*, is a Calumny you have endeavour'd all along to impose upon the World, 'tis evident you give the Preference of your Veneration to a *Romulus* and an *Antonine* before a *Laurence* and a *Damian*; before a *Paul* the Hermit, an *Hilarion*, a *Gregory Thaumaturgus*, a *Gregory of Nissa*, a *Ferom*, an *Ambrose*, a *Chrysoptom*, an *Augustin*, a *Basil* a *Paulinus*, and many more such *ancient Saints*, all to *Monkery* inclined for your Gospel; so that your pretended Reverence for the *genuin Saints and Martyrs of the Christian Church*, those *illustrious Proofs of the Excellence of the Christian Doctrine*, &c. is, as evidently, only a Feint.

MYTHO. What is my Gospel?

“ A CREATURIS INFERIORIBUS DEBITUM PRÆCELLEN-
 “ TIBUS. *Nec desunt aut Angelorum ab Hominibus, aut*
 “ *Hominum ab aliis Cultorum tum exempla tum Præcepta*
 “ *sacra.*” Chamier. *Tom. 2. Lib. 18. c. 1. § 5.*

DEIST.

A POPISSH PAGAN *the Fiction of*

DEIST. I mean what a *Christian*, if he thought on it; might call so. ---- Not that I imagin any one would judge it the Rule you altogether square by; no; I believe they are taught better. But, should it, I say, be thought on, the Practice of it will be judged the only *Merit* by which your *Pagan-Heroes* could claim your Esteem.

MYTHO. Well, Sir, what is it?

DEIST. A Description of those *Pagan Heroes*, to the Life.

MYTHO. By whom?

DEIST. I would not for the World, Doctor, a *Papist* were here. ---- Take this Scripture; and read St. *Paul's Epistle* to the *Romans*, Chap. i. from Verse 21.

MYTHO. Well, Sir; say what you please; ---- “ as for the *Papish Saints*, I believe several
“ of them to be wholly fictitious; many more
“ to have spent their Lives contemptibly; and
“ some of them even wickedly: And out of
“ these three Classes, let our Author chuse were
“ he will; out of *the fictitious, the contemptible,*
“ *or the wicked.* ”

DEIST. My Word for it, they are all your own. *Fox's Calendar* is an Abomination.

MYTHO. And “ I shall venture to affirm
“ once more, that I would sooner worship *Ro-*
“ *mulus*, or *Antonine*, than any of them; sooner
“ pay my Devotion to the *Founders*, than to
“ the

“ *the Disturbers * of Kingdoms*; sooner to the
 “ *Benefactors*, than to *the Persecutors of Man-*
 “ *kind*; and this is the whole that I have ever
 “ meant.”

DEIST. As much as to say, *St. Laurence* and
St. Damian were both *Disturbers of Kingdoms,*
and Persecutors of Mankind. And why so? First,
 because they *Disobeyed* their Princes by refusing
 to *Sacrifice to Idols*; Secondly, because † *La-*
urence, Cosmas and Damian, three Saints, are ve-
 nerated ‡ by Christians in those very Temples,
 where *Antonine, Romulus and Remus*, three De-
 vils were *adored by Pagans.* ---- The first Reason
 indeed, is only a *legal* Presumption or Infe-
 rence; but the second is what you expressly re-
 proach the *Papists* with; and to it you tack your
Declaration of Preference. A convincing Proof
 of your being highly offended, to see *the Hea-*
then Temples converted into Christian Churches;

† Or wor-
 shipped if
 the Doctor
 pleases;
 the Word
 in itself is
 very harm-
 less.

* The Doctor, without doubt, will reckon *St. Ambrose*
 among the rest, because he stoutly resisted the Empress *Justina*
 and her Son *Valentinian* who both had a mind to restore *Aria-*
nism. ---- Besides, every body knows he obliged the Emperor
Theodosius to *public Penance* for the Massacre at *Theſſalonica.*

† Another Reason why *St. Laurence* is not the Doctor's
 Favorite may be, the Complaint he made to *Xystus*, his Bishop,
 seeing him dragged to Martyrdom: *Whither go you, my Father,*
without your Son? Whither run you, O holy Bishop, without
being accompanied by your Deacon? You never used to OFFER
SACRIFICE without a Minister, &c. *St. Ambrose Lib. I.*
 Officier.

M

and

and that you actually preferr'd the *Pagan Deities*,
before the *Martyrs of CHRIST*.

MYTHO. " But our Author calls it a noto-
" rious Falshood to say, that many of their
" Saints were never heard of but in their Le-
" gends; or had no other Merit but of throw-
" ing Kingdoms into Convulsions, for the sake
" of some gainful Imposture. "

DEIST. And can you wonder at him?

MYTHO. " Yet I have produced several In-
" stances of the first Sort, which every reasona-
" ble Man must think decisive. "

DEIST. Say you so! Pray, what are they?

MYTHO. Why " in the case of *Evodia*,
" *St. Viar*, *Amphibolus*, and *Veronica*. "

DEIST. Right! ---- I remember them now.

Pref. Page
14. 15.

MYTHO. " But *no such Saints*, he says,
" *were ever honor'd in their Church*: By which he
" means nothing more, as he himself explains
" it, than that they never were *formally cano-*
" *nized, and enter'd into the Roman Martyrology*;
" which is nothing to the Purpose; since as I
" have shewn from unquestionable Authority,
" they were all honor'd with *Altars and Images*,
" *and openly worshipped in Catholic Countries*, as
" *Saints and Martyrs*. "

DEIST. Well, but Doctor! I scarce remem-
ber a Word of this. For example; I do not
remember that your *Antagonist* mentions *For-*
mally or *Materially*; tho' he says neither *Julia*
Evodia,

Evodia, nor a *St. Viar* was ever honor'd in their Church. And indeed what you have given us concerning them appear'd to me *aniles Fabulae*; Tales of a Tub with which 'tis usual for *Travel-lers* or *Itinerary Writers* to amuse the Public.---- But what is still more surprizing, I do not remember that you had the Confidence, what ever your Thoughts were, to mention an *Altar* or *
an

* For Proof of what the *Deist* says. I will give the Reader those Stories transcribed from Dr. *Middleton's* Letter, Page 172. Edit. 4.---- "*Mabillon* gives a remarkable Instance of *ascribing* Martyrdom and Saintship to mere Pagans, in an old Stone, found on the Grave of a *Christian* with this Inscription D. M. JULIA EVODIA FILIA FECIT MATRI. And because in the same Grave there was found likewise a *Glass Phial*, or *Lacrimatory Vessel* tinged with a reddish Colour, which they call Blood, and look upon as a certain Proof of Martyrdom, this *Julia Evodia*, though undoubtedly a *Heathen*, was presently adopted for a *Saint* and *Martyr* on the Authority of an Inscription that appears evidently to have been one of those above mention'd, and borrow'd from a *Heathen Sepulchre*. But whatever the Party there buried might have been, whether *Heathen* or *Christian*; it is certain however, that it could not be *Evodia* herself, but her Mother only, whose name is not there signified." O! The Wife-acre!---- And it is as certain, that the whole Story of this Adoption is *mere Forgery*, let who will be the Author of it; as it is that neither *Altar* nor *Image* is mention'd in it---- But the next Story, Page 173. makes the *Roman Antiquaries*, it seems, somewhat more knowing. "The same Author mentions some *Original Papers*, which he found in the *Barbarine Library*, giving a pleasant Account of a Negotiation between the *Spaniards* and *Pope Urban* the VIIIth, in Relation to this very Subject. The *Spaniards*, it seems, have a *Saint*, held in great Reverence in some Parts of *Spain*,
M 2 " call'd

A POPIISH PAGAN the Fiction of
 an *Image* in Honor of a *Julia Evodia*, or an
Amphibolus; nor an *Image* in Honor of *Viar*;
 and now you are resolved to have the Assurance
 to pretend you have proved it by *unquestionable*
Authority. ----

* Printed
 Anno,
 1707.

As to *Amphibolus* in particular; ---- I have read
 a Litany of *English Saints* with Prayers, col-
 lected from the *Roman* and other *Missals* for-
 merly used in *England*; but, not a Word of
Amphibolus: Tho' I must own, *Usher's Reason*,
 if it be his, for denying *Amphibolus* to have
 been

“ call'd *Viar*; for the farther Encouragement of whose Wor-
 “ ship, they solicited the *Pope* to grant some special *Indulgences*
 “ to his Altars; and upon the *Pope's* desiring to be better
 “ acquainted first with his Character, and the Proofs, which
 “ they had of his *Saintship*, they produced a *Stone* with these
 “ antique Letters *S. Viar*, which the Antiquaries readily saw
 “ to be a small Fragment of some *old Roman Inscription*, in
 “ memory of one who had been *Præfectu S. Viarum* or *Over-*
 “ *seer of the Highways*.” ---- I have not *Mabillon*; if I
 had perhaps I might take the Pains to look into him; but by
 the *Latin Extract* the Doctor has given us, all we are told is, *that*
Urban being petition'd by some Spaniards (perhaps, if the Story
 be real, two or three ignorant Pilgrims, who had found the
 Stone by chance) *to grant Indulgences for the Worship of a Saint,*
whose Name is VIAR, &c. a Stone was brought on which
these Letters were left S. VIAR, &c. Alterum notatu dig-
 num, quod Urbanus ab Hispanis quibusdam interpellatus de
 concedendis indulgentiis ob cultum Sancti, cui nomen VIAR,
 &c. allatus est Lapis in quo hæ literæ reliquæ erant S. VIAR,
 &c. Vid. *Mabill. Iter. Ital.* Pag. 145. Now, 'till the Doctor
 thinks fit to inform us, in what Part of *Spain* a *S. Viar* is,
 or was ever, worshipped; in what *Town*, or *Village*, *Church*,

been a Person, (because forsooth, 'the Word is derived from the *Greek*, and signifies a *rough shaggy Cloak*) to me proves no more than, *Usher* signifying in *English* a *School-Whipster* proves there never was the Man, call'd *Bishop Usher*. ----
 And as to *Veronica*. -----

MYTHO. Sir; *Veronica*, " tho' the Name
 " only of a *Picture*, was advanced into a *Person*,
 " by the Authority of *Pope Urban*, and placed
 " as such upon an *Altar*, in the Face of all
 " *Christendom* in *St. Peter's at Rome* Yet all
 " Men who know any thing of *History*, either
 " sacred or prophane, must necessarily be con-

or *Chapel*; his *Altar* is, or was ever, to be found; I shall think myself at full Liberty to believe both the *Spanish Bishops* better *Papists* than to allow a *Worship* contrary to their *Church's* Precepts; and the pretended *Negotiation*, &c. a Piece of *Embroidery* draughted by the Doctor according to his own *Fashion*. --- The third Story, Page 174. runs thus. We have in *England* an Instance still more ridiculous, of a fictitious *Saintship*, in the case of a certain *Saint*, call'd *Amphibolus*; who according to our *Monkish Historians*, was *Bishop of the Isle of Man*, and *Fellow-Martyr and Disciple* of *St. Alban's*, yet the learned *Bishop Usher* has given good Reasons to convince us, that he
 " owes the Honor of his *Saintship*, to a mistaken Passage in
 " the old *Acts* or *Legends* of *St. Alban*: Where the *Amphibolus*
 " mention'd, and since revered as a *Saint and Martyr*, was
 " nothing more than the *Cloak*, which *Alban* happen'd to
 " have, at the time of his Execution; being a Word derived
 " from the *Greek*, and signifying a *rough shaggy Cloak*, which
 " *Ecclesiastical* Persons usually wore in that Age.----" But where is *Amphibolus's Altar* or his *Image*? I am afraid after all, his *Canonization* will be intirely owing to the Doctor, or to *Bishop Usher*, or some such *Authentic Recorder*.

A POPISH PAGAN the Fiction of

“vinced, that the whole Story, not only of
 “*the Saint*, but of *the Picture also*, which they
 “expose on certain Festivals with the greatest
 “Pomp, and for the Original of which diffe-
 “rent Cities contend, is a mere cheat and For-
 “gery.”

DEIST. Doctor, you are mistaken, excepting
 by *all Men* you mean *all Fools*. For tho' no
Catholic will think himself obliged to believe
 every *Tradition* they will call pious; yet no Man
 in his Wits, I mean, no Christian, can talk
 of it in your Strain, without positive Reasons to
 disprove it; which, by what I have read, I am
 sure neither you, nor any body else can bring. ---
 What therefore I was going to say upon the Sub-
 ject was this. 'Tis plain even from the *Inscrip-
 tion* * you have copied, that *Veronica* is not by
 it stiled even *Pious*; much less is she proposed to
 be honor'd as a *Saint*. --- But *Veronica*, you say,
was not any real Person, but the Name given to
*the Picture itself by the old Writers, who men-
 tion it; being form'd by blundering and confound-*

Ibid. Page
 176.

* SALVATORIS IMAGINEM VERONICÆ
 SUDARIO EXCEPTAM
 UT LOCI MAJESTAS DECENTER
 CUSTODIRET URBANUS VIII
 PONT. MAX.
 MARMOREUM SIGNUM
 ET ALTARE ADDIDIT CONDITORIUM
 EXTRUXIT ET ORNAVIT. *Ibid.* Pag. 175.

ing

ing the Words VERA ICON, or true Image, &c. One may easily see through this blundering Reflexion, Doctor; but all the World knows they can vie with your Men of Sense, and sound Criticism too, providing you do not tack impious to it ---- No-body doubts, but that the Picture itself was call'd VERA ICON by the Ancients; and 'tis very likely a compound Name was, by Use, form'd of those two Words, and attributed to the pious Woman supposed to have been favor'd with it upon her Handkerchief; and what of all that? Would she be the only one, or the first, who had gain'd a new Name from some particular Incident in Life? If you would know her true Name, consult *Baronius ad Annum*, 34. * he will tell you it was *Berenice*; and then you may set your Brain to work to disprove the Fact; but I would advise you, first to take another trip to *Rome* and consult the M.S. lodged there

* *Baron. cit. loquens de Instrumentis Passionis Christi atque Sepulchri remanentibus, de sudario hæc habet. " Ipsum sudarium insuper, quo Caput Domini est involutum in Sepulchro, quod divina virtute ab incendio remanserat illæsum, esse translatum ad Posterios, Beda testatur, de locis Sanctis Chap. 5. Ab hoc diversum sudarium illud existimatur, quod a Berenice faciei Domini sanguine & sudore aspersæ admotum, ejusdem Dominici vultus effigiem in se retinuit, ut habet Christiana traditio, & libellus manuscriptus de translatione ejus Romam facta, qui asservatur in Vaticana Bibliotheca, testatur. De eadem Berenice, quæ & Veronica dicta habetur, deque Imagine Christi velo excepta, Methodius Episcopus, antiquus Chronographus meminit."*

in the *Vatican Library*; by which you may learn how the *Romans* came by the *Picture*. In fine, be the Origin of it what it will, 'tis the *Picture* of their SAVIOUR they expose to *Public Veneration*; not the *Picture* of the Woman; who is little thought of by those, who pray before the *Altar* in *St. Peter's Church*.---- Nor will they worship any Saint but those canonized, or Beatified, or *enter'd into the Roman Martyrology*. So that, when all comes to all, a *Papist* may say, your own dear *unquestionable Authority* will stand for ever a *decisive Proof* to every *reasonable Man*, that you are an *insignis falsarius*; an Imposter of the first Magnitude.

