



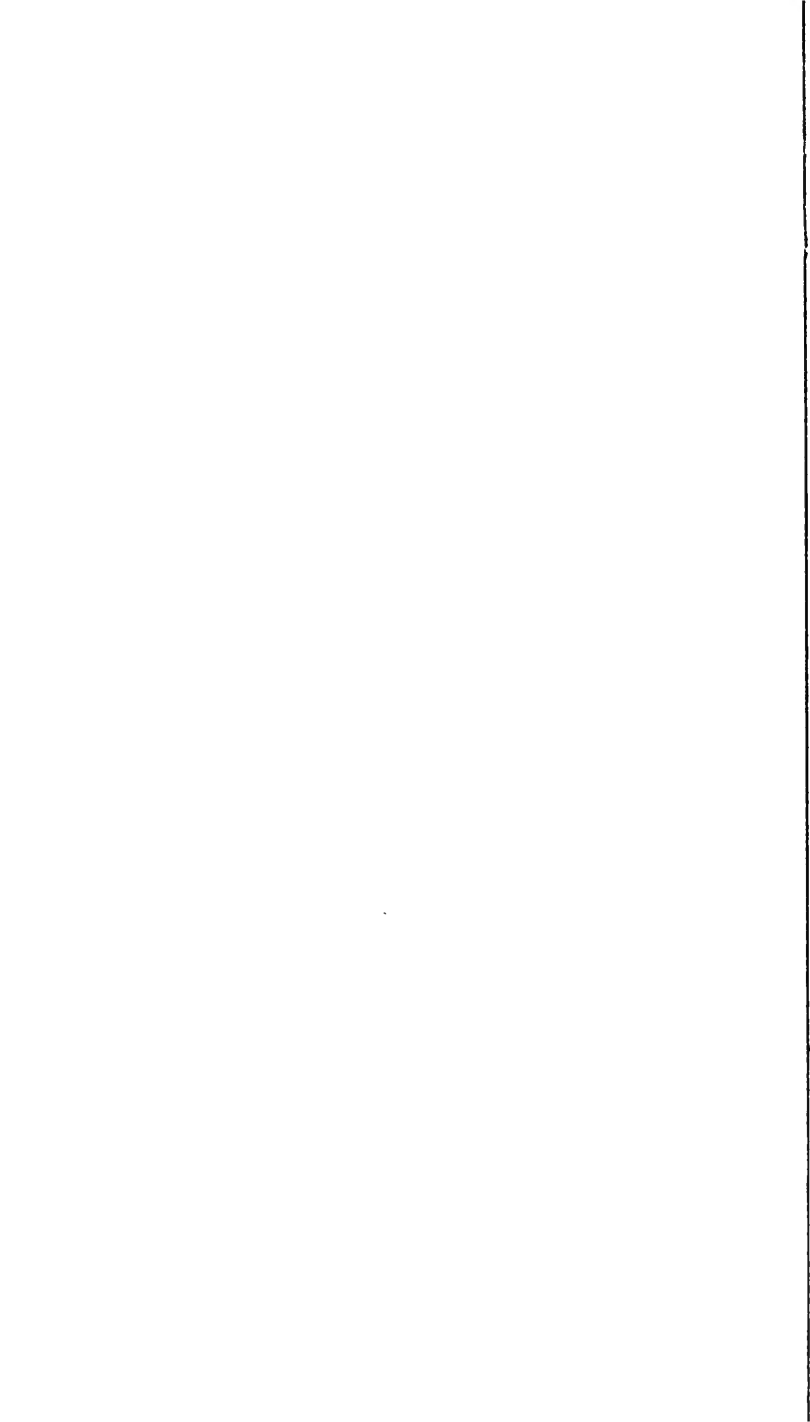
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A N

ENQUIRY

HOW FAR

PAPISTS

Ought to be treated HERÉ

A S

GOOD SUBJECTS;

A N D,

How far They are chargeable with the Tenets
commonly imputed to Them.

L O N D O N :

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A N

E N Q U I R Y

H O W F A R

P A P I S T S, &c.

MEETING accidentally, some very little time agoe, with a short Tract, entitled, *A Vindication of the Roman Catholics, being their most solemn Declaration of their utter abhorrence of the following Tenets vulgarly laid at their door*; and being informed at the same time, that the *Author* of it was the present, *Titular, Polish, Bishop of London*, my Curiosity led me to peruse it. I could not but take notice that it was the *Second Edition*, and that it was printed at *London* in the year 1743, when an *Invasion* was designed against *England* by the *Pretender*; and finding it calculated to impose on the *Ignorant*, I resolv'd to read it carefully, and to consider it impartially.

When I came to read it, I soon found that the *present Titular Popish Bishop* was not the *Author* of it, as had been represented to me, but that *He*, or whoever it was, was the *Editor* only of a Part of an old Pamphlet first published full threescore years agoe. The whole was artfully calculated to introduce *Popery* here, at the beginning of the late King *James's* Reign, and to make it appear, not that

harsh and antichristian thing it is in its own nature, but as mild, and gentle, and fair as Truth itself. But the Part which is now re-published, (and with the same design) was not then distinctly considered : and as it now appears with small Additions as a *New Piece*, I shall treat it as such.

1. The True *Author* said, and the present *Editor* has reprinted it, “ That the *Roman Catholics* do
 “ oblige themselves, that if the ensuing *Curses* be
 “ added to those appointed to be read on the first
 “ Day of *Lent*, (the new *Editor* here adds, in the
Liturgy of the Church of England as by Law established,) “ They will seriously and heartily answer,
 “ *Amen*, to them all.” We shall see what this Offer amounts to, when we come to consider each *Curse* in the Order and Manner in which they are drawn up. But it is necessary first to examine the *Editor's* Preface to the Reader, wherein he gives an account “ why such a *Vindication* should be published at *This TIME*.” “ A Time! when the *Pretender* was just ready to invade *England*! A Time! when a *Popish* Prince, was attempting to drive out a *Protestant* One! A Time! when *Popery* was thought likely to get into Power! A Time! when *Papists* began to think themselves secure of gaining their Ends!

“ *Unanimity*, says he, in all *British* Subjects was
 “ never so much desired, or necessary as at *this*
 “ *Juncture*. *Unanimity* can never be expected
 “ unless all Subjects are *equally protected*. This
 “ Protection is due to all and every one, let their
 “ Profession be what it will, unless their Tenets
 “ are against the Laws of civil Society. It is
 “ evident by this Specimen, that the *Roman Ca-*
 “ *tholic* Tenets are not against civil Society. There-
 “ fore it is hoped that every considering Man, and
 “ a Well-wisher to his Country, and a close Union
 “ of all its Members, will employ his best En-
 “ deavours to have the *Roman Catholics* enjoy the
 “ Pro-

“ Protection of *good Subjects*, which is the Foundation of Allegiance.”

1. It is true, that “ Protection is due to all “ and every one,” let their Religious Tenets be what they will, unless they are inconsistent with the Interests of Civil Society : And therefore I apprehend the Laws of this Land are not against the Believers of *Transubstantiation*, as such ; nor against the Believers of *Image-Worship*, as such ; nor against the Believers of such-like Notions, as such ; which if a Man can bring himself to believe, and will let others be at Liberty *not* to believe, let him in God’s Name enjoy his Notions : But when I say this, I cannot but observe, that the *Papists* never have at *any* Time, in *any* Country, where they could prevent it, given, or professed to give, a Toleration to such as dissented from their Notions : They never have permitted *any* Men, *any* where, to profess Opinions contrary to the Sentiments which they profess : They have always declared such to be *Heretics* ; and they have never failed to *persecute* such, when they have had it in their Power. Their professed Tenets are, that such Men are every where to be *expelled* as (a) *scabbed Sheep*

(a) The Words of Pope *Martin* at his Approbation of the Council of *Constance* shall be here set down, because they tell us the *Profession of Papists*. Omnes Christianæ et Catholicæ fidei Professores, Imperatorem, Reges, Duces, Principes, Marchiones, Comites, Barones, Milites, Potestates, Rectores, Consules, Proconsules, Scabinos, Communitates, et Univerſi tales regnorum provinciarum, civitatum, oppidorum, caſtrorum, villarum, terrarum, aliorumq; locorum hujusmodi, nec non cæteros jurisdictionem temporalem exercentes, juxta juris formam et exigentiam auctoritate Apostolica moneatis et requiratis, ut de regnis, provinciis, civitatibus, oppidis, caſtris, villis, terris, et omnibus aliis locis, ac dominiis supradictis, *omnes et singulos hæreticos* hujusmodi secundum tenorem Lateranensis Concilii, quod incipit, Sicut ait, ad instar etiam irretitorum crimine Usurarum—*tanquam oves morbidas gregem Domini inscientes, expellant*, donec à nobis seu vobis, vel aliis Judicibus Ecclesiasticis vel inquisitionibus,

Sheep which infect the whole Flock of Christ, and therefore are not to have the Comforts of Humanity with the Faithful of Christ. They have therefore no Right to a *Toleration*, where They are undermost, who never at any Time, or in any Place, where they could prevent it, have granted, or professed to grant, a *Toleration* to others, who have differed from them. For which Reason they should not, of all People, *complain*, if they do not enjoy, what they never yet *did grant*, nor attempted to grant to Others, if they could possibly avoid it. They have no Right to complain of *Hardship, Injustice, Persecution*, or whatever Name They will give it, if they do not obtain from our Legislature what other Dissenters from the Church of *England* enjoy, a *Toleration* and Freedom from Penal Laws. For those who never *grant*, nor profess to grant, such Privileges, have no Right to complain if they are *deprived* of them.

2. If the *Roman Catholic* Tenets be not against the Laws of Civil Society here in *Great Britain*, why do not the *Papists* give the common Tests of *Allegiance*, that all other good Subjects do? Tender them to any Sectary of any Denomination, *Independents, Presbyterians, Baptists*,—any but *Papists*, and professed *Jacobites*, and they readily take them, and in consequence enjoy the Liberty they have a Right to. Whereas if a *Papist* be called upon to take the Oaths, They all instantly refuse. Summon them to appear; give them Notice of Time

bus, fidem et communionem Romanæ Ecclesiæ tenentibus, aliud recipiant in mandatis; nec eisdem in suis districtibus *prædicare, domicilia tenere, larem fovere, contractus inire, negotiationes et mercantias quaslibet exercere, aut humanitatis Solutia cum Christi fidelibus habere.*

Approbatio Concil. constan. Sess. 45. per Martinum Papam. By This Order, *Heretics* are not to have *Houfroom of any Sort*, nor to engage in *Contracts*, nor to exercise any *Trades*, nor to have any common *Acts of Humanity* with the *Faithful of Christ.*

and

and Place, in Times of common Danger to the Publick; call upon them to give Security for their good Behaviour; — *not one*, where there are four or five hundred, will appear. Now surely the *Protection* of a *Government* is not due to any but such, as reciprocally are ready to give the ordinary Tests of their *Allegiance* to the Government.

3. It is well known to all Protestants, that Pope *Paul* the Vth has absolutely forbid all *Papists*, or if the other Term be more agreeable, all *Roman Catholics*, to take the Oath of *Allegiance*. He insists that they cannot take it, *salva fide catholica, et Salute animarum vestrarum, consistent with the Catholic Faith, and the Salvation of their Souls*. Should I add the Authority of a *Cardinal*, I mean *Bellarmino*, to the Authority of the *Pope*, it may be thought that I add a Notion only of a particular Divine. Why now should any one employ his Endeavours to have the *Roman Catholics* enjoy the Protection of *good Subjects*, when they *will* not, they *cannot*, they *dare* not, give the ordinary Test of *Allegiance* to the Government?

4. The Oath of *Allegiance* is only an Acknowledgment of the King to be *rightful and lawful* King of this Kingdom, and that the Pope has *no Power or Authority to depose him*; and that the Person who takes such Oath will continue to bear Faith and *true Allegiance* to him, *notwithstanding any Declaration of Excommunication made or granted by the Pope*; That *He abhors the Doctrine of deposing Princes because deprived or excommunicated by the Pope*. Now if the Pope expressly forbids all *Papists* to take this Oath; and declares his Brief to be drawn by his *special Direction*; and orders that they (a) “should not go to the Churches of

(a) Vide Pope *Paul V's* Brief, apud *Collier's Church History*, Vol. IId. *Records*, p. 105.

“ Heretics, nor hear their Sermons, nor communicate in their Rites, lest they should incur the Anger of God ; and that they cannot, without the most evident and grievous Injury of the Honour of God, take the Oath ” of Allegiance ; — and accordingly *all* do refuse to take it ; — what Right have *Roman Catholics* to Protection under this Government ?

That I do not strain any thing upon this Topic, I must add, That when the Archpresbyter *Blackwell* was here in *England* in King *James* the First’s Time, he was committed to Prison, and afterwards got his Liberty by taking the Oath of *Allegiance*. Upon this he expressed his Wishes and Desires that the *Lay Catholics* would take it when it was tendered to them, “ and by that means shake off the false and grievous Imputations of *Treasons* and *Treacheries*.” What was the Consequence ? He was removed from his Office for *taking* it ; a *Brief* was sent over hither to remove *Blackwell* from his Post, and one *Birchett* was put in his Place. “ The *Brief* was to admonish *Birchett*, that if any *English Priest* had either taken the Oath, or asserted that it *might be lawfully taken*—, such a Complier had incurred a Forfeiture of all Rights and Privileges granted him by the Church or the Apostolic See.” Now the *Papists* have gone on ever since in this Refusal to take the *Oath of Allegiance* ; and for that Reason they ought to be treated as *Enemies* to the Government ; — such *avowed Enemies* as can have no Right to *Protection*, not only because they do not, but because when call’d upon they *refuse* to give the common Tests of *Allegiance* which all other Subjects readily do give.

5. *Protection* and *Allegiance*, in all States, in all Governments, are reciprocal. The Reason of Mens entering into Society is by united Strength

to secure themselves, since otherwise They would be too weak to resist the Attacks of those that might invade them. Every particular private Man therefore is protected by the Strength of the whole ; and every one that claims the Advantage of this Security is under Obligation to join with the Society against its Enemies. Hence it is that all Governors have a Right to demand Tests of *Allegiance* from the People ; and all those who *refuse* to give them, when called upon, in effect *declare* themselves *Enemies* of that Society. When therefore *Papists* refuse the Tests of *Allegiance*, they have a Right to be refused *Protection*. Nor have they any Reason to complain of Injustice, Hardship, Oppression, or by whatever Name They may call the Execution of the Laws of this Land ; since an Enemy of any Society is by the Law of Self-Preservation to be guarded against, and *Enemies* are not to be protected or treated as *Friends*. But

6. Imagine that the Legislative Power in any Society has fixed the Person who shall govern them on the Throne : Imagine too, that there is another Person who *pretends* a Claim, (be it founded on what Title you please,) to the Throne, in opposition to the Legislature. Now, if the Community consents to, and approves of, and readily gives the Test of their Obedience and Submission to the Person fixed by the Legislature ; and any Sect, or the Men of any Profession, refuse to take the usual Oath, which all others take, and at the same time are known to be *Abettors* of the Claim of him, that *Pretends* to the Throne,— Is it not common Sense, common Prudence, common Self-defence to keep them out of all Power ; to have a watchful Eye over them, and even to disarm them ? Is it not Justice to the Community, to guard against the increase of their Strength ; to see whether they tamper with the people to corrupt them ; to en-

quire who they are that endeavour to make Converts to such an Opposition ; and to inflict Punishments on such as misbehave themselves in such manner ? Now if every Convert to *Popery* is made an Enemy by Principle to our Government, in consequence the Government is so much weakened, as it looses the hands of such as are converted.

When therefore our Editor tells us, “ Unanimity can never be expected, unless *all Subjects* are equally protected,”—He should have said,—Not, “ unless all *Subjects* are equally protected”—But, unless *All Friends* and *Enemies*, are equally protected, and then he had spoke what he wanted to be done. But Are such as *refuse* the common Tests of *Friendship* to be *equally* protected with those who are *Friends* ? Are *Friends* and *Not Friends* to be treated in the same *equal* manner ? The Word, *Subjects*, indeed is a Good Term, that comprehends *All* who live under any Government, be they what they will, *Friends*, or not *Friends* ; and if they behave themselves as *Subjects* should, they all certainly have a right to *Protection*. But suppose some *Subjects* break the *Laws* ; suppose some *Subjects* to be by Principle *Enemies* to the Government, have they all still a Right to *Protection* ? If they refuse to give the Tests of *Allegiance*, are they still to be treated *equally* as if they were *good Subjects* ? But

“ This Protection, he says, is due to all and every one, let their Profession be what it will, unless their Tenets are against the Laws of Civil Society.”

Suppose now the Case to be that their *Profession* is against, not “ the Laws of *Civil Society*” in general, (which I do not here meddle with) but against the *Laws* and *Constitution* of this *particular Kingdom*,—If they are *Enemies* by *Profession* to This Government, is *Protection* then due to them
from

from it? Or is it not sufficient to shew them to be *Enemies* to our State (not on *Religious*, but on *Civil* Considerations, taken from their *known, open, Practices*) in order to prove them not entitled to an *equal Protection* with Others.