MYTHO. Sir; " 'tis a thing confess'd, and
 " lamented by the gravest of their own Com-
 " munion, that the Names and Worship of
 " many pretended Saints, who never had a real
 " Existence, had been fraudulently imposed
 " upon the Church. "

DEIST. I do not believe that.

MYTHO. Yes, Sir; " the celebrated Dr,
 " *John de Launoy*, was famous for clearing
 " the Calendar of several, who had long been
 " worshipp'd in *France*, as the *Tutelary Divi*
 " of some of their principal Towns. "

DEIST. 'Tis to be imagin'd then, he puts others in their Places; for I perceive their *Calendar* is as long as ever.

MYTHO.

MYTHO. That may be ; but “ it used to be
 “ said of him, *that there never pass'd a Year, in*
 “ *which he did not pluck a Saint out of Paradise*”

DEIST. Who told you all this ?

MYTHO. See *Bayle's Dictionary in Launoy.*

DEIST. Doctor ; he is all your own ; my
 Word for it.

MYTHO. “ In the *Catacombs of Rome* which,
 “ in the times of *Heathenism*, was the Burial-
 “ Place of the Slaves, and poorer Citizens.” *

DEIST. Can you bring any *Voucher*, Doctor,
 for this piece of History, older than *Lutheran*
Protestantism.

MYTHO. No matter.

DEIST. Perhaps Bishop *Burnet* taught it you.

MYTHO. What then ?

DEIST. They will say, 'tis a Lye, you may
 be sure.

MYTHO. What is that to me ? ---- In those
Catacombs, “ where the Bones of *Pagans* and
 “ Christians lie jumbled promiscuously together,
 “ if they happen to find a *little Phial*, or piece of
 “ *Glass tinged with red*, at the Mouth of any
 “ particular Hole, they take it presently, as the
 “ learned *Montfaucon* † informs us, for a cer-
 tain

* This Forgery without a Proof may, with all my Heart,
 be number'd one of the *Credenda* of Dr. *Middleton's* wish'd
 for Reformation.

† His words cited by Dr. *Middleton*, Page 172. are: *Si*
forte rubore quodam in imo tineta vitrea ampulla fuerit, pro
argumento

“tain Proof of *Martyrdom*; and by the help
 “of the next Inscription, that they can pick up
 “from some neighbouring Grave-Stone, pre-
 “sently create a *new Saint and Martyr to the*
 “*Popish Church.*”

DEIST. This, one might be apt to imagin, was to supply *Launoy's* petty Larcenies. However; Doctor; I can find no Change in their *Martyrology*; no Addition from the *Catacombs* within my Memory: So that your *little Phial, &c.* your *new created Saints and Martyrs* is all a *Tale to the old Tune.* ---- But, now I think 'ont, there is at *Rome* what the *Romans* call a *sacred*
 * *Tribunal, learned and attentive,* establish'd for the Inspection of what is in the *Catacombs*, and what is taken out; ---- did you ever consult any of those Gentlemen about the Rules they follow in distinguishing *Reliques of Martyrs* from those of other primitive Christians there buried? Did they ever tell you a *little Phial, or piece of Glass tinged with red* was a certain Proof of *Martyrdom*?

argumento Martyrii habetur. Mont. Diar. It. Page 118. If by chance a Glass Phial is tinged at the bottom with red, 'tis esteem'd an Argument of *Martyrdom*. He neither says, a *certain Proof*, nor a *sufficient*; and if he had, his Authority would not signify a Rush.

* One *Petrus Rossinus* speaking of the *Catacombs at Rome* adds: *vi sono Corpi de Sancti Martiri intieri: Per la ricerca, e ricognitione de quali vi è istituito un sacro Tribunale, pieno di sapere, & attenzione.* Il Mercurio Errante Delle Grandezze di Roma, &c. Lib. 3. Pag. 66.

MYTHO. But, Sir; “ *Mabillon*, as I have
 “ observed, wishes, that they would be more
 “ scrupulous on this Head, and not forge so
 “ many fabulous Stories of Saints, without any
 “ certain Name: nor impose Paganish Inscrip-
 “ tions for Christian upon the Church.”

DEIST. Doctor; one thing I know. When
 I set myself upon inquiring into *Religions*, I did
 not think Travellers my best Informers. You
 have, 'tis true given us a broken Passage out of
Mabillon's Iter. Ital. Pag. 225. to this Effect:
*I wish they would imitate this Piety, who devise
 feign'd Histories of Saints lately found without
 certain Names to the Confusion of true Histories;
 Yes, and they who sometimes divulge Pagan In-
 scriptions for Christian.* * But what this Piety is
Mabillon would have imitated, you do not tell
 us; nor who those are he carps at. Perhaps he
 speaks only of some Vagabonds (and such there
 are in all Countries) who wander under pretence
 of a Pilgrimage, in order to be entertain'd at
 the Expence of Charity. But be that as it will;
 if *Mabillon, Ibid.* be your Author, as you say
 he is, for the Story of *Julia Evodia*, which
 I know to be false, what credit can he gain

* *Utinam hanc Religionem imitarentur, qui Sanctorum re-
 cens absque certis nominibus inventorum fœtas Historias com-
 miniscuntur ad confusionem verarum Historiarum, imo & qui
 Paganorum Inscriptiones aliquando pro Christianis vulgant.*
Mabill. cit.

you? * But there is another thing, Doctor, which you had like to have made me forget. 'Tis a passage I have read cited from St. *Cyprian* Epist. 68. where he accuses *Martialis*, among other atrocious Crimes, of having buried his Children in the same place where *Heathens* were buried. † Which I as well as *Baronius*, take to be a certain Proof, that the *Primitive Christians* abhor'd a *Heathen's* Company when dead, as much as his *Religion* when alive ---- And will not

* After all, Dr. *Middleton* seems sensible enough that here, in *England*, we have " certain Men who are too apt to consider their own Opinions, as the standard of Christian Faith; and to treat even the Defenders of our Religion, as Desertors, if they do not submit to Act under their Direction." See *Pref. Disc. Page* 81. And why may we not suppose there are in other Countries as Self-conceited; who think nothing rightly transacted, because they are not of the Council.

† St. *Cyprianus cum Martialem* " nefando Idololatriæ libello infamatum dixit, hæc addit: *Martialis quoque præter Gentilium turpia & lutulenta Convivia & Collegia diu frequentata, & filios in eodem Collegio, exterarum Gentium more, apud profana Sepulchra depositos, & alienigenis consulpulos; ætis etiam publice habitis apud Procuratorem Ducenarium obtemperasse se Idololatriæ, & Christum negasse contestatus sit.*" *Baron. ad An. 258.* ---- The Burial place for the Slaves and poorer Citizens, in the time of *Heathenism* was the *Puticuli*, without the *Exquilian* Gate, given away by *Augustus* to his Favorite *Mæcenas*, who turn'd it into fine Gardens. A plain Proof that they did not use to bury their Poor in Vaults, such as the *Catacombs* are.

Huc prius angustis ejecta cadavera cellis

Conseruus-wili portanda locabat in arca.

Hoc miseræ Plebi stabat commune Sepulchrum, &c.

Hor. Lib. 1. Sat. 8.

this

this utterly spoil the Compliment you make your Friends, of the *Catacombs* ?

MYTHO. “ Our *Catholic* himself, in this very Work, where he is labouring to give the most specious Turn to every Part of their Worship. ”

DEIST. Nor can a Christian desire plainer or more convincing Proofs for Truth ; which is what they say he extremely delights in. And, what is more wonderful, I find him all of a-piece, from the first to the last ; as is indeed their whole Scheme of Religion.

MYTHO. You shall see that. ---- He “ is, I say, forced to allow such a Confusion and Jumble among the *Martyrs and their Reliques*, as approaches very nearly to what I am now affirming. ”

DEIST. A *Papist* will say ; as nearly as an *Angel of Light* to the *Rulers of Darkness*.

MYTHO. Sir ; “ he says, that many of their Saints having borne the same Name, it easily happens, that the Reliques, which belong to one, are attributed to another, and that there are many ancient Martyrs, whose Names at present are unknown, yet whose Reliques have all along been honor'd in the Church ; and that it was easy for the Ignorance of some, or the Vanity of others, to attribute to them the Names of other Saints. ”

*Catholic
Christian
Page 246.*

DEIST.

A POPISH PAGAN *the Fiction of*

DEIST. Be pleased to add, Doctor, what follows: "so that all these may be true Reliques, notwithstanding they don't all belong to the Saints to whom they are attributed." Now I see nothing in all this, but what is very reasonable.

MYTHO. Don't you? "*The old Athenians* were call'd *Superstitious* by the Apostle, for erecting an *Altar to the unknown God*."

DEIST. Well they might.

MYTHO. "But our *Papists*, we see, by their own Confession, erect *Altars to unknown Saints, and unknown Reliques*."

DEIST. We were talking just now of the *Catacombs*, Doctor; ---- it puts me in mind of an old Story; but, I dare venture, 'tis a true one. ---- *Julian the Apostate*, perceiving the Christians frequent with Constancy and Fervor, the Tombs of the Martyrs, reproach'd them with it, and pretended it a Superstition in Imitation of the *Jews*; of whom *Isaias* had said: *In * Sepulchris & Speluncis dormiunt propter Insomnia*; But *St. Cyril*, it seems, rebuffed the *Pagan* afterwards, for his *Blasphemies*; and pronounced his Parallel, *a Dream worthy an Apostate and a Madman*. †

* They sleep, for the sake of dreaming, in Sepulchres and Caves. *Isaias* chap lxy 4. *Edit. Septuag.*

† *Dignissimum hoc plane Apostata viro, ac penitus delirante somnium S. Cyrillus, Lib. 10. in Julianum. See Rom. Subter. Lib. 1. c. 3.*

MYTHO. " Upon the mention of these *Reliques*, I cannot help observing, that *the superstitious Veneration and solemn Translations* of them, which make so great a Part of the *Popish Worship*. "

DEIST. Tho' to speak the Truth, we do not hear of any of these solemn Translations once in an Age ---- But remember, Doctor; *Constantine the Great, and first Christian Emperor*, had the *Reliques* of *St. Andrew, St. Luke, and St. Timothy* translated to *Constantinople*; where, witness *Socrates*, he built them a noble Church, *ne Imperatores, & Sacerdotes, Apostolorum Reliquiis aliquando destituerentur*.

See *Socrat. Lib. 1. c. 12. & 26. infine.*

MYTHO. That is nothing to the purpose. ---- It only " affords another Instance of a Practice " clearly derived to them from *Paganism*. "

DEIST. To whom, Doctor? To *Constantine* and his *Clergy* of *Constantinople*?

MYTHO. Pshaw! ---- I was not even thinking of *Constantine*. 'Tis the *Papists* I am talking of.

DEIST. But why may not *Constantine* come in for a Share with *Aurelius Arcadius*, who in *St. Jerom's* time, had *Samuel's* Bones translated from *Judæa* into *Thracia*; and also the *several Bishops* that carried them *wrapp'd up in Silk, in a golden Vessel*? Nor would you exclude *St. Jerom* himself, I am persuaded, had you taken Notice of

of what he writes concerning the Reliques of St. *Andrew, &c.* at *Constantinople.* *

MYTHO.

* *Audes dicere, illud nescio quid, quod in modico vasculo transferendo colis? Quid est illud, nescio quid? Scire desidero, expone manifestius, ut tota libertate blasphemem. Pulvisculum, inquit, nescio quod in modico vasculo pretioso lintearnine circumdatum. Dolet Martyrum reliquias pretioso operiri velamine, & non vel pannis, vel cilicio colligari, vel projici in sterquilinum; ut solus Vigilantius ebrius & dormiens adoretur. Ergo sacrilegi sumus quando Apostolorum Basilicas ingredimur? Sacrilegus fuit Constantinus Imperator, qui sanctas Reliquias Andreae, Lucae & Timothei transfudit Constantinopolim, apud quas Dæmones rugiunt, & inhabitatores Vigilantii illorum se sentire præsentiam constentur? Sacrilegus dicendus est & nunc Aurelius Arcadius, qui ossa Beati Samuelis longo post tempore de Judæa transfudit in Thraciam? Omnes Episcopi non solum sacrilegi sed & fatui judicandi, qui rem vilissimam, & cineres dissolutos in serico, & vase aureo portaverunt? Stulti omnium Ecclesiarum Populi, qui occurrerunt sanctis Reliquiis, & tanta lætitia, quasi præsentem, viventemque Prophetam cernerent susceperunt, ut de Palæstina usque Chalcedonem jungerentur populorum examina, & in Christi laudem una voce resonarent?*
S. Jerom Cont. Vigilant.

St. *John Chrysoftom*, in a Sermon upon St. *Ignatius*, congratulates the People of *Antioch* on the solemn Translation of that Martyr's Reliques to their City, in the following terms. ---

“ GOD deprived you of him for a short time, and has restored
 “ him with greater Favor; and as those who borrow Money
 “ restore with Interest what they received; thus GOD having
 “ taken away for a little while this precious Treasure to shew
 “ it to *Rome*, has brought it you back with greater Glory. ---
 “ You bought him your Bishop, and you have received him a
 “ Martyr --- You bought him with Prayers, and you have
 “ received him with Crowns. --- And not you alone, but all
 “ the interjacent Cities. --- For how do you think they were
 “ affected,

MYTHO. With all my Heart; include them all; let me but tell my Story.

DEIST. Very well! Therefore ----

MYTHO. “ *The Superstitious Veneration and solemn Translation of Reliques.....* afford another instance of a Practice, I say, clearly derived to them from Paganism; the whole *Process and Ceremonial* of which, as it is exercised at this Day. ”

DEIST.

“ affected, when they beheld his *Reliques* brought back? ---
 “ What Pleasure did they feel? How glad were they! --- With
 “ what joyful Acclamations did they embrace him crown'd! ---
 “ As Spectators, rising with Shouts from the Pit, lift aloft the
 “ generous Champion that has conquer'd all his Adversaries,
 “ and suffer him not to touch the Ground; but carry him
 “ home on their Shoulders, honoring him with innumerable
 “ Praises; so likewise, all the Cities, one after the other,
 “ receiving this Saint brought back from *Rome*, and carrying
 “ him upon their Shoulders, accompanied him to *Antioch*,
 “ celebrating the crown'd Martyr, deriding the Devil that his
 “ cunning had succeeded contrary to his Expectation. And
 “ then it was he did good to all those Cities, and was their
 “ Instruction; and he has enrich'd this Country to this very
 “ Day. ”

St. *Jerom* tells us, these *Reliques* were deposited in the *Suburbs of Antioch, ad Portam Daphniticam*. Lib de Script. Eccles. --- But what is full as much worth the Doctor's Attention, is the great Number of *Miracles* wrought by Almighty God in Favor of those Christians who visited them, testified by the same St. *Chrysofom*: “ Non aliter quam *Thesaurus* quidam
 “ perpetuus, qui quotidie exhauritur, & nunquam deficit; sic
 “ etiam *Beatus* hic *Ignatius* cunctis ad se accedentibus benedicens,
 “ fiducia ac strenua alacritate, magnaue fortitudine plenos

A POPIISH PAGAN *the Fiction of*

DEIST. Singing *David's Psalms, Hymns and Anthems* in Honor of CHRIST and his Saints?