“ Protection is certainly due to all and every “ one,” let their Profession in Matters of Religion *i. e.* their Religious Opinions and Manners of Worship, be what they will, so that they do not affect the Peace of the Society in which they live. Let therefore a Man believe *Transubstantiation* if he *can*; if he openly professes it, He ought not on this account to be denied *Protection*. But if the same Man that professes his Belief of *Transubstantiation*, refuses *Allegiance* to the Government, His Profession of the *Religious* Notion does not exclude him from the Privileges of a *good Subject*, but his Profession and Practice in *Civil* Life do. And this is the Reason, that the Papists are the only Sectaries in *Christendom* that have no Right to a *Toleration* in *Great Britain*; because all Others give the *common Security* for their good and peaceable Behaviour to the Government, and therefore ought to enjoy all the Protection which Civil Society can give to all *good Subjects*. But *Papists* have no such Right, because they act not as *good Subjects*, nor give any Evidence of their being such.

All wise States, when they have *known Enemies*, living within their Country, or even such as they *suspect* will prove *Enemies* to them in Times of Distress, will, and ought in Justice to the Public, to secure the Community against the Attempts, or Efforts of such Persons. The Republic of *Venice*, when it was excommunicated by Pope *Paul V*, took effectual Care to banish all such as she knew to be Creatures of the Pope, particularly the *Monks*, and especially the *Jesuits*, out of their Territories.

For the same Reason, and by the same Principle of Security to ourselves, or common Self-defence, We here seize all Popish Priests of our own Nation, as known Enemies to the Public; as Persons who refuse *Allegiance*; as Corruptors of our People; as Promoters of Treason; as Encouragers of Rebellion against King GEORGE; and as Aiders and Abettors of a *Popish Pretender*. It cannot but be right to guard against their seditious Intrigues, and to see that the Common Weal suffers no Detriment from them.

What then does it signify to produce, as this Editor has done, one and *twenty* Instances of Opinions, which are “not against *Civil Society*?” Or what a strange Desire is it—That “therefore every Well-wisher to his Country—will employ his best Endeavours to have the *Roman Catholics* enjoy the *Protection* of good Subjects?” Had this Author produced One and Twenty Propositions of *Euclid*, which every *Roman Catholic* maintains, they would equally at least have entitled them to the Protection of good Subjects, with these that He has produced. That which makes a Man a *good Subject* is his readiness and willingness to assist the Government; his peaceable Submission to the Laws of the Society; His assistance of the Magistrate in the Execution of his Office; and, what is the very lowest Part of a good Subject’s Character, His *Affurance* of *Fidelity* and *good Behaviour*, when called upon to give it. Now all the Tenets here produced have no Relation to this Point, even were they all as true as the Propositions of *Euclid*; and consequently, they will not induce any one considering Man to employ any Endeavours to have the *Roman Catholics* enjoy the *Protection* of good Subjects.

There must be something very apparent in all Papists, that a Government which readily has
granted

granted a *Toleration* to all other Dissenters from the Church of *England*, yet has continued Penal Laws against the *Roman Catholics*. It cannot be that their mere Religious Tenets are deem'd *false*; For if that were the Reason, Other Sects would likewise have been excluded the Benefit of *Liberty of Conscience*. It is not that their Rites are *superstitious, insignificant, useless*: For these concern no body but themselves; and every one may be permitted to enjoy their own innocent Fancies: It cannot be that their Ceremonies are either *antient* or *modern*, or that their Notions were but five hundred, or fifteen hundred Years Old. The Legislature never concerns it self with such Affairs; nor deems a Subject good or bad, merely on such Accounts. There must therefore be something peculiar to the *Papists* which has excluded them from the Benefit of that *Indulgence* which is granted to all other Christians. What that is seems plain,

1st. The *Roman Catholics* always acknowledge and profess a *Supremacy* in a *Foreign Person*, and an absolute Submission to him: They own the Dependance so much upon his Power, as not to think it lawful to submit to *our* Laws, but so far only as that *foreign Power* permits. They own Obedience to a Person as their *Head*, who can and does oblige their Consciences; who takes upon him to depose, to excommunicate Princes, and who in fact was wont to exercise this Power. He is their Governor who has forbid them to take, and has pronounced it unlawfull to take, the Oath of *Allegiance* to our King: And they have not ever since this Prohibition taken it. At this very time, when we are and have been threatened with Invasions from abroad, and have been disturbed with Rebellion at home, none of the *Papists* have taken the Oaths: none of them dare to

take them, without Permission. They cannot therefore be looked upon as a Sect which ought to be *indulged*, but as a profest subject of a *Foreign Power*, and an Enemy to our State, under which they live, and have enjoyed great Quiet ; and their corrupting our liege people has been too much connived at.

2. Though there may be *some* of Them who are willing to enjoy the Mildness of the present Government, and would be even contented to take the Oath of *Allegiance* to K. GEORGE, yet they are so circumstanced that it may be a question, whether even Then, they *ought* to have an *Indulgence*. For the *Pope* being deemed the Vicar of Christ, and supposed to be the *Head* of their *Church*, He cannot but be submitted to, and His Decrees must be obligatory. If therefore the *Papal* Decrees and the *Royal* Decrees should at any time clash or interfere, the Vicar of Christ would in all human Probability have the Pre-eminence, and the Oath of *Allegiance* would have the strength only of burnt Flax. But,

3. The Papists by the *Laws of their Religion* confirmed by long unvaried *Practice*, have always been obliged, (where they can) to persecute *Heretics* : And all Protestants are to Them *Heretics*. It is therefore *Self-defence* to keep such men who are *persecutors upon Principle* from all Power of Persecuting Ourselves : And it would be Folly to use Endeavours to let them enjoy what they never *did* grant to others, and what they never *will* grant ; nor have they by any one Act ever countenanced a Spirit of Liberty, where they have been able to destroy it. Judge now of their Pretensions to be treated as *good Subjects*.

∴ But it is time to examine the Tenets which they disclaim, and thence to judge of their Pretension to Protection. This is a Subject of quite a different nature

nature from what I have been considering, and concerns them more in their *Religious* than in their *Civil* Capacities: And if it appears, that they misrepresent their own Opinions, one cannot but conclude it done to ensnare the Ignorant, and to impose on such as are not willing or able to hear the other side.

“ *Cursed is He that commits Idolatry ; that prays to Images or Relicks, or worships them FOR GODS. Resp. Amen.*”

Notwithstanding the Readiness of the *Roman Catholics* to oblige themselves to answer *Amen* to this curse, yet it may be worth enquiring how far they are guilty of this Crime. *Idolatry* consists in the acknowledgment of *Authority* and *Dominion*, in some invisible Being or Beings, over us, which they have not. Now if such Authority and Dominion over us be acknowledged in *Saints* or *Angels*, and They are treated as if they had it, by the *Roman Catholics*, then are they guilty of *Idolatry*. And if they curse them who *commit Idolatry*, and yet *pray* to *Saints* or *Angels* for what they want, and ask them to grant it, it must fall on their own heads. For their Practices in this respect, I appeal to the *Roman Breviary*, published by the Authority of Pope *Pius Vth.* afterwards corrected by Pope *Clement VIIIth.* and at last revised by the Authority of *Urban VIII.* How many *Prayers*, or *Hymns* are there in which *Petitions* are expressed to *Saints*? To the *Apostles*, *Command us to be loosed from Guilt ; Heal our sick minds ; Encrease us with Virtues.* To the *Virgin Mary* — *Thou Mother of Grace, Protect us from the Enemy, and receive us in the Hour of Death.* Again: *Loose the Bonds to the Guilty, Give light to them in darkness, Drive away all Evil from us, &c.* Hundreds of instances have been produced by Writers, of *Petitions* addressed *directly* to *Saints*; and not merely

ly

ly expressions of Desires that they would *intercede* and *pray for us*.

It is added—“Curfed is he that prays to *Images* “or *Relicks*, or worships them *for God*.” The Doctrines of Papists being all to be known from the *Breviaries*, and *Catechisms* publicly approved, or by what was established by the *Council of Trent*, or by some approved *Councils* antecedent to That, it will be sufficient if I cite and vouch for my Authorities any of these, especially the *three first*, viz. the *Roman Breviary*, the *Catechismus ad Parochos*, and the *Tridentine Council*. Now in relation to the present Subject, the aforesaid *Catechism* tells us, that *the Minister shall teach the people that Images of Saints are to be placed in Churches that they may be likewise worshipped (a)*, and that *we being put in mind by their Example may conform ourselves to their Life and Manners*. If a doubt arises about the meaning of the word, *worship*, when applied to *Images*, I must observe it to be the same word which is applied to *God* himself in the very preceding Sentence. *(b) He [the Minister] shall teach them that Images were made to instruct them in the History of Both Testaments, and to refresh their memories. For being excited by the Remembrance of divine things, they may excite them more strongly to WORSHIP God himself.*

It must be owned that the Papists contend that *Images are not to be worshipped as God*, and that you are not to *imagine that there is Divinity in them*.