MYTHO. Yes, Sir; “ the whole Proceſs and
 “ Ceremonial, as it is exerciſed at this Day,
 “ may be ſeen in *Plutarch's* account of the *Tran-*
 “ *ſlation of the Bones of Theſeus*, from the Iſle of
 “ *Scyrus to Athens*: And as this Reſolution was
 “ firſt ſuggeſted to the *Atbenians* by an Apparition
 “ of *Theſeus* himſelf, and injoin'd to them
 “ afterwards by the *Delphic Oracle*; ſo *the Diſ-*
 “ *covery and Tranſlation of their Reliques in the*

“ remittit dōmum. Itaque non hodie tantum ſed quotidie con-
 “ ſuimus, ſpirituales ex eo fructus percipientes. Quisquis enim
 “ cum fide ad illum accedit, magnis afficitur Beneficiis. Sanc-
 “ torum enim non modo corpora, ſed ipſi loculi & monumenta
 “ ſpirituale gratia conferta ſunt.”

“ Not unlike an everlaſting Treafure, which is daily empty-
 “ ing and never fails; ſo this holy *Ignatius*, Bleſſing all that
 “ approach him, ſends them home full of Confidence, and
 “ ſtrenuous Alacrity, and great Fortitude. Therefore we
 “ flock to him not only this Day, but every Day, receiving
 “ from him ſpiritual Fruits. For whoever approaches him
 “ with Faith, is greatly benefitted. For not only the Bodies of
 “ the Saints, but alſo their Coffins and Tombs are fill'd with
 “ ſpiritual Favors.”

This, and much more has *St. Chryſoſtom* concerning the Ve-
 nation of *St. Ignatius's Reliques*; by which 'tis made evident,
 what Eſteem the Chriſtians had of the *Reliques of Martyrs*, in
 the Beginning of the Second Age; when, being all without
 doubt Diſciples of the Apoſtles, with great Veneration and Joy
 they tranſlated the *Reliques of St. Ignatius* from *Rome to Antioch*;
 notwithstanding the then raging Perſecution; without dread of
 the Envy and Cruelty of *Heathens*, or the tedious Difficulties of
 a long Journey. See *Baron. ad Annum*, 110.

“ *Romiſh*

“ *Romish Church*, are usually grounded on some
 “ pretended *Vision or Revelation* from Heaven.”

DEIST. I suppose, Doctor, what you hint at chiefly, is the Translation of the *Reliques* of *St. Gervasius* and *Protasius*, found by *St. Ambrose*, *Dei monitu*.----But 'tis likely your Store can furnish the *Papists* with a larger Catalogue of those pretended Revelations, as you call them, for the Discovery of *Reliques*, than they are aware of.

S. Aug. Lib. 22: De Civ. Dei. c. 8. S. Amb. Epist. 22.

MYTHO. Ay, Sir; ' *St. Ambrose* and all! They are all of the same Stamp. “ When *Cimon* “ then had conquer'd the Island of *Scyrus*,----

DEIST. What, Doctor! I hope you are not going to give me the Story of *Theseus's* Translation!

See it, in *Dr. Midd. Prefat. Disc. 6z.*

MYTHO. Sir, you shall see the Conformity.

DEIST. No, Doctor, no. --- I make no manner of doubt but that this Story is better known by your *Beaux Esprits*, and Gentlemen of *polite Literature*, than the solemn Translation of *Jacob's Reliques* perform'd by his Son *Joseph*; or the Translation of *Joseph's*, or the *dead Man raised to Life* by touching the *Bones of Elisha* the Prophet; tho' the *Bible* is handled, dog-ear'd and tofs'd about by every *Tinker*. --- You have been often told, that the *Devil* is apish. He saw upon *Divine Record* the great *Veneration* paid to *God's* Servants and to their *Remains*; ---- he could read in *Records* stamp'd, I say, with *God's* Great-Seal, much older than your *Heathen* Authors, an Account of a solemn Pro-

See *Gen. 50. Exod. 13. Josh. 24. 2 Kings 13.*

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cession made for *seven Days* together, and sign'd the seventh Day with a Miracle; --- he found the Description of a *Temple*, with all it's Appurtenances, *Images, Lamps, Incense, Holy Water, &c.* built and furnish'd by GOD's special Command, after that *Model*, and no other, *shew'd to Moses* upon Mount *Sinai*; ---- he could perceive the Zeal with which standing Monuments were erected, as *Memorials of GOD's Blessings*; all this, you have been told, the *Devil* knew, and therefore was resolv'd to lay in his Claim; 'till the *faithful Followers of CHRIST* dispossessed the *Knave* of his Spoils, and restored them to their true *Owner*. This last Stroke, you will say, was vexatious; but the *Papists*, I am afraid, will glory, when they find the only Shift left to vindicate your *Friend's Honor*, is turning the Tables, and charging them with the *Robbery*. --- For what, in the Name of Reason! can be more ridiculous, than to pretend to prove, that prior Practices are only Copies drawn from those you have no account of but from subsequent Ages? Which is the *Sum Total* of your *Invectives*; tho' you did not know so much when you undertook them.

MYTHO. " But to pursue the Objections of
 " our *Catholic*; he declares my Account of
 " *St. Oreste*, whose Name I suppose to have been
 " derived from the Mountain *Soraſte*, on which
 " his Monastery now stands; to be ridiculous
 " beyond measure."

DEIST. And so do I, Doctor!

MYTHO. " Yet Mr. *Addison*, who was no
 " ridiculous Author, has related it as a certain
 " Fact; which he borrow'd probably from some
 " of their own Writers, or at least from some
 " of the Antiquaries of *Rome*, among whom I
 " heard the same Story."

DEIST. Excellent Authority, o' my Word,
 Doctor! The *Antiquaries* of *Rome*, much of a
 Trade with the Man who shews the Tombs in
Westminster-Abbey at two Pence a Head, told
 you so; ergo, 'tis a certain Fact. I will not
 deny but Mr. *Addison* was a Man of *polite Lite-*
rature, a Man of Sense too; but when *Party-*
Spleen is carried to such a Pitch, that any thing
 must serve for an Argument; Mr. *Addison* might
 be as *ridiculous* as yourself. Among the *English*
Regicides there were, I believe, some Men of
 Learning and Sense; yet I am fully persuaded
 their whole Process and Reasoning was not only
 impious but *highly ridiculous*.

MYTHO. " But, Sir, if the Notion of *ficti-*
 " *tious Saints*, be so notoriously False, as he
 " asserts it to be, let him tell us, if he can, in
 " what History we may find the Acts of those
 " very Saints, whom I have named, and whom
 " their Church adopts as genuin, *St. Oreste*,
 " *Baccho*, *Quirinus*, *Romula*, & *Redempta*, *Con-*
 " *cordia*, *Nympha*, *Mercurius*."

DEIST. If my *Preface* to the Satisfaction you demand be somewhat Prolix, I hope, Doctor, you will not lose Patience. ---- According to the *English Historians*, there was a time when “ Abbeys falling into Hands who understood no farther than the Estates, their Libraries were miserably disposed of. The Books instead of being removed to Royal Libraries, to those of Cathedrals, or the Universities, were frequently thrown into the Grantees; as things of slender Consideration ---- Now these Men oftentimes proved a very ill Protection for Learning and Antiquity. Their Avarice was sometimes so mean, and their Ignorance so undistinguishing, that when the Covers were somewhat rich, and would yield a little, they pull’d them off, threw away the Books, or turn’d them to waste Paper. ” Thus many noble Libraries were destroy’d. Nay so great a Spoil was made in the Republic of Learning, that *John Bale*, sometime Bishop of *Ossery* in *Ireland*, a Man remarkably averse to *Popery*, and the *Monastic Institution*, gives this lamentable Account of what he himself was an Eye-Witness to. ---- “ I know a Merchant, who shall at this time be nameless, that bought the Contents of two noble Libraries for forty Shillings a-piece; a Shame it is to be spoken. This Stuff has been occupied instead of Grey-Paper by the space of more than these ten Years. A
“ prodigious

Collier.
Eccl. Hist.
Vol. 2. b.
1. p. 19.

Collier.
Ibid.

“ prodigious Example this is, and to be abhorr’d
 “ of all Men, who love their Nation as they
 “ should do. Yea, what may bring our Realm
 “ to more Shame, than to have it noised abroad,
 “ that we are Despisers of Learning? I judge
 “ this to be true, and utter it with Heaviness,
 “ that neither the *Britons* under the *Romans* and
 “ *Saxons*, nor yet the *English* People under the
 “ *Danes* and *Normans*, had ever such Damage
 “ of their learned Monuments as we have seen
 “ in our time.”

But *Bale* is not alone in this Charge ---- *Fuller*
 breaks out into a passionate Declamation upon
 this Occasion, and complains “ that all *Arts*
 “ and *Sciences* fell under the common Calamity
 “ ---- How many admirable Manuscripts of the
 “ Fathers, Schoolmen and Commentators were
 “ destroy’d by this Means? What number of
 “ *Historians* of all Ages and Countries? The
 “ Holy Scriptures themselves, as much as these
 “ Gospellers pretended to regard them, under-
 “ went the Fate of the rest. ---- If a Book had
 “ a Cross on’t, it was condemn’d for *Popery* ;
 “ and those with Lines and Circles were inter-
 “ preted the black Art, and destroy’d for con-
 “ juring. And thus, as *Fuller* goes on, *Divi-*
 “ *nity* was prophaned, *Mathematics* suffer’d for
 “ corresponding with evil Spirits, *Physic* was
 “ maim’d and *Riot* committed on the *Law*
 “ itself.”

Echard. There was a time when “Luxury, Oppres-
Hist. Engl. sion, and Hatred to *Religion*, had over-run
 Vol. 2. “the higher Rank of the People, and counte-
 Page 312. nanced the *Reformers*, merely to rob the
 “Church.” When the famous *Angervillian* Li-
 brary, a choice Collection of Books, first com-
 piled by *Angerville* Bishop of *Durham*, was de-
 stroy’d: when the two noble Libraries of *Cob-*
ham, Bishop of *Winchester*, and that of *Duke*
Collier. *Humphrey*, underwent the same Fate. “These
 “Books were many of them plated with *Gold*
 “and *Silver*, and curiously emboss’d. This,
 “as far as we guess, was the Superstition which
 “destroy’d them. Here *Avarice* had a very
 “thin Disguise, and the Courtiers discover’d of
 “what Spirit they were, to a very remarkable
 “Degree ---- *Merton* College had almost a Cart
 “Load of Manuscripts carried off, and thrown
 “away to the most scandalous Uses ---- This
 “was a strange Inquisition upon Sense and Rea-
 “son, and shew’d, that they intended to seize
 “the *Superstitious Foundations*, and reform them
 “to nothing ---- The Universities languish’d in
Edward “their Studies the Remainder of this Reign,
 VI. “and were remarkable for nothing but some
 “trifling Performances in Poetry, and Gram-
 “mar.”

* See *John Bale*, Declaration on *Leland's Journal*, Anno,
 1549. *Fuller, Church, Hist.* B. 6. Page, 335. & *Collier*,
 Loc. cit. & B. 4. Page 307.

There was a time, Doctor! When “ the
 “ open Lewdness in * which many lived, with-
 “ out Shame and Remorse, gave great Occa-
 “ sion to their Adversaries to say, they were in
 “ the right to assert *Justification without Works*,
 “ since they were, as to every Good-work, re-
 “ probate: *when* their gross and insatiable scam-
 “ bling after the Goods and Wealth that had
 “ been dedicated with good Designs ---- With-
 “ out the applying any Part of it to the pro-
 “ moting of the Gospel, the Instruction of
 “ Youth, and the relieving the Poor, made all
 “ People conclude that it was for Robbery,
 “ and not for Reformation, that their Zeal
 “ made them so active: When, the irregular and
 “ immoral Lives of many of the *Professors of the*
 “ *Gospel* gave their Enemies great Advantage to
 “ say, they ran away from *Confession, Penance,*
 “ *Fasting and Prayer*, only that they might be
 “ under no Restraint, but indulge themselves in
 “ a *licentious and dissolute* Course of Life: *When,*
 “ by these things that were but too visible in

*Burnet
 Hist. of
 the Re-
 form. Vol.
 3. Page
 216.*

*Heylin.
 Hist. of
 the Re-
 form. Page
 217.*

* There was a time when *Ulrich Zuinglius*, with some other *Apostate Priests* presented a Request to the Common-Wealth of *Switzers* for Wives, declaring that he and his had render'd them-
 selves infamous, by the Deeds of the Flesh, to the great Scandal
 of the Faithful. See *Zuinglius's Works Tom. 1. fol. 115. &*
119, &c. This was the Man who took up the Cudgels, with
Oecolampadius, in Favor of *Carlostadius* against the Doctrine
 of the *Real Presence* preach'd by *Luther*.

“ some

“ some of the *more Eminent* among them, the
 “ People were much alienated from them ;
 “ and as much as they were formerly against
 “ *Popery*, they grew to have kinder Thoughts
 “ of it, and to look on all the Changes that
 “ had been made, as Designs to enrich some
 “ vicious Courtiers, and to let in an Inunda-
 “ tion of Vice and Wickedness upon the Na-
 “ tion. ”

Collier.
 cit. B. 4.
 Page 326.

There was a time, when “ a Commission be-
 “ ing granted to reform the University of Ox-
 “ ford, the Visitors were so fond of Novelty,
 “ that they ridiculed the *University Degrees*, and
 “ discouraged the *Exercises*. They call'd the
 “ *Universities* the *Seats for Blockheads*, and the
 “ *Stews of the Whore of Babylon* ; and the
 “ Schools had commonly no better Name,
 “ than the *Devil's Chapel* ; when, infine, *Sacri-*
 “ *legious Avarice* ravenously invaded *Church*
 “ *Living*s, *Colleges*, *Chanteries*, *Hospitals*, and
 “ *Places dedicated to the Poor*, as things *Super-*
 “ *stitious* ; *Ambition* and *Emulation* among the
 “ *Nobility*, *Presumption* and *Disobedience* among
 “ the *Common People*, grew so *extravagant* and
 “ *insolent*, that *England* seem'd to be in a down-
 “ right *Frenzy*. ”

Camden.
 Introd. to
 the Annals
 of *Queen*
Elizabeth
 Page 5.

MYTHO. But what, Sir! ----

DEIST. Hold, Doctor! I had like to have
 forgot ---- There was a time too, when the *Eng-*
lish

lish Clergy was composed of Coblers, Weavers, In *Queen*
Tinkers, Tanners, Cardmakers, Tapsters, Fidlers, *Eliza-*
Taylors, Bag-pipers, Alebasters, &c. * *beth's*
Reign.

MYTHO. But what is all this to St. Oreste, &c?