(a) Ut et COLANLUR, et exemplo moniti ad eorum vitam et mores nos ipsos conformemus. Cat. ad Paroch. Part 3^d. §. 4^o. Primum Prac. Decalogi.

(b) Docebit Imagines factas ad utriusq; testamenti cognoscendam Historiam, atque ejus memoriam identidem renovandam : quia rerum divinarum memotia excitat, ad COLENDUM, atque amandam ipsam Deum vehementius inflamment. ibid.

What then is this *Worship*? What is this *Honour*? For it is certain that *Honour and Worship* are to be given to THEM. Why, it seems (a) this Honor is to be refer'd to the *prototype*, i. e. to the Person which the Image represents. I see a *Picture*, or *Image*, e. g. of the *Virgin-Mary*; and this Picture raises in my mind the Idea of worship and Honour due to Her. But this is no reason why I should pay *Honour or Worship* to the PICTURE of Her, more than to any, or every thing else that happens to raise a sentiment of her in me. The charge upon *Papists* is, That they give *Honour and Worship*, unfitting *Honour and Worship to Images and Relicks*. The Answer is, That they do not worship them for God. As if *this* were any Justification of their unwarrantable Practices. So again,

II. *Cursed is every Goddess Worshipper, that believes the Virgin Mary to be any more than a Creature; that honours her, worships her, or puts his Trust in her as much as in God; that believes her above her Son, or that she can in any thing command him.* R. Amen.

You are not charged with believing the *Virgin Mary* to be “*more than a creature*”; nor with worshipping her, or putting trust in her “*as much as in God*”; But with *worshipping* her. Whether it be *more*, or *less*, or *as much as God*, is not the point; but whether she ought at all to be *worshipped*. The *Papists* are charged with giving undue Honour and Worship to, and Trust in her; an Honour which has not the Countenance of one single passage in Scripture; much less is there any *command* to do it: When therefore those words,—“*as much as in God*—are added, it is merely to

(a) Non solum licere in Ecclesia imagines habere, et illis honorem et cultum adhibere ostendet Parochus, cum honos qui eis exhibetur referatur ad Prototypa, verum etiam maximo fideium bono, *ibid.* §. 39.

blind the Ignorant, or to cover an unlawful practice, so that its wickedness may not appear.

However, call her *Goddeſs*, or not, Do not the Papiſts *Pray* to her? Do they not directly invoke her Aid? Your *Breviaries* are full of ſuch Honours paid to her. In the Little Office of the Blessed *Mary*, She is deſired (a) to *loose the Bonds for the Guilty, drive away Evils from us, demand all Good Things, make us chaste, &c.* Again, (b) *Protect us from the Enemy, Receive us at the Hour of Death.* What now is a *Goddeſs*, but a Female Prayed to and worſhipped, and to whom an inviſible Dominion is attributed? They that worſhip ſuch a Perſon, or that invoke her Aid, are *Goddeſs-Worſhippers*, whether ſhe be, or be not, a *Creature*. The Fault conſiſts in attributing to her Power which She has not, or which cannot be proved. If the *Virgin Mary* had had any Dominion given her over us by God, it would have been lawful and right to have prayed to her for her help, and to have put a *Truſt* in Her, agreeable to the will of God. But as no ſuch power, no power at all, is given to her; as no one can prove that ſhe ever heard any one perſon that ever did pray to her, or that ſhe ever *helped* any one; or that She is *able* to help any one, They that pray to her, make her a *Goddeſs*; They that worſhip her are *Goddeſs-Worſhippers*; and ſince She has no Dominion over us, They are *Idolaters*.

Our Author adds—Curſed is he that —“ believes “ her *above* her Son, or that ſhe can in any thing “ *command* him.” *Above* her Son, or *commanding* Him, is nothing to the purpoſe. What ſhe can, or cannot do, is no where revealed, and Revelation

(a) Solve vincla reis, Mala
noſtra pelle, Bona cur.ſta poſce.
Virgo Singularis, Inter omnes
mitis, Nos culpis Solutos, Mites
fac & caſtos.

(b) Maria Mater Gratia,
Tu nos ab hoſte protege,
Et hora mortis ſuſcipe.

is the only ground of Faith and Practice in these cases. What Authority is there in Scripture to *invoke* her at all ?

III. *Cursed is he that believes the Angels or Saints in heaven to be his Redeemers ; that prays to them as such ; or that gives God's Honour to them, or to any Creature whatever. R. Amen.*

I do not, I would not, charge the Papists with believing *Angels* or *Saints* to be their REDEEMERS ; nor do I imagine that they pray to them " AS SUCH." What They are to be charged with is, *Praying to Saints*, *Praying to Beings*, who are supposed able and ready to help them, without any grounds from Revelation ; without knowing that They have Authority over us ; without knowing that they can hear us ; without knowing that they are permitted to help us ; without knowing that they are able to help us.

Every Catholic is taught (a) " that *Angels* are to be worshipped, and invoked, because they are always in the presence of God, and most willingly take upon themselves the defence of our Safety which is committed to them." They are taught, (b) that in honouring *Saints* who sleep in the Lord, in invoking them, in reverencing their Sacred Reliques, and Ashes, the Glory of God is so far from being lessened, that it is greatly increased : " That (c) they are to be worshiped and invoked, because they constantly pray to God for the Salvation of men : " That (d), " so many miracles done at
C 2 " their

(a) *Invocandi itaque sunt, quod et perpetuo Deum intuentur, et patrocinium Salutis nostræ sibi delatum libentissime suscipiunt. Catech. ad Paroch. ibid. §. 19.*

(b) *Tantum abesse ut Sanctis, qui in domino dormierunt, honore afficiendis, atque invocandis, et sacris eorum reliquiis, cineribusque venerandis Dei gloria minuatur, ut eo maxime augeatur. ibid. §. 20.*

(c) *Et ob eam causam magis colendi, et invocandi sunt, quod pro salute hominum preces assidue faciunt. §. 24.*

(d) *Cui fidem non faciant, et honoris qui sanctis debetur, et patrocinii*

“ their Tombs, Sight restored to the Blind, and
 “ Soundness to all parts of the Body ; Devils ex-
 “ pelled, the Dead raised, these are Evidences of
 “ the Honour due to Saints.” When This is the
 Doctrine of the Church of *Rome*, there is no oc-
 casion to charge them with *worshipping* Saints, or
 Angels, or Relicks *for God*, or, as *Redeemers*, or
 with praying to them, *as Redeemers*. It is enough
 to take their Doctrines as they are ; and the Argu-
 ment to prove them *Idolaters* stands thus. They
 who attribute to any Beings an invisible Power or
 Dominion which they have not, are guilty of Idola-
 try : The *Papists* do this in their Praying to Saints ;
 Therefore they are guilty of Idolatry.

They seem very conscious of the Force of this,
 when they tell us, that they only *Pray* to Saints to
pray for us, and use their kind *Intercession* on our
 Behalf. For the Falshood of this fact, I appeal to
 their *Breviaries*. But take it as they say ; — What
 grounds are there to believe that Saints *can hear*
 us ? What Authority is there from Scripture to pray
 to any one that is absent ? What reason can be given,
 from whence one may infer a probability that any
 Saint can hear the petitions offered to him from dis-
 tant parts of the World ? If they hear in one
 place, e. g. *at their Sepulchres*, How is it proved
 that they can hear a *thousand miles* from their
 Sepulchres ? Or, why can they hear *at their Se-
 pulchres* more than elsewhere ?

But our A. goes on. *Cursed* is “ He—*that gives*
 “ God’s Honour to them, or to any Creature what-
 “ ever.” Now, if they are *invoked*, (and all the
 Books of Authority with them plead for *Praying*
 to them) so far *God’s Honour*, i. e. the Honour due
 to God alone, is given to them. For God alone
 hath Power and Dominion ; and He alone, is

patrociniij quod nostri suscipiunt, mirabiles effectus res ad eorum
 Sepulchra ? &c. *ibid.* §. 30.

present

present every where ; and therefore He alone can hear us at all times and in all places. When we speak of the giving *God's Honour* to a Creature, no one can imagine that we mean the attributing the Glory and Honour of being Self-Existent, underived, eternal, immutable, to any Creature ; but that the Papists pay to Saints, to created Beings, the Honour of *invoking* and *praying* to them : an Honour, which no invisible Being ought to have, unless we were authorized to bestow it upon him, and which no Revelation authorizes us to give to any but God.

IV. *Cursed is he that worships any Breaden God ; or makes Gods of the empty Elements of Bread and Wine. R. Amen.*

In this, as in all the preceding Points, there is a most shameful Equivocation. May we word the Curse thus— Cursed is He that worships That, which *before* it was consecrated was Bread and Wine, and *after* Consecration seems to all our Senses to retain the Substance of Bread and Wine, and really is Bread and Wine ? If this were the Case, it would be worshipping a Breaden God. What then is the difference between the *Consecrated* Bread, and the same Bread *unconsecrated* ? You tell us of a *change* made in the Elements by *Consecration*, and that what before was Bread is now Christ himself. But till this is *proved*, (which never can be done) we have a right to charge you with worshipping a *Breaden God* : a God that the Priest makes by the Charm of a few Words. It is allowed on all hands, that in the Elements, *before* Consecration, there is nothing but *Bread and Wine* ; all our Senses confirm, that what we see, and taste, and smell, is Bread and Wine : Add now the Words of *Consecration*, and there arises something that is to be worshipped and adored. The *Bread after* Consecration, is so very like to the same Bread *before* Consecration, that never a Priest in *Europe*
can

can tell the difference betwixt them : And yet you suppose the one to be the Object of Worship, the other not. You must therefore prove the Bread to be, what you say it is, *God* ; or else you must be content to be charged with worshipping a *Breaden God*.

We tell you, that Consecration of any thing makes no Change in the *Substance* of the Thing consecrated. When a Church is consecrated, the Wood, and Stones, and Mortar, &c. continue exactly what they were, Wood, Stone, Mortar, &c. When a *Man* is consecrated, He continues still a *Man*, and does not alter his Species. When a *Place* is consecrated, it is set a part for Holy uses, but it is not changed or altered from what it was. And therefore *Bread* continues to be *Bread* after Consecration, as much as *Bell-mettle* does, or any other thing. And if Bread consecrated be Bread still, (for Consecration makes no difference in any other instance) then it is plain that Papists worship a *Breaden God*.

When it is added—*Cursed is he—that makes Gods of the empty Elements of Bread and Wine,*—does Consecration *fill* the Elements with any thing ? It is denied that the Elements are changed, or that the Bread ceases to be Bread, by any thing that the Priest either says or does. And if Adoration and Worship is taught and practised to the Elements *after* Consecration, (call the Elements *full* or *empty*,) it is making *God* of the Elements ; and they that do so, are justly chargeable with gross Superstition ; nay, with *Idolatry*.

V. *Cursed is He that Believes that Priests can forgive Sins, whether the Sinner repents or no ; or that there is any Power in Earth or Heaven that can forgive Sins, without a hearty Repentance and serious purpose of Amendment.* R. Amen.

In Answer to this, I observe, 1. That our Author supposes that *Priests can forgive Sins*, if the

the Sinner *does repent*. He supposes likewise that the Sinner is a *Believer* in Christ, and that the Priest can forgive *such a Sinner*, if he repents. Now a Priest that pretends to forgive the Sins of a *repenting Christian*, assumes to himself a Power or Privilege which can never be proved to be given to him. *Who can forgive Sins, but God alone*, against whom they are committed? If therefore any *Priests* assume to themselves a Power over *Christians* to forgive them their Sins, they transgress the Law of Christ under the Cover of his *Words*, which they pervert to Uses of their own.

2. The Council of *Trent* has determined, that the Absolution of the Priest is, (a), *ad instar Actus Judicialis*, like a *Judicial Act*, or more directly, (b) a *Judicial Act*. It is not (c) a *bare ministerial Act* of either preaching the Gospel, or of declaring Sins to be forgiven. Suppose now the Priest to pronounce a *Judicial Sentence* in the Case of a repenting Sinner; — He intrudes into the Place of God, who alone is Judge; He acts a very *hazardous Part* at best, because he is an incompetent Judge, and cannot be absolutely sure that he is not imposed on; He acts a *needless Part*, because the repenting Sinner will certainly be forgiven by God, whether the Priest forgives him, or not; and lastly, he acts a *useless Part*, because the Sinner is to stand at the last Day at the *Judgment-Seat of Christ*, then and there to receive according to *That he hath done*, 2 Cor. v. 10. Whatever therefore is the Meaning of the Words, *Whosoever Sins ye remit, they are remitted, and whosoever Sins ye retain, they are retained*,—or of those other, *Whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed*

(a) Session 14. c. 6.

(b) Canon. 9.

(c) Non est solum nudum ministerium, vel annuntiandi Evangelium, vel declarandi remissa esse peccata. Sess. 14. c. 6.

in Heaven, — whatsoever is the Meaning of these Words, I say, it is easy to see what is *not* their Meaning. And if the *Popish* Meaning be attended with many Absurdities, any other that is even condemned by the Council ought to be preferr'd to That which is so irrational.

3. When this A. says, *Cursed is he that believes—that there is any Power in Earth or Heaven that can forgive Sins, without a hearty Repentance*— In his Zeal for *Papism*, he expresses himself too strongly. That “there is not a Power in *Earth* “that can forgive Sins, without Repentance,” is true: And if He had said,—to forgive Sins even where there is *Repentance*, He had said what is likewise true. But to say, that there is not a Power “in *Heaven*” that can forgive Sins, without Repentance and a serious purpose of Amendment, is not to consider the supream Dominion of God. It is one thing to say, he *cannot*; it is another thing to say, he *will not*: And surely it is more becoming a Christian to say what God has declared that He *will* do with us, or *will not*, than to assert so roundly that he *cannot* forgive, without Repentance.

VI. *Cursed is he that believes that Priests can give present Absolution to any Persons for Sins they may commit in time to come.* R. Amen.

This Curse is added, I suppose, by the *Editor*; For it is not among the Others in my Edition of 1685. and He has added a Clause at the End of his little Book, that it is an “*Article of the Catholic Faith* to believe that no Power on Earth can “license Men to *lye, forswear, and perjure themselves, to massacre their Neighbours, or destroy their native Country, on pretence of promoting the Catholic Cause, or Religion.*” But this is far from being clear. Suppose your Neighbour, or Those of your native Country, to be *Heretics,*
What

What is the *Catholick Faith, or Catholick Practice*, in this Case? Is it not expressly declared, That (a) *No Prejudice, or Impediment, can or ought to arise to the Catholick Faith, or Ecclesiastic Jurisdiction, by any Acts of Kings, that may hinder the Ecclesiastic Judge to proceed and punish the Heretic, if he refuses to retract?* Is it not the Catholic Faith and Practice to order (b) “all Princes
 “and States, &c. not to permit known Heretics
 “to preach within their Districts, to have any
 “Lodging, or House, to engage in Contracts, to use
 “any Trades, or to have the Comforts of Humanity with the Faithful in Christ? If they should
 “die, are they not denied Christian Burial?” And is not an *Heretic*, one that *believes any thing contrary to the Faith and Practice of the Church of Rome?* You are not then to *destroy your native Country*, nor to *Massacre your Neighbour*; but you may do him as gross Acts of *Inhumanity* as if you did murder him. You cannot “*license a Man to swear, or to perjure Himself;*” but it is in the Power of the Pope to *absolve Men from their Oaths*, and they have frequently done it. The Council of *Constance* has given us a remarkable Instance of *Absolution from Oaths* in the Case of *Frederick Duke of Austria*, where they say, (c) “*Notwithstanding any Oaths actually taken*”
 “to

(a) Nullum fidei Catholicæ, vel Jurisdictioni Ecclesiasticæ, prejudicium generari, vel impedimentum praestari posse, seu debere declarat, quo minus— liceat Judici competenti et ecclesiastico de hujusmodi personarum Erroribus inquirere— eodemque punire, si suos errores revocare pertinaciter recuserint. Concil. Constan. Sess. 19.

(b) See the Passage cited from the Council of *Constance*, p. 56.

(c) Non obstantibus quibuscunque *Juramentis* in contrarium præstitis, a quibus eos—*absolvimus*, Concil. Constan. Sess. 20. See likewise Sess. 35, of the same Council. But of this *Absolving from Oaths* by Popes, *Forty* Instances may with ease be produced, if necessary. As to the Doctrine, *Whether Faith is*

“ to the contrary, from which we *absolve* them,
 “ that They and every one of them shall effectually obey, &c.” If now this Council did assume to itself a Power to *absolve from Oaths*, it is trifling to say, that the Church of *Rome* cannot *license* Men to *perjure* or *for swear* themselves, since the Practice is allowed to *absolve* Men from their *Oaths*, and the Pope has declared that *Faith is not to be kept with Hereticks*.