DEIST. Right, Doctor! But I knew the Narration would please you. A thorough-paced Reformation is your Heart's Content ---- Now before I satisfy your Curiosity: I must desire you to compare Ages. Not to mention the *Moors* in *Spain*, and the *Mabometans* in *Asia*; consider the *Ravages* made in *Italy* by the *Goths*, the *Vandals*, the *Hunns*, partly *Idolaters*, partly *Arians*; when *Bishops* were seized, *Priests* slain, &c. *Churches* overthrown, *Horses* stabled at the *Altars* of CHRIST; the *Reliques* of the *Martyrs* dug up † Reflect upon the *Havock* made in *Africa*, when neither *Churches*, nor *Church-*

* This Dr. *Heylin* informs us of, tho' in quoting the Words of Mr *Rastal*, Page 347. See likewise, Page 286, 287.

† *Horret animus temporum nostrorum ruinas persequi. Vingt* & eo amplius anni sunt, quod inter *Constantinopolim* & *Alpes Julias* quotidie Romanus Sanguis effunditur. *Scythiam*, *Thraciam*, *Macedoniam*, *Dardaniam*, *Daciam*, *Thessalonicam*, *Achaiam*, *Epiros*, *Dalmatiam*, cunctasque *Pannonias* *Gothus*, *Sarmata*, *Quadus*, *Alanus*, *Hunni*, *Vuandali*, *Marcomanni* vastant, trahunt, rapiunt. Quot *Matronæ*, quot *Virgines Dei*, & *ingenua nobiliaque corpora* his belluis fuere ludibrio? *Capti Episcopi*, *interfecti Presbyteri*, *Subversæ Ecclesiæ*, *ad Altare Christi* stabulati equi, *Martyrum effosæ reliquiæ*. *Ubique luctus*, *ubique gemitus* & *plurima mortis Imago*, &c. *S. Jerom Epist. 3. quæ est ad Heliodorum*. Colon. Anno, 1616.

yards,

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yards, nor *Monasteries* could escape their sa-
vage Hands. *

MYTHO. And then!

DEIST. Why then, you may conclude, and if you will not, every reasonable Man will, that it is no wonder if the Memory of several *Martyrs*, as to their Names, has been preserved; tho' their Acts could not escape the common Ruin. ---- However, Doctor! If you will consult *Baronius*, you may perhaps judge proper to change your Tone, and not bid Defiance to prove Persons have had a *Being*, because forsooth, you or Mr. *Addison*, never knew them.

St. *Oreste* † was martyr'd Anno, 311. in the Persecution of *Dioclesian* in *Lesser Armenia*. He was a Soldier, and discover'd to be a Christian by a *gold Cross* he carried upon his Breast, which appear'd by chance. An Argument you would have liked much better, against his *Saintship*; than a *ridiculous Derivation*. See his Acts in *Surius Dec.* 13. out of *Metaphrastes*.

St. *Concordia* was St. *Hippolitus's* Nurse, and she suffer'd with him and nineteen more, all of

* *Ab eorum, viz. Vandalorum Arianorum contagione, nullus remansit locus immunis, præsertim in Ecclesiis, Basilicisque & Cæmeteriis, & Monasteriis sceleratius sæviebant.* Victor Uticensis Lib. 1. apud Aringhum, Rom. Subterr. Tom. 2. Lib. 5. c. 1.

† *Hujus & aliorum Martyrum res gestæ conscriptæ sunt ab Eusebio Monacho, & Auracinis traditæ. Passus est Sebaste in Armenia minori.* Baron ad An. 311.

his Family, a few days after *St. Laurence* had suffer'd. Witness *St. Laurence's Acts*, MS. *Vat. & Vallicel.* See *Baron. ad Annum*, 261.

St. Bacchus, alias *Baccho*, suffer'd Martyrdom in *Cæle Syria*, and *St. Sergius* with him; their many Miracles render'd their Memory famous not only among Christians, but even among the *Infidels*. *

St. Quirinus, Bishop of *Sciscia*, had a Stone tied to his Neck, and was thrown from a Bridge into the River. He suffer'd about the Year, 308. See *Baron. & Eusebius in Chronic. Prudentius* compos'd a Hymn in Honor of him. *Peristeph. Hymn. vii.* You may find another *St. Quirinus* mentioned by *Surius May*, 3. & *Baron. ad Annum*, 132.

St. Mercurius Martyr suffer'd at *Cæsarea* in *Cappadocia* Anno, 254. See *Baron. Ibi. & ad Annum*, 363. ---- And now, Doctor! I will tell you a Story that shall make you Smile. 'Tis taken out of the Life of *St. Basil* writ by *Helladius*, his Disciple and Successor. ---- *St. Basil* standing once before an *Image* of the *Blessed Virgin*, that had

* *In superiori Syria, quæ appellata est Augusta Euphratesia, Sergius & Bacchus clarissimi Martyres occubuerunt, quorum Memoria virtute Miraculorum non in Christianos tantum, sed etiam in Infideles, ut suo loco dicturi sumus propagata est. Extant eorum acta, sed in aliquibus emendanda, Baron. ad Annum, 309.* I have read too, that *Justinian* the Emperor, built Churches to their Memory both at *Constantinople* and at *Ptolemais*.

on it likewise the *Picture* of St. *Mercurius* Martyr; he beseech'd Almighty GOD to free the World of the *Apostate Julian*. Upon which he saw the Martyr for a little while darken'd, and then holding a bloody Spear in token of what was to happen. ---- See St. *John Damascene*, Orat. iii. *de Imagin.* and the Acts of St. *Basil* writ, as reported, by *Amphilochius*, in *Sozomen*. Hist. Lib. vi. c. 2. & *Niceph.* Lib. x. c. 34. & 35.

MYTHO. The Dewce! ---- They are all *Popish Legends*, Faith!

DEIST. Nay, Doctor! I thought to make you merry; but I see you are out of Humor ---- Yet; ---- One Word more! For St. *Romula* & *Redempta*, Virgins, consult *Baron. ad Annum*, 592. and St. *Gregory the Great*, Hom. xl. & Dialog. Lib. iv. c. 15. and St. *Nympha* you will find in *Baron. Not. ad Martyr.* 3. *Idus. Nov.* ---- Now I have done, Doctor!

MYTHO. Sir; they are all *Popish Legends*, you may depend on't!

DEIST. Pray, Doctor; before *Luther* was born, what other *Legends* had we, but *Heathen Legends*, and *Popish Legends*? And if you claim those, as your own Property; the sole Subject of your *Belief*; why may not *Papists* lay claim to these? Did you expect they would send you to *Plutarck*? ---- For

St. *John Chrysofom* in a Panegyric upon St. *Meletius* witnesses that whether reading or writing, he had always before him St. *Paul's* Picture.

my Part; I am fully persuaded, no Man of Sense, who has any Knowledge of *Church History*, can doubt, but that all these Names, which you call in Question, were the Names of Persons, who all, except *Romula* and *Redempta*, suffer'd for their Faith in CHRIST; nor can we doubt but they have been all without Exception, venerated as Saints by the *whole Christian Universe* ever since their Death, till *Luther's Days*.

But, Doctor! The mention I made just now of *Julian*, puts me in mind of another Story related by *Sozomen*; * 'tis this: “ *Julian* being
 “ inform'd of the *Statue* of CHRIST, erected
 “ in *Cæsarea Philippi*, by the Woman cured of
 “ the bloody Flux, *Matth. ix.* the *impious Apo-*
 “ *state* order'd it to be taken down, and his own
 “ put up in the Place. Which done: A violent
 “ Fire from Heaven fell, and cut the *Heathen's*
 “ *Statue* in two about Breast-high; the top
 “ Part fixing itself on the Ground head upper-
 “ most; which till *Sozomen's Days* was extant,
 “ black and burnt with the *Lightening*. At
 “ the same time that this was done, the *Hea-*
 “ thens

* *Sozom. Lib. v. c. 20.* See likewise *Nicephorus, Lib. x.*

Eusebius, Lib. vii. Hist. c. 17. Calls the Erection of this *Statue* of our SAVIOUR a Piece of *History worthy Posterity's Memory*; and the *Statue* itself, with that of the *Suppliant Woman kneeling before it, a worthy Monument* then continuing of the *Benefit conferr'd upon her*. He tells us, that at his Feet there grew up from the Ground a certain unknown Herb as high as the Hem
of

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“ thens dragg’d the Statue of CHRIST with
 “ such Violence, that it was broke; but the
 “ Christians, Doctor! Gather’d the Pieces and
 “ placed them in a Church; where, says the
 “ Historian, they are now kept.”

MYTHO. But, Sir! What will you say to
 their *Canonizations*?

DEIST. I cannot tell, ’till I hear what Ob-
 jections you have prepared.

MYTHO. “ The Creation of *Saints*, Sir, is
 “ become as common almost, as the Creation
 “ of Cardinals; there having seldom been a
 “ Pope, who did not add some to the Calendar.

of the brazen Image's Garment curing all kind of Maladies
 Neither, says he, is it any Wonder that those among the Gen-
 tils, who were cured by our SAVIOUR made and set up such
 things: Since we have seen the Pictures of his Apostles, viz.
 of Paul and Peter, and of CHRIST himself kept preserved.
 For the Men of old, of a Heathenish Custom, used to Honor in
 this Manner such as they counted SAVIOURS. --- Because, tho'
 the Law of Nature was, in Heathens, almost totally extinct;
 yet Gratitude was, and is, a Virtue so singularly Amiable in
 the Sight of GOD, that the Devil himself delighted in being
 it's Object, and was therefore resolved to preserve a Sense of it
 in his *Votaries*; so that when any of them were to be converted
 they did not want to be taught the *Virtue*, but the true Author
 of all Good, to whom alone 'tis due. --- That the Woman's
 Fact was agreeable to Almighty GOD, and he approved of
 the Statue, the Miraculous Herb is a plain Demonstration to
 all those, in whom the Idea of a GOD is not so obscured by
Infidelity, but that they are still sensible, Falshood, in any Dis-
 guise whatsoever, cannot gain upon *Infinite Truth* to be it's
 Voucher; --- And that the primitive Christians respected and
 venerated the said Statue, is evident from their gathering it's
 Pieces and lodging them in a Church.

“ *Benedict*

“ *Benedict XIIIth*, canonized eight, in one Summer ; and his Successor *Clement XIIth*, the last Pope, four more. ”

DEIST. GOD be praised! Cry the Papists. They are pretty positive their Church will never be without it's *Saints* ---- If you do not believe the *Holy Catholic Church*, they do.

MYTHO. “ During my stay at *Rome*, I saw the *Beatification* of one *Andrew Conti*, of the Family of the Pope, then reigning, *Innocent XIIIth* ; for this is another Source of supplying *fresh Saints to the Church* ; when to humor the Ambition of the Pope, or the other Princes of that Communion, this Honor is conferr'd on some of their Name and Family : And as there must be a Testimony of Miracles, wrought by every Person so *canonized* or *beatified*, either when Living or Dead, so I was curious to inquire, what Miracles were ascribed to this *beatified Andrew* ; which I found to be nothing else, but a few contemptible Stories, deliver'd down by Tradition, which shew'd only the Weakness of the Man, and the Absurdity of believing, that GOD should exert his Omnipotence for the Production of such Trifles. ” *

* 'Tis to be supposed, the Doctor, in his next Edition, will tell us what these *Trifles* were, and give us, at least, an Epitome of the Process made in the Examination of *Andrew Conti's* Life and Miracles ; or else, I can tell him, he will not be believed ; --- nor, probably, then neither.

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DEIST. That is; he had neither writ the *Life of a Heathen*, nor furnish'd the *News-mongers* with his *political Memoirs*. He had not taken the *Life of one of your Heathen Heroes* for the Plan of his Conduct. --- But after all, Doctor This is only, as I told you before, imitating the Fox in the Fable. ---- Again, what do you mean by that repeated Expression of yours, *the Absurdity of believing that GOD should EXERT HIS OMNIPOTENCE for . . . Trifles?* Say what you will; it sounds, in your Mouth, somewhat *Atheistical*. --- Did Almighty GOD exert his Omnipotence for a Trifle, when he fill'd the *Widow's Vessels* with Oyl, 2 Kings iv. or did he not?

MYTHO. Sir; "as to the Proof of Miracles, " which is essential to these *Canonizations*, every " one will conceive, how easy it must be in a " Function, contrived to serve the Interest of " the Church, and the Ambition of it's Rulers, " to procure such a Testimonial of them, as will " be sufficient for the Purpose."

DEIST. How easy soever you may conceive it, I cannot think you can reasonably expect every-body's Corn to be measured by your own Bushel. I have often heard, that, since the Reformation, Oaths, in some Places, are become so common, that one may, upon an Emergency, purchase them by Dozens any Day in the Week, at half a Crown a-piece: But I never heard, that they were put to Sale in *Italy*. Go on.

MYTHO.

MYTHO. " In the *Deifications of ancient*
 " *Róme*, the Attestation also of a Miracle was
 " held necessary to the Act. In the Case of
 " *Romulus*, one *Julius Proculus*, a Man said to
 " be of a worthy Character, took a solemn
 " Oath, *that Romulus himself appear'd to him,*
 " *and order'd him to inform the Senate, of his*
 " *being call'd up to the Assembly of the Gods,*
 " *under the Name of Quirinus*, and in the *Deifi-*
 " *cation of the Cæsars*, a Testimony upon Oath,
 " of an *Eagle's flying out of the Funeral-Pile to-*
 " *wards Heaven*, which was supposed to convey
 " the Soul of the Deceased, was *the establish'd*
 " *Proof of their Divinity.*" Now.

Plutar. in
vit. Romu-
li. Dionys.
Halicar.
 Lib. 2. p.
 124

DEIST. And you would make poor illiterate
 People believe all this is a Model of the *Popish*
Canonizations?

MYTHO. Sir! " As these *Pagan Deifications*
 " are the only Patterns in History for *the Popish*
 " *Canonizations*, so the Invention of Miracles
 " is the single Art, in which *modern Rome* is
 " allow'd to excel the *Ancient.*"

DEIST. Now, Doctor! You have done it!--
 Preaching the *Gospel Doctrine*; inculcating the
Eight Beatitudes; the Conditions necessary for
 being a *Follower of CHRIST*; the Necessity of
Faith, of believing all that Almighty GOD has
 reveal'd; of *Hope and Charity*, of *frequent Prayer*,
 of *Penance*, of *carrying the Cross*; the proper
 Means for *arriving to Perfection*, (consisting in

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the perfect Love of GOD, and that Order, Divine Providence has establish'd) by *voluntary Poverty, Chastity and Obedience*; all taught by CHRIST and his *Apostles*; all this, Doctor! according to you is no *Excellence*! ---- You have indeed spoke plain enough all along; but this is outrageously plain. ---- What! ---- Were there no Saints *canonized* in Scripture? Were not the *Apostles canonized* as fast as they died? Let me tell you, Doctor! You know, and all the World knows, that for a Person to be declared a *Saint* by modern *Rome*, neither one Witness, two nor three, nor three to that will do: And another difference betwixt *ancient and modern Rome* is that, that answer'd the Description St. Paul gives, *Rom. i.* from verse 21. to the Life; and yet if many more *Oaths* than one had been required for a *Deification* it may be question'd whether they could have been easily found.