VII. *Cursed is he that believes there is Authority in the Pope, or any others, that can give leave to commit Sins; or that can forgive him his Sins for a Sum of Mony. R. Amen.*

That the Pope pretends to *forgive something* for a Sum of Money, is not, I think, disowned. That He intends to *give leave to commit Sins*, or that He *forgives Sins* for a Sum of Money, is here denied. It will be asked, What is the Intent and Design of *Indulgences, plenary Indulgences, Indulgences* for a thousand, or Ten Thousand Years? What are those Instruments of *Indulgence*, not only to a Man's self, but to all his Family, or Relations, for three Generations inclusive, and to such a certain Number more, *e. g. Thirty*; (such an Indulgence I my self have seen, granted but last Year at *Rome* for a very moderate Sum of Money.) What is the Use of those *plenary* ones *et in articulo Mortis*, except it be to free from the Consequences

to be kept with Hereticks. — *P. Urban VI.* says, Tenore præsentium districtius inhibemus ne confœderationes, Colligationes, Ligas, aut Conventiones hujusmodi aliquatenus observent, seu ab illis servari quomodolibet permittant, *We forbid by these presents, that they should observe this Sort of Confederacies, Leagues, Compacts, Agreements, viz. with Heretics, or permit them to be kept.* Pope *Martin V.* says to *Alexander Duke of Lithuania*, Scito te dare fidem Hæreticis — non potuisse; et peccare te mortaliter si servabis. *Know that you could not pledge your Faith to Heretics, and if you keep your Faith with them, you would Sin Mortally.* But see more in *Dr Whitley's Discourse concerning Laws Ecclesiastical and Civil against Heretics.*

of Sin, *Punishment*? Now, if for a Sum of Money a Man may be freed from *Punishment* in Purgatory, or any where else, for a Hundred, or a Thousand, or a Hundred Thousand Years, or in short, *plenary*, tho' this is not in Terms *giving leave* to commit Sins, nor absolutely *forgiving Sins*, nor giving *present Absolution* for Sins they may commit in *time to come*, yet 'tis expressly saying that there is no fear of Punishment, at least for the Term for which the *Indulgences* are granted. And if there is no Fear of *Punishment* if I have an *Indulgence*, and I should certainly incur Punishment if I have it not, will not this amount to *Encouragement* to Sin? Take off Restraints, or declare that no ill Consequences shall happen from any Action for a hundred thousand Years, and this will amount in most Mens Way of thinking, to *giving leave to commit* such Actions. Besides, He that can keep off Punishment for so long a time, may if he pleases, keep it off for ever.

VIII. *Cursed is he that believes that (independent of the Merits and Passion of Christ) he can merit Salvation by his own good Works; or make condign Satisfaction for the Guilt of his Sins, or the Pains Eternal due to them. R. Amen.*

If this be so, ; Then there is no Surplus of Good Works in any of the *Saints* : in consequence, no spiritual Treasure of the Church, no Works of Supererogation : for if there were, a Man might *merit* Salvation by his *own good Works*, and make *condign Satisfaction* for the Guilt of his Sins. Whoever does more than he is obliged to do, has a right to place the Surplus to the Account of *Merit* ; and then the Question is, how far a Man may *merit* Salvation. But if on the other hand, we say with our Saviour, *we are unprofitable Servants, we have done that which was our duty to do,*

Luke xvii. 10. then it follows that *Merit* in the proper Sense is excluded.

IX. *Cursed is he that contemns the Word of God, or hides it from the People, on design to keep them from the Knowledge of their Duty, and to preserve them in Ignorance and Error. Resp. Amen.*

Here is a most shameful Account of the *Papists* hiding the Scriptures from the People. The Question is, Why are the Scriptures kept at all from the People? And the Answer is, That they don't keep them for *this* or *that* particular Purpose. It may be so: But you may have *other* Purposes, *other* Ends, *other* Designs, all bad in themselves, at the same time that you profess to hide the Scriptures from the People, not on design to *keep them in Ignorance*. E. g. In the General Rules about Prohibited Books, made by the Fathers chosen by the Council of *Trent*, and which Rules were approved by the Constitution of *Pope Pius IV.* which begins with, *Dominici*, March 24, 1564.— In the 3d of these Rules it is said, (a) *Let the Versions of the New Testament, made by the Authors of the first Class of this Index, be granted to none, because little Advantage, and much Danger is wont to accrue to Readers from the Reading of those Versions.* Again, Rule IV. (b) *Experience shewing us, that if the Sacred Bible be every where permitted without di-*

(a) Versiones novi Testamenti, ab auctoribus primæ classis hujus Indicis factæ nemini concedantur, quia Utilitatis parum, periculi vero plurimum læt.ribus ex earum lectione manare solet Reg. iii.

b) Cum Experimento manifestum sit, si sacra Biblia vulgari lingua passim sine discrimine permittantur, plerumque inde, ob hominum temeritatem, detrimenti quam utilitatis oriri, hac in parte judicio Episcopi ac Inquisitoris steterit; ut cum consilio Parochi, vel Confessarii, Bibliorum a Catholicis auctoribus versorum lectionem in vulgari lingua eis concedere possint, quos intellexerint ex hujusmodi lectione non damnum, sed fidei atque Pietatis augmentum capere posse, quam facultatem in Scriptis habeant. Qui autem absque tali facultate ea legere vel habere præsumserit, nisi prius Bibliis ordinario redditis, peccatorum Absolutionem percipere non possit Ibid.

restriction,

stinction, *more Hurt than Good, by reason of the Rashness and Inconsiderateness of Men, would arise; therefore in this point all must stand to the Judgment of the Bishop or Inquisitor who with the Advice of the Minister or Confessor, may grant the reading of the Version of it (if made by Catholic Authors) to such as they understand would receive no Harm, but an encrease of Faith; which Licence they are to have in writing. And He that presumes to read or Have them without such a Licence, must not receive Absolution of his Sins, unless he first surrenders up his Bible to the Ordinary.* Do you not therefore *hide the Scriptures from the people under the pretence of keeping them from blind, ignorant, Presumption? Do you not do it to keep them from Knowledge falsely so called? Do you not, at the same time that you grant that they were ordained for all men, for the Simple as well as the Wise, do you not I say keep them from them because they would be prejudicial, if they were at the guiding of other than Wise Men? Doth not the Church of Rome commit it to the Bishop of every Diocese, according to the difference of Time, Place, and Persons, how, and in what sort, the Reading of the Scriptures is more or less to be permitted? Do you not pretend that Heretics, Curious, Sensual men, may of infinite places take occasion of pernicious Errors? Do you not plead, that instead of God's word we have in all the Protestant Versions corrupted both the Letter and the Sense by false Translation, adding, detracting, altering, transposing, Pointing? See the Preface to the Rhe-mish Testament. Now if for These, and such like reasons, you do in fact hide the Scriptures from the people, is it not a most shamefull chicanery solemnly to curse those who hide them for other reasons, which you it seems dislike? A Man is charged with Robbing on the Highway: To clear himself he wishes he may be hanged, if ever he robbed on design to keep people from travelling such a particu-
lar*

cular Road, or travelling with money about them. It may be true : But yet He Robbs ; which is what He is charged with.

X. *Cursed is he that undervalues the word of God ; or that, forsaking Scripture, chooses rather to follow human Traditions than it.* R. Amen.

Admit that the Papists do not design to “ *undervalue* the word of God ” ; admit that they do not “ *forsake* the Scripture ”, admit too that they do not “ *choose to follow human Traditions rather than it,* ” yet they may put human Traditions upon an *equal* foot with the Scriptures ; They may *join* Traditions to Scripture, and make *Both* to be *equally* observed. The Council of *Trent* did this (*a*), when it professed to “ *receive and reverence all the books of both the Old and New Testament, (since God is the one Author of Both,) and also Traditions which relate to either Faith or Manners, as if they were dictated either by word of mouth, by Christ, or by the holy Spirit, and preserved in a continual Succession in the Catholick Church* ” — it received them I say with “ *equal Affection of Piety, and reverence.* Nay it (*b*) pronounced an Anathema to all who wittingly and willingly contemned *Traditions.* ” Now if the Scripture alone, and by it self, contains the Rule of Faith, They who *join Tradition* to it to form the Rule of Faith, *undervalue* the word of God, as not sufficient of itself to give us the Rule of Faith. And they that *equal* Tradition to the Scriptures, *undervalue* the Scriptures,

(*a*) Omnes libros tam veteris quam novi Testamenti, cum utriusque unus Deus sit Author, nec non Traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel ore tenus a Christo, vel a Spiritu Sancto dictatas, et continua successione in Ecclesia Catholica conservatas, pari pietatis affectu ac reverentia suscipit et veneratur. Conc. Trident. Sess. iv.