N. B.

The next Thing the Doctor entertains his *Hof* with, is in an Invective against *Thomas Becket* in order to prove him a *Rebel*, “ of a most daring,
 “ turbulent, seditious Spirit; inflexibly obsti-
 “ nate, insatiably ambitious, intolerably info-
 “ lent; whose Violence *the Pope* himself endea-
 “ vour'd in vain to moderate; as it appears,
 “ says the Doctor, from such Monuments, as
 “ *the Papists* themselves must allow to be au-
 “ thentic,

“ thentic, &c. ” I have not thought it necessary to copy the Whole ; because it may be seen Word for Word, in Dr. *Middl. Prefat. Disc.* Page 68, &c. with this only Difference, that the *Hollander*, in the Conclusion, declares, he had pick’d out an *English Saint* preferably to any other, in Gratitude to that Nation, whose *Virgin Queen* had assisted his Countrymen in their *Rebellion* against their then *lawful Sovereign*.---To this Invective the Deist answers ; *First*, that, had the Doctor added *Debauchery* and *Blasphemy*, &c. he should have thought he intended a *Panegyric* upon our *Primitive Reformers*.---- *Secondly*, that, without any Dispute, the *Papists* would allow the Letters of *Thomas Becket’s Enemies* to be *authentic Monuments* of Calumny ; which the Doctor has already taken a great deal of Pains to shew he delights in. *Thirdly*, that the Doctor shew’d by his *Invective*, he could not be displeas’d at the *Sacrilegious Murder* of *Thomas Becket* ; ---- This makes me suppose he put on a particular Smile in declaiming.---- ’Tis well known that *Becket* was barbarously murder’d in his own *Cathedral*, when at *Divine Service*, and the least expected ; his Prince being wrought into a Reconciliation, and he return’d from his Exile and peaceably solicitous in the Care of his Flock. ---- *Fourthly*, that the Voice not only of the whole *Nation*, but of the whole *Universe*, Princes and People, had

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born testimony of his Innocence for four hundred Years together, till *Henry VIIIth*, a Prince that *never spared a Woman in his Lust, nor Man in his Anger*, declared him a *Rebel*, and had Sentence executed upon his Bones. * ---- *Fiftly*, that tho' a Prince's Clemency sometimes may extend to a *Rebel* even; yet a Prince *prostrating* and *penitentially* venerating one that had been a *Rebel* to his own Person, is an *Absurdity* beyond the Limits of *Possible*, it even outstretches *Fiction* itself. Thus the Deist.

MYTHO. " Let our *Catholic* tell us also if
 " he pleases, what Opinion his Church enter-
 " tains of *Garnet the Jesuit*, who was privy
 " to the *Gunpowder-Plot*, and hanged for his
 " *Treason*." †

DEIST.

* Which would have been the Case of *Henry II.* if *Becket* had been guilty.

† Tho' we have a *Cecil's Holy-Day*, as King *James* was wont to call it, witness *Lord Cobham* and others, to eternize the Memory of the *Gunpowder-Plot*; yet I am apt to think, *Dr. Middleton's* chief motive for mentioning it, was his Fear, lest it should be forgot --- Not to be behind hand with him, therefore, in this Piece of providential Care; I desire his Admirers to remember the *Murder of Queen Mary*; the Advice given in Council by *Robert Dudley* Earl of *Leicester* to *dispatch her by Poison*, and that a *Divine* was sent by the said Earl *privately* to *Walsingham* to satisfy him that it was lawful. See *Cambden* in *Queen Elizabeth's* Life, Page 345. --- 6. --- Let them remember the *Affassination-Plot* form'd by *John Ruthen* Earl of *Govry* against King *James*; how his *Majesty* was forced to struggle for Life with *Alexander* the Earl's Brother, and his truly

DEIST. A home Push, Doctor! That's pos!
 --- However I will venture to tell you, in his
 Name, that the Opinion his Church-entertains
 of *Garnet* is neither *good*, *bad*, nor *indifferent*.

MYTHO. " If he dares, Sir, to speak his
 " mind, he will declare him to be a *Saint*, and
 " a *Martyr* of CHRIST; for. " ---

DEIST. Pr'ythee, Doctor! Let's feel thy
 Pulse! --- Can't thou really imagin the *Pope* thy
Antagonist?

MYTHO. " Such he is held to be at *Rome*
 " and *St. Omer's*. "

DEIST.

truly miraculous Deliverance; recorded by *Cambden* cit. Page.
 596. but more at large by *Sanderfon*, Page 227. --- 8. --- 9.
 A Holy-Day was kept yearly in Remembrance of it as long as
 King *James* remain'd in *Scotland*; but after his Accession to
 the Crown of *England* it was buried in Oblivion, because not
 one Actor in the Conspiracy was a *Papist*. --- Nor ought we to
 forget the *Ryehouse-Plot*, to assassinate King *Charles* the Second
 and his *Royal Brother* in their Return from *New-Market*; pre-
 vented by an accidental Fire which obliged the *King* and the
Duke to leave *New-Market* sooner than was expected, and by
 consequence before things were in a readines for the Execution
 of that horrid Conspiracy, as 'tis justly call'd by the *Bishop* of
Rochester, who writ the History of it; and the Reader may be
 sure no *Papists* were concern'd in it, since no Day of *Humilia-*
tion is kept in *Thanksgiving*. --- A Reason perhaps may be
 demanded by some, why I call the fifth of *November* *Cecil's Holy*
Day: 'Tis because King *James* himself was wont to call it so,
 witness Lord *Cobham* and others. He knew the *Gunpowder-*
Plot was a Contrivance of *Cecil*, a Person deeply read in *Poli-*
tics; who had inherited the double Spirit of his Predecessor

DEIST. What! Garnet is held to be a *Saint*, &c. at Rome and St. Omer's? ---- By whom?

MYTHO. Yes, " yet all Protestants will
 " rank him, I dare say, among those Saints,
 " whom I justly call *the Disturbers of Kingdoms* ;
 " and who merited the Honor of their *Saintship* ;
 " not by spreading the Light of the Gospel ;
 " but scattering Firebrands and Destruction
 " through the World. "

DEIST. This is still a Pig of your own Sow, Doctor! I told you before *Fox's Calendar* is an Abomination to a *Papist* ; and if Garnet had any hand in the *Gunpowder-Plot*, directly or indirectly ; if he knew any thing of it, otherwise

Walsingham, knew all his Tricks of *Legerdèmain* and could, as seasonably discover Plots as contrive them. So that I may safely say, the King and Parliament were in no Danger of being hurt, having no less a Man than the prime Minister of State for their *Tutelar Angel*. Not that this lessens, in the least, the Crime of *Catesby* and his twelve *Popish Associates* ; who I as firmly believe had a Design to blow up King *James*, as I believe what *Sanderfon* and other *Protestant Historians* have left recorded ; viz. that the *Father* of that same King was effectually blown up by the *Earls of Murrey, Morton, Bothwell*, and others of the *Reform'd Church* of Scotland concern'd in the same Conspiracy. ---- The Proofs for the *Gunpowder-Plot's* being *Cecil's Contrivance* would take up too much Room here : They may be seen in, *A plain and rational Account of the Catholic Faith*, &c. 3. Edit. Rouen 1721. *Append.* § 5. From whence and the preceding §. I borrow'd these Notes. The Reader will find there, if he takes the Pains, *Osborn* a Protestant Writer cited, who Page 34. confesses plainly that the Plot in question was a neat *Device of the Secretary*.

than

than by *Sacramental Confession*, and did not discover it; or if he knew it by *Sacramental Confession*, and did not all he lawfully could to put a Stop to it, he certainly deserved what he got; and I am sure, all *Papists*, to a Man, would give him up. ---- But who told you *Garnet is held to be a Saint at Rome and St. Omer's*? ---- We'll suppose, without granting, the Father who shew'd you the *Jesuit's House*, at each of those Places, told you he esteem'd *Garnet* to be a *Saint*; what can one infer from this; but that he thought the *English Courts of Judicature* not *Infallible*, and *Garnet* condemn'd without being guilty, or any way a Partaker in the Crime he was arraign'd for. ---- But to tell us that their *Church* must think what a *Jesuit* thinks, or that our *Catholic* pretends to the *canonizing Prerogative*; this, I say, in my humble Opinion, Doctor, portends a Frenzy; and the least the World can say of it is, that 'tis monstrously impertinent to think your Readers such Fools.

MYTHO. " Our Author cannot comprehend,
 " why I should bring in the *Adoration of the*
 " *Host* among the other Articles of my Charge;
 " since by my own Confession, I find no Re-
 " semblance of it in any Part of the *Pagan Wor-*
 " *ship*: But I have given a good Reason for my
 " not finding it there, which might have taught
 " him also, why I brought it in. "

DEIST. Pray, Doctor, what is that?

MYTHO. "Because it was too absurd for the
"Practice even of the Heathens."

DEIST. What? To believe a GOD, who is
essentially Truth.

MYTHO. Sir, they "thought, that none
"could ever be so mad, as to make it a point
"of Religion, *to eat their GOD.*"

DEIST. Were not the *Apostate Jews* at *Ca-*
pernaum, *John vi.* of the same Opinion.

See Pref.
Page 15.

MYTHO. Sir! That is not the *Question*. What
the Heathens thought "I shew'd from the Au-
"thority of *Tully*; *whom I prefer therefore,*
"our Author says, *to the Apostles and Evan-*
"gelists."

DEIST. I did imagin he was not so short
fighted as you seem'd to make him; ---- Tho'
after all, I do not understand why you should
not be allow'd to demonstrate by the same Rule,
Tully an *Interpreter* of CHRIST'S *Words* and
Moses a *Copist* of *Heathen Rites*.

MYTHO. Right! "as if those sacred Writers
"had expressly declared the *Sacramental Bread,*
"to be GOD; which all *Protestants* deny, in
"in that gross and ridiculous Sense, in which
"the *Papists* interpret them."

DEIST. All your own, indeed Doctor! All
Nonsense! You must be once more your own
Interpreter, if you intend to be spoke to on this
Subject.

Subject. What is *Catholicism*? What is *Lutheranism*? You must study the Difference.

MYTHO. "It is not my present purpose to
"examine the real Merit of *Transubstantiation*."

DEIST. You ought to have understood, at least, the meaning of the Word.

MYTHO. "I shall take Notice only of one
"Argument, that he alledges for it, which, if
"it has any Force, must be allow'd indeed to
"be conclusive; that *the unerring Authority of* *Cath.*
"the Church has declared it to be true, and en- *Christ.*
"join'd the Belief of it; and after such a Deci- Page 32,
"sion, that it is the part of an Infidel, rather 47, 52,
"than a Christian, to ask, how can this be? 57.

DEIST. Some *Jews* took the Liberty once to ask the Question, *how can this Man give us his Flesh to eat?* And because CHRIST would not give them Satisfaction; because he did not explicate the *How*; but persisted in his Assertion, and enforced it with an Oath. * *John. vi. 52.*

MYTHO. What then?

DEIST. Why truly, Doctor! they went off. And no *Papist* shall persuade me, but we are as free Born as any *Jew* in Christendom.

* *Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you --- Whosoever eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day. --- For my Flesh is meat indeed, and my Blood is drink indeed.* John vi. 53, 54, 55.

MYTHO.

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Cath.
Christ.
Page 47.

MYTHO. Sir, “ this is the last Resort of
“ Popery; the Sum of all their Reasoning; to
“ resolve all Religion into an *implicit Faith*, and
“ a slavish Obedience to the Authority of the
“ Church; which by *innumerable Texts of Scrip-*
“ *ture*, says our Author, *is declared to be the*
“ *indispensable Duty of every Christian.*”

DEIST. Nay, Doctor! As for *implicit Faith*,
no People in the World have a greater share of
it than we *Infidels*; and had you not known it,
you would never have set Pen to Paper; you
would scarce now venture at saying, our Author
declared a *slavish Obedience to the Authority of*
the Church, the indispensable Duty of every Chri-
stian; nor could you have had the Assurance to
pretend, they *resolve all Religion into an implicit*
Faith.----- They know *what* they believe, *who*
they believe, and *why* they believe; and prove,
both by Scripture and Reason, that their Faith is
highly rational, when in Obedience to GOD’S
repeated Commands, they rely on the Church’s
Decisions.

MYTHO. “ We may spare ourselves then the
“ pains of thinking, and inquiring; drop the
“ perilous Task of studying the Scriptures;
“ the *Church*, like an indulgent Mother, takes
“ all that Trouble upon herself; warrants her
“ Doctrines to be Divine; and insures our
“ Salvation, on the single Condition of taking
“ her Word for it.”

DEIST.

DEIST. I suppose, Doctor! Now you have erected the Battery. *Don Quixot* ---- Like you will storm it.

MYTHO. “ All Protestants must see the
 “ horrible Effects of such a Principle; an *In-*
 “ *quisition* ready to satisfy all their Doubts; a
 “ Prison and Tortures prepared for those, who
 “ dare to ask their Priests, what *Nicodemus*
 “ ask’d our SAVIOUR, *how can these things*
 “ *be?* ”

DEIST. O Learning! O Wisdom! ---- If I do not give CHRIST the Lye in those Words: ---- *This is my Body* ---- *My Flesh is meat indeed*; I am to be laugh’d at for a Mad-man upon the Authority of a *Tully*. ---- Should I believe that CHRIST has *built his Church upon a Rock, and that the Gates of Hell, the Powers of Darknes, and Error, shall not prevail against her*; should I believe that CHRIST will *always be with the Teachers of his Church even to the End of the World*; that he is *the Way, the Truth, and the Life*; that the Holy Ghost, *the Spirit of Truth, shall abide for ever, with the same Teachers of the Church, and guide them into all Truth*; should I believe that this *Church is by consequence justly stiled the Pillar and Ground of the Truth*; should I believe, I say, that CHRIST spoke Truth in all this; or that he meant what he said, I am to be clapp’d into *an Inquisition*: So that should I have a mind to be call’d a *Christian*, you are
 resolved,

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 resolved, it shall be still a *protesting* one in spite
 of Faith.

But Doctor! Would you suppose *thinking* and
inquiring necessary, and the *perilous Task* too of
studying the Scriptures?

MYTHO. Don't you comprehend that?

DEIST. Perilous talk! 'Tis a *Popish* Expres-
 sion! ---- Then again; *spare ourselves the Pains*
of thinking and inquiring! Was all this for
 want of Argument?

MYTHO. Strange!

DEIST. Pray, Doctor, explicate yourself. ----
 'Tis certain the *Popish* Clergy, *think, inquire,*
and study the Scriptures. They acknowledge it
 a Duty incumbent upon them to teach their
 Flocks what Almighty GOD has been pleased to
 reveal, and require of us to believe and practise;
 witness your *Antagonist.*

MYTHO. Pray, Sir! Who talk'd of *Believ-*
ing! One would swear you had not conversed
 with *Men of Letters*, this Age! ---- Has our Re-
 formation been working all this Time, and we
 still to be the *Slaves of Faith!*

DEIST. What do you mean then by *think-*
ing and inquiring?