(*b*) Siquis autem libros ipsos pro sacris et Canonicis non susceperit, et Traditiones prædictas sciens et prudens contempserit, Anathema sit ibid.

because

because they treat *human Traditions* just with the same regard as they do the word of God.

XI. *Cursed is he that leaves the Commandments of God to observe the Constitutions of Men.* R. Amen.

Supposing one were to charge the Papists, not with absolute *leaving* the commandments of God to observe the Constitutions of men, but with obliging men to observe the Constitutions of men *equally* with the commandments of God. This would be what they could not discharge themselves from. What, *e. g.* is their Auricular Confession, Absolution, Penances, but human Constitutions, not in the word of God? What is made *Heresy*, by their Church, and treated with *Anathemas, Excommunications, Burnings, Tortures*, and all the severest Penalties that Human Wit can invent; but something not contained in the word of God, something that is a mere Invention of men. But the Fact is, that in many instances They have *left* the Commandments of God to *observe* the Constitutions of Men. Our Saviour in the Institution of the Sacrament commanded that *All* should drink of the Cup, *Matt. xxvi. 27.* In the *Papist's* Communion, *none but the Priest* drinks of the Cup. It was made a mark of *Apostacy from the Faith* by St. Paul, to *forbid to marry*; and yet all Priests are *forbid to marry*. Another mark was the commanding to *abstain from meats which God hath commanded to be received with thanksgiving of them which believe*, *1 Tim. iv. 3.* Now the *Popish Fasts*, enjoined with too much strictness on all, are known to every body. A Fourth instance is their *worship of Saints*; which is a known Constitution of Men, in flat contradiction to the Apostle, who condemns that Doctrine as a *Doctrine of Devils, or Demons*. In all these Instances, and many more, the Word of God is *left, to observe the Constitutions of Men.*

XII. *Cursed*

XII. *Cursed is he that omits any of the Ten Commandments, or keeps the people from the Knowledge of any one of them, to the End they may not have Occasion of discovering the Truth. R. Amen.*

It is not of any great consequence, I apprehend, How the Ten Commandments are divided, provided that Every one of them be inculcated, and the People are taught their full meaning: But yet the usual Distinction is on many accounts preferable, as the reason of the Prohibition of *Images* is distinct from the having *other Gods*, and the coveting of our Neighbour's House, and coveting his Wife and Goods, are founded upon the same reason. The Jews of Old understood the division of the Commandments to be, as all Protestants have made it: And so *Josephus* has distinguished them; Ant. Jud. l. 3. c. 4. and so has *Philo*; Both of them expressly calling that the *Second* Commandment which we call so. What *End* the Papists have in dividing the Commandments otherwise I know not, unless it be to keep the People from an Opportunity of discovering an ill practice in their Church, in making, and worshipping Images, which is better concealed by the Confusion of the Two Commandments.

XIII. *Cursed is he that preaches to the people in unknown Tongues, such as they understand not; or use any other means to keep them in ignorance. R. Amen.*

It should not have been said, - "*that preaches to the people in an unknown tongue*"—But, that *Prays* in an unknown tongue in the Publick Assemblies. It is well known that all their Public Services are in a Tongue which the people do not understand: Can this tend to Edification? Or if the Priests call upon the People to join in certain acts of Worship, can the people *understand* what they are called upon for? They are present at the Litanies, and other Publick

Publick Acts of Devotion which are all performed in *Latin* : Can they join in Prayer to God, when they know not what is said ? Is it to be called *Prayer*, when neither the *Words*, nor the *Sense*, is such as that the Petitioner can know what he prays for ? He may indeed be devout, and lift up his heart to God, whilst the Priest reads something which is not understood. But the Apostle has observed, *If I pray in an unknown tongue, my Spirit prayeth, but my understanding is unfruitful. What is it then ? I will pray with the Spirit, and I will pray with the understanding also — Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest, 1 Cor. xiv. 14, 15, 16.* I do not say, that this is done with *design* to, or for this *End* that they may, *keep the people in ignorance* : But it is an *absurd*, a *senseless*, peice of Management, which can answer no good *End*. It answers not the *design* of Common Prayer : And it supposes the people to be little more than *Spectators* of what the Priest is doing. They may indeed employ their time in their separate private Devotions, whilst the Priest is saying Mass, or offering what is called the Sacrifice. But when they are called upon to *pray*, to *make Responses*, or Lessons are read, to what *End* is this, if they do not understand what is said ?

XIV. *Cursed is He that believes that the Pope can give to any upon any account whatsoever, Dispensation to Lie, or swear fasly ; or that it is lawfull for any at the last hour to protest himself innocent in case he be guilty. R. Amen.*

How far, and to what particular Cases the Pope's *dispensing Power* may extend, or He himself may apply it, may be hard to say. It is certain, that application has been made to him to grant *Dispensation* to marry within degrees prohibited by the *Levitical Law*,

and he has claimed this Power. Now if he may dispense with One Law of God, He may with equal Right dispense with Another. He has *dispensed* with Oaths, nay *absolved* from Oaths ; and it is an allowed fact, that he has frequently put this in Execution. And this Power has never been taken away, or given up, that I have heard. But whilst Subjects may be absolved from their Oaths to their Princes by plentitude of the Papal Power, by the same plentitude, they *may* be dispensed with to *lie*, and *swear falsely*. What *Security* is there that this *may* not be the case ? For it is equally easy to grant a *Dispensation* to Sin for the *future*, and to *absolve* for Sin that is *past* : And the same Power that can do the one, can do the other. Now that the Pope has done the One is not disputed, v. Note on p. 25. Therefore he may or can do the other.

It is added, “ *Cursed is He that believes —it law-
ful for any, at the last hour, to protest himself in-
nocent in case he be guilty*”, —Ay, or at *any* hour. But suppose a man to be absolved by a judicial Act of Priestly Absolution from *Guilt* ; can he then be deemed *Guilty* ? If he be cleared a *Culpa et reatu*, from *Fault and Guilt*, why may he not protest himself innocent ? It is true he cannot do this, *if he be guilty* ; i. e. if he thinks himself not free from *Guilt* : But where the Judge has in form pronounced a man *innocent*, and declared all *Guilt* to be removed, the offender has a right to protest himself *innocent*, and he may be weak enough to believe himself to be so.

XV. *Cursed is he that encourages Sins, or teaches men to defer the Amendment of their Lives on presumption of a Death Bed Repentance.* R. Amen.

The Point which should be made good by *Paſiſts* is, That their Sacraments of *Absolution* and *Extreme Unction* do not naturally tend to *encourage Sins*, and lead men to *defer Amendment on presumption of their good effects on a death-bed.* *Absolution* pronounced in
form,

form, as from (a) *the Ministers of God*, and a supposed Power (b) *in every priest to free every one from all kind of Sin, when Danger of Death appears*, cannot but be an *Encouragement* to defer Amendment till the last hour.

When *Extreme Unction* is made a Sacrament, and is to be administered on the Death Bed, and it is declared to be for these Uses (c), that it *gives Grace, which remits Sins, and particularly the lighter ones, commonly called, venial*; that it *frees the Soul from that weakness and languor which it has contracted from Sin, and from the remains of Sin*; that it *administers Joy and Comfort to the Souls of the Faithful*; and *supplies them with Arms and Strength to resist the Devil, and to break his force*;—When *Extreme Unction* has all these good Effects, must it not naturally *encourage* men to go on in vice, and to *defer Amendment*, when they have so good a Sheet Anchor at last? It is not knowing Mankind, not to see this natural effect. So that though He is pronounced accursed, who *encourages*, i. e. exhorts to, advises, or promotes designedly any Sin, or that teaches to defer Amendment of Life on presumption of a Death Bed Repentance, yet if the ordering and general conduct of things is such as tends naturally to this effect, This may be charged with *Encouraging*, what the natural Result of it is; and the Debate will be only about the propriety of the word, *Encourage*, which signifies not only

(a) Vere tanquam Dei ministri absolvunt. Cat. ad Par. de Penitent. Sacrament, §. 21.

(b) Si mortis periculum imminet — Concilium Tridentinum docet ut unicuique Sacerdoti liceret, -- omni peccatorum genere cujuscunque potestatis sit illa condonare, ibid. §. 72.

(c) Hoc Sacramento gratiam tribui, quæ peccata, et imprimis quidem leviora, et ut communi nomine appellantur, Venialia remittit. — Animam a languore et infirmitate quam ex peccatis contraxit, et a cæteris omnibus peccati reliquiis liberat. — Ut Fidelium — animus pio et sancto Gaudio repleatur — Efficit. — Fidelibus arma, et vires hoc Sacramento subministrantur quibus adversarii vim et impetum frangere, et illi fortiter repugnare possint. ibid. De Extre. Uncti. Sacram. §. 28.

active exciting, but not obstructing when you see the ill effect of an Action.