MYTHO. Why, Sir! ---- You are to *think*
 first; then *inquire.* ---- You are to *think* ----

DEIST. Oh! This thick Scull of mine! ----
 I take you, Doctor, I take you! ---- I am to
 think first what I have a mind to believe;

MYTHO.

MYTHO. Ay! You are again at your *Believing!*

DEIST. Well, Doctor; let what will be your Meaning; * your *Antagonist* has proved by the *Texts* I just now quoted, and more, that GOD himself has warranted the *Church's Doctrines to be Divine*; and assured us in the plainest Terms imaginable that she shall never lose her *Charter*, never cease being *the Pillar and Ground of the Truth*. ---- 'Tis not therefore her Word, as you ridiculously infer; 'tis GOD's Word insures a *Papist's Dependence* ---- The *Texts* your *Antagonist* has brought are clear, I say, and precise: They, Sun-like, dart their Evidence, and will stand, at the *Grand Tribunal*, the Test of all the Art of a *Julian*, all the Cunning of a *Vigilantius*, or a *Fauftus*, &c. This, you are all sensible, must easily be perceived by all those who read the *Scripture* with a Notion of it's being the Word of GOD, and they themselves being to be taught by it what they ought to believe ---- By such, you know, the Church's last-

Cath.
Christ.
Page 47,
48, 49.

* I take the Doctor's Meaning to be this: *Think of loving Popery as the Devil loves Holy Water*; then enquire; search every Rake-Kennel's Treasure; the *Scriptures* too may by impious Readers furnish here and there a Text for *Prophanation* and *Blasphemy* to enliven the *Rhetoric*. This, 'tis true, he calls a *Perilous Study*; but for no other Reason, I believe, than because the Veil is thin and the *Dearly-Beloved* often discover the *Hypocrite*, and read *Railing* and *Calumny* against *Popery*, the *Sum Total* of his *Christian Profession*.

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ing Prerogative would soon be found out; the pleasing Security in depending on GOD's Promise would soon be felt, soon valued; and therefore, to divert the People's Thoughts, they are to be threaten'd with *Prison* and *Tortures*; you must ding their *Ears* with the dreadful Sound of an *Inquisition*, and frighten them into a Persuasion, that the impious Question of the *Apostate* *Capharnaites*, *how can this Man give us his Flesh to eat?* And the pious Question of the *bumble* *Nicodemus*, *how can these Things be?* Are stamp'd with the same *Seal*.

MYTHO. What Seal? Sir!

Page 65,
66.

DEIST. Nay, how should I reconcile that? *Reprobation* was engraved on the former; on the latter *Predestination*. --- Look to it, Doctor! --- 'Tis this Distinction, that made " *our Ca-*
" *tholic*, * in mentioning the Case of a Prote-
" stant, converted to their Faith, who may hap-
" pen to be possessed still with some Scruples,
" *concerning Communion in one Kind*, declare,
that he should remit such a Person to the Church
and her Authority, and to all those Divine
Promises recorded in Scripture, by which we
are assured, that in hearing the Church and
her Pastors we are secure; that CHRIST and

* Those who have not *Middleton* may find him out, by continuing the §. Page 67. as follows: --- " *How can these*
" *things be?* Thus our *Catholic*, in mentioning the Case of a
" Protestant, &c." omitting what is in a different Character.

his Holy Spirit shall be always with them, to guide them into all Truth; and that the Gates of Hell shall never prevail against this Authority. So that a Christian Soul “ has nothing to
 “ Fear, in conforming herself to the Authority
 “ *and Practice* of the Church of God; but very
 “ much, in *pretending to be wiser than the*
 “ *Church, or making a Scruple, to hear and*
 “ obey her spiritual Guides.”

MYTHO. Who speaks plain now! --- I told you what was to be fear'd! ---- What's prepared for such Scruples!

DEIST. GOD bless your *Worship's* Understanding! --- While you was dictating *Inquisition, Prison, Tortures, &c.* out of your Notes, I cast an Eye upon them, and saw you had given an *infidel Tack* to an *innocent Advice*; and maim'd it to boot. So that, I was resolv'd to prevent it.

MYTHO. “ In this Doctrine of *Transubstantiation*, we see a remarkable Instance of the
 “ Prolific Nature of Error; ”

DEIST. You jest, sure!

MYTHO. Yes, “ and how one Absurdity
 “ naturally begets another.”

DEIST. Surely, Doctor! You jest.

MYTHO. “ The first Consequence of *Transubstantiation* was, to render one half of the
 “ Sacramental Institution superfluous, by deny-
 “ ing the Cup to the Laity.”

P

DEIST.

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DEIST. This, Doctor! A *Papist* will say is a Consequence of your Worship's Ignorance only. For in the *Popish System*, that Half of the *Sacramental Institution* is infinitely more necessary than in any *Protestant System*; which, in Complaisance to it's Founder, deprives GOD of a Sacrifice, *lege Talionis*. However, Doctor, they will certainly own the *Cup* not necessary in *Lay-Communion*.

MYTHO. " Though our Saviour expressly
" commanded *all his Disciples to drink of it.* "

DEIST. Where? When? What?

MYTHO. " St. *Matth.* xxvi. 27. and *John*
" vi. 53. he declared, *that without drinking,*
" *they could have no life in them.* "

DEIST. Will not drinking by *Proxy* quicken the stanch *Protestant*?

MYTHO. " Yet grant them their *Transub-*
" *stantiation*, and the Conclusion is natural, as
" our *Catholic* has deduced it; for *whosoever*,
" says he, *receives the Body of CHRIST*, most
" *certainly receives his Blood at the same time,*
" *since the Body, which he receives, is a living*
" *Body, and cannot be without Blood. There is*
" *no taking CHRIST by Pieces; whoever re-*
" *ceives him, receives him Whole; and since he*
" *is as truly and really present in one Kind, as in*
" *both, he brings with him consequently the same*
" *Grace, when received in one Kind, as when*
" *received in both.*

Cath.
Christ.
Page 64,
65.

DEIST.

DEIST. Then you own our Catholic's Conclusion natural, if he be but allow'd his *Transubstantiation*?

MYTHO. Yes: ---- " But if they were disposed to use their Reason on this Occasion, a Conclusion, so contradictory to the express Institution of the Gospel, would convince them of the Falshood of those Principles, by which they were led into it; and oblige them to distrust their Premises, which have always been disputed, rather than reject a clear Precept of CHRIST, on which there never was, or can be any reasonable Dispute."

DEIST. *Transubstantiation* is a long Word; have you said your all, Doctor?

MYTHO. Sir; I warn'd you before, that it should not be my *present Purpose* to examine it's real Merit.

DEIST. Or call things by their real Names.

MYTHO. What then?

DEIST. Why, Doctor! ---- I find *all* and *always*, with such like Particles, give you neither Trouble nor Thought. --- But what is all this *great Fuss*, this *mighty Poiber* about Drinking? ---- Drinking of what? ---- Pr'ythee tell us, Doctor! That Smile is not natural. Come; --- tell us. --- You will not? But why? --- I cannot think 'tis Shame; tho' there is not the least mention of *drinking Wine*, much less a *Precept*; either *Matth. xxvi. John vi. or 1 Cor. xi. 23.* In this

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Parish one may reasonably compute three hundred Souls at Age; and how much Wine do you think is drunk at Church during the Year? Faith, Doctor! One only Bottle *per* Quarter is carried to Church; and the *Parson* has generally a large Share left him to carry Home to *Madam Parsoness*.

MYTHO. Well, Sir! And is not that right? No waste.

DEIST. No, Doctor! ---- Just as it should be ---- No waste. And, what is worth the whole, *People* and *Parson* content. Whereas, was you to tell our *Lads* and *Lasses* seriously, they *could have no Life in them without drinking a little Wine* at Church, which, with a Bit of *Bread*, they know is all you have in your *Power* to give them, they would laugh in your Face; ---- call you a canting Dotard; --- and by a *kissing Dance* demonstrate the Folly of your Assertion.

Now Doctor; let us see whether you or your *Antagonist* is best disposed to use Reason, I mean in Favor of Truth --- You say CHRIST, *Matth. xxvi. 27.* expressly commanded *all his Disciples to drink of the Cup*; --- your *Antagonist*, Page 62. proves this *absolutely False*, because the *All* who were then present were only his *twelve Apostles*, not one tenth of your *All*, and to the Apostles was the Command expressly directed; *drink ye all of it*; which was fulfilled by them, and is daily fulfilled by their Successors in the *Priesthood*,
who

*And they
all drank
of it. St.
Mark xiv.
23.*

who *all* do what CHRIST then bid them do St. Luke
in Remembrance of him. --- But you are sensible, xxii. 19.
 the *Priesthood* is what you have no Share in, and
 therefore you would forge an Argument to make
 People believe it's *Function* and *Lay-Communion*
 upon a level.

You positively assert, *and that's all*, that " their
 " Premises have always been disputed ; " this
 again our *Catholic* proves *absolutely false*. Their
 Doctrine of the *Real Presence*, which is that
 Part of *Transubstantiation* you' mean, was never
 publicly, *datâ operâ*, attack'd till about * seven
 hundred

* I hope I may be allow'd to stand our *Mythologist's* Friend
 for once --- If *Berengarius* was the first that directly, *apertâ*
fronte, attack'd the Popish Doctrine of the *Real Presence*, he
 certainly was not it's first Enemy. --- *St. Ignatius Martyr* thus
 speaks of *Simon Magus*, *Menander* and their *Abettors*, who
 in the first Age denied the Mystery of the Incarnation: " they
 " abstain from the Eucharist and Prayer, because they confess
 " not the Eucharist to be the Flesh of our SAVIOUR JESUS
 " CHRIST, which suffer'd for our Sins, which the Father
 " raised to Life. " *Ab Eucharistia & Oratione abinent,*
eo quod non confiteantur Eucharistiam carnem esse Salvatoris
nostri Jesu Christi, quæ pro peccatis nostris passa est, quam
Pater benignitate sua suscitavit. *Epist. ad Smyrnenfes Edit.*
Cotel. Pag. 874.

Again; towards the End of the tenth Age, some *Mani-*
chæans in *France* held, that " in the Priest's Consecration there
 " is not the Sacrament of the Body and Blood of CHRIST. " *Non esse Sacramentum corporis & Sanguinis Christi in conse-*
cratione Sacerdotis: But then they pretended likewise, that
 " CHRIST was not born of the *Virgin Mary*; that he did
 " not suffer for Men; that he was not truly put into a Sepulchre;
 " and that he did not rise from the Dead. " *Christum de Virgine*

hundred Years ago by *Berengarius*, when it was, and till when it always had been, the Doctrine of all *Christendom* ---- We all know that *Berengarius* himself was condemn'd in no less than fourteen Councils held during his Life-time in different Parts of the World; that he retracted and died penitent, sensible of his Error ---- We know that *Luther*, Proto-Apostle of our Reformation, tho' he own'd he had studied a long time to confute it, and would acknowledge himself much obliged to any one that could shew him how, yet he could never be brought to deny it, by all the Arguments *Satan* could make use of, in the famous Conference he had with him; of which *Luther* himself has given us an Account at large. We know with what Scorn and bitter

*Epist. ad
Argentinienses.*

*Lib. de
Missa Privata &
Unct. Sacerd. Tom.
vii. fol.
228. &c.*

Mariâ natum non fuisse, neque pro hominibus passum, nec verè in Sepulchro positum, nec a mortuis surrexisse. See the Acts of the Council of Orleans held Anno 1017.

Anno 1025, was held a Synod at Arras, by *Gerardus* Bishop of *Cambray* and *Arras* both, in which a Sect call'd *Gundulfians*, from one *Gundulfus* an *Italian*, was condemn'd for rejecting *Baptism* and the *Sacrament of the Altar*. The Acts of this Synod are extant *Tom. iii. Spicilegii*. Whether the Doctor will thank me for this Information I cannot tell; tho' I do not in the least Doubt, but he will esteem them all *Primitive Protestants*. --- The first that writ directly against the Real Presence was one *John Scotus Erigena*, who died, as 'tis believed, Anno 884. His Book is not now extant, nor do we find, that it, or it's Doctrine, had any Abettors before *Berengarius*; who because he had praised it, was obliged himself to throw it into the Flames in a Council at *Rome* Anno 1059.

Language

Language he treated *Zuinglius* and *Oecolampadius* with their *Followers*; your Predecessors, Doctor!

Our *Catholic* has demonstrated this same Doctrine of the *Real Presence* by Scripture, back'd with solid Reason; and with "the Authority
 " of all the ancient Fathers, whose plain Testi-
 " monies may be seen in an Appendix to a Book
 " entitled, *a Specimen of the Spirit of the dissent-*
 " *ing Teachers, &c. Anno 1736.*" ---- He has
 taken care to inform his Readers of "the per-
 " petual Consent of the *Greeks*, and all the *Ori-*
 " *ental* Christians, demonstrated by *Monsieur*
 " *Arnauld* and the *Abbé Renaudot* in their
 " Books bearing title, *la Perpetuité de la Foy,*
 " &c. confirm'd by the authentic Testimonies
 " of their Patriarchs, Archbishops, Bishops,
 " Abbots, &c. by the Decrees of their Synods
 " against *Cybil. Lucar*; by the Writings of
 " their ancient and modern Divines; and by
 " all their Liturgies: And acknowledged by
 " many *Protestant* Witnesses. Now what can
 " be a more convincing Evidence of this Doc-
 " trine's having been handed down by Tradition
 " from the Apostles, than to see all sorts of
 " Christians, which have any Pretensions to
 " Antiquity, all agreeing in it." See *Cath.*
Christ. from Page 28.

After all, Doctor; I cannot help thinking those *sacred* Words, THIS IS MY BODY, command Respect, even in a Dispute; particularly

A POPISH PAGAN *the Fiction of*

from one who would pass for a *Christian*. Nor can I help saying, the Man that treats with a *Ridicule* their *literal Sense* so strongly supported by *Reason* and *Authority*, and sticks not to stifle it an *Absurdity*, must greatly expose himself to be stigmatized a *Profligate* or a *Fool*.

Your next Assertion is, that the Papists *reject* a clear Precept of CHRIST for giving the Cup to the Laity; is it not?

MYTHO. Very well.

DEIST. This Precept you imagine to have proved by two Texts. *St. Math xxvi. 27.* and *St. John vi. 53.*

MYTHO. Well, Sir! And have I not proved it?

DEIST. To that out of *St. Matthew* I have spoke already, Doctor. Now let us hear what your *Antagonist* says to the second.

MYTHO. What can he say?

DEIST. The Words, Doctor, are these; he is not ashamed of them: *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.*

MYTHO. What can be plainer?

DEIST. No thanks to you, Doctor! ---- Nothing can be plainer, 'tis true ---- They are so plain, that he has alledged them, Page 73. for a Proof of a Divine Precept.

MYTHO. To give the Cup to the Laity?

DEIST. No, Doctor; no. ---- He plainly proves there is no such Precept.

MYTHO.

MYTHO. How so?

DEIST. In the first Place he has demonstrated their Doctrine of the *Real Presence*; and the Conclusion you acknowledge to be natural.

MYTHO. What? that *one Half of the sacramental Institution is superfluous*.

DEIST. That is Nonsense, in the *Catholic System*.

MYTHO. What then?

DEIST. That he, who receives under one Kind only, fulfils the Precept of *Drinking*, Doctor, For *there is no taking CHRIST by Pieces*. ---- But besides that Argument, he proves there is no Precept for *Drinking*, First, because, *John vi. 51, 57, 58.* CHRIST expressly promises Life everlasting to those who eat only: *I am the living Bread, which came down from Heaven: If any Man eat of this Bread, he shall live for ever: And the Bread, that I will give, is my Flesh, which I will give for the Life of the World ---- He that eateth Me, even he shall live by Me ---- He that eateth of this Bread, shall live for ever. ---- Secondly*, because the Scripture, in many other Places speaking of Holy Communion, makes no mention of the Cup. See *St. Luke, xxiv. 30, 31. Acts ii. 42, 46. and xx. 7. 1 Cor. x. 17. ---- Thirdly*, because the ancient Church most certainly allow'd of Communion in one Kind, and practis'd it on many Occasions. See *Tertullian, Lib. ii. ad Uxorem, c. 5. St. Denys*
of

A POPISH PAGAN the Fiction of

of *Alexandria*, *Epist. ad Fabrum Antioch.* recorded by *Eusebius*, *Lib. vi. Hist. c. 34.* *St. Cyprian*, *Lib. de Lapsis.* *St. Basil. Epist. 269.* *St. Ambrose de Satyro Fratres. Paulinus in vita Ambrosii, &c.*

Fourthly, Because many learned Protestants have acknowledged, that there is no Command in Scripture for all to receive in both Kinds. See *Luther* in his Epistle to the *Bohemians. Spalatensis de Rep. Eccles. Lib. v. c. 6.* *Bishop Forbes*, *Lib. ii. de Eucharist. c. 1, 2.* *White*, *Bishop of Ely, Treatise on the Sabbath, Page 97.* *Bishop Montague, Orig. Page 97.*

Now, Doctor! What do you think People will say? --- By the Citations you have produced, the World must judge you have read the *Catholic Christian* ---- Whence can they imagin those bold Assertions of yours can proceed: *Communion in one Kind is contradictory to the express Institution of the Gospel: The Real Presence of CHRIST in the Sacrament has always been disputed; the Papists reject a clear Precept of CHRIST, on which there never was, or can be any reasonable Dispute?* Who, I say, will People imagine could have been the Dictator? ---- I need not name him. Your whole Work demonstrates it's Author; and those who have any Knowledge in these Disputes will defy you to shew, that a *Precept for Drinking* was ever urged or once thought of, till the latter end of the *fourteenth Century*; tho' the contrary had

had been often practised from the Beginning of Christianity.

To conclude, Doctor: ---- if you have a mind to know the *Prolific Nature of Error*; and how one *Absurdity begets another with neither Rhime nor Reason*, which is the true *Characteristic of Heresy*; read but the Bishop of *Meaux's History of Variations*, or *Alexander Ross's View of all Religions*, or the *Titles only of Books daily Advertised*; you will find, that since the Year 1517, Error has been, and continues still more *Prolific*, than in all the preceding Ages put together; and that Dr. *Walton* had too great Reason for the following Complaint. “ *Aristarchus*, says he, “ heretofore could scarce find seven Wise Men “ in *Greece*, but, with us, scarce are found so “ many Ideots: For all are Doctors, all divinely “ learned; there is not so much as the meanest “ *Fanatic* or *Jack-pudding* who does not give “ you his own Dreams for the Word of GOD. “ For the Bottomless Pit seems to have been set “ open, from whence a Smoke has risen, which “ has darken'd the Heavens and the Stars, and “ *Locusts* are come out with *Stings*, a numerous “ Race of *Seētaries* and *Heretics*, who have re- “ new'd all the *ancient Heresies*, and invented “ many *monstrous Opinions* of their own * ---- “ These have fill'd our Cities, Villages, Camps,

* These are Dr. *Middletton's all sober Protestants*. Pref. Disc. Page 112.

“ Houses,

A POPISH PAGAN the Fiction of, &c.

“ Houses, nay our Churches and Pulpits too,
 “ and lead the poor deluded People with them
 “ to the *Pit of Perdition.*” Thus Dr. *Walton*,
 in the Preface to his *Polyglot*; who, if he had
 lived something longer, might have still more
 justly complain’d of Monsters of another Kind,
 which have since over-run the Land, *viz. Atheists,*
Deists, Latitudinarians, Free-thinkers, &c. which
 have almost banish’d Religion from these *Pro-*
vinces; and laugh’d out of Doors both Belief and
 Practice of Christianity. And whence all this,
 Doctor! But from your *thinking, and inquiring,*
and perillous Task of studying the Scriptures with-
 out a Guide? Which, you may depend on’t,
 would be our *Catholic’s* Answer.





A N

ALL-PROTESTANT

ADMONITION TO

LIBELLERS.



THE Profession of *Wittemberg* declares, *Tit. de Ordine*, that “ if we
“ mean a Mediator of Prayer, every
“ good Man is another’s Mediator
“ thro’ JESUS CHRIST. Because ’tis every
“ one’s Duty to recommend the Salvation of
“ others by his Prayers to GOD. ”

Bishop *Montague*, in *Antid.* Page 20. “ I do
“ not deny but the *Saints* are *Mediators*, as they
“ are called, of *Prayer* and *Intercession*.---- They
“ interpose with God by their *Supplications*, and

Si loquendum est de Mediatore Precationis, unusquisque pius factus est alterius Mediator per JESUM CHRISTUM. Propterea quod Officium exigit, ut alter alterius Salutem precibus suis Deo commendat.

“ mediate

“mediate by their Prayers.” Mr. *Tborndike* is of the same Opinion, in *Epil.* Page 355, &c.

“I grant, says *Bishop Montague* again, “CHRIST is not wronged in his *Mediation*. It is no Impiety to say, as they do, *Holy Mary* pray for me, *Holy Peter* pray for me.” *Invocation of Saints*, Page 118.

Dr. Fidd says, “I confess that *Ambrose Austin* and *Ferom* held it to be lawful.” *Rejoinder to Bristow*. Page 5.

Mr. *Tborndike* writes thus, in *Epil. Part. iii.* Page 358. “It is confess’d that the Lights both of the *Greek* and *Latin Church*, *St. Basil*, *St. Gregory Nazianzen*, *St. Gregory Nyssen*, *St. Ambrose*, *St. Ferom*, *St. Austin*, *St. Chrystom*, *St. Cyril of Jerusalem*, *St. Cyril of Alexandria*, *Theodoret*, *St. Fulgentius*, *St. Gregory the Great*, *St. Leo* and more, rather all after that time, have spoken to the Saints, and desired their Assistance.”

Bishop Forbes assures us, *de Invocatione Sanctorum*, Page 321. that “the Litany has been sung for many Ages in the whole Church, no less in the *East* than in the *West*, likewise in the *North* by the *Muscovites*; for Example; ST. PETER, PRAY FOR US.”

Multis jam sæculis, in universa Ecclesia, in Oriente non minus quam in Occidente, etiam in Aquilone apud Muscovitas litania est decantata: Ut puta, Sancte Petre, Ora pro nobis.

And

And might not a *Protestant* here cry out, as this *Protestant* Bishop did on another Occasion; *who dares impeach and condemn all these Christians, all those Saints of Idolatry?* What, but being conscious of having *no Saint* to pray for us, and never expecting to be one of that *Communion*, can possibly favor Party-Spleen to such a Pitch?

Mr. *Thorndike* delivers his Judgment concerning *Images* in the following Words ---- “ To the
 “ *Images* of *Saints* there can be no *Idolatry*, so
 “ long as Men take them for *Saints*, that is,
 “ *God’s* Creatures. Much less to the *Images*
 “ of our Lord. For it is the Honor of our
 “ Lord, and not of his Image. ” *Just Weight*
and Measures, Chap. xix. Page 127. London,
Anno, 1662. and Page 128. he says: “ the se-
 “ cond Council of *Nicæa* teaches not *Idolatry*,
 “ by teaching to Honor *Images*: Tho’ it ac-
 “ knowledges that the *Image* itself is honor’d,
 “ when it need not. For indeed, and in Truth,
 “ it is not the *Image*, but the *Principal* that is
 “ honor’d by the Honor that is said to be done
 “ to the *Image*, because it is done before the
 “ *Image*. ”

But his general Declaration, in *Epilog*. Page 146. is worthy of Notice. “ I must, *says he*,
 “ and do freely profess, that I find no Position
 “ necessary to Salvation prohibited, none de-
 “ structive

“ destructive to Salvation enjoyn’d to be believed
 “ by the *Church of Rome.*” ---- And indeed,
 what Man can assure us he has found out any
 such Position, ’till he has proved his legal Pur-
 chase of *Popish Infallibility?*

That there is a Reverence and Respect due to
Images of CHRIST and his *Saints*, is granted
 on both Sides, if Bishop *Montague* may be be-
 lieved. ---- “ Respect, *says he*, and Honor may
 “ be given unto them. The Protestants do it ----
 “ You say they must not have *Latria*; so we.
 “ ---- There is a Respect due unto, and given
 “ to the Picture, Sign, Resemblance, Monu-
 “ ment of the *Saints*, and of CHRIST. If this
 “ you call *Dulia*; we give it too ---- Let Prac-
 “ tice and Doctrine go together; we agree.”
In Epistomio Page 318.

* I think
 so truly.

Again; “ there is a Reverence, *says he*, due
 “ to the King’s Picture: * ---- So there is a Re-
 “ verence due to the *Images* of CHRIST; but
 “ what this is, the Masters are silent. We are
 “ neither told from the Pulpits, nor from the
 Chairs.” He calls it presently after, *convenientem*
Cultum; which in the Dictionaries would signify
 a *suitable Worship*.

*Est Regiæ Imagini debita Veneratio ---- Imaginibus ita
 Christi debetur Veneratio, sed quæ illa, conticescunt Magistri,
 nec de Pulpitis aut Cathedris edocemur. Par. ii. Originum. §*

Junius, a Protestant Divine, writing against *Bellarmin*, denies indeed a *Religious Worship* to Images, and so do Papists as some *Protestants* understand that Term: But then he assures us, that no Protestant says, Images are not to be worshipped. *Nemo nostrum dicit non esse colendas.*
 ---- *Apud Ric. Montague in Appellatione Cæsaris.*
 Pag. 255.

*It was the Injunction of Queen Elizabeth, Anno 1559, reinforced by the Canons under King James the First, Anno 1603, Can. 18. That whensoever the Name of JESUS * shall be in any Lesson, Sermon, or otherwise in the Church pronounced, the Reverence be made of all Persons young and old, with lowness of Courtesy, and uncovering of Heads of the Mankind as thereunto doth necessarily belong, and heretofore has been accustomed.*

** Which is but a Sound, tho' a Sacred one.*

N. B. As *Queen Elizabeth* was the then Head of the Church, she had an undoubted Right to teach her own Sex first.

Archbishop Laud in a Speech to the Lords of the Garter, in the Star-Chamber, June 14, 1637:
 I hope a poor Priest may worship GOD with as lowly Reverence as you do, since you are bound by your Order, and by your Oath, to give due Honor and Reverence *Domino Deo, & Altari ejus*; to the Lord your GOD, and to his Altar (for there is a Reverence due to that too, tho' such as comes far short of Divine Worship) and this in

the Manner as Ecclesiastical Persons both *worship*, and do *Reverence*, Page 49.

Bishop *Andrews*, in his Answer to *Bellarmin chap. viii. page 147.* says: “ the King, *James I,* “ acknowledges CHRIST to be truly present, “ and truly to be adored in the Eucharist ---- I “ also, with *St. Ambrose, adore the Flesh of* “ CHRIST in the Mysteries.”

Bishop *Forbes* says, “ the founder Protestants “ make no doubt of adoring CHRIST in the “ Eucharist.” *Lib. ii. de Euchar. 2. §. 9.* Again, “ ’tis a MONSTROUS ERROR, *says he,* of the “ RIGID PROTESTANTS, who deny that “ CHRIST is to be adored in the Eucharist, “ except only with an inward Adoration of the “ Mind, but not with an outward Act of Ado- “ ration, as kneeling, or other like Posture of “ the Body. These People commonly have not “ a right Belief of CHRIST in the Sacrament, “ in which he is present after a wonderful, but “ real Manner.” *Ibid. §. 8.*

Rex Christum in Eucharista verè præsentem, verè & adorandum statuit ---- Nos verò in Mysteriis carnis Christi adoramus cum Ambrosio.

An Christus in Eucharista sit adorandus, Protestantes saniores non dubitant. --- Immanis est rigidorum Protestantum error, qui negant Christum in Eucharistia esse adorandum, nisi adoratione interna & mentali, non autem externo aliquo signo ritu adorativo, ut geniculatione, aut aliquo alio consimili Corporis situ. Hi ferè omnes malè de præsentia Christi Domini in Sacramento, miro sed vero modo præsentis, sentiunt.

Bishop

Bishop Ken's Exposition, Licens'd Anno 1685.

“ O GOD Incarnate, how thou canst give us thy
 “ Flesh to eat, and thy Blood to drink! How
 “ thy Flesh is Meat indeed! How thou who art
 “ in Heaven, *art present on the Altar!* I can by
 “ no means explain. But *I firmly believe it all,*
 “ *because thou hast said it.* And I firmly rely on
 “ thy Love, and on thy Omnipotence to make
 “ good thy Word; tho' the Manner of doing it,
 “ I cannot comprehend.” --- Now; why neither
 Dr. Trapp nor Dr. C. Middleton can believe
 a GOD Incarnate's Word, or rely on his Love and
 Omnipotence, I easily comprehend; but I am al-
 together at a Stand, why they should vent so
 much Passion against those that do; except it is,
 perhaps, to gain Profelytes; to *Deism* shall I call
 it, or *Atheism*?

The former of these two Gentlemen has boldly
 pronounced it *a thing impossible in Nature and*
Reason, for CHRIST to be really and truly in
 many Places, in *ten thousand Places at once*; and
 why so? Because forsooth he KNOWS it to be
 impossible ---- This is what is call'd in our mo-
 dern Controversy, Demonstration. ---- 'Tis true;
 he gives us two *more* Proofs: The one is, that
 GOD cannot assert a *Contradiction*; which proves
 him no Conjuror: The other, that it is *contrary*
to his Senses. ---- I could pity the poor Gentle-
 man's Misfortune but that is not all: ---- Should

he even find such a Proposition in the Bible, and there is something mighty like it, *Acts ixth.* nay, tho' with his Eyes he should see a Man raise the Dead, and declare that Proposition true; he could not believe it: And merely because he KNOWS IT impossible. ---- It was certainly the safest way for him to bring no Reasons to shew it impossible to the infinite and incomprehensible Power of the Almighty: This vain Attempt would only have given new Occasions to his learned Antagonist, the Author of *The Single Combat*, to expose his Weakness even more than he has done.