XVI. *Cursed is he that teaches men that they may be lawfully drunk on a Friday, or on any other Fasting-day, though they must not taste the least bit of Flesh. R. Amen.*

As I never heard of any body that pretended to teach Men that they may be LAWFULLY drunk on any Day, I look upon this Curse as a mere folly of Zeal: it is enough to remark, that the eating any Flesh is forbidden *absolutely* by the Church; the drinking wine is not so, upon their Fasting-days. The Thing I would recommend to the consideration of all *Papists* is, their departure from Scripture. Why do they command Abstinence from *Flesh*, on so many days in every week? Why abstain from *Meats*, which *God hath ordained to be received by all with thanksgiving*? Why is such a Fast enjoined, as may be kept with drinking of *Wine*, and other, even *stronger liquors*? I do not charge them with allowing Excesses in *Liquors*, but with enjoining so many fast and meagre days, on a *spiritual*, not *medicinal*, Account; and this, without Authority from Christ or his *Apostles*, nay in direct compliance with that mark that is mentioned as a sign of an *Apostacy* from the Faith.

XVII. *Cursed is he who places Religion in nothing but a pompous shew, consisting ONLY in ceremonies, and which teaches not the people to serve God in Spirit and in Truth.*

Here again is a sad Instance of *Chicane*. No body, I believe, charges the *Papists* with *placing Religion in nothing but pompous Show*: But They are charged with cumbering Religion with numerous Rites and Ceremonies, with Processions, Pilgrimages, and all the Evils arising from such sorts of Follies. The Doctrines and Practices of the Gospel are plain, simple, easy Things; which yet have been so loaded, so overburdened with Ceremonies, that an *Apostle*
of

of Christ, were he to arise and be brought to the Baptism of any Person, would not be able to say what they were about. Let us suppose the Water consecrated, the Person standing at the Church-doors, forbid to enter into the Church, and there catechized. Then Exorcism is used to expel the Devil: The Priest blows three times upon the Face of the Person that is to be baptized; then the sign of the Cross is made on His Forehead, and Breast, Eyes, Shoulders, and Ears; then some Salt is put into his Mouth. By this time, after several Prayers are said, the Catechumen is admitted *into* the Church, and then comes a second Exorcism; and then after Renouncing Satan, he is anointed upon the Breast and between the Shoulders with Holy Oil: Then the Person repeating, or professing his Faith, is baptized. After this he is anointed on the Top of his Head with *Chrism*, the Priest then puts a white Linnen Cloth, called the *Chrysom*, on his Head, and a lighted Candle into his Hand. I had forgot almost to mention, that some Spittle is applied to his Nostrils and Ears, before he comes to the Font. So many Ceremonies are to be observed at Baptism; and so many Crossings, Bowings, Movements in their Mass, that it is hardly possible for one not in practice, to mention them all. I will not therefore say that they *place Religion* in nothing but *pompous Show*; but they use so much *pompous Show* in Religion, that it looks nothing like serving God *in Spirit and in Truth*: It looks like a Thing *consisting only in Ceremonies*, and fitter to amuse than to instruct the People in the Knowledge of God and his Will. It is shameful Holy Trifling; and under the pretence of significant Signs eating up the Vitals of true Religion.

XVIII. *Cursed is he who loves or promotes Cruelty; that teaches People to be bloody-minded, and to lay aside the Meekness of Jesus Christ. R. Amen.*

It is right to disclaim Cruelty and Bloody-mindedness: But if the People are taught, that *Heretics* may be

be killed; if Heretics may be delivered over to the Secular Arm, and be burnt; and all are Heretics who oppose the Rights and Privileges of the *Roman Church*; if they are represented so odious to God and Man, that they may be justly destroyed; If their Deserving the Flames be so inculcated, that the People who are Spectators at an *Auto de Fe* shall look on the Persons condemned by the Holy Inquisition, and see them carried to the Flames without Emotion, nay with Joy, as if they were Murderers or Robbers justly condemned and deserving the Fate they met with—This is to promote Cruelty, and teaching People to be bloody-minded. When People are taught to look upon Heretics as Criminals deserving and justly meeting with the Tortures of the *Inquisition*, they are taught to lay aside the Meekness of *Jesus Christ*, and to love Cruelty.

XIX. Cursed is he who teaches it lawful to do any wicked thing, tho' it be for the Interest and Good of Mother-Church; or that any Evil Action may be done that Good may come of it.

What think you of the Lawfulness of destroying, rooting out, Heretics by Fire, Imprisonments for Life, and such like Inhumanities? Did the *Romish Church* ever deem it lawful to keep Faith with such, when it could easily avoid it? Did not your Church give safe Conduct to *Jerom of Prague*, and yet condemn him, and get him burnt? They denied indeed the Validity of the Emperor's safe Conduct to *John Huss*, and because the Council did not grant it, it was deem'd void. But the Council gave it to *Jerom of Prague*, and yet because He made a Retraction, and repented of his Retraction, they found him guilty, and delivered him over to the Flames. Is it not deem'd for the Interest and Good of Mother-Church to preserve its Authority? No doubt. Now do not Papists, at all times, in all places, endeavour to keep up this Authority? In consequence of this. Did they not ever oppose a real true Reformation? How oft is it own'd by that judicious and honest Writer, Father

ther *Paul*, that the Reformation of the known Abuses of Mother Church were obstructed by the Popes? Look into the First Book of his Council of *Trent*, and see the Arts, the Tricks, the Contrivances of Popes to prevent any Good, for fear it should be detrimental to the *Interest* of the *Church*. And if, with Study and Industry to prevent Good be doing a wicked Thing, the Church of *Rome*, for its own Interest, has done much Evil; and its Members that have concurred with such Evil Schemes, have done it for “*the Good of Mother-Church.*”

XX. *Cursed are we, if amongst all those wicked Principles and damnable Doctrines commonly laid at our doors, every one of them be the Faith of our Church; and cursed are we, if we do not as heartily detest all those hellish Practices as they that so vehemently urge them against us. R. Amen.*

I have mentioned above, what are the particular Tenets which the *Papists* are charged with; and which this Author has not endeavoured to vindicate them from. He may pronounce these Curses, and yet be guilty of Idolatry, false Worship, Prayers to Saints and Angels, trust to Priestly Absolutions, and indeed offend against some Precepts of the Gospel, or maintain some very unjustifiable Practices which he may seem to condemn, tho’ he really designs to abett them. When therefore He adds

XXI. *Cursed are we, if in answering, and saying Amen to any of these Curses, we use any Equivocation, or mental Reservations; or do not assent to them in the common and obvious Sense of the Words. R. Amen.*

When, I say, this is added, I cannot but reply—you may say *Amen* to these Curses without any Equivocation or mental Reservation; and you may assent to them in the obvious Sense of the Words, and yet you may be guilty of great Equivocation in framing these Curses, and you may design to deceive the Ignorant by them. You may say very well and very truly,

truly, *Cursed is he that believes the Virgin Mary to be more than a Creature, or that trusts in her as much as in God ; and yet you may believe in her, worship her, honour her, and pray to her. You may curse them that believe that Priests can forgive Sins, whether a Sinner repents or not : And yet you may maintain that Priests act judicially in forgiving Sins. You may curse him that worships a Breaden God, that is, believes a Wafer to be God : and yet let Consecration be added to the Wafer, and then you may think it lawful to worship what your Adversaries still see to be Bread, tho' you think it God. The Fault therefore lies in the framing these Curses ; in so wording them that ignorant People may be deceived ; in concealing the Truth of What your Doctrines are, at the same time that you make Converts to your Church, and mispersuade People, and cover that which you dare not openly avow.*

We have a remarkable Instance of this, in the last Sentence of this *Vindication of the Roman Catholics*. “ *Sweet Jesus, bless our Sovereign.*” Is there no *Equivocation* here ? Is all *Mental Reservation* accursed ? In the beginning of the Book, every Member of these Kingdoms was desired to *employ his best Endeavours to have the Roman Catholics enjoy the Protection of good Subjects* : and yet at the End, this good Christian, could go no further in his Prayers, than only to beg a Blessing on *our Sovereign*. At a Time when an Invasion was intended by the *Pretender*, and he was just ready to embark, was not this *Good Subject* able to get one Word further ? Could he not have said, Bless our Sovereign **GEORGE** ? But Papists, *as Papists*, never were, never will be, cannot be, *good Subjects* to a Protestant Prince in this Kingdom, and therefore never ought to have the Protection of such.

F I N I S.