One may suppose the *Prelate*, last mention'd, among the rest of the Holy Fathers, had read *St. Chrysoptom* and *St. Cyril*, on *St. John vi. 52.* *How can this Man give us his Flesh to eat?* ---- These Words, which call in Question the Almighty and Incomprehensible Power of GOD, would hinder them, says *St. Chrysoptom* from believing all other Mysteries and Miracles: They might as well have said: How could he with five Loaves feed five thousand Men? This Question, HOW CAN HE DO THIS? Is a Question of Infidels and Unbelievers.

Hom. 45.
in Joan.
in the
Greek,
Hom. 46.
Tom. 8.
p. 272.

Lib. 4. in
Joan. p.
359, &c.

St. Cyril says that HOW, or HOW CAN HE DO THIS? cannot without Folly be applied to GOD. Secondly, he calls it a Question of *Blasphemy*. Thirdly, a *Jewish Word*, for which these *Capharnaites* deserved the severest Punishments.

But

But to return to our *All-Protestant Admonition* ;
we'll hear Dr. Beaumont :

*Ask me not then, How can the thing be done ?
What Power of Sense, or Reason can digest it ?
Fools, as you are, what Demonstration
So evident, as this; my GOD profess'd it ?
And if you once can prove, that he can lie,
This Wonder, and Him too, I will deny.*

DR. BEAUMONT in his *Psyche* CANTO XII.

Yet, as the same Gentleman takes notice, -----

----- *Wranglers will,*

Because they will be so, be WRANGLERS still.

IBID.

Dr. Taylor will have it, and I think with all Reason, that “ *Idolatry* is the forsaking the true
“ GOD, and giving *Divine Worship* to a Creature,
“ or to an Idol, that is, to an imaginary GOD----
“ Now it is *evident*, that the Object of their
“ Adoration, in the *Blessed Sacrament*, is the
“ only true and eternal GOD, *Hypostatically* join'd
“ with his Holy Humanity ; which Humanity
“ they believe actually present, under the Veil of
“ the Sacramental Signs. And if they thought
“ him not present, they are so far from wor-
“ shipping the Bread in this Case, that them-
“ selves profess it *Idolatry* to do so. Which is a
“ *Demonstration*, that their Soul has nothing in

He speaks
of the *Ca-
tholics.*

“ it, that is *Idolatrical*. The Will has nothing
 “ in it, but what is a great Enemy to *Idolatory* ;
 “ and nothing burns in Hell, but proper Will.”
Liberty of Prophecyng, Sect. xx. Numb. 26. ----
 Thus this Gentleman proves, that tho’ the *Papists*
 were in an Error, in their Belief of *Transubstanti-*
ation, yet no *Christian* can imagine that adoring
 CHRIST, in the *Sacrament*, would be *Idolatory* ;
 unless CHRIST be an Idol ; which ’tis *Blasphemy*
 to think.

Mr. *Thorndike* is as positively of Dr. *Taylor’s*
 Opinion: For will any *Papist*, says he, *acknow-*
ledge that he honors the Elements of the Eucharist,
or, as he thinks, the Accidents of them, for GOD?
Will common Reason charge him to Honor that,
which he believes not to be there? See chap. xix.
 page 125, &c. *Just Weights and Measures*.

In Bishop *Montague’s Appeal*, chap. xxx. the
 Contents are: “ A *Real Presence* maintain’d by
 “ us. The Difference betwixt us and Popish
 “ Writers is only about the *Modus* of CHRIST’S
 “ Presence in the Blessed Sacrament. Agreement
 “ is likely to be made, but for the factious and
 “ and unquiet Spirits on both Sides.” ---- In the
 Body of the Chapter he says to his Adversaries ;
 “ the *Real Presence* in your Divinity is flat
 “ Popery ; but not in the Divinity of the Church
 “ of *England*. Concerning this Point, I said,
 “ and I say so still, that, if Men were disposed
 “ as they ought unto Peace, *there need be no*
 “ *Difference*.

“ *Difference.* GOD forbid, says Bishop *Bilson*,
 “ we should deny, that the *Flesh* and *Blood* of
 “ CHRIST are truly present, and truly received
 “ of the Faithful at the LORD’S Table. It is
 “ the Doctrine that we teach others, and com-
 “ fort ourselves withal.”

Bishop *Forbes* tells us, *Lib. 1. de Euchar. Pag.*
 442, “ the *Greeks* at *Venice*, and all other *Greeks*
 “ adore CHRIST in the *Eucharist*. And who,
 “ says he, dares impeach and condemn all these
 “ Christians of Idolatry? See also Page 412.

In the little Church of *England* Catechism,
 for Confirmation; to the Question, *What is the*
inward Part or Thing signified? The Answer is;
The Body and Blood of CHRIST, which are
 VERILY AND INDEED *taken and received by*
the Faithful in the LORD’S Supper.

I must beg Leave now to conclude this *Admo-*
nation in the Words of Mr. *Thorndike* --- *He that*
takes the Pope for Antichrist, and the Papists for
Idolaters, says this Gentleman, can never weigh
by his own Weights, and mete by his own Measures,
’till he hates the Papists, I add, and all these
Protestant Divines, even Queen Elizabeth herself,
and the Church of England Catechism, more than
Jews or Mahometans, who cannot be Idolaters ---
Is not he, that runs from Rome with this Opinion,

Græci Venetiis viventes, & reliqui etiam Græci omnes
adorant Christum in Eucharista. Et quis aufit hos Christianos
Idololatriæ arcessere, & damnare.

An ALL-PROTESTANT, &c.

in danger to forget the Proverb, ita fugias ne præter casam, and run by the Door of GOD'S Church? Just Weights and Measures, Chap. ii. Page 9.

Therefore; let not them lead the People by the Nose, to believe that they can prove their Supposition, when they cannot. Ibid. Page 11.

In plain terms, we make ourselves Schismatics, by grounding our Reformation upon this Pretence of Idolatry --- So that, should this Church declare, that the Change, which we call Reformation, is grounded upon this Supposition; I must then acknowledge, that we are the Schismatics, Ibid, Chap. 1. Page 7.





P O S T S C R I P T.



CANNOT help taking notice of a Piece of Dr. Middleton's profound Learning Page 125, &c. 4. Edit.

“ Should we allow, says he, that
“ St. Peter had been at Rome, (of which many
“ learned * Men however have doubted,) yet
“ they had not, I knew, any *Authentic Monu-*
“ *ments* remaining of him, any visible Footsteps
“ subsisting, to demonstrate his Residence among
“ them: And should we ask them for any
“ Evidence of this Kind, they would refer us
“ to the *Impression of his Face on the Wall of the*
“ *Dungeon, in which he was confined: Or to a*
“ *Fountain in the bottom of it, raised miraculously*
“ *by him out of the Rock, in order to baptize*
“ *his Fellow-Prisoners: Or to the Mark of our*
“ SAVIOUR'S Feet in a Stone, on which he ap-
“ pear'd to him, and stopped him, as he was flying
“ out of the City from a Persecution then raging:
“ In Memory of which there was a Church
“ built on the Spot, call'd St. Mary delle Piante,

* De Petri Romam adventu, sede xxv. Annorum, supremo capitis supplicio ibidem, nemo, qui paullo humanior fuerit, credere posset, Scalig. in Joan. xviii. 31. it. Vid. Trid. Spanh. Miscellan. Sacræ Antiq. Lib. iii. Dissertat. 3.

“ or

“ or of the *Marks of the Feet*; which falling
 “ into Decay, was supplied by a Chapel, at the
 “ Expence of our Cardinal *Pool*. But the *Stone*
 “ itself, *more valuable*, as their Writers say, *than*
 “ *any of the precious ones*; being a perpetual
 “ *Monument and Proof* * of the *Christian Religion*,
 “ *is preserved with all due Reverence in St. Sebas-*
 “ *tian's Church*; where I purchas'd a Print of
 “ it, with several other of the same Kind. Or
 “ they would appeal perhaps to the Evidence
 “ of some *Miracle* wrought at his Execution;
 “ as they do in the Case of *St. Paul*; in a *Church*
 “ call'd *at the three Fountains*; the place where
 “ he was beheaded: On which Occasion, it
 “ seems, *instead of Blood there issued only Milk*
 “ *from his Veins*; and his Head, when separated
 “ from the Body, having made three Jumps upon
 “ the Ground, raised at each place a Spring of
 “ living Water, which retains still, as they would
 “ persuade us, the plain Taste of Milk: † Of all

* Aring. who is here translated, calls this *Stone a Monument*,
 &c. but not a *Proof* at least in the Text cited by the Doctor. ---
Lapis vero ille dignissimus & omni pretioso lapide anteferendus,
in D. Sebastiani Ecclesiam translatus, ibidem, quo par est Reli-
gionis cultu, in perenne Religionis Christianæ monumentum af-
servatur. Rom. subterr. Lib. iii. c. 21.

† Would tasting of it have poison'd the Doctor? --- *Cum*
sacrum caput obruncaretur, non tam fluente Sanguinis, quam
candidissimi lactis rivuli, &c.--- It. in ipso autem Martyrii
loco tres adhuc perexigui jugiter fontes, &c. horum primus
cæteris dulcior saporem lactis præ se fert, &c. Aring. Lib.
iii. c. 2.

“ which

“ which Facts we have an Account in *Baronius*, *Vid. Baron. Annal.*
 “ *Mabillon*, and all their *graveſt Authors*, and *A. D. 69.*
 “ may ſee printed Figures of them in the De- *Item. Ma-*
 “ ſcription of *modern Rome*. ” Thus the Doctor; *bill. Iter.*
 ---- And all theſe *Viſible Footſteps* ſtill ſubſiſting *Ital. Page*
 he calls *Ridiculous Fictions*, as a *Deiſt* would do *142.*
 the whole *Scripture*, becauſe he does not like
 them, without attempting any other Argument,
 but *Ridicule* to diſprove one.

Nothing is eaſier than to call things by what
 Names we pleaſe. Common Converſation teaches
 us this. Nor is it any new thing to hear a *ſound*
Proteſtant plead *Mabometaniſm*, becauſe a *Ma-*
bometan may have as ſtrong Reaſons for judging
 the *Alcoran* to be the Word of GOD, as we
 have to believe the *Bible*.

I would willingly know what the Doctor calls
authentick Monuments; ---- What kind of *Viſible*
Footſteps it is he requires, in any Town or City,
 to *demonſtrate a Perſon's Reſidence in it*. ---- But
 “ his Zeal was not bent on viſiting the *holy*
 “ *Threſholds of the Apoſtles*. ” ---- I verily and in-
 deed believe it. ---- “ He knew, that their *Ec-*
 “ *cleſiaſtical Antiquities* were moſt fabulous and
 “ legendary ſupported by Fictions and Impo-
 “ ſtures, too groſs to employ the Attention of
 “ a Man of Senſe. ” ---- Something like this
 ſaid the *Serpent* to *Eve*. ---- “ And ſhould we
 “ ask, ſays he; the *Romans* for any Evidence
 “ of this Kind, any authentic Monuments of
 “ St.

“ *St. Peter’s Residence among them, they would refer us to the Impression of his Face, &c.* ”
 ---- No, Doctor! No. ---- They would refer you, as has our *Catholic*, to *Grotius*, a learned Protestant, who says, that *no Christian ever doubted but St. Peter was at Rome*; to *Chamierus*, another learned Protestant, who tells us, that *all the Fathers with great Accord have asserted that Peter went to Rome and govern’d that Church*; and to *Dr. Pearson*, the Protestant Bishop of *Chester*, one of the most eminent Men that the Reformation ever produced, who has demonstrated, by innumerable Arguments, that *Peter was at Rome*, and that the Bishops of *Rome* are his *Successors*.

They would tell you, that the *Christian Romans* had, ever since the Death of *St. Peter* and *St. Paul*, been persuaded that the *Visible Footsteps* of *St. Peter* they now shew, were what they now say they are; and yet they would not call them, either one or all, *Proofs* ---- You would be defy’d to name any one other *Epocha*, of their first being believed to be such, or any *Person* or *Persons* by whom they were first feign’d and impos’d upon the *Public*; ---- And, what is more, we know your Answer, *viz. the Absurdity of believing that GOD should exert his Omnipotence for the Production of such Trifles*, as the Confirmation of what two Men had preach’d.

They

*In Synopsi
 Critico-
 rum* Page
 1540.

Lib. 13. c.
 4. §. 2.

*Opera post-
 huma*
 Lond.
 1688.

Page 27,
 &c.

They would tell you, that tho' there is scarce any Part of the Bible or new Testament but what has been rejected by some *Heretics* of old; yet we cannot find that St. *Peter's* being at *Rome* was ever call'd in Question by any single Man, Infidel or Christian, Catholic or Heretic, for thirteen or fourteen hundred Years after CHRIST. Tho' all *Heretics* and *Schismatics*, as being always Enemies to the Church of *Rome*, would have been most glad to have call'd in Question the Succession of St. *Peter*, which the Bishops of *Rome* ever gloried in, had not the matter of Fact been out of Dispute.

Infine, they would refer you to the ancient Fathers that have attested St. *Peter's* being at *Rome*, who, besides many others, are St. *Irenæus*, *Lib. iii. c. 3.* St. *Denys* Bishop of *Corinth*, *Caius* and *Origen*, alledged by *Eusebius* in his *Church-History*, Page 71, 78. *Tertullian*, *Lib. de Præscript. c. 36.* and in *Scorpiaco*, *c. 5.* St. *Cyprian*, *Epist. 52,* and *55.* *Arnobius*, *Lib. ii. contra Gentes*, *Lactantius*, *Lib. de morte Persecutorum, c. 2.* *Eusebius*, *Lib. ii. Hist. c. 14. p. 52. Lib. iii. c. 4. p. 74.* St. *Athanasius*, in *Apolog. de fugâ suâ*, *p. 331.* St. *Cyril* of *Jerusalem*, *Catech. 6. p. 54.* St. *Ambrose*, *Lib. iv. Hexem. c. 8.* St. *Jerom* de *Scriptor: Eccles. in Petro & in Marco*, and in his *Chronicon ad Annum 43,* and *69.* *Sulpitius Severus*, *Lib. ii. Hist. St. Augustine*, *Lib. de Her. c. 1. Epist. 53. Lib. ii. contra*

P O S T S C R I P T.

tra Lit. Petil. c. 51. St. John Chrysoſtom, Tom. v. Hom. 12. Oroſius, Lib. vii. c. 6. St. Peter Chryſologus, Epist. ad Eutyck. St. Optatus, Lib. ii. contra Parmenian. Theodoret. in Epist. ad Rom. & Lib. 1. Hæret. Fab. c. 1. &c. --- See Catholic Chriſtian chap. 16. page 164, &c.

Now either the Doctor knew what all these Fathers had said upon this Subject, or he did not: --- If he did not, 'tis certain he is no Divine; --- if he did, an *Herodotus's*, a *Plutarch's*, or a *Cicero's* Authority in his Judgment is far more preferable; *ergo*, he is a *Heathen*. But he knew it when he printed his fourth Edition, and did not recall his Assertion; *ergo, idem*. --- Birds of a Feather flock together --- What the Doctor has cited out of *Scalig.* and *Spanb.* only shews, what Folly and bold Assurance are capable of.

F I N I S.



